

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXV., No. 32.

THURSDAY, AUGUST 10, 1922.

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

The Protestant Witness.

It was announced that in over one thousand pulpits in Victoria last Lord's day sermons would be preached in defence or exposition of Protestant principles. A perusal of the advertised subjects suggests that most of the preachers dealt wisely with the theme, for nearly all of the titles of addresses were good.

It is an unfortunate thing that to the ordinary reader the word Protestant denotes a negation. Such a one is apt to pass by not only the origination of the term, but the great positive truths for which Protestants stand, and to think of Protestantism as *anti* catholicism. Now an *anti* of any variety is considerably handicapped. Not even a big negation will suffice to inspire a people or promote a cause. From the case of the atheist who makes the gigantic negation of God's existence to that of the well-meaning Christian who is *anti* missionary or *anti* organ or *anti* paid preacher, we can see the weakness of a merely negative platform.

We have no special bias against Roman Catholics as such. Great numbers of them have lived exemplary lives, and "the church" has had in its ranks some of the world's true saints. The liberty of worship and conscience which we claim for ourselves we would cheerfully accord to Roman Catholics; but we naturally desire reciprocity. Whatever is good in Roman doctrine and practice we, as those rejoicing in the liberty which is to be found in Christ Jesus, are free to accept. That Rome possesses much truth is obvious and a thing to rejoice at; that that truth is so often mixed with deadly error is a cause of sorrow, and the thing which makes a recurring statement of the witness of Protestantism both desirable and necessary.

As members of the Church of Christ, we have to deliver the same message to Roman Catholics as to other believers, and, indeed, as to all men, believers or not. Our plea is for the exaltation of Christ, the putting of him in his rightful place, the acceptance of

him as Saviour, the uniting of believers in him in one body. We are, as we often declare, prepared to unite with any people at any time on the basis revealed in the Book. So long as we really believe this common statement of ours, clearly we cannot be animated by a feeling of hate or bias against any class of men.

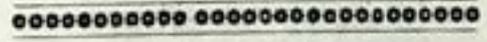
The chief and most characteristic Protestant doctrines are held most tenaciously by members of Churches of Christ. Not less earnestly than others do we plead for these, and we think that in practice we carry them to their proper and logical conclusion more consistently than do most. The three great principles are as follows:—

(1) *The priesthood of all believers.* Protestants oppose Rome's doctrine because it puts a mere man between the sinner and his God. Jesus is the sole Mediator between God and man. There is no human sacrificing priest in the New Covenant. All Christians are priests unto God. We do not need the services of another priest to enable us to partake of Christ, to receive grace in the "sacraments," or to convey to us the knowledge of pardon of sins on repentance and confession. We believe, and we say it deliberately, Rome's doctrine of the priesthood involves error of a kind which is not

only antisciptural but blasphemous. We are Protestants in this, and if we have any fault here to find with Protestantism generally, it is that men who speak against Rome will persist in retaining notions of clerical privilege which come from Rome and not from Jerusalem.

(2) *Justification by faith and not by meritorious works.* Salvation is by God's grace and not by human merit. So Luther meant when he was speaking of justification by faith alone. He grievously erred in his addition of the word "alone" to a scriptural statement, and his error has led many into foolish and unscriptural positions. The Bible, of course, gives due place to repentance, confession, baptism, and a life of Christian work; it never teaches any one of these "alone." But Luther meant that no works of ours are meritorious. A man does not get salvation as wages. A man is not saved by masses, or acts of penance, or any such thing. Again we agree. Christ saves us—not our faith or repentance or confession or baptism. These but introduce us to, bring us into, him in whom we have our redemption.

(3) *The authority of the Bible.* Rome's countless errors are due not to a disbelief in the Scriptures (theoretically Rome strongly supports the Bible) but to the facts that, first, the church is virtually put above the Scriptures, private judgment being forbidden; and, secondly, that the traditions of the fathers are venerated as of equal authority with the Scriptures. There is a remarkable parallelism between the traditions of the elders, which Jesus declared to make void the word of God, and the traditions of the Romish church. Let tradition be added to Scripture as a rule of life, let the decisions of the church be placed on a level of authority with the Book of God, and there is no error too great, no superstition too stupid, for acceptance by Christian people. But we will have none of this. We abide by the Scriptures which God has given



Home.

Home is one of the most endearing words in our language.

- "'Tis whispered in the ear of God,
'Tis murmured through our tears,
'Tis linked with happy childhood days,
And blessed in riper years.
- "That hallowed word is ne'er forgot,
No matter where we roam,
The purest feelings of the heart
Still cluster round our home.
- "Dear resting place, where weary thought
May dream away its care,
Love's gentle star unveils its light
And shines in beauty there."

to make wise unto salvation and furnish completely unto every good work. It is because we do this that we are opposed to many practices of Protestants even. Because of this we refuse to accept, not only transubstantiation, auricular confession and worship of images, but such unscriptural practices as infant baptism. We would be true to the Bible which both Roman Catholics and Protestants regard as coming from God.

"Be a Roman Catholic."

It is not in countries either Protestant in fact or at least influenced by a Protestant heritage, that we see the full effects of Roman Catholic teaching. In Latin America and elsewhere where Protestantism has not led to a reformed or modified teaching and practice we are able to judge the fruits of Romanism. The Philippine Islands furnish another another good illustration. Protestant missionaries—our own and others—who went to the Philippines after the United States of America took charge were shocked by the conditions obtaining. In Australia in recent years we have seen what Romish prelates will dare when they fancy that they are strong enough to be above prosecution or restraint. From the history of other lands we learn what they will seek to do if they come to undisputed power.

W. H. Hanna, of Manila, P.I., is one of our own American missionaries. We recently received a little tract, written and circulated by him, which has proved effective. It is of interest to us all, and has a present appropriateness. In an introduction the author says:

"The positions taken in the tract are so in accord with Roman Catholic doctrinal standards and popular practice, are so confirmed by historical documents such as the Bible, the report of the Taft Commission, and the files of *La Defensa*, which are in large part common knowledge, that we have thought it unnecessary to argue them at length. Without malice toward anyone or intent to insult, the tract merely asks a candid reading."

Mr. Hanna's pithy statement is as follows:—

BE A ROMAN CATHOLIC.

"If you want to disobey God as to worshipping images, *be a Roman Catholic.*

"If you want to believe the idle tale that a priest can create Jesus Christ out of a wafer and a cup of wine, *be a Roman Catholic.*

"If you do not want the privilege of reading the Holy Bible in your own tongue, *be a Roman Catholic.*

"If you do not want a republic of the Philippines and the rights of a free citizen, *be a Roman Catholic.*

"If you want the church to control all education as it did in the days of Rizal, *be a Roman Catholic.*

"If you want to humble yourself before a priest as though he were of superior flesh, *be a Roman Catholic.*

"If you want to confess your sins to a priest as though he were God, *be a Roman Catholic.*

"If you want to engage in such bad business as gambling, liquor selling, usury and other things, *be a Roman Catholic.*

"If you want to give your money to a church that does not give a treasurer's or an auditor's report to its members, *be a Roman Catholic.*

"If you want to help the church that hindered the Filipino people in the things of politics, busi-

ness and education for two centuries, *be a Roman Catholic.*

"If you believe that ministers of religion ought to be bound as a class under the unnatural law of celibacy, *be a Roman Catholic.*

"If you want the public school system to be overthrown and schools to be conducted by

French and Belgian and German and Irish and Spanish nuns and priests and friars, *be a Roman Catholic.*

"But wouldn't it be better for your soul, your mind, your family and your country to be just a Christian who follows the Bible?"

"Commanding the Lord."

A correspondent asked Prof. David Smith, M.A., the following question: "At a prayer meeting one taking part based his requests on Isa. 45: 11: 'Concerning the work of My hands command ye Me.' One often hears this quoted as a reason for telling God what to do in this world of ours; but do not the preceding verses contradict this interpretation?"

To this Professor Smith gave the following reply in his correspondence column in "The British Weekly":—

Our short-sightedness and fallibility.

How appallingly disastrous it would be if we had only to tell God what to do and he would do it! Chaos would return. The world would straightway be confounded; it would utterly perish. Picture the result in the national domain if it were the prerogative of every citizen to command the Government. It is true that all good men among us desire one end—the uplifting of humanity and the glory of God; but we have all our different notions how that end may be attained, and we are foolish indeed if experience is not continually revealing to us the short-sightedness of our judgments and working in us a salutary sense of our own fallibility and a corresponding respect for the opinions of others and, above all, a clearer perception of the Sovereign Purpose which is ever shaping our destinies, and a humble endeavor to keep in line therewith by simple obedience to the duty of each passing hour. Even such is the true spirit of prayer, and the fancy that it is needful for us to "tell God what to do in this world of ours" is equally foolish and harmful. It is harmful not indeed to the world, since our dictation is mere empty breath, but to ourselves, since it excludes us from the peace and courage which spring from faith in God and reliance on his unerring and invincible providence.

"It fortifies my soul to know
That, though I perish, Truth is so:
That, howso'er I stray and range,
Whate'er I do, Thou dost not change.
I stagger step when I recall
That, if I slip, Thou dost not fall."

The prophet's meaning.

What, then, does the prophet mean when he speaks of our "commanding the Lord concerning the work of his hands"? In fact, he says no such thing. Observe, he has just announced that amazing turn of events, so unexpected, so incredible—the release of the Jewish captives by Cyrus the Persian conqueror of Babylon in the year 538 B.C. It seemed beyond belief, and the prophet turns upon the sceptics and tells

them that it is the Lord's doing; and who were they to challenge his purposes and operations and pronounce anything too hard or too gracious for him to accomplish on his people's behalf? Even as the verse stands in our English Version, the argument is plain; but on the right rendering it is luminous: "Thus saith the Lord, the Holy One of Israel, and his Maker: Will ye question Me of things to come? Concerning My sons and concerning the work of My hands leave Me to care"—literally "command" or "appoint Me": "That is My province: leave it to Me."

Here is the comment of St. Jerome: "When I promise vast things, woe unto him that is incredulous and thinks that the things which I say will not come. It is as if the clay and the potsherd should upbraid the potter, and his work speak against the artificer's hands, and the son upbraid his father and mother. Since, then, I the Lord, the Holy One of Israel, have fashioned Cyrus, and he was begotten by my command, it is superfluous to doubt of the future; nay, rather should ye know that with my sons, the people of Israel, the work of my hands, I will deal not after your judgment but after mine own will, inasmuch that I who formerly created darkness and evil for them, now bestow upon them light and peace." And here is the concise and pithy comment of Hugo Grotius: "Hinder me, if ye can, from doing what I will with them. So shall ye experience what ye can and what I can."

Pagan, not Christian.

It is not Christian prayer when we "command the Lord concerning the work of his hands," dictating what he should do, and disquieting ourselves when he does not do it. It is sheer paganism, the very manner of the ancient idolaters who besieged their dieties with importunities and, when there was no response, assailed the senseless images with taunts and blows. Is it not strange that what poses as superlative piety should so often be hardly distinguishable from abject superstition? The soul of Christian prayer is trust in our heavenly Father and glad submission to his will. When we truly pray, we commit our case to his loving care, place it in his almighty hands, and in serene confidence leave him to dispose it as he sees best, glad that his will and not ours should be done. Experience has done little for us if we have not many a time discovered how disastrous it would have been had we got our own way, and how well for us it is that he led us in his own way.

A Trinity of Essentials.

H. G. Payne.

Work of faith, labor of love, and patience of hope.—1 Thess. 1: 3.

Thanks and praise to God for Christian conduct in those addressed is contained in the opening verses of almost all the Pauline epistles. Characteristic terms are used by him, such as "Grace," "Peace," "I thank," "Abound." "Grace is the sum of all blessings that God bestows on the Christian, peace is its fruit." It was Paul's intense desire that they should "increase and abound" in grace, and he thanked God for the progress they were making. His solicitude for their spiritual welfare was intensified by their personal relationship to him, for each church or individual addressed owned him as a spiritual father—they being the offspring of his evangelistic zeal.

Our text in three simple phrases sums up Christian service: "Work of faith"; "labor of love," and "patience of hope." These constitute a trinity of spiritual virtues by which peace is exalted.

Work of faith.

Work means something done. The apostle's commendation of that which had been done had in it an anticipation of future achievement. Repeatedly he admonished them to "press on"; to "work"; to "run the race"; to "fight the good fight." In his theology there was no thought of relaxation until the last enemy had been conquered.

Salvation is not a mere impulse, a disjointed effort, a spasmodic spurt; not the ecstasy of a moment; not only a new birth, but of what avail to be born but to die? It is the birth into a new condition wherein we develop into the full stature of manhood in Christ Jesus; it is to have life, but to have it more abundantly, and to secure that abundance by prescribed means, among which is work. Hence the folly of mechanical theories of religion which make salvation contingent upon some outward ceremony or formal observance without the insuring or developing of life. Jesus is the Way, and the Truth, but life is necessary that one may walk in the way and demonstrate the truth; hence he is the life.

The purpose of a machine is not realised when the mechanism is formed, but when it works. A house has not justified its erection until it is occupied. An education acquired may be designated by half the letters of the alphabet appended to one's name, and still be utterly wasted by disuse. The most beautiful crop that ever gladdened an orchardist would waste unless garnered. So conversion not followed by work is void and sterile: faith dies of atrophy.

Work is the complement and achievement of faith. Faith finds manifestation in work. No faith, no work. Conversely, no work, no faith. "Work of faith" equals things done by, with, or through faith. Faith to be kept alive must have exercise

in work. Faith inspires the work, work justifies the faith. Work is the evidence of faith as the fruit is of the tree.

Work and faith are the hands of a clock. They have one motive power; they work individually, yet in combination; are indispensable to and yet independent of each other; alone each is useless, together invaluable.

Work and faith are a twin engine, adjusted accurately to each other, as the piston strokes; either alone unequal to the task, in unison and combination superior to it.

The power which drives faith and work is love. Gal. 5: 6 speaks of "faith which works by love."

Labor of love.

Love is revealed in labor. Not in work merely, but in the exertion of doing; for that is what is meant by "labor"—the effort involved in working.

If our Christian work were judged by bulk achievement, a handicap would be imposed on the majority. The muscular man can shift more cubic yards of soil per day than the weakling, with infinitely less labor in the sense of effort. A steam shovel could do more than many burly men, and without conscious effort. To whom should most credit be given?

God does not run a foot-rule over our lives, and classify us accordingly. Every complex adjustment and inter-relation of our complicated beings is calculated by him in spiritual mathematics which are beyond human ken. He computes our labor in exact terms, and credits us accordingly in his wages book.

Labor is the voluntary sacrifice of love. So the essential of labor is love. Achievement is thus an incidental, not by any means to be despised, neither over-valued. Love was the motive behind the coming of the Christ, but who would despise his achievement? Yet our task is to work along the indicated lines, leaving the results to our Master. Voluntary self-allegation and self-denial have as their shibboleth, "Not my will, but thine."

Gethsemane may be in the contract, but there are Beatitudes and Transfigurations. Golgotha may swallow, but only that we may experience a Resurrection in power; while ever before us the golden cloud of ascension crowns the summit of Bethany. Sacrifice, service and sorrow—yes, but love, joy, faith, hope and consummation.

Labor made joyous by love; hope made bright by faith; God in all and over all. Painful effort the road to a goal, that goal the most desirable. "These light afflictions which endure for a moment," working out "a far more exceeding and eternal weight of glory."

Patience of hope.

Patience is active fortitude. Hope is the mother of patience. Without hope patience

could not exist, in its place would come bitterness, recklessness, and despair; base-born children of the evil one, driving to destruction.

Hope inspires to endurance. The swimmer, putting every ounce of strength and every device of skill against the stormy sea, with dogged patience born of hope fights his way to safety. So we "by patient continuance in well doing seek for glory, honor and immortality."

The manslayer, seeing the city of sanctuary in the near distance, though every darting bird appears a weapon directed against his life, and every sound suggests the tireless feet of his pursuers, exhausted, with bursting arteries and throbbing nerves, is stimulated by hope to successful endurance.

The farmer, encouraged by hope, works his fields, sows the seeds, and awaits results. The veiled future may conceal drought, disease, fire, flood and storm, but he labors and waits for the oft-pictured bounteous harvest. Bitter disappointment may be his again and yet again, but hope rises on triumphant wing.

The hope that "springs eternal in the human breast" is the "anchor of the soul," and much more than the soul. Deprived of that, Christianity would cease to exist. It is fundamental to the theory and practice of the faith.

Patience is passive endurance. Active participation in danger is preferable to passive onlooking. It was so in the war. Shackled by custom and circumstances, women chafed and fretted. These are pictured in "The Waiting Sex" as longing for the anodyne of action, the refrain of their hearts being, "Tis better to do than dree." He, or she, may serve who stands and waits, but who would not prefer action?

Paul knew what it was to be passively patient. To one of his active temperament the days of imprisonment must have demanded a full exercise of faith, love, and hope, lest patience fail.

The Nazarene, standing unmoved amid a tornado of cruel abuse and savage ill-treatment, is our highest exemplification of passive patience. Strong as Paul was, he did not possess the control of his Master.

Tortured and mutilated bodies of martyrs are monuments of passive endurance. Their blood is a libation to this quietest but most courageous of virtues.

The Thessalonians had their patience problems; we have ours. The stronger our hope, the sturdier and more enduring our patience will ever be.

Our faith is expressed in work; our love in labor; our hope in patience—a royal trinity of causes and effects. "So remaineth these three; but the greatest of these is love." "Faith, the vision of the unseen, with its consequent trust in God; hope, which even in fruition remains as the desire of its continuance; and love, the necessary condition of our dwelling in God and God in us."

Religious Notes and News.

The new Boys' School which is to be opened by Victorian Baptists early next year at East Kew, Victoria, is to be called "The Carey Baptist Grammar School."

Mrs. Asquith Apologises.

The "Westminster Gazette" has published the following communication from Mrs. Asquith. We gladly transfer it to our columns for the benefit of Australian readers. Her letter is in response to Dr. Saleeby's criticism, and she says, "I understand since I wrote my 'Impressions' that I have been wrong, and that though there is a great deal of drink concealed and consumed, and even corruption on a considerable scale going on in the States, it is infinitely less than there was before Prohibition came in. All Dr. Saleeby's health statistics prove this abundantly. Although my opinions are not likely to be of interest to any one, I do not wish to be quoted as 'lining up' with those who think drinking alcohol in moderation is harmless. The enemies of Temperance are those who drink alcohol in moderation more than the habitual drunkards, as the latter disgust everybody. Drinking alcohol can never be harmless. I am in complete agreement with Dr. Saleeby when he says 'only the race that regards its young renews its youth.'"

The New Order.

The Federal Council of the Churches of Christ in America has invited the Churches of Germany to enter into hearty co-operation with the Churches of America. Later it is planned to send American representatives to the German Churches. This means the resumption of friendly relations, which were broken when America entered the war. The following are among the clauses of the message which asks the Christians of Germany to join in the development of a world-inclusive peace system, and the removal of causes of war: "Not the least among the disastrous results of war is the disturbance of the moral and spiritual forces and relationships which are the most treasured possessions of mankind. But the world is in the hands of God, and we can now surely discern, through the dark clouds that still remain, the dawn of a new day and the beginning of a new epoch in the world order."

"In the creation of that new order, the Churches of all nations must find their way together, seeking their common Father in the light of knowledge of His glory, revealed in the face of a common Master. But divine justice and lasting peace for our common humanity must begin by the power of God and the spirit of Christ in the world, reconciling men unto Himself and thus reconciling them to one another."

If the Evangelical Churches of the world could establish an international community of Christians in all countries, might it not prove that the political rivalries which produce war will cease to operate? asks the London "Christian." Can there be any doubt about it?

American Baptist Statistics.

Southern Baptists, white, numbered last year 3,284,634, a net gain for the year of 85,609. There are 28,256 white Baptist churches in the South, and approximately 19,000 ministers. It is estimated that there are 8,167,081 Baptists, including negro Baptists, in the United States, and 9,402,650 in the world. In this connection, the "British Weekly" gave the summary of church statistics of the Baptist Union of Great Britain, showing an aggregate membership of 402,688, a decrease of 2416 on the figures for the preceding year. There are approximately as many white Baptists in Texas as in England, Scotland, and Ireland combined.

Southern Baptists have eighteen hospitals in which were treated last year 39,992 patients. Of these 7432 were Baptists, 4245 Methodists, 1292

Catholics and 603 not members of any church. Nurses in training numbered 3060.

In nineteen Baptist orphanages, 3541 children were given a home. Buckner Orphans' Home led with 693 children.

Is it Enough to be a Good Hindu?

While the Bible is a systematic, orderly presentation of divine truth, and is characterised by pointing to a sinless life, the "Bible" of 300,000,000 of the people of India (a collection of writings called the Vedas) is "an unarranged, promiscuous mass... destitute of system or harmony—a desert of tedious sensuality" and clearly pointing the way to sin.

Hinduism teaches: Caste—No man of one caste may eat with or marry a member of another caste, however fine the character of the other person may be; he may not even touch the cooking dishes of a member of another caste.

Woman's vast inferiority: Her birth is unwelcome, her physical life a burden, her mental life stunted, her spiritual life not acknowledged as even existing.

Transmigration of souls: Every human being is reborn after death, as a beast, as a slave, as a woman, as a robber, according to his life here; he has no Saviour from his sins, but must continue fighting them for millions of years, and perhaps through 8,000,000 rebirths.

Some present features of life in India after more than 3000 years of Hinduism: Family and caste warfare; idol worship; worship of animals; numerous suicides; child-murder; polygamy; marriages of children customarily at the age of ten or eleven or earlier; virtual slavery for life of widows, thousands of them under 15 years old; murder of widows still persisting in spite of British laws; widespread impurity of life.

"Lying and stealing are all but universal." "The Hindu believes that a religious motive justifies every immorality, however gross."

Compare all this with the results of 1900 years of Christianity. Can we say, then, that "a Hindu is well enough off, if he is a good Hindu?"

An Advance Movement.

The following paragraph appeared in the South Australian department of "The Australian Baptist"—"The Churches of Christ, imitating the Methodists in the matter of education, have secured a valuable property for a girls' collegiate school. We Baptists have not done anything in this direction. At present our finances would hardly justify a fresh undertaking, but seeing the importance schools of its own are to a denomination, we should have a movement of this sort in view, and watch for our opportunity. We are likely soon to make a venture with a book-room, which is badly needed."

The Spell of the Holy Land.

"I found that the spell of the Holy Land was not in its special sites, enclosed, even entombed and robbed of their naturalness, but was in the open, and dwelt in the land itself. I found it on Mount Olivet; on the way to Bethany; on that twisting road which, through rocky barrenness, goes down past the Inn of the Good Samaritan to Jericho; on the waysides garnished by flowers of the holdest reds and the tenderest pinks, the purest white and the chastest blue; on Mount Gilboa; on the hills which enclose Nazareth like petals; on the Sea of Galilee; on the high ridges whence I could see in the far distance the snowy tops of Hermon and Lebanon; on Mount Carmel. I had heard that Palestine was not beautiful, that it lacked grandeur of outline and color. I had been told that Jerusalem was disappointing. I found neither to be wholly true. He is not to be envied who can stand on the crown of Olivet and looking eastwards down the way to Jericho, across the top end of the Dead Sea, over upon the Moun-

tains of Moab with Pough in the centre, feel nothing of that mystic elevation of soul which is the proof of beauty; neither is he to be envied if, having filled himself to satisfaction with that, he turns his back upon it and, looking towards Mount Zion, sees nothing to explain to him the raptures of the psalmists over "The City of the Great King." The land gives one that deep calm satisfaction which is better than the joy which comes from the beautiful. It is the nurse and the keeper of the prophets, priests and kings of the Old Testament, and of the Christ Himself, His friends and His apostles."—Ramsay Macdonald in "Outward Bound."

The Zenana Bible and Medical Mission.

The Zenana Bible and Medical Mission was founded seventy years ago in response to the dying request of a little Hindu wife, who, having learned to know and love the Lord Jesus Christ, begged the lady missionary who had come to see her, to write and ask those living in Christian lands to come and make known the Gospel to her sisters secluded and imprisoned in the Zenanas, condemned to a life of ignorance and cruel suffering, with little hope in this life, and no hope hereafter. That call was answered by a number of earnest Christian women, and to-day this Society, which is interdenominational, has over 400 European and Indian women workers laboring in the zenanas, schools, hospitals, and villages, seeking through these channels to win the women and children for Jesus Christ. In addition, the Society has babies' homes where many famine orphans and other rescued children are being cared for, widows' homes, and industrial institutions. The important work of the hospitals is supplying a long-felt need, being staffed by women doctors and nurses, by whom alone the women of India can be reached, and their physical sufferings relieved. During the twelve months these zenana hospitals dealt with 2198 in-patients, 25019 out-patients, 519 patients at home, and 80,637 attendances at the dispensaries. 308 major operations were performed, and 924 minor.

To-day this call is louder and more urgent in the light of the present unrest in that part of the British Empire, and the call is not only one of need, but of opportunity. Reports have been received from all the mission stations that the zenanas are now open as they have never been before, a ready welcome is given by the women, and a readiness to listen to God's Word. The Mohammedan and Hindu men are ready to trust the missionaries in their homes, and to welcome such opportunities for their women and girls as they can give.

The Australian Station is at Shelapur, about 300 miles from Bombay, where two missionaries, Miss G. Chapman and Miss N. Williams, are assisting Miss Fulcher. This mission is entirely supported by friends in Australia, who also have a part share in the Patna mission. The medical missionary, Dr. E. Sellwell, has been in charge of the "Duchess of Teck" Hospital for sixteen years. The fourth missionary, Sister Cowdery, is head nurse at the Lady Kinnaid Hospital at Lucknow. Contributions to the funds can be sent to the office of the Victorian Auxiliary of the Zenana Bible and Medical Mission, Clarke Buildings, 40 Bourke-st., Melbourne.

Sunday Golf.

Preaching recently to a very large morning congregation from the words, "I was in the Spirit on the Lord's Day," Mr. T. C. Williams (Moderator of the Presbyterian Church in Wales), pleaded for a quiet and worshipful use of the day of rest. A pointed illustration, drawn from his own experience, would have pleased Ian Maclaren. A Manchester commercial man said to him, "Do you think I may play golf on Sundays?" Mr. Williams answered, "Would you play golf on Tuesday?"—which is Exchange Day in Manchester. The man drew back in horror. "Tuesday golf?" he cried; "my friends would think me mad." "The business of the Exchange was all in all to him. If Christ were all in all to you, would you not say, 'I keep my Lord's Day for Himself?'"

Madura—South India.

THE C.E. CONVENTION CITY.

Albert J. Saunders, M.A.

The city of Madura is located about half-way between Colombo and Madras, or to be more exact, 347 miles south of Madras, on the South Indian Railway. It enjoys the distinction of being the second largest city in the Madras Presidency. Its population is now 120,000, and the town is growing rapidly in every way. Although it is in a flourishing condition to-day, it has suffered many changes of fortune during its long history of over two thousand odd years. Generations have come upon the stage of its life, have played their little part, and then disappeared. New dynasties have appeared within the city walls, have ruled for a few centuries, and then passed out. But the city has remained. The history of any great and old city reminds one of those words in Revelation: "The great city, the strong city; her merchandise is of gold and silver, and precious stones, and pearls, and fine linen, and purple and silk and scarlet... and the bodies and the souls of men."

Marianne Farningham says in "The City Sea":

"The city is the sea,
Its waves go to and fro,
And the thunder of its waters
Rolls in the depths below.
And night is in its hollow caves,
And men go down beneath its waves."

The Madura tradition.

According to "Madura—A Tourist's Guide," from the earliest historical times the extreme south of India, comprising the districts of Madurai and Tinnevely, was ruled by the Pandyanas. Tradition ascribes the origin of the dynasty to one of three brothers who lived at Korokol, at the mouth of the Tambraparani River, in the Tinnevely District. Of the three brothers, Chola and Chera went forth from their country to conquer new lands, while Pandya remained at home and became the ancestor of the Pandyanas.

According to the *Shala Parana*, the local Chronicle, which records the doings of the early Pandyanas, Sundaresvara, the local deity, appeared one day before the then ruling King Kulasekhara Pandya, in a dream, and commanded him to build a city round a shrine in the middle of the adjoining Kadamba Forest, near his capital, Kalyanapuram. The divine order was instantly obeyed, and when the king knew not what name to give to the new city, the deity again appeared before him, and sanctified the new city with a shower of nectar from his hoary locks of hair, and this incident suggested the name of the city, Madura, which means sweetness. Another derivation is given by modern scholars who believe that an Aryan colony settled in the place, and the colonists called it after their famous city of Madhura, the modern Muttra, on the banks of the Jumna.

Be that as it may, we do know that the city's history goes back to the days of the first century A.D., because a few years ago an important find of eleven Roman gold coins of Nero's origin, in a perfect state of preservation, was made from the earth which had come from a well excavated in the Mill compound. Madura at that time was a Roman trading centre of some importance. Its great temple, portions of the old wall, and tradition all speak of the antiquity of the city.

Madura is also a sacred city. There are thousands of pilgrim visitors every year, who come from all parts of India to worship in its far-famed temple. The Chittrai festival in April, and the beautiful Festival of Lights at the Teppakulam (Big Tank) in January, draw enormous crowds every year.

In addition, this city is a celebrated seat of learning. Its Tamil Sangam has a worthy history, and numbers of scholars and poets have gone out from this famous school to all parts of South India. There are also some half dozen modern

High Schools, and two Colleges, and the more ambitious citizens think it not improbable that in the future the new University for the Tamil area of South India may be located in the ancient and sacred city of Madura.

What to see in Madura.

The first place that the visitor to Madura will want to see is the Minakshi Temple. It stands right in the heart of the city, and is the centre of the religious, social, and commercial life of the people. Four huge Gopurams—towered gateways—crown the entrances to the temple. These ornamental towers are landmarks for many miles around; in fact, on a clear day, they may be seen from Kodaikanal-Hill Station in the Palani Hills, sixty miles away. As to the temple proper, "four high outer walls enclose a nearly rectangular space some 830 feet by 730 feet. This contains a labyrinth of cloisters, Mantapams, store-houses, shrines and tanks, while the carved and plaster figures are said to number over thirty-three millions.... In the centre of all, jealously guarded by more walls pierced by tower-crowned gateways, are the inner shrines of the god and goddess. Siva is represented in his form of Sokkanatha, or Sundareswara, the Beautiful; and his wife appears as Minakshi, the fish-eyed.

"Although nominally dedicated to Siva, the vast Madura Temple is, in reality, devoted to the goddess. Her cult is the special feature of worship. She is represented as having the eyes of a fish, hence her name of Minakshi, or the Fish-eyed. In this connection a curious old fallacy is quoted to the effect that a mother fish has but to fix her gaze upon her spawn for life to develop. In the same way devotees of Minakshi claim that when Siva turns his glance upon adorners of the goddess, spiritual life immediately quickens within them." The objects of greatest interest within the Temple after the shrines of the god and goddess are the Hall of a Thousand Pillars, the long and stately corridors, the Lily Pond, and the mural paintings illustrating the history of Madura and its temple.

Most visitors are not satisfied with one visit to the temple, and if a second one is made it should be at night time. The dim lights, the dark features of the worshippers, the chanting of the priests, and the shrill sound of strange music have a weird effect, and stimulate emotions which are not soon forgotten.

The next place of interest is Tirumal Naik's Palace, which was finished in the first half of the 17th century. It was the beautiful palace-home of the Naik kings of Madura. Fergusson gives these details:—

"The principal apartments in the Palace at Madura are situated round a courtyard which measures 244 by 142 feet, surrounded by arcades of very great beauty. The pillars which support the arches are of stone, 40 feet in height, and are joined by foliated brick arcades of great elegance of design. The whole of the ornamentation is worked out in the exquisitely fine stucco called chunam or shell-lime which is a characteristic of the Madras Presidency. On one side of the court stands the Swarga Vilasam, or celestial pavilion, formerly the throne room of the palace.... On another side of this court is placed another splendid hall, which in its glory must have been as fine as any. The hall itself is said to be 120 feet by 67 feet, and its height to the centre of the roof is 70 feet, and its height to the top of the structural portions is that it possesses all the structural proportions of a Gothic building. It is evident that if the Hindus had persevered a little longer in this direction, they would have accomplished something that would have surpassed the works of their masters in this form of art."

The Teppakulam or Great Tank is a place well worthy of a visit. It stands in the eastern section of the city, close to, and is in fact fed with water from the Vaigai River. In the centre of the tank is a small island, with a shrine and a gopuram. It is here that the pretty and unique Festival of Lights is held. On the way to the Great Tank one should not miss seeing the Banyan Tree. It stands in the estate of the Rajah of Ramnad. It shades an area of 60 yards in diameter, its trunk measures 70 feet round, it has 250 roots, and local authorities say it is considerably over two hundred years old.

The missions at work.

The oldest mission at work in Madura is the Roman Catholic. It is said that the great Francis Xavier visited this district before the middle of the 16th century. The mission was founded in 1592. The most noted figure of this early period in the Madura mission was Robert de Nobili, who reached the city in 1606. He was the nephew of Cardinal Bellarmine, a relative of Pope Julius III., and did a remarkable work. The Catholics have a very fine church, almost a cathedral, the gift of a wealthy and missionary family in Provence, France.

The Protestant missions are quite modern, all within the last century. The S.P.G. and the Church of Sweden are both at work in Madura. But the largest and most successful work is done by the American Madura Mission, founded in 1834. There are 63 American missionaries associated with this mission, and all departments of missionary enterprise are represented in this well organized mission. In fact one of our collectors said some time ago that the American mission was the biggest thing in Madura.

Visitors to the Convention, tourists and others passing through Madura, are cordially invited to visit the various institutions conducted by this mission, to inspect its work, and to make the acquaintance of the missionaries. The organized work in the city includes the oversight of four self-supporting Indian churches; the maintenance of two large hospitals—one for men, and one for women and children. There is an extensive educational work, comprising a First Grade College, a High School for boys, a High School and Training School for girls, and a Bible School and Industrial Institute for women, besides ten Primary Schools. At Pasmalai, three miles to the south of Madura, is a Theological Seminary, a large High and Training School, with a department of Manual and Vocational Training, an experimental farm, and a printing press. In addition to the Tamil services there is divine service conducted in English every Sunday evening at six o'clock in the West Gate Church.

Madura is glad to entertain the C.E. Convention of 1922, and we pray for all our visitors, not only a most interesting time, but also a season of great spiritual blessing while in our midst.

Life Out of Death.

"If it die, it bringeth forth much fruit."

John 12: 24.

A seed fell in the earth,
A tiny, humble seed;
A thing of little worth,
And to it none gave heed.

It could not say a word,
It could not raise a song,
But from its grave was heard
An echo borne along.

"What is in weakness sown,"
Thus the Great Sower saith,
"Shall not abide alone,
But life shall spring from death."

"It shall be raised in power,"
And this one buried grain
In sheaves of golden dower
Shall rise to earth again.

Thus dying may we live
That others may be blest—
Thus, self-renouncing, give
A weary world her quest!

—C.M.W.

The Second Coming of Christ.

THE NEW TESTAMENT VIEW.

J. Pittman.

In the Scriptures of the Old Testament there are many predictions supposed to be related to the second coming of Christ. Amongst these are the following:—The restoration of the Jews to the land of Palestine (see Isa. 49; 22, 23; 59; 60; Jer. 31: 14-18; Zech. 8: 14; 12-21), and the Messiah reigning in their midst (see Jer. 23: 5, 6; Jer. 30: 9; Ezek. 37: 24, 25; Hos. 3: 5). On the other hand, in the New Testament there is complete silence as to these predictions. Instead, we find no national distinctions or preferences. Nationalism is entirely ignored, and individualism is predominant everywhere. And touching the second coming of Christ nothing could be more strikingly different than that sublime event as set forth in the New Testament and the Old Testament predictions concerning the future of the Jews. There surely must be some reason for this. We are accustomed to look upon the New Testament as the key to the Old Testament. If this is so, how are we to understand this strange silence? May it be that by "continuing not in God's covenant" the Jews forfeited all right to those glowing predictions, and their only hope was in the New Covenant which God graciously made with them? (see Heb. 8). However we may regard this matter, it certainly ought to guard us against crowding into the second advent a great many predictions which, after all, may have nothing to do with it.

Taking the New Testament alone, in treating this subject, it is only possible in a brief article to give a bare outline of so sublime and many-sided a theme. We are warranted in speaking of it as "the second coming of Christ" by the Scriptures themselves. Jesus said, "I will come again" (John 14: 3). In Acts 1: 11 we read, "This same Jesus... shall come in like manner," etc. Heb. 9: 28 reads, "Unto them that look for him shall he appear the second time unto salvation." Wherever the coming of Christ is foretold it is invariably represented as one sublime event. It is true that it is spoken of as "coming," "appearing," "the day of the Lord," etc., but these designations all apply to the one great advent of Christ from heaven. And yet, although it will be one grand coming, it will clearly be progressive in its manifestation, having successive scenes, if we may so speak till the great, final, and complete revelation is reached.

Apart from Rev. 23, which we will consider later on, we are not informed as to any lapse of time between the divisions presently to be noted, and therefore it is vain to speculate thereon. But *suddenness* will characterise their introduction.

On the order of the events in the coming of Christ we have no definite information, but we may come to a reasonably sure conclusion by studying their nature.

The first great act will be, as it seems to me, the descent of Christ from the "right hand of God" to the sphere of the heavens above the earth. An angel will sound a trumpet, and myriads of angels will be employed in gathering together the saints of God, both the dead and the living, of all ages; and, immortalised, they shall together be conducted to the heavens to meet the Lord Christ, as he descends from the Father's throne. This great scene, as it seems to me, will be unobscured by the ungodly world.

The second great event will, I think, be the nearer approach of Christ to the earth, when the dead, small and great, shall be raised for judgment. The great white throne of God will appear. Christ shall be visible to every eye, and the destiny of the wicked will be everlastingly determined. The following Scriptures show these divisions:—John 14: 3; 1 Cor. 15: 23; Phil. 3: 20, 21; Col. 3: 4; 1 Thess. 3: 13; 1 Thess. 4: 14-17; 2 Thess. 1: 10; 2 Tim. 4: 8; Titus 2: 13; Heb. 9: 28; James 5: 8; 1 Peter 1: 7, 13; 1 Peter 4: 13; 1 Peter 5: 4; 1 John 3: 2; Rev. 22: 12. All these

Scriptures relate to the righteous. There is no place in them for the wicked. Matt. 24: 27, 28, 37-39; 25: 31; 1 Thess. 5: 2, 3; 2 Thess. 1: 7-9; 2 Tim. 4: 1; Jude 14, 15; Rev. 1: 7; 22: 12.

The third great act will be the regeneration of the earth and the heavens by fire, after which Christ and his people will inherit the new earth and the new heavens, "wherein shall dwell righteousness."

The fourth great act will be the presentation of the "kingdom to the Father, that God may be all in all." The redemption wrought embraces mankind, the earth from the ravages of sin; and the glory of the redeemed will be infinitely greater than all the past, and will abundantly justify the works of God regarding man.

In these great epochs, if we may so designate them, will occur numerous events, such as the coming of the Bridegroom, the marriage feast, the separation of the just from the unjust, etc. A place will be found for them all, though we are not able with our limited knowledge to classify them.

As before indicated, I am not unmindful of the millennial theory, based upon Rev. 20. This theory teaches that Christ will appear for his saints, and then with them will reign on this earth a thousand years, after which Satan shall be loosed and shall deceive the nations, who shall come in untold millions against the Christ and his saints, and God shall rain fire from heaven and destroy them. Then shall follow the general resurrection and judgment.

The above interpretation, I think, is open to grave doubts.

1. This is the only Scripture which speaks of a thousand years' reign. If it applies to all the saints of all ages, is it not strange that neither Christ nor any writer of New Testament Scripture says a word about it? On the contrary, the two resurrections referred to by them are often made to appear simultaneous or immediately succeeding each other.

2. If all saints (as the theory teaches) share in this "first resurrection," what room is there for the general resurrection of the just and the wicked, as clearly indicated in verses 11-15?

3. This Scripture does not say definitely that the "reign" will be on the earth. This is a relief. Such an incongruous state of things as this notion suggests is incredible.

4. The appearing of Christ, both to the saved and the unsaved, is everywhere represented as coming with lightning suddenness. But this theory makes Christ a visible universal King, ruling the nations on earth, before the final resurrection and judgment.

5. Those who share in this "first resurrection" and thousand years' reign are a special and limited class. They are martyrs. Compared with the number that will be saved, they form but a small number. On what grounds, or by what rule, may we include all the saved?

6. If during the thousand years the whole of mankind living shall be won to Christ, and there shall be universal peace, does it not seem incredible that God should allow Satan to so deceive these people as to bring about their eternal ruin? What a frightful undoing of the work of Christ!

I offer the following as a reasonable and feasible solution of Rev. 20:—

In the 6th chapter (9-11) we see "under the altar the souls of those that were slain for the Word of God," etc., "and they cry continually for vindication or vengeance on their enemies," and they are told to "rest yet for a little season," until the "multitude army of martyrs" should be completed. In Rev. 20 these, with the added martyrs, are represented as reigning on thrones of judgment with Christ a thousand years, etc. In both these passages John saw the "souls," not the bodies, of these martyrs. The first Scripture presents them as under the altar of sacrifice; the second, on thrones, judging the nations.

The thought, I suggest, is, that the history of martyrdom is presented. When slain they are judged by the world (so-called church) as heretics. The brand of shame is upon them. They are condemned as unworthy to live. They are under the altar of sacrifice, crying for vindication. But the time comes when they are seen in their true light. They become the most honored of God's saints. They live and reign with Christ, and sit in judgment on the guilty, persecuting church. This reign is now in progress. But the profusion leads to another mighty effort on the part of Satan to deceive the nations into supporting the church in one more trying to crush out pure Christianity by means of persecution.

It will be objected that this makes the two resurrections differ—one spiritual and moral, the other physical. Well, we have the best of examples for this in John 5: 25-29.

A Certain Man Went Down from Adelaide to Bordertown

A. R. Benn.

Yes, and fell among airmen, who, finding him half dead, wounded him with their disorderly conduct and language. This was at first only, and all unintentional. Bro. E. Edwards, with the sentence of death in himself, and knowing how short his time was, boarded the Melbourne express for his last earthly journey. The kindly railway official saw him into a vacant compartment, and assured him that probably he would have the compartment all to himself to the end of the journey; but it was not to be; a number of airmen, in a state suggestive of intoxication, trooped into the carriage. Their language was bad to the degree of inflicting pain to a man whose business was the King's, and whose day of life was near, very near, to sunset.

But a certain Australian as he journeyed came where he was, and when he saw him, "he had compassion on him, and bound up his wounds, pouring in oil and wine." To make it quite literally correct and modern, he sat down by the invalid, and said, "I don't think dad's too well." And the dying man acknowledged that after the best of treatment he was going back home no better. As they talked on, Bro. Edwards expressed his wonder that men, whose work was of such a critical nature, should indulge in the drink which

so afflicted them for their specially dangerous task.

"Well, it's like this, dad, we were given leave and had nothing to do; that was the trouble. We never intended to get as bad even as we are."

Then the airman asked this question, "Does this hurt you, dad?"

Had Bro. Edwards been in clerical dress, the question might have never been asked. And when the preacher, who was never to preach another sermon, replied, "Yes, it does," that settled it. "Men, no more of this; it hurts dad." It was a command that did him credit, and it stands to the credit of those half-drunken men that there was instant and well-sustained obedience. For the rest of the journey the most pure and sensitive of women might have been in that compartment. And they "took care of him," and when Bordertown was reached they escorted him tenderly to the platform, and would not leave him till they saw him safely in the care of his friends. They said good-bye, never to meet again in this world, and the train steamed off. God bless them all, and bring them into the fold of the Great Philanthropist. "Lord, when saw we thee sick, and ministered unto thee?"

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Some Straight Shots from W. C. Pearce.

Don't hunt leaders along the line of least resistance. Lay siege to the busy, capable man or woman, and don't take "No!" for an answer.

Don't go round with a sour countenance and complain because people are not attracted to you. Nobody ever heard of a stick of candy going round saying, "Nobody likes me."

Many a soul is weak because it doesn't take enough spiritual exercise. It's like feeding, isn't it? If there's nothing on the table except linen, and toothpicks, and glassware, healthy men will soon get tired of your company. Don't feed men on banks; feed them like men.

Don't wait for a hundred babies before you start a cradle roll. You don't wait for a household of babies in your home before you get a high chair. Start right in with one baby.

Get the Sunday School in your head. Don't be discouraged with high ideals. Aim your arrows at the stars. You won't hit them, but you'll hit higher than the cellar.

Would you like to have men coming to your Sunday School? Then stop talking about the Sunday School as for children. Men to-day are regarding all sorts of things for the accomplishment of the every-day task. Isn't it perfectly reasonable that men would enjoy meeting together for Bible Study?

As soon as a man comes in, put him to work. The trouble is, so many come in and just eat out of a spoon. They have no appetite for men's food because they are not given any work to do.

Don't be satisfied with indifferent leadership. A poor cook can spoil a good meal.

World peace and world welfare depend upon teaching the Word of God to the young.

Questions and Answers on The Teacher.

Miss E. C. Gill.

What should be the end in view in all Bible School Teaching?

The final goal of all Bible School teaching is moral and spiritual. We wish to give the pupil a knowledge of God's Word, to reveal God's love to him, but the possession of that knowledge is not our real aim, it is not the end, it is only the means to a further end. We wish the pupil to come into close relationship with his heavenly Father, to love him, and to consecrate his life in willing service to him. The work of the Bible School must aim at practical conclusions. The instruction we as teachers have given him must be carried out into action. We must not only lead the pupil to have a desire to consecrate his life to God's service, but we must give him the opportunities, and help him to find his place as a worker. It is the business of the Bible School to help him to further the kingdom of God in the world. We hope and expect that the pupils of our school will be the future church, so we must prepare them in church activities, and they will need instruction, not only from the Bible—the real text-book—but from human nature, missions, church history and from the whole field of applied Christianity. The goal of all moral and spiritual instruction and training is the emancipation of the child. We wish him to develop a personality, to become a person in the highest sense of the term, to desire for himself to "prove all things, and to hold fast that which is good." Our main aim and desire is that he shall find out what God's will is concerning his own life, and that he shall fashion and mould his character on the divine model.

Victorian Notes.

Increase Campaigns are proving very effective. Malvern-Caulfield school closed a four months' Arrow Campaign on July 30, with 94 new scholars. Good interest was manifest throughout the campaign, and the school has greatly benefited. Three prizes were awarded to those bringing the greatest number of new scholars. Miss Gwen Bond (1st) brought 23 new scholars; Miss Connie Swain (2nd) brought 19; and Miss Dorothy Blaimires (3rd) brought 20. The contest was fairly close between the competitive sections; the Reds were responsible for 49 new scholars, and the Greens for 45.

The Gardiner school has also just closed a successful campaign for new scholars. There were 32 scholars to begin with. As a result of the campaign, 30 new scholars and one teacher were added.

The Hawthorn school is to launch an Air-plane Increase Campaign on August 6th. The South Yarra school is planning to launch a big increase effort the first Sunday in September. Colac is also laying plans for the early launching of a campaign.

It was the privilege of the writer to attend anniversary services at Thornbury and Prahran on July 30th. The former celebrated their first anniversary, and the latter have long since passed their jubilee year. At both places the school is in a flourishing condition, and the prospects very bright. Thornbury, starting with 22 scholars, passed the century mark in attendance before the year was up. The future is very bright. Prahran is one of our big schools, with big possibilities yet undeveloped.

United K.S.P. and P.B.P. Social.

H. Campbell, State Scribe.

The united K.S.P. and P.B.P. social was held in the Collingwood Town Hall on July 25, 1922, when some 400 members and friends of the various clubs assembled together and spent a most enjoyable evening, the State Chancellor, Bro. H. Clark, occupying the chair.

On account of the increasing membership, it was found impossible to obtain a suitable hall in the city, hence it was necessary to go to the nearest suburb, and we were fortunate in securing the Collingwood Town Hall for the occasion.

The function proved to be a great success, both socially and financially, and this can only be attributed to the hearty response of Kappa Sigma Pi and Phi Beta Pi Clubs. A spirit of fellowship and enthusiasm predominated and harmonised splendidly with the programme of vocal and instrumental items, rendered by members and friends, and the social games participated in.

It is necessary to express appreciation for the keen interest displayed by all who attended, and thanks are extended to the artists who so ably assisted with the musical part of the programme: Messrs. Buckley, Moy Ling, H. Clark, T. Gracie, J. Park, and E. Burton; Miss E. Rutledge, Miss I. Bray (accompanist), and particularly to the Northcote K.S.P. members for their excellent rendering of a "jazz" band, and to Mrs. Bray and Miss E. Hall, with their staff of young ladies of the P.B.P. Clubs, who so expeditiously dispensed the supper, which was served in the supper room, the whole co-operating to the successful issue of the evening's entertainment.

"Grant us the Spirit of Speed,
Thou knowest, O Lord, the need,
In the trodden highways, along the by-ways,
Where souls for the Gospel plead.
Do Thou send us, Lord, with Thy blessed Word,
For they die so fast who have not yet heard.
O give us the Spirit of Speed!"

The Thread of Happiness.

The thread of Happiness is spun
From three things woven into one.
The first winds ever through and through
In homely strength—Something to Do.
The second gleams like stars above,
A radiant thread—Something to Love.
The third entwines them both in power—
Something to Hope For, hour by hour.
Thus Happiness, in each sure part,
Lies within reach of every heart.

—Priscilla Leonard.

Our Book Table

A TATTERED BIBLE AND A MUTILATED CHRIST.

This is the arresting title of a most interesting booklet written by Dr. W. H. Fitchett, the well-known editor and one of Australia's best writers, and published by Messrs. Fitchett Bros. Pty. Ltd., of Swanston-st., Melbourne.

We have often had occasion to admire and commend the manner in which Dr. Fitchett has upheld the authority of the Book of God. The occasion of his present writing is the use in Methodist Church institutions of Peake's Commentary as a text-book. We more than sympathise with the writer's view that such a course is fraught with danger. The placing of Peake's Commentary, with its frequent extreme and anti-scriptural teaching, in the hands of those unable to discriminate between the true and the false, is more than perilous.

Many of our readers would be interested in and helped by a reading of Dr. Fitchett's chapters, the attractive titles of which are as follows—"Must We Abandon the Virgin Birth of Christ, and Mutilate Two of the Gospels in Doing It?" "Must We Give Up the Bible as the One Standard of Religious Truth?" "Shall We Surrender the Accuracy and Trustworthiness of the Gospels?" "Shall We Accept the Criticism Which Accuses Christ of Ignorance?" "Did Christ Suffer from the Common Delusions of His Age?" "Are the Critics Agreed Among Themselves?" "Common Sense and the Higher Criticism: The View of the Plain Man." "The 'Modernist' Phase of the Higher Criticism: A Witch's Dance of Theories."

The booklet may be obtained through the Austral Co. Price, 6d. per copy; posted, 10d.

ROUGH DIAMONDS AMONG THE LADS.

From Messrs. H. R. Allenson, Ltd., of London, we have received a copy of a fascinating volume (about 250 pages, cloth, well printed), giving stories illustrative of the power of the Gospel in lifting the fallen. Those who read with pleasure and profit Harold Begbie's "Broken Earthenware," and similar volumes, would rejoice to have such a supplement as this. The author, Mr. Robert Brymer, is a business man who tells his story in a simple, effective manner. The narratives are all founded on fact, and are the outcome of twelve years' work amongst lads. In an introductory note Mr. R. C. Gillie, M.A., has an appropriate word: "If the stories in these pages seem unbelievable, that is simply because we have become unfamiliar with the miracles of the grace of God working through an efficient and devoted personality. Christ can still remake manhood. That is the burden of the message of this book. But we are reminded that it can be remade in a hundred different ways, and there is more than one pattern for the finished product." The stories are fascinating. The titles are attractive as the treatment; e.g., "Bill Moore—Burglar"; "Sally of the Big Heart"; "Dad: 'Born Tired.... Dead Lary.'" In addition to the tales of redemption, there are four interesting addresses in the book. We can confidently recommend the volume to our readers. The Austral Co. will be glad to fill orders as soon as it is possible to do so; price, 7/-; post free, 7/6.

The Family Altar.

J. C. Ferd. Pittman.

"DARE TO BE A DANIEL!"

That they might better control subjects of various races, the kings of Babylon and Assyria used to select from each race young men of noble birth, bring them to the royal palace, and arrange for them a first-class education.

The story of the choice of Daniel and his companions is familiar. Daniel had been converted, probably under the ministry of the prophet Jeremiah, and now, carried captive to Babylon, and thrust suddenly amid the ungodliness of its inhabitants, he still remains faithful to God, maintaining purity of heart and integrity of spirit even in the midst of unfavorable environment and strong temptation to deviate from the path of righteousness and truth. That is Daniel's history in a nutshell.

What a fine tribute it would be if we could say of most Christians that it mattered not to which country they journey, and how adverse their surroundings and powerful their temptations, and how severe their persecutions, they remain true to their principles! God will be with all such, and though the fires be heated seven times hotter than usual, not one hair of their heads shall be singed, and though they be amongst lions, these usually savage creatures shall be as lap-dogs, and around the faithful shall hover angels of heaven.

AUGUST 13.

Under God's Rod.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant—Ezekiel 20: 37.

"The prophet had stood under one of those stone enclosures where the sheep are folded for the night, and he had seen the shepherd stand by the door as the sheep passed in, laying his rod across the entrance that they might not crowd in so rapidly as to prevent his counting them. Every sheep passes under the rod before it enters the fold; and so the shepherd gets none but his own, and all of his own. So stands the Great Shepherd before the eternal gate, and every one of his chosen shall pass under the rod, that, being made perfect through suffering, they may be counted among them that are sanctified."

Bible Reading—Ezekiel 20: 33-39.

AUGUST 14.

Watching or Praying.

So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me—Ezekiel 33: 7.

"If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all,
With your prayers and with your bounties
You can do what Heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands"

Bible Reading—Ezekiel 33: 7-9.

AUGUST 15.

Unharned Amid the Flames.

Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.—Daniel 3: 25.

"Melancthon wrote to a friend on 1st March, 1554, that his boarders repeated every day at table four Latin lines, praying that Christ would preserve his church as he saved the three men in the fiery furnace of Babylon."

Bible Reading—Daniel 3: 19-27.

AUGUST 16.

Windows Open Towards Jerusalem.

And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.—Daniel 6: 10.

In a great speech delivered in October, 1866, in Dublin, John Bright made the following reference to this passage—

"You will recollect that when the ancient Hebrew prophet prayed in his captivity he prayed with his windows opened towards Jerusalem. You know that the followers of Mohammed, when they pray, turn their faces toward Mecca. When the Irish peasant asks for food, and freedom, and blessing, his eye follows the setting sun; the aspirations of his heart reach beyond the wide Atlantic, and in spirit he grasps hands with the great Republic of the West. If this be so, I say, then, that the disease is not only serious, but it is even desperate; but desperate as it is, I believe there is a certain remedy for it, if the Parliament of the United Kingdom are willing to apply it."

Bible Reading—Daniel 6: 10-18.

AUGUST 17.

Daniel Delivered.

Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.—Daniel 6: 23.

"If the voice of the king were reasonable to Daniel, early in the morning, calling him from his den, that he might advance him to more than former dignity, then methinks that morning voice of Christ our King, calling us from our terrors among lions to possess His rest among His saints, should be to us a very reasonable voice."—Richard Baxter.

Bible Reading—Daniel 6: 19-23.

AUGUST 18.

The Danger of Prosperity.

Israel is a luxuriant vine, that putteth forth his fruit; according to the abundance of his fruit he hath multiplied his altars; according to the goodness of their land they have made goodly pillars. Their heart is divided.—Hosea 10: 1, 2.

"Gottlieb was strolling along the banks of a pond, and observed a fish basking in the sun, and so pleased with its rays that it forgot the danger to which it was exposed. A boy approached, and with a piece of horse-hair fastened to the end of a rod, skilfully cast it over his head, and pulled it in an instant into his bag. 'Ah, me,' said Gottlieb, 'here do I behold danger of my poor soul, when the beams of temporal prosperity play upon us to our heart's content. We lose all sense of spiritual danger, and are suddenly snatched away to eternal ruin!'"

Bible Reading—Hosea 10: 1-8.

AUGUST 19.

The Child-Spirit.

When Israel was a child, then I loved him.—Hosea 11: 1.

One has said, "A feeling of sadness steals over us when comparing the man with the former child-character. We say, 'Then I loved him.'"

Children are remarkable for their
Trust. What undoubting faith in our words!
Purity. Apart from hereditary taint, how sweetly pure!
Sincerity. What frankness! What absence of hypocrisy!
Simplicity. How free from vanity, and conceit, and pride, and vain glory!
Contentment. What calm contentment and happy trust in parental provisions!
Gladness. The blood is pure—the circulation healthy—the appetite eager—the sleep dreamless—freedom from "torment"—"perfect love casteth out fear." When our souls are thus

replete with health and gladness, then "God loves us."

Bible Reading—Hosea 11: 1-4.

PRAYER.

Oh, God, thou knowest that, as I go forth upon thy errands, I am too liable to be influenced for evil by those who are of the world. Save me from faltering or falling. May I keep pure, truthful, and faithful, even in the midst of those who stray from thy way and Word, and though I may be called upon to suffer for righteousness sake, help me by patiently enduring wrongs, and fearless in declaring the truths of thy Word, to win many for thee and thy service. For Jesus' sake Amen.

MARRIAGE.

McCONNELL—RUSSELL (Diamond Wedding).—On July 29, 1862, at the Presbyterian Church, Milltown, County Tyrone, Ireland, by Mr. Black, Robert, eldest son of the late Alexander McConnell, Craggan, County Donegal, to Matilda, youngest daughter of the late John Russell, Milltown, County Tyrone. Present address, 27, Raglan Parade, Warrnambool, Vic.

DEATH.

THORNTON.—On July 31, at Framlingham (of heart failure), Mary Ellen, the dearly beloved only daughter of John and Elizabeth Thornton. Sweet rest at last.

IN MEMORIAM.

DRUMMOND.—In loving memory of our dear son and only child, Private Clifford H. Drummond, late of 1st Machine Gun Battalion, A.I.F., who was killed in action in France, August 9, 1918. Missed in life, always treasured in memory. —Invited by his loving parents, J. H. and M. Drummond.

TAYLOR—SCOTT.—In loving memory of our dear son and brother, Priv. L. J. Taylor (Lds.), eldest son of Mr. and Mrs. Taylor, Middle Park, killed in action at Proveres, August 5, 1916; also his comrade, LCpl. J. D. Scott, killed October 9, 1917.

We hold them dear to memory,
As the years they come and go.

—Mother.

BEREAVEMENT NOTICE.

Mrs. A. Edwards, of Bordertown, South Australia, desires to return sincere thanks to the brethren and sisters who sent letters and messages of sympathy in her recent sad bereavement.

COMING EVENTS.

AUGUST 13.—The monthly Council meeting of the Victorian Christian Endeavor will be held in Lygon-st. on Tuesday, August 15, at 8 p.m. Important business. All delegates please note.

AUGUST 13 to 27.—H. Hall, the Digger Preacher, is coming to Burnley to conduct a great Tent Mission from August 13 to 27. Next to the chapel, Burnley-st. All are invited to support us in our special effort.

WANTED.

Evangelist, to take up full time work at Oakleigh, Vic. Applications (which will be treated strictly confidentially) invited from preachers willing to take up the appointment. Particulars from G. W. Roberts, Secretary, Warrigal-road, Oakleigh.

Wanted, a small organ, suitable for kindergarten room. Please send particulars to Thos. Pettis, Wilson's-road, Doncaster.

Brother, single, middle-aged, willing worker, requires position of trust. Apply, Chas. Allan, 23 Mains-st., Colong.

Girl, horse work; easy place; two adults at Pentral-road, Caulfield, 5 minutes from Malvern church.

FOR SALE.

Wanted to sell, week-end blocks, within a mile of church, school, post office and railway station. Particulars and terms from J. Maguire, Boronia, Vic.

Here and There.

Services at Belmore, N.S.W., were good last Sunday. A man confessed Christ.

The secretary of the church at Taree, N.S.W., now is Bro. Arthur Billingham.

A young man decided for Christ at Mundalla, S.A., last Sunday night, Bro. Verco preaching.

Mr. Gordon, 1 Amsterdam-st., Richmond, is now secretary of the church at South Richmond, Vic.

Bros. Hinrichsen and Brooker are due to begin a mission at Ballarat East on next Lord's day, 13th inst.

At Surrey Hills, Vic., last Lord's day, four young people were immersed by Bro. Whately upon confession of faith.

The address of P. Burgess, secretary of the St. Kilda church, Vic., now is 3 Edmanson Avenue, Elsternwick.

During the College of the Bible vacation, several of the students have arranged to conduct missions, commencing August 13.

There is money enough in the hands of church members to sow every acre of the earth with the seed of truth—Dr. Josiah Strong.

Mr. and Mrs. J. Holloway, of Malvern-Caulfield church, Vic., who have been on an extended visit to America, were due to reach home yesterday.

Our N.S.W. Publicity Committee sends forward each week to the two leading Sydney papers an advertisement for twenty churches in the metropolitan area.

The second terminal examinations of the College of the Bible are now being held. Work for the third term is due to begin on Tuesday, August 22, at 9 a.m.

Mr. and Mrs. Black, of Pentecost Island, arrived in Sydney on Saturday, August 5, by the Tahiti. When they came ashore they were remarkably well, especially in view of their recent severe illness.

Gardiner church, Vic., has decided to build a church home, and a tender has been accepted. The church looks forward eagerly for its erection. The work is healthy. Bible School rally just closed with 30 new scholars.

An in memoriam service to the late Bro. E. Edwards, evangelist, was held last Lord's day in the Institute, Bordertown. Bro. A. R. Benn, of Kambra, conducted a very impressive service. A young woman confessed Christ.

Victorian sisters who are willing and able and have the time to help are invited to attend the next meeting of the General Dorcas, to be held in Swanston-st. lecture hall on Wednesday next, August 16, from 10.30 a.m. till 4 p.m.

Large attendances at Hawthorn, Vic., last Sunday. Bro. Scambler in his sermons dealt with the heritage of Protestantism. A Junior Department of the Sunday School has been organised under the superintendency of Mr. Geo. Peters.

Harold E. Knott, for some years one of the principal teachers in the College of the Bible at Melbourne, Australia, will begin his new duties as Bible teacher at Eugene Bible University, Eugene, Ore., on September 19. So states the American "Christian Standard" of June 17.

The article on "Madura, South India," is from the pen of Mr. A. J. Saunders, M.A., B.D., who is Professor in the American College, Madura.

Bro. Saunders promises a warm welcome to those attending the C.E. Convention in that city. The article is both interesting in itself, and is timely.

The Austral Printing and Publishing Co. Ltd., 530 Elizabeth-st., Melbourne, desires to secure the proper addresses of all its shareholders.

Those who have reason to believe that their addresses are not recorded accurately by the Company will confer a favor by communicating with the Manager.

W. R. Hibbert, our W.A. Organising Secretary, has been granted extended leave, and is visiting his home in New Zealand. Last week he arrived in Melbourne, and on Monday, 7th inst., he, with Mrs. Hibbert, left for Sydney. He expects to be back in Melbourne for the Federal Conference in October.

Mr. and Mrs. J. J. Franklyn have booked passages by the White Star liner "Runic," due to leave Liverpool about September 29, and timed to arrive at Adelaide on November 9, and at Melbourne three days later. Correspondence addressed care of F. Payne, 121 Charles-st., Ascot Vale, Victoria, will reach them on arrival.

A correspondent calls our attention to the interesting fact that a few days ago, when Mr. Myer—of "Myers," Melbourne—was being farewelled by his staff on the eve of his departure for the Old World, he said in his speech, "I desire to take this opportunity of publicly confessing Jesus Christ. This has been brought about by the Christian living of my manager, Mr. Lee Neil, and I hope as the days go by, to live up to the confession I have now made."

The Victorian H.M. Organiser will esteem it a favor on the part of members who have promised donations to Home Mission work, if they will kindly forward same as soon as possible, as the Committee is working on a very heavy overdraft. Bro. J. B. stepped into the office a few days ago, and said, "I want to leave you £5 towards that appeal for Home Missions." Bro. Bagley would like 50 others to do likewise. Write him at 14 Queen-st. (2nd floor), Melbourne.

The appeal to assist a widowed sister and her eight children is commending itself to the brotherhood. The case is one of genuine need, and contributors are assured that every penny will be wisely expended. The North Richmond church officers are entrusted with the control of the fund. It is proposed to secure, by purchase or lease, a home for the family, thus freeing our sister from the burden of rent. Cash received to date, £57 10/-. Contributions, small or large, will be most gratefully received by the treasurer, J. E. Allan, 47 Bennett-st., Richmond, Vic.

The first in the series of public lectures arranged by the Victorian Bible School and Young People's Department was held on August 2, in the Separation church. Mr. T. H. Scambler, B.A., was the lecturer. His lecture on "Why we Believe the Bible" was of a very high order, instructive and inspiring. Mr. J. Hewlett Ross, teacher of Elocution at Melbourne University and at the Bible College, Glen Iris, read Belshazzar's Feast (Dan. 5). This series of lectures will be continued on Wednesday evenings during the month of August. Next Wednesday, "The Bible in National Life," by Jas. F. Thomas.

A District Conference was held at Belmore, N.S.W., on Aug. 5. Churches at Marrickville, Belmore and Bankstown met in conference at the suggestion of Bro. Harward, the State Organiser. The meetings were a splendid success, numerically and spiritually. Bro. Harward occupied the chair in the afternoon, and addresses were given by Bro. Plummer, Webber, Whelan, Rodger, Crisp and Hutson. A number of others took part in discussion on how best to evangelise the district. Tea was served by the ladies. Mr. A. T. Eaton, Conference President, occupied the chair at the evening session, and gave an address on "O. O." Mr. Harward gave the concluding address on "C.C.C.C." Bro. A. E. Forbes was an efficient song leader.

Commenting upon a statement in a travel letter from John T. Brown, who recently visited Australia in the course of his world tour, the editor of the American "Christian Standard" writes:—"In what city in the world are there the most plain churches of Christ? No, neither Kansas nor Indianapolis can claim that honor. The city which is most numerously covered with churches after the New Testament order is Melbourne, Australia, second city of the 'Land of the Southern Cross.' The explanation of the fifty churches of Christ in Melbourne and its suburbs lies in the fact that for several generations the brethren of that city have encouraged the young men of the churches to train themselves for Christian service and to preach the Word wherever and whenever opportunity afforded."

The Foreign-born Population of New York State.—The census of 1920 shows the total population of New York State as 10,385,000; including 2,780,000 foreign-born whites. These latter included 2,528,500 twenty-one years old or over. Of these last 475,000 were born in Italy; 458,000 in Russia; 200,000 in Germany; 280,500 in Ireland; 225,000 in Poland; 128,000 in Austria; 120,000 in England; 112,000 in Canada. It is interesting to note that of the natives of Italy 29.3 per cent. were naturalised; of Russia, 39.7 per cent.; of Germany, 70 per cent.; of Ireland, 63.3 per cent.; of Poland, 29.8 per cent.; of Austria, 42.8 per cent.; of England, 61.6 per cent.; of Canada, 59.8 per cent.

C. R. L. Vawter, one of our well-known American evangelists, and a friend of many of our readers, writes from Washington, D.C.:—"I enjoy the 'Christian' very much. You are giving us some great things. And of course I always enjoy the news items. Am in my second meeting with the H-st. church, Washington, D.C., and a couple of Sundays ago we dedicated their new church. Dedicating a church over here, as you may know, consists not only in setting it apart to the work of the Master, but also in raising funds to pay its indebtedness. We needed about £2000, and the offering was about £5000, practically double the amount called for. People here are more liberal since the war."

The fourteen weeks' special mission effort at Hampton, Vic., came to an end on Sunday. In the morning 110 broke bread in the local hall, which will be used till the chapel is ready. Thirteen were welcomed to church fellowship. The final mission meeting was held in the tent at night, when one was baptised and four made the confession. Offering for benevolent fund, £2/14/7. On Monday the tent was despatched to Ballarat. In the evening a farewell was tendered to the departing missionaries. J. Tinkler presided, and appreciative addresses were given by him and by W. Shean, D. Pittman and R. Pittman for the church, and by A. Millis, R. T. Morris, and T. Bagley for the Home Missionary Committee. Bros. Hinrichsen and Brooker returned thanks for the expressions of love and appreciation, and for the gifts presented to them by the church. During the special effort there were 93 decisions. Of these, 48 were received by faith and baptism; 35 came as baptised believers, 8 will be baptised shortly, and only 2 failed to go further than making confession of Christ. The church has taken up its financial obligations nobly, and continues as a self-supporting congregation. With the coming of Bro. D. Wakeley in September, a time of even greater prosperity and soul-winning is anticipated.

W. R. Hibbert, of West Australia, writes: "After an absence from Melbourne of four years, one enjoys the experience of being caught up in the movements of a big city, being part of a big crowd, observing the big buildings, the big industrial centres, and such experiences as visiting the Anti-Liquor offices, and seeing and hearing of big plans and programmes, and of joining with others in a big mid-day Town Hall meeting for prayer. Five minutes with the Victorian Home Mission Organiser assures one that Home Missions, too, are being grouped amongst big things. What enterprise has been displayed during four years. Collingwood, Oakleigh, Rochester, Rumbra-road, Horsham, Maryborough, Rinewood, Thornbury, Ararat, Hampton, are names which represent big things in Victorian Home Mission enterprise. Fine church homes have also appeared, and others are now talking big things, and land is also being purchased in extending suburbs. Such quick returns should inspire confidence in those who lead, and rally all to join with them in grouping Home Missions amongst big things. The achievements by the Home Mission Committee should challenge loyal giving to Home Missions. The Committee should not have to sustain its life on an annual offering. Let every member every Sunday help Home Missions by a regular gift."

Mrs. Chapman, Danbury, Dromana, has vacancies for boarders, particularly convalescents; or those requiring quiet, restful home. Good table. Winter tariff, from 35/-.

Foreign Missions.

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

A Missionary's Son who Wants to be a Missionary Himself.

Brecks School, Ootacamund,

May 19, 1922.

Dear Mr. Walden,—

I thank you for the letter which you sent me, and will you please thank the members of the Foreign Mission Committee for their kind wishes on my behalf? I do love the Lord Jesus Christ, and it is my desire, when I am old enough, to be a missionary and work with my father and mother in India. I attend Brecks school, Ootacamund, on the Nilgiri hills. From the first station to Ooty is 32 miles, a climb all the way, which we travel in the little mountain train; the engine of which is placed at the back, and pushes us up. It is very cool here this summer, and we are having a lot of rain. The annual Convention has just been held. Mr. Males gave very helpful talks on soul-winning. I will now close with very kind regards to you and to the Federal Committee.—Yours sincerely, T. H. Edgar Escott.



Edgar Escott.

Letter from Miss Florence Cameron.

The contractor is collecting material for building the wall for our girls' orphanage at Shrigonda and rooms for the missionaries. He will start as soon as the rain comes. He has dug a trench to the boundary of our land, starting from near the school, and at one end of it a big pit, to catch the water that comes from the trench, for we may have one tremendous downpour, and no more for a month, so this is to reserve as much as possible, else there will be a great drain on our well.

Recently I took 50 smaller boys at Shrigonda for an outing. This time we went to Phadegaon, a village about six miles from Shrigonda, but the rough road makes it seem twice the distance. The women and I went in the horse tonga, the boys in hired bullock carts. We started out in the early morning. Our start was preceded by the usual excitement of a children's picnic. As we

were going to stay a night, it meant extra preparation, and we rose at 4.30 a.m. The attractions to the place are an old temple. The stone of which it is formed is hand carved, and is wonderfully done. No mortar had been used in placing them, as they fitted so well on to and into each other. This temple is within a fort, the second attraction, which is an old Mohammedan fort, and covers an immense amount of ground. The ruins here, too, show skilled workmanship, and had they not been subject to vandalism they could scarcely be called ruins. The ground is a wilderness of prickly pears, but the walls of the fort are built along the Ilhina River. Standing on the top of the wall, one gets a fine view of the winding river. The third attraction, perhaps first with the boys, is of course the river. Remember only two of them have ever seen a beach, and we have no river at Shrigonda. The weather was very hot, and the heat or exposure to it rather spoiled the outing. However, we stayed until the following afternoon, and I suppose we will want to go again, for the evening and early morning were lovely.

When it became cooler in the day, a number of peacocks came out from somewhere, marched along the high wide fort wall, then down they flew to the water to drink, after which they strutted about the sand, seeming to put full value on their beautiful feathers, and they truly did adorn the place, as well they appeared to know. From late afternoon till dark there was a real procession of them coming and going. The next visit was from an old ewe—a larger one I have never seen. He was as sly as the peacocks were gay, and as cautious as they were bold. The boys' sharp eyes found him as he gazed at us from a safe distance, and he looked wise enough to know that it was only the thorns that kept our bare-footed lads from invading his home in the ruins of the fort.

Then a broken herd of timid deer came down for water, and returned quickly and quietly to the shelter of the trees on the other side of the river. It was all a lovely evening picture, and not one shot from a sportsman's gun to alter it. In the early morning we had the same class of visitors again. We had intended to sleep in the river bed, but folks said it would not be safe on account of the wild bear. I think it would have been, for the drivers were with us, and they camped there, but with so many children one cannot take risks. The boys had a great time in the water, and of course washed their clothes. The fort wall here is a great height, at the foot of which flows the river. Little boys, a high wall, a river, and the law of gravitation, and we thought it safer to put up with the heat.

We returned home at 4.30 next day. The boys always enjoy this final item, the ride in the bullock carts. They seemed to find something to make a noise about the whole way home. Next week school starts. We hope the buildings will

be finished, so the girls will be able to come to Shrigonda in September.

We saw a striking picture a few weeks ago. Mrs. Watson and I were passing a shrine near here, and it was covered with children, the "untouchables," singing hymns of Jesus, which they had been taught in the Sunday Schools. Perhaps they would tell us the god was sleeping, or he did not heed children, for he did not intervene, and the children continued to sing. We trust the words of these hymns will mean more and more to them as they get older. We have two new boys, lepers, whose parents died both within three months of each other. A year-old baby is here for two months.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba),
"Hurlston," Caryfort-st.,
Blackbeath, N.S.W.

Trips arranged to all Sights and Caves.

PHILLIPS' BOOK EXCHANGE, 331 Military Road, Mosman, N.S.W.

One Thousand Library Books in good order to clear in one lot, 1/- per copy. Fiction, Theological, Medical, Music, Magazines, Poetry, for exchange or sale. Correspondence invited. Satisfaction guaranteed.

W. J. PHILLIPS, Bookseller, Stationer, Estate Agent, 331 Military Road, Mosman, N.S.W.
528, 530 Elizabeth Street, Melbourne, Vic.

S. L. K.

AUNT CISS' REMEDY, for all Stomach, Liver and Kidney troubles. Good for all the family. A few doses occasionally will keep the elders fit, and the children free from worms. 1/6 per bottle, at Civil Service, or ask your Chemist for it. Wholesale from Gole, Lorne Avenue, Killara, N.S.W.

VICTORIAN CHURCHES OF CHRIST

Home Mission Office.

11 Queen-st. (2nd floor), Melbourne.
Phone, Central 11628. Thos. Bagley, Org. Sec.
We aim to evangelize our State.
25 Workers engaged. Tent Missions being held.
Large self-supporting Churches are being built up.
Weak Churches are being cared for.
Many new fields await our entrance.
Our expenditure is £200 per month. [Churches.
We plead for regular systematic help from all the
To develop our work at "Home" means progress
in every department of our church life.
Please remember this work now, and make provision
in your will for its continuance later. Write to the Organising Secretary.

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelization of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st. East Prahran, Victoria.

The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 26½ years.

ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, repayable by instalments spread over 20 years. Interest, 6½ per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum. Instalments spread over 21½ years.

Application Forms at any State Savings Bank, or by writing to the Inspector-General—
Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector-General.

N.S.W. Home Mission Notes.

H. G. Harward.

Many thanks for kindly words of commendation in taking up the duties of Secretary and State Evangelist. These have come from brethren in different States. They hearten one for a task which challenges our very best endeavor.

Forestwood, Sydney, Chatswood and Paddington churches have been visited in the interest of our State work. One Lord's day was spent with each of these congregations. This gave opportunity to visualise the need, and to emphasise the obligation of the Home Mission task. The brethren were most cordial, and already there are signs of increasing interest, and of greater resolve to invest regularly in State evangelisation.

1. *The Fields.*—The offerings of the brethren make it possible for the Committee to assist the work in the following districts:—Canley Vale, Erskineville, Hurstville, Lidcombe, Manman, North Sydney, Paddington, Loftus Park, Rockdale, and Inverell. Other fields need, and are looking for our help.

2. *The Forces.*—In addition to the preachers and workers subsidised in the above fields, an office assistant, the State evangelist, and Bro. Merritt, with the colportage waggon, are on the staff supported by Home Mission funds. We urgently request considerable increase in the number of volunteer and paid preachers.

3. *The Finances.*—To meet liabilities, a weekly income of £32 is required. The only offerings received during July have been for the liquidation of past indebtedness. Nothing has been received toward the expenses of the present. Some we know are contributing through collectors, or church envelopes. But not one remembered our State work with a direct gift for July needs. It will help if collectors and church treasurers who receive offerings for Home Missions will kindly forward these to our office at the end of each month. We are confident members are going to re-ignite the grace of weekly giving to our State work.

4. *The Future.*—District Conferences and special rallies are the distinctive feature of the work in August. Aug. 12, Auburn; 26th, Hurstville; Aug. 21, Men's Rally; 28, Women's Rally at City Temple. A tent mission will be conducted at Loftus Park from Sept. 3. Bro. Martin, of Herewah church, will use the tent at Newcastle from the middle of October. Efforts will be made to push the colportage work during the summer months. A few loyal hearted brethren have established a cause at Cessnock, and, if the Lord will, we hope to render help with the tent about the end of November. It is the desire of the Committee to strengthen our weak churches, and to establish the work in new districts as the Lord opens up the way.

We Plead For.—1. The earnest supplication of the brethren for divine favor in seeking to evangelise this State. 2. The devoted service of every member in presenting Christ and his church to the people. 3. The willing sacrifice, expressed in regular giving, that will make a forward movement possible.

Churches of Christ, awake! Put on the strength of God. In the power of the Spirit, go forward to mighty conquest.

OBITUARY.

HAMMILL.—A few weeks ago there died in Tasmania the last of our Foundation members. Her name was then Miss Jane Lawford. She remained in membership with us for twenty years, from 1863 to 1883; she then got her letter of transfer to the church at Prahran. She married a gentleman named Mr. Hammill, and they went to live in Tasmania. She has been a constant church worker all through her long life. Now she has gone to receive her reward.—Geo. T. Perry, Doncaster, Vic.

HARDING.—The church at York, S.A., has been called upon to part with one more of its aged sisters in the person of Mrs. Mary Harding, to whom the call came on July 8, after a short ill-

ness. Our sister was born in Somerset, England, in 1840, arriving with her husband and family in South Australia in 1878. They settled at Lochiel, where in 1886, during a gospel mission conducted by Bro. M. W. Green and J. Colbourne, she decided for Christ, since when she has lived a consistent life. She removed to the neighborhood of York in 1908, where she united with the church, continuing faithful unto death. She leaves behind her an aged husband and large family of relatives, many of whom are actively engaged in the Master's service, our Bro. J. Swain, elder of the York church, being among the number.—W.B. York, S.A.

Passing of a Faithful Preacher.

On Thursday morning, July 20, at 6.15, Bro. John Langford fell asleep in Jesus. Bro. Langford came to Port Pirie 32 years ago as preacher for the church. He continued thus for some time, and then went into business and commercial pursuits, but always gave much of his time to preaching the Word. Our brother would help any church in need, and was sometimes called into account because of his faithful scriptural expositions. He has walked hundreds of miles on preaching tours. He was an ardent believer in the second coming of Christ, and he and I often talked of this blessed hope on Friday afternoons, when I used to visit him. He was a man with whom one always felt better for having been in his presence. For the last four years, three of which he was totally blind, he was confined to his home. He missed the reading of the Book greatly, but he had committed so much of it to memory that he could repeat whole chapters without a flaw. At last memory greatly failed him, and in those days it was his joy to have the Word read to him; and as flashes of memory would come, he would take up the discourse and go on repeating it. For the last four years we have held a communion service in his home each Sunday afternoon, and this was a source of blessing to both him and his devoted wife. To those who watched him it was seen that he was gradually growing weaker, and the end came peacefully, on Thursday, July 20, at 6.15, when he tenderly and quietly fell asleep in Jesus, as the physician attending him said, "absolutely worn out." And those of us who knew him, said, "We're not greatly in the service of the Master whom he loved and served so faithfully." To our Sister Langford, and the family, we extend our deepest sympathy, and assure them that the parting will be even as he often used to say, "Only till He come."—J. E. Shipway, Port Pirie, S.A.

CHURCHES OF CHRIST,
New South Wales.

Home Mission Office and Book Depot,
Bible House, 247 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.

Telephone C 11, 1172.

SUNLIGHT SOAP

BEST FOR
THE
LAUNDRY.



There are oils and oils, but only the best are good enough for SUNLIGHT SOAP



GUARANTEE OF PURITY

Lever Brothers Limited have the largest plantations in the world, and thus ensure pure supplies of oil for their ideal Laundry Soap.

SUNDAY SCHOOL UNION BOOK DEPOT.

376 Little Collins-st., Melbourne
(between Elizabeth and Queen-sts.).

Speciality: Sunday School Prize Books.

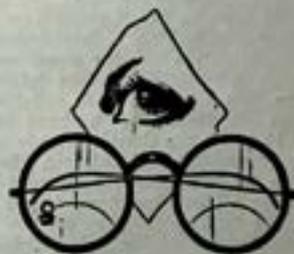
Orders may be placed through
The AUSTRAL CO., 528, 530 Elizabeth Street,

Are You Satisfied With
Your Eyes?

Do your eyes become sore and strained when engaged in reading, sewing or other close work? IF SO—An immediate examination of the Eyes is necessary.

REMEMBER—Your Eyes are delicate and easily injured, the more great care should be taken that they receive the best attention.

OUR TESTING ROOMS
are fitted with the latest up-to-date appliances
for the testing and correcting of defective vision,
and ably superintended by staff of experts.



E. WOOD & CO. PTY. LTD.

95 ELIZABETH ST.,
MELBOURNE

News of the Churches.

New Zealand.

At Vivian-st., Wellington, there is a spirit of optimism. This was evidenced at a church business meeting held on July 27. Attendances at all services are improving. Bible School is entering heartily into the new scholar campaign. Bible Class has more than doubled, and many adult members of the church are linking up. Six were added to the church during July; two girls, two women, and two men. Members of the Bible Class take a supply of fruit and eggs to sick folk regularly each week.

Tasmania.

At Hobart the monthly combined temperance rally held in Collins-st. proved a great success. The large audience appreciated the fine address of Mr. Semmens, and the splendid programme submitted. Bro. Nightingale exhorted the church, preached the gospel to the men in the Hobart gaol during the afternoon, and at Collins-st. at night Mr. A. S. Bryant delivered a fine lantern lecture on behalf of the British and Foreign Bible Society on Wednesday night.

"The Mountain of Decision" was the subject of Bro. Bowes' evening address at West Ulverstone on July 30. At the meeting for worship there was only a moderate gathering, due partly to sickness. Mrs. Clarke and sons were tendered a farewell social in the chapel. A social evening was also given Bren, Brown and Ivory on August 2 as a token of the church's appreciation of their services in plastering the recent addition to the chapel. Lawrence Bowes is just recovering from an attack of pneumonia. Bro. Bowes has accepted the presidency of the Ulverstone Prohibition League.

West Australia.

At Subiaco the Sunshine League under the capable leadership of Bro. Rattray, continues to flourish. July 30, inspiring service around the table. Bro. Les Clay delivered a much-appreciated address. During the day 160 broke bread. In the evening a splendid prayer service was held, and at 7.30 Bro. Clay delivered the gospel message in fine style. The Mutual Improvement and Delating Society are having good meetings. Several interesting debates have been held. "Free Trade v. Protection," between Y.M.C.A. and Subiaco Society, was much enjoyed.

At Fremantle the work goes on steadily. An address from Bro. Les Clay on July 23 was much enjoyed. Bro. Mudge maintains a high standard of preaching. Owing to ill-health, Bro. Vanstan has been compelled to resign as choir-master. Bro. C. Sagers has been appointed to succeed him. Proposals for the formation of an orchestra, and other helpful measures, are afoot. The school and all other organisations are active. Fellowship with Mrs. Dore, visiting from Hindmarsh, has been much enjoyed. J. Bridge has been appointed to care for the community's morals in the Group Settlement, to which he recently went after a long and useful life with the Fremantle church.

Bassendean (late West Guildford) church reports good meetings for July; over 90 at morning. Splendid talks by Bro. Cameron on three Sunday mornings, and by Bro. F. Buckingham on July 23. The young people took the gospel service, rendering solos and quartettes to the delight of all. On July 30, Bro. Cameron made suitable reference to the late Mr. Reynolds, husband of Sister Reynolds, to whom the church extends sympathy. The J.C.E. is maintaining interest. Interchange of visits to the Methodists has proved helpful. The new church block has been fenced for a tennis court, the boys working to get the sand levelled for two courts, and the girls supplying afternoon tea.

Lake-st., Perth, reports good meetings at the Lord's table, a fine number of young folk attending. July 30, Bro. D. R. Stirling, from Maylands, spoke on "Hindered Prayer." In the evening Bro. Hagger delivered a convincing address on "Has Christianity Had its Day?" Community

singing is conducted for a quarter of an hour before the service by Bro. W. R. Bennett. The church welcomes back Sister Mrs. McGregor and her daughter Jean, after a prolonged holiday in the East. A number of the young people visited their home in a surprise party. The "Loyal Daughters" took part in a combined concert held in Lake-st., in aid of the Women's Hostel at Glen Iris. This proved a great success. The Sunday School's special effort resulted in 21 new scholars during July, and much increased attendances. Bro. Hagger has accepted the general superintendency.

Queensland.

Brisbane reports excellent meetings on July 30. Bro. Rankine's morning subject was "What if some did not believe?" In the evening he addressed a large audience on "Christ, our only Hope." At the conclusion of a powerful sermon a lady decided for Christ. The choir rendered good service. On Monday evening the Young People's Society debated the subject, "Is the World Growing Better?"

At Corndale school, Kingaroy circuit, Bro. Mason conducted an "in memoriam" service to the late Mr. Deckie, who was secretary of the school committee. There was a record attendance, and great interest was shown. The visitation by the evangelist in Kingaroy local hospital is proving a means of blessing and cheer to many. Patients on leaving often request to be visited in their homes, which sometimes means miles of travelling by sulky, but a good work is being done.

At Toowoomba on July 30, there was a splendid attendance of members. Visitors were Sister Quire, of Dalby, and Sister Ruby Wendell, of Albion. Bren, Sherman, W. Sherman, and F. Virgen, Sisters Kirchenham, McLeod and Gibson, who has been ill some weeks, were present after absence. Bro. Waghorn addressed the church. At the gospel service Bro. Burns preached. The work at Harlaxton is very encouraging. Bro. T. Crane delivered the message to a good attendance.

The meetings at South End, Toowoomba, on July 30 were probably the best attended since the formation of the church. H. Coleman spoke helpfully in the morning, and two were received into membership, making five for the month. The gospel service was in charge of H. C. Stitt, whose subject was "A Conversion in the Desert." The location of the open air meetings has been removed into the centre of the city, and are conducted by Bren, A. Coleman, Adcock, and Stitt. The church has procured an individual communion service. Bible School reports additional scholars, and has entered for the Union competitions.

South Australia.

The work at St. Morris continues to grow, with evidences of deepening of spiritual life. W. Garrett's addresses are powerful. On July 30 there were splendid attendances. Alexander's hymns are used at evening services, and will be continued preparatory to the mission, when the same hymns will be used. Total F.M. offering, £90.

At Gawler Bro. Green has taken the services for the last three Lord's days, Bro. Raymond being away on sick leave. His return is expected next Sunday. The attendances have kept up fairly well. Sister Mrs. Ingham, on journey from Wallaroo to Horsham, was a welcome visitor one Lord's day. The great need of a building is felt.

The address of the Hindmarsh church secretary is now Mr. F. Holden, Port-road, Hindmarsh. Bro. Parsons is recovered sufficiently to resume his usual labors. Good meetings were held on August 6. A large number broke bread, Bro. Paternoster exhorting. A chart address was given by Bro. Paternoster in the evening. One young lady and one young man made their confession of faith.

At Croydon the twelfth anniversary has just been held. Increase for year, 11, with 3 losses by death; present membership, 172. Large attendances. The financial position of the church was

never better. A. H. Wilson, on behalf of the church, presented Bro. E. Bartlett with a number of excellent volumes in appreciation of his constant and faithful service. Bro. Ralph Segun has returned from Europe, and on August 15 will lecture on his experiences in Spitzbergen.

On August 6, the services at Henley Beach were well attended. In the morning Bro. B. W. Manning addressed the church on "The Duplex Envelope System," and after the service it was unanimously decided that the system be adopted. Bro. H. L. Davis at the gospel service spoke on "The Plea of Ignorance." The Intermediate C.E. Society held its annual meeting and social on July 31. Mr. Godden occupied the chair, and Bro. B. W. Manning gave a splendid address. Various kindred societies were present, and a most enjoyable evening was spent.

The work at Glenelg has been encouraging during the last few weeks. Last Lord's day morning six members were received into fellowship, all of whom confessed Christ on the previous Lord's day evening, and were baptised during the week. Five were young ladies from the Bible School, the other being the mother of two of the above. The church anniversary services on August 6 were well attended. Speakers, morning, A. C. Stevens, Glenelg Congregational church; evening, I. A. Paternoster, from Norwood. Both addresses were much enjoyed. One young lady made the good confession.

At Queenstown Y.P.M. Bro. A. G. Hinde spoke on July 30. Worship, Bro. A. W. Wilson exhorted. Evening, Bro. Brooker's subject was "Small Beginnings." July 29, the half-yearly business meeting and social of the Men's Bible Class, a pleasant time was spent. August 6, Q.Y.P.M., the officers of the church paid a visit. The lady of facts had charge of the meeting. Worship, Bro. Brooker exhorted, and welcomed into fellowship Bro. and Sister Frank Harris and Sister Miss Muriel Harris, from Southampton, England, and Sister Coral Matthews, immersed some time ago. Evening, he preached powerfully on "God Knows." The monthly Quiet Hour Prayer Meeting was held in the Alberton Baptist lecture hall at 7 a.m. Mr. H. Ashby presided. Mr. R. Hespar gave a helpful address on "Witnessing for Christ."

At a business meeting of the Dulwich church on August 2, it was reported that the resident membership now stood at about 60. Of the additions during the past year, six had been from the S.S. The average attendance of scholars had nearly doubled, now standing at 42. The Dorcas Society, with an enrolment of 22, had held 17 meetings, and had collected and distributed 415. The disbursements included nearly 50 garments, donations to the S.S. and to Home and Foreign Missions, as well as sundry utilities for the church. In addition, the chapel-cleaning has been attended to week by week. Several brethren spoke appreciatively of the faithful work of Bro. E. W. Pittman, of the S.S. teachers, and of the above-mentioned band of sisters. Bro. Harold Arthur was appointed to the diaconate in place of R. Forth, who is removing to Brighton.

The mission conducted by Bro. Beiler at Port Pirie closed on Monday, July 31. On the previous Lord's day there were good congregations. At the morning service four who had been baptised received the right hand of Christian fellowship, and in the afternoon two others were baptised. In the evening a splendid discourse was delivered, "The Supreme Message," and two others made the good confession. At Monday night's thanksgiving service Bro. Shipway acted as chairman. Short addresses of appreciation were delivered by Bro. Bottrell, on behalf of elders; Bro. Smith, for the deacons; Sister Percid, for the deaconesses; and Bro. Arnold, for those who had not missed a meeting. Bro. Beiler delivered a powerful closing message, and a mother decided for Christ. Supper was provided by the sisters, and a social hour was spent together. A splendid mission has been held. Bro. Beiler has powerfully and faithfully delivered inspiring and helpful messages. The church extends to him its highest appreciation, and best thanks.

Victoria.

Warragul had splendid meetings on July 23. A large attendance at morning meeting and Bible Class. In the evening Bro. Waters preached a fine sermon, and a young man confessed Christ. F.M. offering, £5/5/-, more than double that of last year.

At Middle Park Bro. McCallum, of South Melbourne, who exchanged with Bro. Brooke, gave a good exhortation. The Bible Class is progressing favorably. At the conclusion of Bro. Brooke's final message last Lord's day evening, one brother made the good confession.

The church at Windsor for the past two Sunday mornings has had inspiring messages from Bro. Robbins and J. E. Thomas respectively, and at night the services have been helpful, when Bro. Downen has preached very acceptably. One man made the good confession last Sunday evening.

Meetings at St. Arnaud are well attended. Bro. Searle is giving interesting addresses. One of the oldest members, Sister Brabender, is leaving the district. The Bible School rally has closed with an addition of 25 scholars. A tea was given by the Red side to the winners (Blues), which was greatly enjoyed.

The brethren at Mentone have commenced building at Parkdale; but as they can only work Sunday afternoons, the work is naturally slow. They would appreciate help. If brethren (carpenters) could attend on Saturday afternoons their help would be paid. Afternoon tea is provided. One in Parkdale; station, beach side.

Irland Lord's day services commenced with a good attendance of juniors at J.C.E. At the morning service Bro. Knight addressed the church, when four who had previously been baptised were received into fellowship. 173 members met for the day. There was again a large attendance at the gospel service, when Bro. Gale preached.

At Carnegie on Sunday last amongst other visitors were Bro. and Sister W. R. Hibbert, whose presence was very much enjoyed. Services were well attended, the audience at night including a good company of men at their special service. The male choir helped a great deal, and Bro. Saunders' address was stirring and greatly appreciated.

On August 6 the Chinese church at Queensberry-st. had fine meetings. Bro. J. I. Maddford and his son, and J. C. F. Pittman were present at the Lord's table. Bro. Pittman exhorted on "Prayer." Bro. Shong Mong spoke at night. Collection for Benevolent Department, £2. Sisters A. Baker, Lang, and Pang are thanked for kind assistance as organists at the services.

Bonny had splendid meetings on August 6. Bro. Stephenson exhorted in the morning. Evening service, young people's night. Special singing by the club, and duet by Sisters Ella and Bonnie Wood. A baptismal service was held. At close of Bro. Stephenson's address two young women made the good confession. Tent mission starts on Sunday. Offering for Benevolent Department, £15/-.

Sunday being Protestant Federation day, two very fine addresses were delivered at Lygon-st. Principal A. R. Main, M.A., spoke in the morning upon the origin and history of Protestantism. Jas. E. Thomas took for his theme at night, "The Book that Lights the World." The choir rendered an anthem, the solo being sung by Colin Dobb. Bro. Elliott, from Sydney, was present in the morning.

Last Lord's day morning at Swanston-st. there were several visitors, including Sister Clark, from Kewwood, S.A. Bro. Blakemore gave an excellent address. In the evening there was splendid attendance and interest. Bro. Kingsbury delivered a great sermon. Sister Mrs. Henry Simpson gave a gospel solo effectively. Congregational singing of some favorite old hymns helped the morning.

On July 30 Montrose had nice meetings. Bro. Robinson, from the College, relieved Bro. Hughes. His addresses were much enjoyed. On August 6, meetings were fair, Bro. Hughes giving fine addresses. The church is having several improvements made to the building. A fine carpet on the platform was a gift from the sisters' auxiliary of the church. The varnishing of the furniture and

inside of the building, and also painting the outside, is soon to be done.

At Cheltenham Bro. P. R. Baker is well into the work, delivering stirring addresses on fundamentals. He has had a fine reception in the State school. His health is much improved. F.M. offering was £33/13/8. A fine entertainment for Parkdale church building fund was given by College students. Bro. F. W. Martin, of Red Cliffs, Mildura, and Bro. and Sister Wm. Wolf, of Sunnybank, Queensland, were visitors.

Maryborough had good meetings on July 30. At the conclusion of Bro. Young's address on "Lame Excuses and Broken Promises," a young lady responded to the invitation. The Round Table Bible Class has been re-formed, and promises well. The men of the church are organising for visitation work. The Helping Hand Guild is making a most encouraging start, and promises to be a valuable addition to church work.

At Oakleigh Bro. Wakeley, Brooke and Walters edified those present the last three Lord's day mornings. Two converts baptised and two received in since last report. Interest in the gospel meetings is shown by the continued good attendances to hear Bro. Wakeley's messages. The kinders are practising for an entertainment in aid of equipment for their use. A special meeting of members, held to consider the resignation of Bro. Wakeley as evangelist from the end of August, decided to accept same with regret.

The work in Ouyen district is going along quietly. A visit from Bro. A. W. Connor was appreciated. He preached in the Ouyen N.W. hall (about seven miles from Ouyen) to a fair attendance. A gospel service is held there once a month in the evening; these meetings are well attended. Bro. R. Milligan preaches, breaking of bread follows, and also in the afternoon once a month. The church building site in Ouyen has been sold, and it is intended to buy one in a better position. The town is growing fast, and it would be a fine thing to have a preacher stationed there.

The North Fitzroy Ladies' Class paid their annual visit to the Cheltenham Homes on July 26. A large char-a-banc was chartered to convey the visitors to and from the Homes. Thirty members availed themselves of the opportunity, and a pleasant afternoon was spent. The various wards were visited, and sweets, cakes and tea, etc., were distributed. This part of the programme was made possible by a liberal response to an appeal made to the brethren. A short, bright service was conducted by Bro. J. W. Baker in the concert hall, at which there was a large attendance, and much interest was shown. Afterwards a concert programme was gone through, items being contributed by Miss T. Anderson, Mrs. Moate and Mrs. Gow. This was greatly appreciated.

Splendid congregations at Brighton on Sunday. In the evening a special men's service was held. A choir of men, under the leadership of Bro. McCance, rendered seven hymns specially prepared for men's voices. The sermon by Bro. B. W. Hentsman was the last in the series on "Lessons from the Life of David," and referred to the wise counsel which David gave to his son Solomon. At the Wednesday evening service different departments of the church are taking charge of it in turn. The monthly questions night will be retained, as it is appreciated. The half-yearly business meeting has just been held. Excellent reports were presented. An encouraging feature of the church is the fine attendance of members on Sunday mornings. Annual offering for F.M., £33/15/-.

At Warrnambool on July 30 visitors in the morning included Bro. Arnold, who gave a helpful address on "The Man Christ Jesus"; Bro. and Sister Miss Thomas, Camperdown; Bro. and Sister and Sister Miss Pearl, Mile End, S.A. 43 broke bread during the day. The evangelist spoke on "The Commission Interpreted." The man who made the confession the previous Sunday was baptised. The work is showing good signs of progress. Saturday, July 29, was the occasion of the diamond jubilee of the esteemed Bro. and Sister McConnell's wedding. Some 65 Bro. and Sister McConnell, most of whom were descendants of the McConnells. Four generations were represented. Congratulatory speeches were

made on behalf of the aged couple. Bro. Arnold presided.

The church school at Prahran has just celebrated one of its most successful anniversaries. At the morning service on July 29, about 80 children with their teachers were present at the morning service, when Bro. McCallum spoke on "The Right Kind of Tongue." In the afternoon the building was nicely filled to hear Bro. Clark's address on "The Greatest Story in the World." In the evening the building was altogether too small to accommodate those wishing to enjoy the service. Bro. Blakemore interested every one with his address on the "Five Finger Exercise." The children excelled themselves in their singing. The anniversary was brought to a close by a concert in the Prahran Town Hall, when once again the accommodation proved too small. The work in general goes forward steadily, with good interest and fine attendances.

New South Wales.

At Merewether on Sunday morning, July 30, Bro. Saunders, from Lidcombe, exhorted, and at gospel service Bro. Martin gave a good address on "The Present Day Conditions in the Light of Divine Revelation." One young man confessed, and one sister was restored.

Petersham meetings showed improvement last Lord's day. Bro. Kingshot, of Moreland, Vic., was present. Good attendance at the school; four new scholars. A piano is being purchased for the school. Bro. Arnott's addresses both morning and evening were very helpful, subjects being "Faith Amidst Difficulties," and "The Joy of the Encourager."

At Lismore on July 30, Bro. P. J. Pond preached on the theme, "Is it worth while to be a Christian?" a number of strangers being present. Several new scholars in the Bible School. Sister Miss R. Taylor has collected a number of good books to restart the library, burnt with the Tabernacle nearly three years ago. The aged Bro. Jas. Wotherpoon, now in his 82nd year, was present last Lord's day, after an interval of sickness.

Bro. Ernest Buckley, a member of the Hurstville church, who has been accepted for mission work with the Australian Inland Mission (Aborigines), was farewelled on Wednesday, 2nd. He was presented with a suit-case. Good meetings on Sunday, Bro. Crossman speaking at both services. Mr. W. Eddy, secretary of the Mission to Lepers, addressed the school. A cricket club has been formed in connection with the church.

Meetings at Sydney during July were fairly well attended. Splendid exhortations from Bro. Eaton, Harward, Plummer, and Dr. Porter. On July 30, Bro. J. Whelan gave a fine address in the morning. Visitors included Sisters Mrs. and Miss Shirt, North Fitzroy, Vic., and Bro. McKellar, Warrnambool, Vic. At the conclusion of Bro. Eaton's gospel address one man came forward. At the annual business meeting on July 26, Bro. Stimson, the treasurer, presented the financial statement. Election of officers as follows:—Bro. Stimson, Morris, Potter, Warner, Fox, Chapple, Taylor, Roberts, Graham, Brough, Cooper and Crawford. The church's sympathy goes out to Bro. and Sister Logan and Mrs. Logan, jun., in the death of their eldest son.

At Dumbleton on July 31 a farewell was held to Bro. Ernest Buckley, who, after two years' training in the missionary college at Ashfield, has been accepted for service under the Aborigines Inland Mission. The meeting was presided over by Bro. Stowe. Mr. Crossman spoke on behalf of Hurstville church, and Mr. L. Long, director, and Mr. A. Perry, treasurer of the A.I.M., gave welcoming addresses on behalf of the mission. Bro. E. Buckley, together with his father, Mr. W. Buckley, has been closely associated with the Lord's work at Dumbleton ever since its inception. Bro. Longley, on behalf of the church, presented a beautiful travelling-rug to the departing missionary. On August 5, tree planting by pioneers of the work and representatives of the various branches of the work took place. Stalls provided for sale of work realised £10 towards clearing off the church debt.

LE PINE & SON

Funeral Directors,

RICHMOND CAMBERWELL

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

Ring Up Hawthorn Ex. 112

and we will wait upon you for Consultation and Instructions

CANTERBURY HAWTHORN SURREY HILLS.



Have Your Eyes Tested by a Competent and Reliable Optician.

Consult

W. J. AIRD, F.V.O.A., Ophthalmic Optician
Canterbury, Collins St., Melb. Phone 6937 Cent.

NEVER BE WITHOUT



Wonderfully Effective and Immensely Popular. (Obtainable All Confectioners.)

CONSUMPTION

a curable! Has been successfully treated and cured by the Ivaline Treatment. Cost, 50/- for the first month, if further treatment necessary, 25/- a month until cured. Includes postage. Other Complaints treated. Send for particulars. T. G. STORER, Herbal Practitioner, the Ivaline Institute, Adelaide, S.A.

Notice of Removal

EDWARD G. OWEN

CHEMIST & DRUGGIST

begs to intimate that after so many years at his old address (189 Collins St.)

he has opened

A MODERN & WELL-EQUIPPED PHARMACY

— at —

102 Collins St.

about 200 yards (EASTWARD) from his old premises.

In making this announcement he begs to tender his most sincere thanks to all for their liberal support in the past, and respectfully solicits a continuance of their patronage & support.

Please address all communications to

EDWARD G. OWEN, 102 Collins St., MELBOURNE.

PHONE 2087

Credit for All

Sheets 20!

One pair extra large, guaranteed White Linen-Faced Sheets—the Famous "Holly" Brand—double bed size (96 in. x 80 in.), hemmed ready for use for only 2/6. Plus 1/- for convenience of easy terms.

SEND THIS ADVT. 2/- deposit and 1/- in part payment of freight, and we'll send the sheets. Pay balance 2/- every fortnight. Money back if not satisfied.

Cox Bros. PTY. LTD.

143 Brunswick Street, FITZROY, MELBOURNE, Vic. 104

Interstate Orders for above goods carriage extra.

"SERMON BUILDING,"

a Help for Beginners in the Art of Constructing Addresses.

By J. C. F. Pittman.

"Clyde House," Clyde-st., St. Kilda, Victoria. Posted: Stout Paper Covers, 2/6; Full Cloth, 3/6 AUSTRAL PUBLISHING CO.,

Churches of Christ

Benevolent Department of Victoria.

All needy cases helped. Write to Secretary.

Donations to Jas. W. Nichols, Hon. Secretary, "St. Leonard's," 8 Edgar-st., East Malvern. Parcels carried free on Railways if addressed to Church of Christ Mission, Burnley Rly. Stn.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day at Masonic Hall, Ford Street, Jeppe Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books.

All Sunday School requisites kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date Theology.

Text Books for Schools and Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The Leading Eyesight Specialists

The examination of the eyes for glasses is not a matter of guesswork, nor of trying on glasses.

It is an EXACT SCIENCE, which requires a thorough knowledge of the anatomy of the eyes.

Our ability to scientifically and accurately examine eyes enables us to better understand how your glasses should be made.

We hold the highest qualifications in the Commonwealth.

Mr. A. J. Green, M.I.O.A., M.I.O.O.L., and D.O., and is registered by the Queensland Government as Optometrist.

Mr. James C.D. Green, F.S.M.C., F.I.O.O., B.D.O., England, including the Freedom of London.

American Diplomax, D.O., B.O., M.O., & M. Opt

Note Address—

Auburn-road, Auburn, Sydney, N.S.W.

P.O. Box 795.

References:

London Bank, Swanston at

H. Louey Pang & Co.

Fruit, Produce and Commission Agents.

179-176 LITTLE BOURKE-ST., MELBOURNE

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market

GAS FIRES mean Fireside Comfort!

They may be lighted in a second and give a generous glow that quickly warms the room. No coals to carry, no dust, smoke or ashes no dirty grates to clean.

Prices from 30/- each
Sold on easy Terms

The Metropolitan Gas Coy.,
Flinders St. next St. Paul's, and at most Suburbs

MR. C. C. SHARP,

L.B.E., B.D.Sc. (Math Univ.)

DENTIST.

begs to announce that he has taken over the practice of the late

MR. F. M. LUDBROOK

HAIGH'S BUILDINGS,

225 Collins Street, Melbourne

(near "Age" office)

Phone Central 7255

Take L1H

A. Millis & Sons,

Fruit Commission Agents.

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,

Emerald P.O., Vic.

All kinds of FRUIT TREES.

Grows on Best Stock. Clean and Healthy.

Reasonable Prices.

LYALL & SON,Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.**CHAFF, HAY,****GRAIN and****PRODUCE****MERCHANTS.**Country Orders carefully
attended to.

Special Attention Given to Seed Orals.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

The Australian Christian

Published Weekly at

528-530 Elizabeth Street, Melbourne.

Editor: A. R. Main, M.A.

All communications should be sent to above address.

All Cheques, Money Orders, etc., should be made payable to D. E. PITTMAN

SUBSCRIPTION.—Through the Church Agent, 9/- per year. Posted direct, 10/6. Foreign, 14/-.

CHANGE OF ADDRESS.—Kindly send both old and new address a week previous to date of desired change.

DISCONTINUANCE.—No Subscription is dropped without definite request.

Births, Deaths, Marriages, and In Memoriam Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for every additional 12 words and under.

Other Advertisements (not displayed): 24 words, 1/-, and 6d. for every additional twelve words and under.

The Pauline Patterns

ARE WHAT I USE

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES

PREACHERS' PROVIDENT FUND.

(With which is incorporated the Aged and Infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: James Hunter (President), Dr. E. A. Bardsley, A. Morris, T. E. Rose, L. Russell, Joseph Stimson, and W. H. Hall (Hon. Secretary and Treasurer)

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to the Hon. Secretary and Treasurer, W. H. Hall, Orton-road, Roseville, New South Wales, making money orders and postal notes payable at the Sydney Post Office.

Telephone, Central 6022

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done

Orders by Post promptly and carefully attended to

For... **First-Class Tailoring**

Go to...

W. C. Craigie & Co.

265 Little Collins Street, East,

4 Doors from **MELBOURNE**
Swanston Street.)A Home for Neglected, Orphan and
Fatherless Boys.

No Really Destitute Boy Refused.

FOUNDED 1895. INCORPORATED 1907.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Of all the work in which Christians can engage, this is the most encouraging and reproductive. Readers everywhere are asked to assist the great work of saving the boys. Reference can be made to the Committee and office.

Office Bearers:**PRESIDENT:**
Mr. R. Campbell Edwards.**VICE-PRESIDENTS:**
Mr. W. C. Craigie.
Mr. D. A. Lewis.**HON. TREASURER:**
Mr. R. Conning.Hardware Chambers,
231 Elizabeth-st., Melbourne.**HON. AUDITOR:**
Mr. F. Hooke, F.L.A.V., F.C.P.A.
31 Queen-st., Melbourne.**HON. PHYSICIAN:**
Dr. Christina Reid, Burwood.**HON. CHEMIST:**
Mr. Cathcart, Surrey Hills.**HON. DENTIST:**
Mr. Clifford C. Sharp, L.D.S., B.D.Sc.**STOCK EXPERT:**
Mr. L. Hunter.**HON. OPTICIAN:**
Mr. W. J. Aird, The Centreway,
Collins-st.**ORGANISING SECRETARY:**
Mr. A. E. Knight.**SUPERINTENDENT:****COMMITTEE:**
Messrs. R. Conning, W. Luke, W. Cust, Wm. Macrow, Randall D. Edwards, R. McPherson, C. McPherson, Rowland T. Morris, Mesdames G. A. Edwards, R. C. Edwards, W. Hunter, Misses Alt, Landman, Smedley.

CITY OFFICE - 443 BOURKE STREET, MELBOURNE