

surely no one can claim that more gambling (for it is beyond question that the totalisator does increase gambling), more drinking (for the friends of the liquor trade are going for longer hours), and less moral teaching will help the State in its progress! And yet we have this challenge ringing in our ears. What are the Protestant forces going to do about it?

On the question of the totalisator, Mr. Greenwood spoke as follows:—"In New Zealand, after the introduction of the totalisator, the machine figures rose from £500,000 to £8,750,000 per annum. In New South Wales the 'bookies' put through £15,000,000 in a year, and the totalisator, operating alongside them, added £10,000,000, making a total of £25,000,000. In Victoria, our betting bill amounted to £5,358,000 last year, and if we permit the introduction of the 'tote' there can be no possible doubt but that betting will increase together with a decrease in national efficiency. Is this, I ask you, a time to trifle with our national efficiency? It is not as if the machine benefited the bettor—though, to be sure, I have not much sympathy for him. Statistics of six meetings in South Australia showed that of every £100 put through the 'tote' the machine kept £65, and the punters received £35 of their own money back. Verily, they are wonderful people, these punters!"

Churches of Christ will support Mr. Greenwood.

At the great men's meeting held in Lygon-st. chapel last week, resolutions were carried protesting both against the introduction of the totalisator, and against any attempt being made in the interests of the liquor trade to interfere with six o'clock closing. Appreciative words were spoken regarding Mr. Greenwood, and a promise was made to support him in his efforts to promote the public welfare. We have no doubt that the men in their decided stand represent the feeling of members of Churches of Christ in general. It is a pleasure to note that, although there are many signs that he would gain the good-will of some influential folk, and so improve in certain respects his political standing, Mr. Greenwood is prepared rather to jeopardise his political career than to depart from his principles. We honor him for this, and trust that it will be made abundantly plain that one who will put principle above party will not suffer because of that fact.

How strongly the temperance leader feels in the present situation may be gathered from the remarks he recently made:

"Now, as to the Licensing Act and the Amending Bill which, the Premier told a deputation, is to be introduced. On the surface this appears to be a simple attempt to alter the day of taking the licensing poll, but I wish to say that there is on foot a deliberate intrigue to make this an opportunity of attacking the Licensing Act and taking away all we have gained, including six o'clock closing and the no-license poll itself. I would like to ask the Government if it is

possible that they are bringing this in in order to lay unholy hands upon the trust money of the Compensation Fund, which the Licensing Board operates? And I am here to-day to say plainly that if the Government should forget the obligations to which it pledged itself by the truce at the last elections, and should deliberately play

into the hands of those who seek an uncontrolled liquor trade; if it encourages gambling and ignores the best interests of the child, then the Protestant forces will be obliged to rise and remove them from the Treasury benches, electing in their places men who will serve the financial and the moral interests of the State."

The Stars Retire.

"He must increase, but I must decrease."—
John 3: 20.

These are the words of John the Baptist, and they are spoken of his relationship to the Lord. Jesus has begun his public ministry, and the multitudes are gathering about him wherever he goes. "All men go after him!" The crowd is melting away from the circle of John, and there are many gaps and signs of desertion. How does he feel about it? How does he take it? Nothing could be nobler than his attitude to his decline. "He must increase, but I must decrease." As though he had said: "It is inevitable. It is not a thing to awaken surprise. It is the most natural thing in the world. It is what I have looked for. How can the stars remain prominent when the Sun is up? Their light is lost in the brighter glory. Even the radiance of the moon is effaced. Moon and stars have their glory in the night, but at the peep of day their ministries are over. The Sun is up, the stars retire." And so John was contented to have his light go out in the splendor of the Sun of Righteousness who had arisen with healing in his wings.

All of which means that John the Baptist was willing to be invisible if only Jesus were more clearly seen. And this invisibility or obscurity of the witness is a vital element in his power. John Ruskin says that in looking at pictures we honor an artist most when we never think of him. If he is continually obtruding himself, if our attention is frequently caught by his tricks and mannerisms, if we cannot get away from him, his work is marred. And it is surely equally true in the realm of the highest poetry; the poet is invisible, he does not thrust himself upon our attention. Many other things are seen, strong things, lovely things, but he remains unseen. How difficult it is to get a passing glimpse of Shakespeare in all his marvellous plays! Hundreds of scholars have gone in search of him, but they have not found him; he is hiding somewhere behind the scenes.

But all this is pre-eminently true of a true ambassador of Christ. When the ambassador is obtrusive there is grave suspicion that the Sun has not risen, and that darkness still reigns. If the star is forward and aggressive it must be because the sun is below the horizon. The star is affecting to be the Sun, and this is only possible when "darkness is upon the face of the deep." And yet we are distinctly told that the star was not the Light, it was only sent "to bear

witness of the Light." But there is always a temptation that we lose the ministry of the witness, and draw attention to ourselves. We want to be in the limelight. We want to be talked about and admired. The Scriptures say it is just as if the best man, "the friend of the bridegroom," were to presume to be the central figure at the wedding, and were to try to rivet the attention of the guests upon himself. In all such antics and presumption, the bridegroom is forgotten. How different is all this from the way of John the Baptist! He was willing that his own glory should be absolutely quenched in the emerging glory of the Lord. "He must increase, but I must decrease."

How can we acquire and retain the right spirit in all our witnessing? I think the first necessity in all unostentatious witnessing is that we ourselves be overwhelmed with the glory of the Lord. If we are thinking much of ourselves it is a clear proof that we are not seeing much of him. Pride is really never wedded to awe; if pride be prominent it means that awe is absent, and if awe be absent it is a sure sign that we have not gazed upon the effulgence of the divine glory. It was when young Isaiah "saw the Lord, high and lifted up," and was overwhelmed in the glory, that all pride and self-assertion vanished, consumed in the blaze of the Almighty. Our souls must be on their knees before the manifestation of God in Christ Jesus. We must be captured by his mercies, "lost in wonder, love and praise." When we emerge from such a contemplation, and set ourselves to our ministry, the stars will be lost in the unveiled glory of the Lord.

And the awe must remain upon our spirits even while we witness for him. If our reverence is broken even for an hour we shall take liberties with the Lord. We shall compete with him. *We shall get in front of him.* We shall rob him of his glory. We shall presume to be the Sun when we are only the stars, and we shall be more intent upon our own increase than we are upon the increase of the Lord.—J. H. Jowett.

Recollectedness and a sustained consciousness of invisible things are essential to a steadfast communion with God, and only in proportion as such communion grows and deepens is the soul trained to apprehend the fulness of divine knowledge.—T. T. Carter.

Endurance.

Mrs. S. Herbert.

[The writer of the following has for many years been laid aside. Her faith and love and patience give special force to her message.—Ed.]

The Psalmist says: "The goodness of God endureth continually. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Generally when we speak of endurance we connect it with something that human beings suffer. We forget sometimes that God has much to endure from us; that he exhibits such enduring patience with our feeble faith in his guiding hand. We are weak and foolish, always wanting to have our own wilful way in planning out our lives, and seeking to do his work in our own way instead of his way. How we must try him! Is it not marvellous he never loses patience with us? But, "He will perfect that which concerneth us," his Word says. Why should we shrink from what he sees fit for us to endure for his sake, when we have such an example as the Lord Jesus constantly before us? We read in the Epistle to the Hebrews, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Just think of it! Joy—that you and I should have the gift of eternal life was the incentive that caused our beloved Lord to endure untold sufferings. How our hearts should burn with the determination never to be ashamed of him. Willing to endure persecutions, misunderstandings, hardships, poverty, sickness, manifold trials or any adverse circumstances; to give up everything that may cause our brother to stumble; to sacrifice what we may think right—for the sake of others.

Paul's injunction to Timothy was, "Endure hardness as a good soldier of the cross." An earthly soldier expects to endure hardships when he enters the service of an earthly king; and can we expect to have an easy journey through life when we have such a mighty enemy to combat against? One so subtle and evil, and determined to hinder us from enduring to the end. But though our enemy is mighty, our God is Almighty, and will give us the victory through faith in Jesus Christ. If we are true followers of the Lord Jesus, we will seek to please him in all things, both small and great; content with the knowledge that God sees the patient endurance often unnoticed by men.

Peter gives us a word of encouragement, so that we might endure patiently when all used wrongfully. He says, "For what glory is it when ye are buffeted for your faults, ye shall take it patiently, but when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." If we study the lives of the apostles and saints recorded in the Word of God, we will find

they all had to endure many hardships and adversities. And we also find it was love and faith in God that enabled them to endure so bravely and cheerfully. "Kept by the power of God through faith unto salvation." Victory over all things. Praise God! It is God's perfect love towards us that causes him to bear so patiently with our weaknesses. His infinite wisdom sees the ultimate victory over sin and self in our lives, through the power of Jesus Christ, and the guidance of the Holy Spirit.

In that beautiful thirteenth chapter of 1st Corinthians, Paul writes, "Love endureth all things." Ah! that is the secret of joyful endurance. We can endure great trials patiently, and have a long face (as it is commonly termed) over it. But if our hearts are in tune with the Infinite, and filled with the love of God, and we realise that "our Father" regards us, his children, as the apple of his eye; that his desire is for our highest good and happiness; that "he will not give us more than we are able to

bear, but will make a way of escape"; that he is a friend who will never fail us; that he—the Creator and Ruler of the Universe—calls himself, "our Father," if we take him at his word, and talk with him as trustfully as we would to our dearest earthly friend. Then we, like Paul, would be able to say, "we glory in our infirmities," "rejoicing in tribulation," because "his strength is made perfect in weakness."

If we cannot endure our trials cheerfully, unbelievers will not know that we have a power to keep us which they have not. If we allow gloom to settle on us, we will not recommend the service of Jesus as a happy service. "For our light affliction which is for a moment, worketh for us a far more exceeding and eternal weight of glory." Paul could say that after enduring all manner of great trials. James says, "Behold, we count them happy which endure; you have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." And he is just as pitiful and of tender mercy in our day to us. His love and tenderness are indescribable. Bless his holy name! May the dear Lord help us to endure patiently and joyfully till he comes, and we enter into his presence and the fuller joy of our Lord.

"The Honor of the Church."

Charles R. Brown, Dean of the Divinity School of Yale University, U.S.A., has written a little book bearing the above title. His first paragraph says: "It is considered very good form and very good fun in certain quarters these days to maul the church. It is a chilly day when some light-hearted newspaper reporter does not make merry in a column or two over what he regards as 'the faults and failures of the Protestant Church.' . . . In my judgment it is poor business all around. It gives aid and comfort to the enemy. It amuses some, wounds many, and helps none. I wish to protest against it and say a word here as straight and as strong as I know how to make it for 'the honor of the church.'"

Dean Brown has little sympathy with the man who says he can be as good a Christian outside the church as in it. The folly of this reasoning is illustrated thus:

"We were at war the other day with Germany. Suppose you had met some patriotic young fellow in those days in civilian dress, but with a gun on his shoulder! Suppose he had told you that he was on his way to France. 'But where is your uniform?' you would have asked. 'To what company do you belong, to what regiment?' Then he might have answered in this vein of modern individualism, 'Oh, I do not belong to any company. I do not wear any uniform. I do not make any professions about being a soldier. You see, I do not want to get my lines crossed. But I love my country, and I am on my way to France to see if I cannot pick off a German or two on my

own account.' His folly would have made you laugh. . . . The man of sense fights always with the army."

Another good paragraph deals with the significance of the fact that our Lord established the church. Jesus, says our author, "wrote no books; he created no endowments; he led no armies. He never undertook to change the form of government under which his people lived, but he did build a Church. Then he stood back, ready to stake the whole future of his cause upon what that Church would do and be. 'I will build my Church, and the gates of hell shall not prevail against it.' Its influence was to be like leaven permeating the whole lump of human life. It was to go into all the world and disciple the nations, baptising them into a new spirit. The Master recognised the plain necessity for organised effort.

The Way.

Lord, for my daily task
Grant me this boon;
This is the thing I ask,
Morning and noon,
And evening, "Lord, I pray,
As I walk on my road,
Bearing my daily load,
Show me Thy way."
Thy way the load is light
That I must bear;
I shall not feel its might
For Thou art there.
So, though my burden may
Seem hard to lift I know
It will but lighter grow
Upon Thy way.

Religious Notes and News.

A Successful Disciple Preacher.

A. S. Caldwell, chairman of the official board, Chattanooga, Tenn., writes that the congregation has greatly prospered under the leadership of Claude E. Hill. The special occasion of Bro. Caldwell's communication was the completion on May 7 of six years' ministry of Bro. Hill, which was celebrated by a large attendance, both in the Sunday School and in the church services. It was counted as one of the greatest days in the history of the church. Quoting we read:

When Dr. Hill began his work, we had approximately a membership of 500 and a Bible School with an average attendance of 250. To-day we have an active resident membership of 1150.

The Bible School now has an enrolment of over 800, with an average attendance of over 600; 804 were present on Easter Sunday.

In November of last year the church secured the services of W. B. Van Evera as director of religious education and assistant to the pastor. He is making a most useful leader in the church and Bible School, as well as in the city, and is proving valuable, especially among the young people, with whom he is very popular.

Our pre-Easter meeting was the outstanding feature of the year's work. The campaign resulted in 90 additions, 72 confessions. Bro. Hill was assisted by Mr. Van Evera, who, supported by a chorus of 50 voices, led the music throughout the meeting.—"Christian Evangelist."

Modern Manners.

Dr. Jowett on a recent Sunday deplored the courtesying of modern manners, particularly in young people. The graciousness and courtesy of yesterday were rapidly disappearing. He feared that if these were lost, the sense of reverence would follow, which would be an immeasurable calamity. B. G. Bourchier, of the Hampstead Garden Suburb, on the same Sunday, declared that "the younger generation would appear to be utter strangers to good manners." He blamed parents, choirmasters, and employers. They were guilty of a very grave wrong, in not correcting rudeness and discourtesy. On the other hand, Mr. George Lansbury rebukes snobbishness with severity. "You have to give up worshipping form in men and women, and to get rid of the notion that anybody is superior to you in any sort of way." Mr. Lansbury is right in deprecating the cringing attitude. But self-conceit is at least equally objectionable. There is a self-respect that is fully consistent with that consideration for others that is the hall-mark of refinement of mind and of manners.

Films Ridicule Protestant Ministers.

"The Christian Standard" (U.S.A.) contains the following pertinent editorial note.—

Dr. Gustav Briegleb, of Pasadena, Calif., stated last week before the 134th General Assembly of the Presbyterian Church that film interests have been ridiculing Protestant ministers in retaliation for the censorship campaign in which Protestants have participated so conspicuously. Reaching a climax in his speech, he shouted: "Show me a film which ridicules or insults a Catholic priest or a Jewish rabbi in this manner!"

It is certain that the movies are not free from the charge that they frequently cast reflections upon the Protestant ministry. Whether the reason given by Dr. Briegleb is correct or not, we cannot say.

It is likewise true that when a Catholic priest appears on the canvas he is represented as an angel of mercy—in some capacity or other.

Why such differentiation? If there is a reason for everything, there is a reason for this. It is high time that the Protestants of this country were awaking to the fact that Roman Catholicism has the right of way in movie, press and appointive political position.

Regarding the film industry, it may be said that

the present-day pictures will be displayed so long as the people flock to see them. Let the Protestants arise in arms against this country-wide screen ridicule of their ministry, and it will be discontinued quite speedily. On the other hand, so long as Protestants flock to the playhouses and laugh at the "parson" in a role of hypocrisy or some other embarrassing position, just so long will the film producers hold up the "parson" to ridicule. The Catholics, though powerful in politics, and the Jews, though powerful in finance, are negligible quantities when mobs are counted in the playhouse audiences.

The protest registered by Dr. Briegleb, at Des Moines, should become nation-wide at once. And this protest should become concrete—it should take the form of non-attendance where pictures that ridicule the Protestant ministry are exhibited.

Industry, of whatever nature, obeys the public—when the public issues a command.

Federal Council Issues International Creed.

The Federal Council of Churches in America has now issued a set of ten principles with regard to the international relations of the nations of the world. This has been put in pamphlet form for wide distribution. The following are the ten international ideals: We believe that nations no less than individuals are subject to God's immutable moral law; we believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service; we believe that nations that regard themselves as Christians have special international obligations; we believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, creed and race; we believe that Christian patriotism demands the practice of good will between nations; we believe that international policies should secure equal justice for all races; we believe that all nations should associate themselves permanently for world peace and good-will; we believe in international law, and in the universal use of international courts of justice and boards of arbitration; we believe in a sweeping reduction of armaments by all nations; we believe in a warless world, and dedicate ourselves to its achievement.

Congregational Church Gains in 1921.

Facts presented to the National Council of Congregational Churches in America on May 3, "show a state of mind in America favorable to religious and benevolent activity." Says Chas. E. Horton, secretary.—

Total membership, 838,181, or a net gain in twelve months of 18,936. This net gain compares with 10,959 in 1920, and with 17,252 in 1915, which was the record year until 1921.

The total accessions during the year were 28,365, as compared with 21,857 in 1920, which marked the record previous to 1921; that is, 6,508 more persons were received into the churches in 1921 than in any other year.

The number received on confession of faith was 45,875, as compared with 30,022 the preceding year, which was the record year up to that time, or a breaking of the record by 5053.

The number in Sunday Schools is shown to be 281,195, or a gain of 37,563 over the preceding year. The best previous record was in 1915, showing a membership of 273,028.

The number of young people's societies increased from 2691 to 2808, and the membership from 107,522 to 120,334, or a net gain of 12,812.

Fresh and Beautiful Missionary Stories.

Dr. Donald Fraser, the new Moderator of the United Presbyterian Church in Scotland, is one of the best known of the church's foreign missionaries. The "British Weekly" says:—

"Dr. Donald Fraser, of Livingstonia. Donald Fraser is one of the most familiar names in the

church, and though still a comparatively young man, barely over the border-line of the fifties, he has fully won his spurs both by long years of hard work in the mission field, and by his eloquent advocacy of the cause of missions throughout the length and breadth of the church at home. He has been described as having in a rare measure the 'apostolic' note of impassioned fervor, and his travels have been apostolic in their extent and interesting activity."

The Moderator's magnificent address to the Assembly contained several fresh and beautiful anecdotes from the mission field. Here is a story from India which deserves to be remembered: "In India there are fifty million untouchables. One hot day in a railway station the waiting passengers stood under the shade, but one untouchable walked about in the sun, for he could not come near the other passengers. He walked till he fainted with the heat and fatigue, and fell on the railway lines. A train was approaching, but none stepped out to lift him. A white man, a missionary of the Church of Scotland, leapt down and lifted him on to the platform out of danger. A Hindu came forward and said to the white man 'That was a beautiful and friendly act.' 'Why did you not do it yourself?' he asked. 'My religion would not allow me.' Beautiful in sentiment; inert in action. If his religion would not allow him to do the friendly act, ours does and compels us." Here is a story told by Dr. Fraser about an African convert: "I knew a man whose hands were red with blood from boyhood, whose manhood was famous for deeds of bravery and wild passionate cruelty. To him God came, and the whole current of his life was changed. He became a gentle husband, a tender father, he was known throughout the land for his hospitality and courtesy, respected by Government for his progressive activity, loved by black and white alike. He was an ardent evangelist, and was ready for ordination, when God took him. I saw him die. He lay in the lap of his faithful wife, and sang with her in his own language, 'Nearer, my God, to Thee, nearer to Thee,' and while he was still singing he slept and passed across the river into the glory. Ask his children to-day what cheered their father, and they will answer, 'The Cross of Christ.'"

The Week-end and the Sunday School.

One of the problems of the present day Sunday School with which an elder generation of teachers had not to contend, says "The Messenger," is the work and habit which plays a very considerable part in the life of many of the middle class families. The exodus is not confined to the better class suburbs, but touches in these days of high wages and travelling facilities, the ordinary working population of Australian cities. Not a few of the workers have a week-end camp, and, unfortunately, many lads, and even young girls, impatient of the restraints of home, club together to provide themselves with similar accommodation. Greater liberty than in the past and greater means have led to greater license, and it is not easy to devise ways of either checking the tendency to week-ending in the open, or follow those who adopt it. The motor with its easy transit from door to door, has helped to extend the practice, and, unfortunately, the church and Sunday School has no part in the programme of the week-end. As missionaries entrusted in the welfare of our fellows, there appears no alternative but to follow them where possible. This is not always practicable, but there are opportunities for service that ought to be seized, and which would prove interesting and acceptable to those to whom we desire to minister.

Missionary Translations.

Mr. Zen-ichi Hidaka, of Kyoto, Japan, has just completed a Japanese translation of Dr. David Smith's "The Days of His Flesh," which will be published in the autumn of this year. Mr. Hidaka proposes to follow this by a Japanese translation of "The Life and Letters of St. Paul," by the same author.

What's in a Name?

The above title appeared in the "West Australian" of May 20. It was occasioned by a discussion at the half-yearly meeting of the Congregational Union. It would appear from the brief newspaper report that a certain proposal "provided that ministers should be divided into two classes—ordained ministers and pastors—and that no minister should have the approval of the Union to prefix to his name the term 'Reverend' whose name was not on the first list." One earnest advocate made the plea for the granting of the title "Reverend" on the grounds that it "was of very great assistance to missionaries in the country districts. There was much real superstition among uneducated people, and the title 'reverend' made a great difference, especially in visiting the sick. The ministers should be safeguarded as much as possible, and in the country a lay preacher was not regarded with the same reverence as he who called himself 'reverend,' which, all said and done, was only a courtesy title."

If this superstition does really exist, would it be worthy of ministers of the gospel of Christ to trade upon it and not set to business to end it? Surely a minister can still remain an ordinary man and also be a godly man? Do titles make men more godly, or make them God-enabled to minister to the souls of men? The Christ and his gospel is surcharged with a manliness that makes it unbecoming to merely fortify ourselves without any justification with a title, even though "only a courtesy title." But does not the question widen and give scope for further inquiry? Has any one with or without scholarship, ordained or unordained, the right to use the title? Is its use Scriptural? Is it not just a bit of the past, which we subscribe to, but in so doing perpetuate something which is without the warrant of God's Word? If this is so, those who use it perpetuate to that extent one of the things which tend toward division of God's people. It is agreed by the many that the Pope and priest have used names belonging to the Deity. "Holy Lord God the Pope" and "Holy Father." The priests call themselves Father in direct violation of the command of Christ, "Call no man your father on earth, for One is your Father" (Matt. 23: 9). This is in a religious sense, and strictly forbidden. No child of God, therefore, should use any of these sacred names in speaking of a religious dignitary. Note also that "reverend" is never applied to men, not even to an apostle, bishop, elder, or minister, but to God only, and used but once in the Bible: "Holy and reverend is thy name" (Psalm 111: 9). It is difficult to understand by what right men assume this title. If men want honor let them be satisfied with the kind provided in 1 Thes. 5: 12, 13.

Returning to the question in the headline, we inquire, "What's in a name?" Call an honest man a rogue, and you will realise that vital issues are involved. A wife cannot wear the name of another man without dishonoring her husband. Since the Christian has been "baptised into the name of Christ," may it not be reasoned that he should wear no other name lest he dishonor Christ? Is the name Wesley as good as that of Christ? Certainly it is not. From the religious standpoint the question at issue is: Is any human name as good as a divine? Is any name, such as Wesleyan, Methodist, Anglican, Congregationalist, Baptist, Presbyterian, as good as those which bear the divine sanction, and are scriptural? The latter the divine sanction, and are scriptural? The inquiry might be raised that such a contention about names is like splitting straws. Is it not possible that they are, after all, synonymous with one another, and with the New Testament names? Call an Anglican a Baptist, and the result would not be all that was desired. In this matter of names a principle is involved, fidelity to Christ requires obedience to his will expressed in his Word, and his Word forbids the use of party names (1 Cor. 3: 1-4; 1 Cor. 1: 12, 13). If it is expressly forbidden that we should take the

inspired apostles' names, how much less are we in harmony with God's will when we use the names of uninspired men and also of things? Paul would not allow Christians to be divided unless they could show that Christ was divided. To the Corinthians who called themselves after different names, he said, "Is Christ divided?" There is no need for us to ask "Which Christ?" Nor should there be any occasion to ask which church? Anything, party names, or otherwise, tending to divide the followers of Christ is against the teaching of the New Testament.

Conformity to God's will, as revealed in his Word, is the quickest road to unity. The things

which divide the children of God to-day are things practised which have not the warrant of his Word. Let us make his Word the final authority on all matters. We need not ask any one to agree with our particular practices, or wear our name, but simply ask that they cease to perpetuate those things which do not have the authority of God's Word, and we would arrive at the unity of the New Testament church. There would then be no need to construct the present and various bases for union, but simply accept the one already given in the New Testament.—W.A. "Christian Evangelist."

The weakling stumble, the helpless fall,
For lack of a friend to take their part;
A pity it is so few there are
Who have the understanding heart.

The Specialist and His Work.

Alan Price, B.A.

In these days of scientific progress, it is a practical impossibility for any one man to be sufficiently versed in several subjects at once, to be considered an expert in each. The expert's profession often subdivides into sundry branches of study, the doctor's into medicine and surgery, the surgeon's under the name of various organs of the body, the engineer's into civil, mechanical, electrical and mining branches, and so with every science and art. A man through sheer natural ability may become proficient in one or more sciences, and may derive considerable pleasure in the practice of various arts, but it is to the specialist we look for light and leading.

Religion is not an exception. The man who is too engrossed in the struggle of life to give sufficient time to religious study and meditation, although he may be of practical help in religious intercourse with his fellows, cannot expect to keep pace with the advance of religious and irreligious thought outside the church. The man who has made the gospel his special study, and has found time for meditation and prayer, is the more likely to carry on successfully the work of soul-winning. One who has studied the Word in the original languages, is better fitted to combat the assaults of atheists upon that Word. He who has mastered his New Testament, and has studied theology and logic, is more capable of meeting on an equal footing those who have made themselves experts in destructive criticism. It is therefore our duty to specially train men to stand on the watch-tower of our faith to give intelligent warning of the approach of the enemy. It is not necessary that these men be experts in church management. It is vital that they know what is going on in the religious and irreligious world about us, and be ready with the answer of faith to any attack on our plea. And what is that plea?—a free gospel of salvation through Christ alone—the obedience of faith in accordance with the Word of God—a united church—the restoration of the primitive church in its essential features—the equality of all church members as brethren in Christ.

In thus specialising for defence and offence we are following on the lines of New Testament teaching. Christ himself chose twelve to be his special messengers. Paul repeated an injunction, well known in his time, "that those who preach the gospel should live of the gospel." He also had as specialists with him, men such as Barnabas, Silas, Timothy and Titus. Timothy he instructed to commit the doctrine to faithful men who should be able to teach others also.

The object and purpose of the specialist is to examine in advance and with greater thoroughness theories of practical utility to the ordinary man. He does not interfere with the political or social systems of man, except so far as man is willing to accept his conclusions and put them in practice. Specialists' theories that fail to come into touch with society are useless, and the spec-

ialist who tries to force his ideas upon his fellows is merely acting the tyrant. It has been so almost from the beginning of the Christian system. There have been religious specialists who have forgotten themselves to the extent of enforcing their ideas on the church—men who have endeavored to combine the offices of ruler with specialist, and in so doing have become overlords. There are men and Christian systems to-day that expect of the "laity" respectful obedience to the "clergy" by virtue of an authority to rule, which they imagine to have been imparted to the latter. There is a general danger besetting any system of specialising, of the specialist usurping the social powers of the common or ordinary member of society. Kings who were specialists at ruling have become tyrants. Generals who were specialists at fighting have become dictators and emperors. Priests who were specialists at praying have become popes.

In the New Testament church provision was made against any such domination. In the supper room Jesus told his apostles that they were all brethren under one master, God. The apostles had the power to command, but they exhorted and benighted. We have no authentic record of an apostle permanently dominating a church—they set things in order, appointed elders and deacons, and passed on. Even their emissaries, such as Timothy and Titus, completed their work of organisation, and returned to the apostle who sent them. The local side of church life had their special attention. What Paul labored so hard to preserve by his warning letters to Corinth, and to Ephesus through Timothy, he must have labored much to establish. His discourses on the relationships of parents to children, children to parents, rich to poor, poor to rich, masters to servants, servants to masters, on celibacy, marriage and widowhood, on giving and receiving, on church worship and mutual service, presuppose an effectively organised religious and social system that did not spring from nowhere. The communities of love and fellowship in these cities surrounded by a world of selfishness, were the work of an inspired reformer, and the practical demonstration of his expert teaching. Had this teaching been a series of moral and religious dogmas only, Christianity would long ago have been placed upon the shelf among great religious theories of the past, but because it has worked itself into the every-day social life of the people, it has become a mighty force in shaping the destinies of the world.

If therefore we specialise in the matter of providing trained preachers, it is all the more important that we build up the social side of our work. The touchstone of success apart from soul-winning, is the application of our expert's theories to the practical work of the church, in the full development of its social powers in the combined work of its individual members.

Our Benevolent Work.

President's Message.

J. E. Thomas.

There have been many appeals recently to most deserving objects both in connection with our own Foreign Mission work and those calls that come from far off famine stricken lands. Our churches have responded nobly to these claims upon them, and it has encouraged us all to give thus to the work of our Lord. We now make a special appeal for the great need in our own State, especially in Melbourne and suburbs. Economic conditions have led to a great deal of unemployment, and the exceedingly cold winter has found many families utterly unable to obtain necessary food and clothing. Many have generously forwarded parcels of clothing, and some have contributed of their means for the help of others, but the gifts have been insufficient for the needs of those that call. The pinch of poverty is felt very keenly in many homes in our more thickly-populated suburbs. It has been my own lot to visit homes where children have been covered only by the garments of their parents at night, and possibly an old blanket or a much-worn overcoat. In some homes they have no firewood these cold nights, and very little to cook a warm meal with during the day. Gifts of food and clothing are especially welcome, and if these could be forwarded from the country churches they would be wisely distributed. This severe winter will be with us for many weeks yet, and it is a Christlike work to help others have a little more food and comfort in their struggle through life. The greatest care is taken to help the deserving cases, but even if occasionally an unworthy person is helped we must not neglect those in dire distress at our door. A man and his wife and two children stepped in bed from Saturday night till Monday morning because they had no fire, and no food to cook or give their children. He is a returned soldier, willing to work, but has not been able to get any for six weeks. We want to be able to answer these people in the name of our brethren, and in Christ's name give them some practical evidence of our interest and love. Here is a field of service in which all who can give a little as well as those who can do more will be serving Him who said, "Inasmuch as ye did it unto the least of these, my little ones, ye did it unto me." Do not delay. The days are cold; people are in want; we have that with which to help them. Jesus said, "Ye give them to eat." Let us do it now.

Three Aspects of Benevolent Work.

J. McGregor Abercrombie.

1. The Social Reformer's View Point.

A Benevolent Department, organised to relieve poverty and its consequent distress! That such should be necessary in our enlightened civilisation! What a rebuke to our national pride! What an unanswerable criticism of our social and economic system!

The scientific achievements of our time are unparalleled in the records of man's inventive accomplishments—but we still have the poor with us.

The emphasis on man's brotherhood and common humanity was never so pronounced as it is to-day in our universities, in our libraries and in our pulpits—but "ye have the poor with you always."

While an honest citizen is hungry and cold, his country boasts in vain. Surely it is time the concentrated genius of the day focussed its attention, to the exclusion of lesser things, on this vital problem, and solved it.

In the meantime shall we refuse to recognise a personal responsibility because the golden age is not yet? Does our failure collectively justify an individual failure? Surely we must do what we can as units; no man can do more. An incom-

plete social system is no excuse for an incomplete individualism; for a refusal to help, where help is needed and possible.

2. The Non-Christian's Aspect.

The unbeliever's interpretation of Christianity demands a big place for benevolence. They say that Jesus loved the poor and needy. He associated with them, he taught love and benevolence, and that if we desire to demonstrate that we are his followers we must be loving, sympathetic and benevolent.

Does our interest and care for the poor to-day make an appeal to outsiders? What can equal the eloquence of suffering alleviated, hunger satisfied, and thirst quenched? Can we not—may, must we not—by our unselfish interest in the needy, commend the gospel of the homeless Jesus?

How much more forcibly could we put our claim for the restoration of the Christianity of the first century, if we reproduced the spirit that prompted the early church to send help for the relief of the Jerusalem poor during the great famine!

Are we showing this "mark" of the early church?

3. From the Standpoint of Jesus.

Christ's graphic picture of Judgment in Matt. 25 is remarkable for the absence of what we call doctrine. No reference to creed or theology is made. No "system" of religion is mentioned. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The great question was whether these servants of the king had fed the hungry, given drink to the thirsty, housed the stranger, clothed the naked. Will my profession and practice of Christianity stand this test—Christ's test?

Jesus and the Unfortunate.

C. M. Gordon.

Jesus had a very special interest in three classes of people—the dependent or poor, the defective or sick, the delinquent or criminal. Any Christian worthy of his Master, any church worthy of the name, will have a similar interest in these unfortunate ones. The value of our religious life and our hopes for eternal salvation depend to a large extent upon our attitude toward these weaker classes. The great test questions at the final judgment will be—Did you feed the hungry? Did you ease the pain of the sick? Did you clothe the naked? Did you show a sympathetic interest in the criminal and help him to become a better man?

With regard to the poor, the church must provide both relief and preventative philanthropy. It must attack those causes of poverty which are structural in man himself, and incident to the present economic order. Christian people sometimes place the blame for poverty upon the heads of the poor themselves, just as the Pharisees of old looked upon the blind man only to blame him for his blindness. Jesus was interested in the blind man in order to help him. He is interested in the poor in order to help them. This is the Christian attitude. In regard to the sick, we must breathe the spirit of Christ into modern medical and sanitary science. We must make the public health movement a missionary enterprise. We must attack and remove those anti-social forces which are sapping the health of the community. We must stand generously by our hospitals. We must carry the courage and sympathy of Christ into the sick room. In regard to the criminal, we must remember that when the "tangled skein of social responsibility is unravelled" it will be found that society itself has created the conditions that have made many criminals. The spirit of brotherhood must characterise our attitude toward the delinquent. We must certainly Christianise our modern penal systems, and when this is done, the major motive of punishment will

not be vengeance or retribution; it will not be the protection of society by the punishment of the individual, so much as the protection of society through the reformation of the individual. These are great problems, and their solution will take time; meanwhile, let us see to it that as Christians we exhibit the compassionate and kindly spirit of Christ to all these unfortunate people.

The Restoration Movement and Social Service.

Jas. E. Weld.

The Restoration of New Testament Christianity both in its doctrine and practice, is a noble ambition. This is the only remedy for the evils that exist to-day. This is the only method of silencing the noisy, sceptical, critics that are in our midst. The conduct of the early Christians was beyond criticism. Their religion was so intensely practical, that they gained favor with all the people. In that model church in Jerusalem social service occupied a prominent place. At Pentecost many who owned houses and land, were converted, and they sold their possessions and gave the proceeds to be wisely distributed amongst those who had not the necessities of life. As the church extended and developed, the apostles asked the members to choose certain of their number to take the oversight of the charitable work. The ministry of the word was of paramount importance, but the social service was of sufficient consequence to occupy the time and attention of seven men of good report, men full of wisdom and of the Holy Spirit. Has this aspect of service had the same prominence with us as it had with these early Christians? If any part of our plea has lacked emphasis in the past it has been this practical social service. Many of us have been greatly encouraged in recent years to enter the growing interest in, and increased support given to our benevolent work. Personally I feel that the time has arrived when we as a people should have a far more extensive system of relief for the poor and needy. Undoubtedly we should appoint someone to the oversight of this work who could give more time and attention to it than the members of the present committee can do. We thank God for what has been accomplished, and appeal to all the brethren for an increased contribution towards this Christlike work. Last week the writer had the joy and the privilege of giving a pair of warm blankets to a very old member of the Church of Christ. This good old man will be 97 years next birthday, and was extremely grateful to all who had made the gift possible. As a result of our benevolent work many poor and needy are assisted, and joy and comfort brought to many homes and hearts. The social service is the secret of true and lasting happiness, and justifies our plea.

"No Slums in Melbourne."

R. H. Bardwell.

Lord Northcliffe, during his recent visit to this city, was credited with the statement that we had no slums in Melbourne, and other old-world visitors, more or less distinguished have informed us that we are a happy, prosperous and contented people. In comparison with big cities overseas both statements are probably correct; but it is an indisputable fact that every city of any magnitude has its quota of those who, through fault or misfortune, lack the bare necessities of life. Unfortunately the poor, the sick, and the suffering are always with us, but during the winter months the position is more acute, and those whose duties take them amongst the people, particularly in the more congested areas, and the big industrial suburbs, testify to the dire poverty that meets them almost daily. Your committee is endeavoring to grapple with this important work, and earnestly pleads for the prayers and practical help of the brotherhood. Our energetic and self-denying secretary, Bro. Nichols, gives most of his spare time to receiving and distributing parcels of food and clothing, and the committee's visitors, Sister Mrs.

Kidd, Mrs. Smith, Mrs. Newham and Mrs. Davis, are doing much self-sacrificing work in the homes of the poor, including at times the nursing of the sick and dying. Since Conference, some £205 has been contributed, 372 parcels received, about 1000 parcels distributed, and approximately 1600 visits made. We believe the time has now arrived for us to go forward, and do a much greater work than hitherto, and to this end make earnest and confident appeal for the practical help of the brotherhood, happy in the knowledge that all we can do to assist our less fortunate brothers and sisters will lead us in the footsteps of the Saviour, and carry our heavenly Father's richest blessing.

A Word From the Secretary.

Dear Brethren,—

Our annual appeal is drawing very near, and as Secretary of the Department I would urge on all the great importance of the work. I would like to tell how our hands are tied through lack of funds. Our depot is too small to cope with the demands. The homeless in our care have to be sent to other institutions for lodgings. I wish it were possible to give you a picture of some of the homes and families we have helped—of children jumping on bags on the floor, of mothers of young families fighting against desperate odds, of sick fathers unable to care for their families. Gifts of blankets and clothing are much appreciated in such circumstances.

Let this year's offering be a record one.

Remember the date, August 6th. Prepare for it. Say not "What can I spare?" but, "What am I prepared to sacrifice for the King's business?"

Jas. W. Nichols, Hon. Sec.

An Appeal.

The Editor, "Australian Christian."

Dear Bro. Main,—

With your kind permission may I use the valuable columns of the "Australian Christian" to bring before a sympathetic brotherhood an appeal to assist a bereaved sister and her eight children, who are left without provision for the future? Our late brother, a member of North Richmond church, whose death occurred after a brief illness of thirteen days, was a highly respected member for over 24 years, serving four churches as a deacon and teacher in the Bible School; he was a liberal supporter of all brotherhood appeals. Owing to a business failure, he has left his family penniless. Our sister has been associated with the church since childhood days, and recently the three eldest children accepted Christ. The eldest child, a girl, is 18 years old, and the youngest 2 years.

The North Richmond church has opened a fund (£22/10/- in hand) to make some suitable provision for the family, and we believe many sympathetic readers of the "Australian Christian" would be willing to assist the fund, and thus extend a helping hand to a distressed sister and her eight fatherless children.

I would be pleased to receive any donation, small or large, and would appreciate the privilege of acknowledging same in the pages of your paper. Yours fraternally,

J. Ernest Allan.

41 Bennett-st., North Richmond, Victoria.

This appeal has received the hearty approval of the Benevolent Department of the Victorian Conference, and a sum of £10 has been donated to the fund.

R. H. Bardwell, Chairman.
Jas. W. Nichols, Secretary.

The Realm of the Bible School.

Conducted by W. B. Blinkmore, B.A.

Farewell Message.

Before leaving Australia, Mr. Pearce gave out the following message. He is now on his way to the Far East, thence back home to America.

Dear Sunday School Friends of Australia.—My heart is full of gratitude as I recall my visit to Australia. From the time my feet trod the soil of Western Australia until I sailed from Sydney on the "Mamaka" for New Zealand my heart was made to rejoice in the welcome extended. Each of the cities visited—Fremantle, Perth, Adelaide, Melbourne, Newcastle, and Sydney, will remain bright stars of encouragement in my Sunday School experience. It makes me eager to visit Brisbane en route to Manila in July. The size of Australia is surpassed alone by the big hearts of her Sunday School workers. Then I rejoice in the unanimity and enthusiasm with which each State visited voted favoring the organisation of a National Association as a section of the World's Sunday School Association. The Spiritual League of Nations thus being formed should, and will, play a big part in the spiritual nurture and religious training of the world's childhood. It will hasten the day when "peace on earth and good will to men" will reign in all nations. May the heavenly Father bless Australia, leading her in the perfecting of her own organisation, the development of her own programme of religious education, and finding her full part in the World's Sunday School Movement. And be sure, dear friends, that I shall always watch your work with love, prayerful, and sympathetic interest, and will lend with joy an opportunity to visit Australia again. All hail until we meet in Glasgow, Scotland—third week in June, 1924. World's Ninth Sunday School Convention.

Gratefully yours,

W. G. Pearce.

"All For Jesus."

The Victorian Christian Endeavor Council is conducting a shield competition among the Junior Societies. In order to determine the premier Society for the year, a detailed report is required from all taking part in the competition. Last year the Coburg Juniors won the shield, with Moreland and North Carlton close seconds. The activity of these young people is remarkable, and most creditable. The following, culled from the report of the Coburg Society, is of interest.

The motto of the Coburg Juniors is "All for Jesus." They began the year with 34 members, and closed with 53, average attendance of members 42. There are seven committees—Whatsoever, Look-out, Helpers, Flower and Sunshine, Scrap-book, Birthday, Missionary and Prayer. The report says, "Our aim is to help boys and girls to help themselves and others too. The Helpers' Committee consists of the older boys and girls in the Society. One girl from this committee has been chosen as Assistant Superintendent, and is responsible for one meeting a month, besides being able to use her workers where opportunity offers. Twelve meetings have been held by this committee."

Gift mornings were held for the following:—Sister Grace's Mission (books, "Christians," and clothing).

Orange service (7 doz.) to Austin Hospital.
Austin Hospital (books, magazines, and toys).
College of the Bible. Egg Sunday (17 doz.).
Sutherland Home for Children (fruit, scones, cakes, lollies, eggs, to the amount of £1).
Austin Hospital (Christmas cheer gift, 5/-).
Sutherland Home (Christmas gift of toys, books, etc.).
Gifts of bouquets (62).
Forty hospital visits were made during the year

to seven different institutions. At different times during the year these places have seen 134 Juniors.

Scrap-Book Committee.

The work of this committee is to collect books, pictures, texts, cards and papers. Many of the church members help this committee by saving the "Christian." Some Juniors have presented books, others prepare scraps at home. A prize was offered for the prettiest scrap-book in two divisions. This competition brought forth 27 books, ten of which were sent to Miss Cameron in India, and seventeen to Mr. Waters, Oba. A post-card competition was held, and resulted in 866 cards in five Sundays. These were sent to Miss Cameron and Mrs. Escott, India, and to Miss Sharp, China. During the year 139 scrap-books and books have been distributed among local institutions and Foreign Mission stations. If a Junior is ill, a book is sent to him. Every Sunday the "Christian" is sent to an invalid member of the church.

Flower Committee.

The work of this committee is to encourage others to bring flowers for the church, speaker, and the sick. One little girl brought a bunch of flowers every Sunday for the year. Bouquets and texts are given out at hospitals and homes. During the tent mission bouquets were presented every night. This created a good deal of interest, and made a fine impression. In all 201 bouquets and bunches of flowers have been presented.

Birthday Committee.

Juniors, missionaries, the hall-keeper, and aged members are all remembered on their birthday. A box of handkerchiefs was sent to a missionary for her birthday. Sixty birthday cards passed through the letter-box. If one Junior wishes to give another a birthday card, it is given to the convener of this committee. Christmas Sunday a mail was held, when 150 letters, parcels and cards were distributed, a total of 210 for the year.

Whatsoever Committee.

Motto: "Whatsoever thy hand findeth to do, do it with thy might." This is a committee of boys. They come early and arrange the seats, and get out hymn-books. One church member collects stamps from a city office for these boys to clean and sell. If the Bible reader is absent these boys are ready to volunteer.

Look-out Committee.

Every Junior is a member of this committee, with a convener who keeps a record of new members, absentees, etc. Three rallies were held, resulting in an increase of 33 new members. A Junior must attend three Sundays before his name is placed on the roll.

Missionary and Prayer.

This committee is in close touch with Mrs. Coventry, Miss Cameron, Mrs. Escott, and Miss Sharp, of the C.I.M., from whom letters are received regularly. All mission letters are read to the Endeavorers. All money saved by the meeting with friends on the tram goes to the mission fund. Stamp money is also for the mission fund. A shining-penny competition was held between the boys and girls, which aroused much enthusiasm. 12/6 was raised. With this money five church hymn-books were purchased and presented to the church. For the baby organ for Oba, 17/6 was raised; 10/- of this was a golden offering from a Junior given when she joined the church. Collections for the first Sunday in each month are put by for the building fund. Twelve missionary meetings have been held. These are all on simple missionary lines, papers are read, talks are given, and prayers offered. A month of prayer for the boys and girls of China was given.

These are some of the things done by the Coburg Juniors. What busy little workers they are. But there must be a guiding hand and a loving heart behind all this activity. Miss Irene V. McCormack possesses that guiding hand and that loving heart. She is the superintendent, and the moving spirit of this premier society for 1921-22. She and her band of workers are to be congratulated and commended.

The Family Altar.

J. C. Ferd. Pittmah.

"ASK FOR THE OLD PATHS."

In the realm of theology there is a greater tendency to wander into side-tracks than to seek old paths. The moment some discovery of a newly-formed by-path is made, thousands leave the well-beaten track for the untried way. Many seem anxious to discover some excuse for deserting the old road. It almost seems as though they regard such vagrant tendencies as marks of unusual intelligence or piety.

It must never be forgotten that whilst in all worldly matters there is room for improvement, there never has been, and never will be, created a better road than the Old Path God has made for redeemed souls to pass over on their way to heaven. Each century, in many respects, is an improvement upon the last. There is ceaseless progression here, but in religion, there can be no improvement upon the principles of Divine Revelation, and the "Way" therein marked out. Indeed, heaven's anathemas rest upon all who "add to" or "take from" that inspired guide-book. So it is safe to "ask for" and tread in "the Old Paths," and perilous indeed to say "we will not walk therein."

JULY 30.

Balm in Gilead.

Is there no balm in Gilead? Is there no physician there?—Jeremiah 8: 22.

"Thou very present Aid,
In suffering and distress,
The soul which still on thee is stayed
Is kept in perfect peace.

"Peace to the troubled heart,
Health to the sin-sick mind,
The wounded spirit's balm thou art,
The Healer of mankind."

Bible Reading.—Jeremiah 8: 18-22.

JULY 31.

"Therefore They Have Not Prospered."

"For the shepherds have become brutish, and have not inquired of Jehovah; therefore they have not prospered, and all their flocks have scattered."—Jeremiah 10: 21.

In a sermon on Prayer, Thomas Binney said: "This, then, is the defect that poisons everything: they are not men of frequent, earnest, private devotion. They have great abilities, but they do not pray. They are ministers of Christ, according to outward order—but they do not pray. They are good, and perhaps even great preachers—but they do not pray. They are fervent, pungent, persuasive, convincing—but they do not pray. And this one thing, their 'restraining prayer,' their not 'calling upon God,' their 'not seeking after,' nor 'stirring up themselves to take hold' of him; this, like the want of love in the Christian character, stains the glory of everything else."

Bible Reading.—Jeremiah 10: 19-22.

AUGUST 1.

"A Footman of Christ's Company."

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"—Jeremiah 12: 5.

Alexander Peden probably had this text in mind when, in July, 1685, he wrote thus to the prisoners in Dunottar Castle. "It is honorable to be a footman in Christ's company, and run at Christ's foot from morning to evening; the weakest in all Christ's company will not tire to go and ride time about, for Christ will take his friends on behind him; when they begin to weary and do not hold fast, Christ will wait on them."

Bible Reading.—Jeremiah 12: 1-6.

AUGUST 2.

"As Good as the Best."

And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it."—Jeremiah 18: 4.

"A news item of a while ago stated that a German inventor has perfected a method by means of which he is able to take an ordinary cheap violin and fashion it into an instrument equal to the best Stradivarius. The condition is mentioned that the violin must be unvarnished. That has always been the glory of the great Re-maker of life and makes them instruments of showing forth his wisdom and grace. Augustine, Gypsy Smith, Sam Hadley, Billy Sunday, Booker T. Washington, and many others are witnesses thereto."

Bible Reading.—Jeremiah 18: 1-5.

AUGUST 3.

If They Repent

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil, that I thought to do unto them."—Jeremiah 18: 7, 8.

In "The Old Testament in Life and Literature," Jane T. Stoddart refers to Defoe's "Journal of the Plague Year," in which he has written, "Doubtless the visitation itself is a stroke from heaven upon a city, or country, or nation, where it falls, a messenger of his vengeance, and a loud call to that nation, or country, or city, to humiliation or repentance, according to that of the prophet Jeremiah 18: 7, 8. 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.'"

Bible Reading.—Jeremiah 18: 7-12.

AUGUST 4.

"Why Will Ye Die?"

"Why will ye die, thou, and thy people, by the sword, by the famine, and by the pestilence, as Jehovah hath spoken concerning the nation that will not serve the King of Babylon?"—Jeremiah 27: 13.

"We have careless moments, in spite of the fact that we learn almost daily that something of the kind has cost the life of a fellow mortal." So comments an editor regarding a certain accident. This was tragically illustrated in the death of a Decatur (Ill.) physician at a railway crossing. The flagman motioned to the physician to stay back, at the same time calling loudly to him. But he kept on coming to his death. It was one of those moments when human nature insists on taking a desperate chance; when there is nothing but a little time and trouble at stake. Even more inexplicable and appalling is the prevalent disregard by the sinner of the danger and safety signals of the faithful minister of the gospel. "Why will ye die?" inquires the prophet in the ancient day. And why will they die to-day? They will. Men choose to do so."

Bible Reading.—Jeremiah 27: 12-15.

AUGUST 5.

An Everlasting Love.

"I have loved thee with an everlasting love."—Jeremiah 31: 3.

In "Grace Abounding," Bunyan wrote:—"But the next day at even, being under many fears, I went to seek the Lord, and as I prayed, I cried, and my soul cried to him in these words, with strong cries, 'Lord, I beseech thee, show me that thou hast loved me with everlasting love' (Jer. 31: 3). I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, 'I have loved thee with an everlasting love.' Now I went to bed in quiet; also when I awakened the next morning, it was fresh upon my soul, and I believed it."

Bible Reading.—Jeremiah 31: 1-6.

PRAYER.

Merciful God, from any tendency to wander into by-paths of error and unrighteousness; from desire to stray from thee and thy way, from rejoicing at the discovery of any track which leads from the old paths, wilt thou graciously deliver me. May I walk in the way of holiness, that I may find rest unto my soul. Give me grace to point wanderers to this good way, and power even to turn wayward ones who say, "we will not walk therein." For the Saviour's sake. Amen.

CHURCHES OF CHRIST, New South Wales.

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Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.
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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.

WANTED.

Two young ladies want two plainly furnished rooms, or one large room, and use of kitchen. Terms, etc., to "Jean," c/o Austral Office.

BIRTH.

EARL (nee Maggie Inglis).—On May 15, at "Gullford" private hospital, to Mr. and Mrs. A. Earl, of 20 Avenue-road, Camberwell—a daughter (Sylvia Mary).

IN MEMORIAM.

BRAMMER.—To the memory of Mary Alex, beloved wife of James Brammer, who passed over July 28, 1919, loving mother of Joseph, Constance, Isobel, Arthur and May. Some day meet we will be.

CHERRY.—In loving memory of Alfred James Cherry, who passed away on July 24, 1921.

"Some time we'll understand."

—Inserted by his loving wife, A. E. Cherry.

KINGSTON.—In loving memory of our dear mother, Sarah Ann Kingston, who passed away at Marrickville, Sydney, on August 4, 1921.

"For ever with the Lord."

A loving mother, true and kind;

God called her from our sight,

But never from our minds.

—Inserted by her loving children.

MADSEN.—In loving memory of our dear son and brother, Reginald Maurice (Ted), who departed this life on July 30, 1920, aged almost 3 years.

A precious one from us is gone.

A voice we loved is stilled;

A place is vacant in our home

Which never can be filled.

God in his wisdom has recalled

The boon his love had given.

And though the body slumbers here,

His soul is safe in heaven.

"Safe in the arms of Jesus."

—Inserted by his loving parents, Maurice and Father Madsen, brothers and sisters, Rosevale, Queensland.

McCONNELL.—A tribute of love to the memory of my dear cousin, Violet, who was called home on July 27, 1921.

Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears,

And there, some time, we'll understand.

—Inserted by Muriel, Warrnambool.

PHILLIPS.—In memory of our eldest beloved son, Norman Frank, aged 31, died July 27, 1921, buried Brighton Cemetery, Victoria. Beloved by all. Never forgotten.

—Inserted by his parents, W. J. and H. Phillips, 97 Gerard-st., Watersleigh, Sydney, N.S.W.

Here and There.

Two confessions at North Richmond, Vic., on Sunday night.

Three decisions at Oakleigh, Vic., on Sunday night—two men and a married woman.

The secretary of the church at North Carlton, Vic., now is R. W. Jolly, 99 Queen-st., Melbourne. The address of J. Clydesdale, secretary N.S.W. Foreign Missionary Committee, now is 311 Rocky Point-road, Rockdale, N.S.W.

The Victorian Benevolent Committee request the churches to take up a special offering on August 6 for the funds of the Department.

The attention of Victorian readers particularly is directed to the articles dealing with Benevolent Work, which appear on pages 476 and 477 of this issue.

Three confessions recently at Claremont, W.A., where Bro. W. S. Leese is evangelist. During the past few weeks the Sunday School there has added 50 scholars to its number.

During June at Bunbury, W.A., Bro. D. R. Stirley helped the church, when there were six confessions, three restorations, and the Sunday School increased from 20 to 30.

Twenty-nine new scholars at Lake-st., Perth, W.A., Sunday School on Lord's day, July 16, the result of a house to house canvass the previous afternoon, and more are promised.

The Federal Conference of Churches of Christ in Australia will meet in Melbourne, Victoria, on October 24 to 27, 1922. Great brotherhood gatherings; concession fares for delegates; plan now to be present.

An aged colonist and sturdy Rechabite, Mr. William Bell, J.P., passed away at Hawthorn, Vic., on July 21. Mr. Bell arrived in Victoria in 1851. From 1868 to 1909 he was District Secretary of the Independent Order of Rechabites.

The fifth annual convention of the Victorian Protestant Federation will be held on Sunday, 6th August, when from one thousand pulpits throughout the State Protestant principles will be reiterated. In connection with the Protestant Sunday there will be a great service in the Auditorium, Melbourne, at 3 p.m.

Some months ago Mr. J. F. Arthur came from Scotland to act as principal of the Chapman-Alexander Bible Institute, Adelaide. Mr. Arthur was engaged for two years, but now makes the announcement that he has severed his connection with the Institute. "Finding it inadvisable to continue," he states, "I offered to give the Committee my resignation if they would refund our passage money from Scotland."

We note with pleasure that Bro. Franklyn's work at Twynholm, London, continues to meet with success. Bro. Frank Morton, formerly of N.S.W., writes:—"Bro. J. Franklyn is doing a fine work at Twynholm church. The Sunday evening meetings are bigger, so I am told, than they have been for the last eighteen years." On a recent Sunday there were three baptisms, while Bro. H. A. Procter, M.A., and Bro. B. Ryall, both of Victoria, were present.

There have been just on 80 additions at the Hampton mission, conducted by E. C. Hinrichsen and L. E. Brooker. The special tent effort will close on Sunday, August 6. A fine church building is now in course of erection. A great uplift has been given to the work in that important centre. Bro. Hinrichsen and Brooker will commence a mission at Peel-st., Ballarat, on August 13 and about Sept. 24 at Ascot Vale, and then to Coler about Nov. 5. Brethren throughout the State are asked to pray for a great blessing upon these efforts.

At the men's meeting held in Lygon-st. chapel last week it was resolved that similar meetings be held at least once a quarter. An executive committee (consisting of Bro. J. McG. Abercrombie, T. Bagley, R. C. Edwards, A. L. Gibson, T. R. Morris, J. C. F. Pittman and J. E. Thomas) was appointed to draw up programmes and arrange business. A resolution favoring the establishment of a correspondence course of training was adopted; the executive being instructed to consider the matter and report to a later meeting.

The work goes well at North Perth, W.A., where Bro. F. E. Buckingham is evangelist. The morning attendances during June this year were more than double the attendances during the corresponding month last year; while the evening attendances nearly doubled, and the contributions of the members for the month almost trebled. There were five confessions during the month.

The annual business meeting at Malvern-Caulfield this month disclosed many facts of prosperity. There had been 77 additions, showing a net gain of 23 in the membership, now standing at 303. Nearly £1100 had been raised for all purposes. Property indebtedness was reduced by £200, and the surplus of assets over liabilities exceeds £4000. A great spirit of fraternal optimism prevails.

At Wedderburn the 50th anniversary celebrations took place on July 9 and 10. On the Sunday Bro. A. L. Haddon gave much appreciated addresses to church, school, and at the gospel service. On Monday the members' tea was an enjoyable function, and the public meeting, presided over by Bro. Durbin, and addressed by A. L. Haddon and Mr. Brady (Methodist), was well attended and enthusiastic.

The first of a series of lectures arranged by the Victorian Bible School and Young People's Department, will be given next Wednesday evening in Swanston-st. church. Bro. T. H. Scambler will be the lecturer. A special feature of the series will be readings by Mr. J. Howlett Ross. These lectures and readings should prove helpful to all, and particularly to Bible School teachers, and all young people who wish to prepare themselves for useful service in the church.

At the end of last week the church at Gardiner, Vic., was visited by a great sorrow, two of the young members, Bren Arthur Chipperfield and Fred Dillon, being called home within a few hours of one another. The families to which they belonged have been most active in church and Sunday School. At Malvern and at Gardiner the boys were well known and much loved. Both of these churches deeply sympathise with the bereaved families, the members having a sense of personal loss. Mr. and Mrs. A. G. Chipperfield and Mr. and Mrs. F. Dillon and their families are deeply grateful to the many friends who have expressed their sympathy and in numerous ways helped to mitigate their sorrow. Will such please accept this acknowledgment of their kindness? Next Sunday evening, 30th inst., at Malvern-Caulfield (where both families have attended on Sunday nights, and where Bro. A. G. Chipperfield is leader of song) a combined K.S.P. in memoriam service will be held.

Monday's "Argus" had a good leader on "The Totalisator." It dealt with the evils of gambling, and with the peril of introducing the totalisator. Figures were given to show the remarkable increase in betting in countries where the totalisator has been adopted, and the article continued as follows:—"It will be seen, therefore, that wherever the totalisator has been tried, whether with or without bookmakers, betting has increased. Its advocates cannot plead for it that it will serve any good purpose in moral advancement. The best that can be said for it is that it is the lesser of the two evils. But that is not much to say for it. The thing to be considered is the evil itself. If we are merely to make a change in system without effecting any improvement there is nothing to justify the new proposal. The cure should go deeper: the aim should be to reduce gambling. Yet, if the totalisator is to be made lawful, and nothing else be done, the last condition will be immensely worse than the present."

Thos. Bagley writes as follows regarding Victorian Home Missions:—"Churches and individualists are kindly asked to consider the work in Victoria. Strenuous efforts are being made by the Committee to evangelise this State. 25 workers are engaged, and our expenditure is over £200 per month. We have a deficit of over £200, and £120 is now needed for a new tent roof. This

work should be the first consideration of all. To slacken our efforts at home, or to remain stationary, would be disastrous to all our work. Strong self-supporting churches and circuits have been built up throughout the State, and a fine aggressive work is now being done. We need a more regular supply of funds to carry on. We appeal with confidence of support from brethren everywhere. We are half-way through the Conference year, and at this period a special effort is always necessary. How easy it would be to wipe off the present deficit, and encourage the Committee in its work! Fifty contributions of £5 each, 100 at £2, 225 at £1, 300 at 10/-, and 300 at 5/-, would give us a total of £1000. We must strive and plan to supply the funds. The Committee appointed at Conference cannot perform its work satisfactorily without a steady source of income. The business is a large and growing one. Great results are being achieved. Call in at the Home Mission office, and have a chat with the Secretary, and you will be convinced of the good work. While the matter is fresh in your mind, write today and enclose a cheque to the Secretary, Thos. Bagley, 14 Queen-st., 2nd floor, Melbourne."

No More Chewing Gum for Protestants.—"A story is told of the Prime Minister of Australia that will serve to illustrate my point," said Mr. E. W. Greenwood, M.L.A., in his address at Wesley Church. "On a recent evening as Mr. William Morris Hughes was passing into a political meeting, a typical 'down-and-outer' stopped him and said, 'Look, Billy; I haven't had a drink for a week and nothing to eat for two days!' Mr. Hughes looked him over—and if there is anything he doesn't know about judging a character, it is not worth knowing—and put his finger and thumb into his vest pocket, where he keeps a supply of chewing gum for the physical and political dyspepsia from which he occasionally suffers. Taking out a packet, he handed it to the applicant, saying, 'Here, this will keep you going for a blithering week.' Now that has been the attitude of the political organisations towards the Protestant forces, and, believe me, the time has come when it is up to us to say, 'you can keep your blithering chewing gum.'"

COMING EVENTS.

JULY 29 & 30—Prahran Bible School Anniversary. Sunday, July 29, speakers, 3 p.m., Mr. Reg. Clark; 7 p.m., Mr. W. R. Blakemore, B.A. Singing by the scholars. Monday, July 30, 7.30 p.m., Grand Concert by the school; songs, recitations, dialogues, etc. Adults, 1/-; children, 6d.

AUGUST 2.—The Book Still Stands! First of Series of Lectures, "Why We Believe the Bible," by Mr. T. H. Scambler, B.A., Dip. Ed. Mr. J. Howlett Ross will read Belsazzar's Feast, Dan. 5. Swanston-st. church at 8 o'clock.

AUGUST 13 to 27.—H. Ball, 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.

SWANSTON STREET CHAPEL,

TUESDAY, AUGUST 1st, at 8 p.m.

Under the auspices of the Young People's Society,

A LECTURE-RECITAL,

"MENDELSSOHN, HIS LIFE AND WORKS,"

will be given by

MR. J. H. BARRETT.

Assisted by

Miss Bessie Martin, Soprano.

Mrs. F. L. Mitchell, Contralto.

Mrs. H. W. Carlson, Solo Pianiste.

Mr. E. Watson, Bass, and

The Melbourne Choral Union; Conductor,

Mr. E. Tippet.

There will be no charge for admission. You and your friends are cordially invited to be present.

Foreign Missions.

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

Federal Conference.

October 24 to 27, 1922. Are you getting ready to visit Melbourne these dates? We hope to have large delegations from all our States. The Victorian brethren are noted for their prodigal hospitality, and this year we shall be privileged to meet a number of our missionaries. India will be represented by Miss Mary Thompson, Miss Elsie Caldicott, Mr. and Mrs. Roy Coventry and their little daughter Margaret. China will have Miss Rosa L. Tonkin, twenty years in Shanghai; Mr. A. C. Garnett, M.A., and Mrs. Garnett, from West China. The New Hebrides will be represented by Mr. and Mrs. John Black, of Pentecost, and probably our out-going missionaries for New Hebrides. Nine missionaries, with possibly two out-going, making eleven missionaries in all, the largest number that we have ever had at a Federal or State Conference. It will be a time of great rejoicing and missionary visions. We hope you will try to be there. Come and see and hear these consecrated men and women who have been your representatives on the foreign field; Miss Mary Thompson for thirty years, and Miss Tonkin for twenty years. Echoes of our Federal Conference will be heard all over our missionary fields. Come, and let the echoes have some of your personality.

New Hebrides.

We are sorry to have received word from Mr. A. T. Waters, of Oba, that his wife has had a serious breakdown in her health, and he has been obliged to take her from Oba by the mission steamer, "Southern Cross," for a round trip voyage to the various islands served by this steamer, and on to New Zealand. We had hoped that Mrs. Waters had fully recovered from the serious illness just before Bro. Waters returned from his furlough, but she has had another breakdown, and this decided Bro. Waters' action.

As Bro. and Sister Black had previously left Pentecost, that leaves our New Hebrides work without any European helper. Mr. Fred Purdie, a Christian trader on Oba, has promised to assist in the church work and Bible Classes during Mr. Waters' absence. We are expecting very soon to send a married couple to Pentecost, and should the occasion arise another married couple, splendidly equipped, are ready to proceed to Oba. Bro. and Sister Black expect to arrive in Australia in August. We are sure that the prayers of our brethren will be offered for the speedy recovery of Sister Waters, and for the blessing upon our out-going New Hebrides missionaries.

India.

Bro. Coventry writes: "We are now occupying the whole of the new bungalow. It is all finished, and we have Mr. Killey living with us. We are glad to have him, and feel that he will be a fine addition to our Foreign staff in India. The branch Bhampta Settlement is now an established fact. The sixteen huts that have been erected present a neat appearance. We now have a total of 37 men, women and children in our two Bhampta Settlements. Our Bhampta Sunday School at Baramati now has an average attendance of forty-nine children. Thirteen of our boys are learning trades."

At Shrigonda Bro. Watson has baptised three since Christmas, and six others are asking for baptism. "The villages in several other places are asking for us to come and open up schools in their midst. This is a great opportunity to place a good Christian man in these villages who will daily influence the people. We have started a school at one village, Limpangam. The people

have provided a house and supply of water for our schoolmaster, also a schoolroom for the children free of charge. This is the fourth school opened now, and we are finding this method very successful in winning the hearts and confidence of the people. The main thought at the back of their brain-boxes is that the children will not only be educated, but will also receive good attention in times of sickness, and this counts for much in India."



Miss Blake's Waifs receiving their grain after school.

Suggested Programme for August.

Women's Mission Bands, Y.W. Missionary Circles, etc.

Hymn; Prayer; Devotional Period (John 4:33-38); Hymn; Business; Missionary's Letter; Sentence Prayers for Workers on the Field; Talk or Paper, "Women of Shanghai"; Hymn; Benediction.

Unworked Mines.

Our Indian villages are like unworked mines. Hidden away behind these mud walls are treasures which ought to belong to Jesus, and to us has been given the unspeakable privilege of digging them out for him. We feel we want to look up to you from the depths of these "mines" and tell you what gems we have seen, though it seems the real searching for them has scarcely begun. They are far out from Diksal, and Shrigonda and Baramati, and to reach them many long journeys have to be taken. We want to tell you, our co-workers in the digging, how glad you will be some day that you really held on in prayer. It is only prayer that costs which will realise these gems from heathendom. Also we want to tell you that we are just so weak in ourselves, and the devil seems more terrible in India than ever he was at home. We and you can only overcome by being in touch, in close touch, with Jesus. Praise God the devil still trembles at the name of Jesus. —Ethel D. Jones, Diksal, India.

Our Part in Foreign Missions.

S. E. Riches,
Representing F.M. Band, College of the Bible.

First and foremost among the reasons why we should support Foreign Missions is our Lord's command, "Go ye into all the world, and preach the gospel to the whole creation." This, of itself, should be ample stimulus to every follower of Christ to exert all his energies in the spreading of the gospel, not only in his own land, but in all lands.

We are not all able to support this great work in the same way, but we each have a part we can perform. At this present time it is indeed pleasing to notice the number of young people who are desirous of devoting their lives to the service of the Master in heathen lands. Still many more workers are needed, but we cannot all be volunteers for active service in another land. There must be some who, remaining at home, help to provide the necessities of those out on the fields.

If we are unable to go ourselves, this latter is our part—we can pray, we can send, and we can give. May our attitude to our Lord be—

"Take my silver and my gold,
Not a mite would I withhold.
Take my intellect, and use
E'ry power as Thou shalt choose."

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Churches of Christ

Benevolent Department of Victoria.

ANNUAL OFFERING, AUGUST 6

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

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation 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.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba),
"Hurlston," Carysfort-st.,
Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

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

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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.

Facts and Fiction as to Prohibition.

John B. Strong writes to "The Churchman" writing facts over against fiction in relation to Prohibition:

Fact.—The facts as well as the fiction of those opposed to the Eighteenth Amendment of the Constitution are worthy of careful consideration.

Fiction.—Prohibition hastily enacted.

Fact.—For more than 100 years prohibition was extensively and extensively studied and discussed. No question ever decided by the American people was better understood.

Fiction.—Prohibition was the will and act of a majority.

Fact.—Before national prohibition went into effect 34 states acting separately had adopted prohibition for themselves. More than three-fifths of the people and four-fifths of the territory were under prohibition. The amendment was submitted by a vote of more than two-thirds of both houses of Congress, 65 to 20 in the Senate and 282 to 128 in the House, and ratified by fifteen-sixteenths of the states.

The two states which failed to ratify have less than one-twentieth of the population, and less than one-hundredth of the area of the United States.

Fiction.—Prohibition was "put over" while our soldiers were away.

Fact.—The Congress which submitted prohibition to the states was elected (November, 1916), ten months before we ever declared war on Germany (April, 1917). Our soldiers were not demoralized. They helped Kentucky to enact prohibition after their return in 1919, raised the prohibition majority in Ohio from 28,000 to nearly 120,000, and in Michigan from 68,000 to 207,000.

Fiction.—Prohibition is unconstitutional.

Fact.—By an unanimous opinion of the United States Supreme Court, 1920, both the Eighteenth Amendment and the Volstead enforcement code were declared constitutional.

Fiction.—More liquor is consumed than before prohibition.

Fact.—In 1917, the last year before war, prohibition went into effect, 600 distilleries in the United States produced 16,000,000 gallons of spirituous liquors. In the same year 18,000 breweries made 28,000,000 gallons of beer. The first year under constitutional prohibition three distilleries were in operation, and 28,000,000 gallons of spirits were consumed, while beer practically disappeared. The liquor import was less than one-half of one per cent. of the consumption of pre-prohibition days.

Fiction.—Prohibition interferes with personal liberty.

Fact.—So do the Ten Commandments and all moral laws. Who would care to live in a place where there was no law restraining liberty? Russia, for instance.

Fiction.—The Government has suffered large loss of revenue.

Fact.—Who pays this revenue? Does the liquor dealer? Never! The men who drink pay it in the first instance, but the persons who actually pay it are the doctors, grocers, butchers, shoemakers, and the half-clothed wives and children. It is the money that rightly belongs to them that the revenue and enough over to make the liquor dealers rich.

The Government exists for the benefit of all the people. Has it lost anything by the enactment of the Eighteenth Amendment?

Fiction.—Prohibition cannot be enforced.

Fact.—Prohibition and every other law for the good of the people can be enforced by placing the law in authority who have the inclination, courage and ability to do what they are paid and sworn to do.

God wants preachers and ploughmen both; and he approves of his preachers good sermons, and of his ploughmen clean, straight furrows.—David

Tent Missions in South Australia.

June was a busy month for the little church in Gawler. Bro. W. Beiler was with us conducting a tent mission, and continued with us for five Sundays. A tent mission was something new to Gawler, and the tent, which was pitched over a week before the arrival of the missionary, aroused a deal of curiosity. Bro. Beiler opened the campaign on June 5, and the attendances at the initial meetings were a source of great encouragement. Unfortunately our brother was suffering with a heavy cold, but succeeded in making a favorable impression.

Throughout the whole month most unfavorable weather had to be contended with. Cold, wet, squally weather seriously interfered with the week-night attendances, which averaged between sixty and seventy. On Lord's day evenings the tent was often full, and we venture to think that many people in Gawler heard the gospel as never before. The immediate results are not many, as we count results. Five confessed their faith, and have all been received into fellowship. Our own services have larger attendances since the mission, many more people are interested, and the church is strengthened. A good pioneer work has been done, and we look forward to a strong church being built up in this old town.

Bro. Albert Godden, of the Norwood church, rendered faithful service as song-leader, and for his services so freely given we tender our thanks. Miss Killmier, who presided at the piano, never missed a meeting, and her help is appreciated. Bro. Dealy was soloist, and brought joy to many with his messages in song. We were also assisted by the visits of the Mile End choir. We look forward to reaping a rich harvest from the seed so faithfully sown by Bro. Beiler.—R. Raymond.

The mission now being held at Port Pirie by Bro. W. Beiler is attracting interested audiences. On Sunday, July 16, all services were well attended. The evening service was the largest Protestant service in the town. There were four confessions. The meetings during the week have been fairly well attended, and Bro. Beiler is preaching with power. The aged Bro. Longford is now very ill, and is quietly sinking to rest. Bro. Okeke is making rapid progress towards recovery.

Thankfulness.

Then lift up the head with a song!
And lift up the hand with a gift!
To the ancient Giver of old
The spirit in gratitude lift!

For the song and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice, and the corn, and the wheat.

The cotton, and sugar, and fruit,
The flowers and fine honeycomb,
The country, so fair and so free,
The blessing and glory of home.

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.

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First the Cross.

Life is a burden; bear it.
Life is a duty; dare it.
Life is a thorn crown; wear it.
Though it break your heart in twain,
Though the burden crush you down;
Close your lips, and hide your pain;
First the cross, and then the crown.

News of the Churches.

Tasmania.

West Ulverstone had good meetings for the month, Bro. Bowes faithfully preaching the word. July 12, good attendance at Band of Hope, the young folk doing splendidly. Bro. Bowes gave a splendid address. The church thanks Bro. Brown and Bro. Ivory for putting one coat of plaster on the ceiling of the building.

Hobart reports one more baptism. On July 23 Bro. Hurlburgh exhorted helpfully. Bro. Fred Jacobson is in hospital with a broken leg. Sisters Mrs. Seymour and Alice Burrell have undergone operations recently. The church decided to join in the big simultaneous mission in September. All of the Protestant churches are co-operating.

New Zealand.

Nelson reports interesting and helpful meetings. Bro. Carpenter is faithfully preaching the Word. On July 2 the new hymn-book, "Redemption Songs," was used for the first time. After prayer meeting held on Tuesday night a singing practice is held under the leadership of Bro. G. Page.

At Wanganui on May 12 a kitchen tea was tendered to Sister Miss Ivy Marshall, who was married to Mr. Ernest S. Worthington on May 18, Bro. N. G. Noble officiating. Many wishes and prayers follow them to Raetihi. In the town of Hawera, sixty miles away, Bro. Noble and a few brethren have organized a church. The first-fruits came on July 9, when a young lady confessed Christ at the close of Bro. Don Monro's address. The Wanganui evangelist pays monthly visits now, and commenced a mission on July 16. Six confessions in Wanganui since last report, the last to be immersed on Wednesday, 12th. Bro. G. P. Cuttriss paid a brief and inspiring visit at a Home Mission social rally on July 5, and an attempt is being made to become self-supporting. A new suburban Bible School has been organized in the home of Bro. Chas. Tagg at Springvale, and 19 scholars were present on July 9.

West Australia.

On July 9 Lake-st. S.S. anniversary services were held, and were amongst the most successful ever held. Bro. Hagger gave a bright morning talk on "God's Secrets." In the afternoon the building was well filled. Items were given by primary and junior departments. Bro. Hagger gave an illustrated address on "My Old Kit Bag." At 7.30 a children's service was held. Bro. Hagger addressed first the children and later the adults. The school orchestra led the singing effectively both afternoon and evening. Last week at the prayer meeting one of the S.S. scholars made the good confession. F.M. offering amounted to £45/2/-, a big increase on last year.

Of late more interest is being shown at Northam. Attendance at the Young People's Club averages over 20. The club sends monthly gifts to Wooroloo Sanitarium, and recently held a social, and from a silver coin admittance obtained £1 for the Women's Hostel at Glen Iris. The ladies of the church are working for a sale of gifts; they also engage in Dorcas work. Two members have donated 60 Sankey hymn-books for evening use. Another brother had shelves put up for Sunday School library. The church has decided to have the chapel painted, inside and out. At Sunday School anniversary just held, the children did splendidly, both in the singing and items. Bro. Clay was present, and every one enjoyed his presence and messages. A man made the good confession on July 16.

Queensland.

At Toowoomba on July 16, in the morning, Bro. Burns exhorted on Heb. 13, 13, 14. On July 19 the church held its half-yearly business meeting. Reports on the whole were highly satisfactory; the financial position is very gratifying. The progress in the Bible School at Harlaxton has fully justified the special effort, in the interest of the work at that centre; 16 new scholars have been added since the erection of the new building, and one added to the church.

Brisbane rejoices in reaching its aim for Foreign Missions, over £100 being contributed. This is a great achievement. Nice meeting on morning of July 16, visitors including Bro. M. Fox, of Chatswood. Three new converts—Sister Mrs. Martin, Bren. J. B. McPherson, and H. J. O'Connell—were received into fellowship. At night to a large audience Bro. A. C. Rankine spoke on "Christ Jesus Set Forth by God." A lady made the good confession.

Meetings at Ma Ma Creek are well maintained. On May 31 the church organist, Miss Sarah Cole, was united in matrimony with Mr. John Chappell, of Childers, Q. H. E. Kingsford officiating. The church was pleased with the recent visit of Miss R. L. Tonkin. A splendid audience welcomed her on arrival. On Wednesday the church tendered her an official welcome in the School of Arts. A large company assembled to hear her address. The S.S. scholars rendered various items. Two members from Mt. Walker, viz., Bro. and Sister Kessick, were recently received into fellowship. Bren. Eric Rosenberg and Kessick recently exhorted most acceptably. Bible School progressing favorably.

Roma had good meetings on July 2, when Sister Miss Tonkin spoke both morning and evening. She also addressed a meeting in the Odd-fellows' Hall on Monday night. On morning of July 9, a young married woman who confessed Christ the previous week was baptised, and welcomed into the church. At night Bro. Spratt addressed a splendid gathering on "Liberty" when the Orange Lodge assembled en masse. The Bible School has almost doubled its numbers the last few weeks, and extra classes have had to be formed. Church officers are considering the building of an extension suitable for the kindergarten work, which is just being established. About 50 people gathered at a birthday party at the residence of Bro. Spratt on July 11, to do honor to Bro. Hansford, who turned 84 years of age on the 12th inst. All work in a healthy condition. Bro. Spratt has won the hearts of the townsfolk, and great interest is manifest.

South Australia.

At Grote-st. on Lord's day, July 23, there was a record attendance at the Lord's table. Bro. A. C. Garnett, M.A., exhorted; the message was of a very high standard, and was appreciated by all. At night there was a good gathering, when Bro. Garnett delivered a powerful address on "The Lukewarm Church at Laodicea."

Bro. E. W. Pittman continues faithful service at Dulwich as preacher and praise-leader. Being away from home last Lord's day, his place was taken at the evening meeting by Hon. W. Morrow, A. M. Ludbrook speaking in the morning. The F.M. offering totalled more than £18, a 50 per cent. increase over last year.

At Hindmarsh the football club held a very successful social on Wednesday evening last; a splendid musical and elocutionary programme. Much enthusiasm is displayed in the practices of the male voice choir under Mr. W. Hall. Good attendances recorded on Sunday. Bro. Paternoster discoursed in the morning, and gave the gospel address in the evening.

On July 11 the Wallaroo Y.P. Society were visited by the Kadina Society, when a very helpful and enjoyable time was spent. Bro. and Sister Ingham left for Adelaide on Monday, July 16, when a number of friends gathered on the railway station to bid them farewell. Bro. Ingham returned on Saturday to preach his farewell sermons on Sunday, 23rd, to fair attendances.

Forestville church is praying for success in the mission commencing July 30. Sincere thanks are extended to the giver of matting for chapel, also to brethren who willingly assist each Lord's day morning. Bro. Hollans' gospel addresses each Lord's day evening are most impressive. Church business meeting was held on July 19. Bro. Wheeler's health is improving. F.M. offering, £5 5/6.

Since last report the Bible School attendance competition between Barnera and Cobdogla has been won by Cobdogla. Bro. and Sister Jameson were present on July 16; Bro. Plant has also come into the district, and hopes to bring his wife later. The F.M. offering amounts to £21/1/-, with more to come. The Boys' Club is interesting. Another three months' competition between Cobdogla and Barnera is causing keen interest.

The work at Williamstown is going along quietly. Through much sickness the meetings have suffered. Bro. Talbot preaches faithfully and well. Help from Kerabrook brethren during the quarter has been appreciated. Bro. and Sister A. Hain are back after a prolonged absence. Death has claimed another of the Sunday School young men, and also one of the aged members, Bro. T. Mewett. The church expresses sincere sympathy with the sorrowing ones.

At Kerabrook attendances have been good. Bro. G. T. Walden, M.A., preaching with great power. On July 15, a social evening was given to a young married couple, Bro. and Sister Norma Fullston, who were the recipients of a number of useful presents. The church has sustained a loss in the falling asleep of one of its oldest members, Bro. T. Mewett, who for many years, and until the time of his death, filled the office of deacon, and was much beloved by all. F.M. offering to date has reached £20/5/6.

At Unley last Tuesday evening the men's banquet in connection with the Park-st. Brotherhood was a great success. About seventy men sat down to a splendid dinner provided in part by the ladies of the church. A good programme was carried out by members of the Brotherhood. On Sunday night a special men's service was conducted by the preacher, whose subject was "A Strong Man's Fall." A male choir rendered good singing. On Saturday the mission tent was erected by the men of the Forestville and Park-st. churches. A good start is to be made next Sunday with Robt. Harkness as missionary.

Bro. Southgate was able to resume his work at Cottonville on Sunday evening, 9th inst., and is now quite recovered from his illness. The church are delighted to have him laboring with them again. The services of various brethren during Bro. Southgate's indisposition are gratefully acknowledged. Meetings have been well attended, and interest maintained. Bro. and Sister Corbett and Sister Miss Corbett, late of Henley Beach, were received into membership on the 23rd. Miss Corbett has been appointed Sunday School pianist. Fifty-one scholars entered for S.S. Union Scripture examination.

At Queenstown on July 17 Bro. Brooker delivered a helpful exhortation, and in the evening his sermon was strong and appealing. July 23 was the commencement of the eighteenth year of his ministry at Queenstown, Q.Y.P.M. Bro. A. Chapman gave an interesting object talk on "Cord." He also exhorted the church. Bro. and Sister Frank Harris and Sister Miss Muriel Harris from Southampton, England, were visitors. The Men's Bible Class had an interesting afternoon with Bro. Chappell and his missionary work. Evening special services, several officers of the church taking part. Bro. Brooker's subject was "Fellow-workers," and he reviewed the years spent at Queenstown. Eight members were present who were in fellowship seventeen years ago. A large number stood who had joined during Bro. Brooker's ministry.

New South Wales.

The annual service of the Mt. Russell L.O.L. was conducted by Bro. Payne. Bro. T. G. Cook (Lodge Chaplain) assisting. Sister N. Cook was solo. The Inverell L.O.L. service was also conducted by Bro. Payne, who also spoke at the July 12 social. Church services at Inverell and Delungra on 16th were marred by bad weather. At Enmore on Sunday, July 9, one confession and two baptisms (one an officer from the Salvation Army). Good meetings on July 16. Offered 23rd one baptism at evening service. F.M. offering now stands at £123. Thanksgiving service for wiping out debt will be held on August 6 and 9. Old members of Enmore are asked to attend.

At Eskineville Bro. Carter exhorted morning and evening. Meetings well attended. The Bible School is progressing well; increasing attendance. Bro. Carter is giving special lessons to the young with on "Baptism."

Chatswood on July 23 had a visit from H. G. Harward, State Organiser, at morning worship, Bible School, teachers' tea, prayer service, and gospel meeting. Meetings were greatly enjoyed; good attendance. Visitors included Miss Price, from Ballarat, Vic.

At Lismore on July 16, Sister Ferguson, of Byron Bay, had fellowship. Bro. W. Schultz, who had been absent for two years in the country, was also present. Bro. C. L. Savill conducted the service. At night Bro. P. J. Pond preached on "What We Believe about Baptism." An encouraging percentage of strangers present. The South Lismore members are making plans for the erection of a school hall in a day. Sister Mrs. Oakes is at present laid aside with sickness.

At Paddington on July 18 Bro. Morton presided over a social gathering, marking the beginning of Bro. and Sister Stevens' second year of service with the church. Several brethren spoke appreciatively of Bro. Stevens' work. Brev. Dr. Bardsley, Eaton and Harward were present. Bro. Avonell, in the name of the church, presented Bro. Stevens with a cheque. On July 23, Bro. Plummet, from North Sydney, exhorted, and Bro. Stevens preached on "What is Religion?"

Petersham had good meetings on July 23. Bro. Leach spoke morning and evening. Several friends from England were welcomed at the evening service. Last Wednesday evening the members enthusiastically endorsed Bro. Arnott's suggestions for a forward movement in the spring, and plans were commenced forthwith. All departments of work are in a healthy condition. The school continues to grow, and interest is well maintained. Bro. Arnott has been elected secretary and treasurer of the Petersham and District Women's Fraternal.

Meetings at Merewether are usually well attended. Speaking brethren continue to assist the one at Cassnock, where there are possibilities. Bro. Nimmo is leading the brethren there. On July 9 Bro. Wright exhorted, and Bro. Martin at night gave a wonderful address on "The Trail of the Serpent." On July 10, the Band of Hope gave a splendid concert in aid of the Merewether unemployed, which realised £16/11/- nett. This is the fourth successful concert given by these children during the past year; they have raised £425/- for charitable objects, and about £8 for church auxiliaries. On July 16 Bro. Nessitt exhorted, and at night Bro. Martin preached.

Victoria.

Cardner P.M. collection reached £17/1/-. The work is healthy. The church is planning for expansion so that a church home may be possible. Backburn had a good meeting last Sunday evening. Bro. Jackel delivered a splendid address, and one lady made the good confession.

At Mildura the church has its main activities in the Phi Beta Pi and Kappa Sigma Pi, both of which are working enthusiastically for their own improvement and the good of the church. Functions for the raising of funds for a Sunday School building are being run by the two organisations.

At Box Hill a fine spirit prevailed throughout all meetings on July 23. The church enjoyed fellowship with Sister Miss Cole, and Brev. Blakemore, Allford and McCoughtry, senr. In a splendid address Bro. Blakemore emphasised the importance of work amongst the young in the Bible School he addressed the children in a most instructive way, and afterwards gave the teachers helpful suggestions.

At Lygon-st. W. Gale, of Moreland, spoke on Sunday morning. Two were received into membership (one by letter, the other by baptism). The morning congregation was addressed by Bro. Williams, but subject being "Why is Jesus Coming Again?" A scholar from the Bible School conducted Christ. The esteemed Bro. H. J. Chick, who has been seriously ill, is improving. It is hoped soon to see him again in the services of the church.

At Hampton, on Sunday night, after a fine discourse by Bro. Hinrichsen, three adults, baptised believers, expressed a desire to unite with the church. During the day nearly too broke bread.

The church at Croydon had fellowship with several visitors last Lord's day. Attendances and interest in the mid-week meeting are increasing. Bible School reports several new scholars. Bro. Saunders is delivering instructive addresses, and is sparing no effort to extend the work.

Fair meetings at Ararat. Many members who have been ill are recovering, although not yet able to attend the meetings. The F.M. offering amounted to £3/17/-. At the mid-week prayer service a series of talks on "Prayer" is proving interesting. The prayer service held every Sunday evening before the gospel meeting is well attended.

The church at Carnegie were very acceptably addressed on Sunday last by Bro. W. Organ, of Service Club. The Bible School has commenced preparations for anniversary in October. At the gospel service Bro. Saunders gave a stirring address on the theme, "Not Like Other Churches, and Why." A young man, member of Octagon Club, decided for Christ.

At North Williamstown the Wattle Club held a successful cup and saucer social on July 18. Very enjoyable meetings last Lord's day. Bro. L. C. McCallum gave a very helpful address in the morning. In the evening Bro. Johnston gave a fine address on "If Thou Knewest." One Bible School lad made the good confession. The church is looking forward to the mission in August.

At Castlemaine Bro. Clipstone is preaching a series of sermons on "The Second Coming" to large and appreciative congregations. They are a scriptural reply to some erroneous teaching given by visitors to Castlemaine recently. Next month completes the eighth year of the preacher's service with the church, and special meetings are being arranged. The F.M. offering has now reached £42 a record for Castlemaine.

At Surrey Hills a note of optimism characterized the reports submitted at the annual meeting of the church last week. The work under Bro. Whately is progressing very satisfactorily. Brev. Lawson and Murray were re-elected secretary and treasurer respectively. As a token of esteem and appreciation the members presented the secretary, and also Bro. Clewell, who has acted as organist for some years, with suitable gifts.

Since last report the church at Brim has enjoyed splendid addresses by Bro. Eagle on Foreign Missions; the magnificent sum of £50 (the aim set by the church) was raised for that purpose. The meetings on July 23 were very well attended, and were capably addressed by Bro. Eagle. During the week another winter box was sent from the Mission Band, being the second for this season. The Young People's Class was excellently attended, the subject being "Christ's Object Lessons."

Answering to a special call, Bro. Hinrichsen reached Taradale on Saturday, where one who was experiencing ill-health confessed his Lord, and was baptised the same hour. On Sunday morning the meeting was well attended. Owing to the serious illness of Bro. Ranford (who had just put on Christ), the meeting was held at his home. Bro. Hinrichsen extended to the brother the right hand of fellowship. At the close of the service, which was most impressive, a lady took her stand for Christ. The offering was a record for some years.

On July at the Swan Hill church tendered a social evening to Bro. and Sister Walker, in honor of their golden wedding. The church was beautifully decorated by the sisters, and prepared as a drawing-room. Sister Walker was presented with a beautiful bouquet on entering, and a most enjoyable social time was spent. Bro. Wilson, on behalf of the church, presented the aged couple with a Revised Version of the Bible, suitably inscribed. About 50 attended the function. The church enjoyed good meetings on Sunday. Visitors included Bro. and Sister Pang, of Melbourne, Bro. Hembrow, from Melbourne, and Bro. Fooka, of Bendigo. Bro. Pang addressed the

church. Bro. Wilson spoke at Woorinen in the morning, and preached at Swan Hill in the evening to a fair audience.

At Warrnambool on July 2 Bro. E. A. Arnold finished his labors with the church. On July 6 a farewell social was tendered to him. The church, which regrets very much losing his services, presented him with a handsome travelling-rug and suit-case. He also received a wallet from his Sunday School class and J.C.E. At the same evening a welcome was given to Bro. F. E. Alcorn. Sister Davidson, matron of public hospital, is recovering after spraining her ankle. On July 23 Mr. Alcorn preached a powerful sermon on "Authority Expressed." A married man confessed Christ.

Good meetings at Swanston-st. last Lord's day. Bro. Whately, of Surrey Hills, gave a very fine address in the morning. Excellent sermon from Bro. Kingsbury in the evening. Sympathy was expressed for Bro. Raisbeck and family in their sorrow. Their boy, Lindsay John, aged 7, a bright member of the Bible School, was knocked down by a motor-car and killed. The school sent a beautiful wreath as an expression of their sympathy, and one was also received from the State school children. Bro. Kingsbury conducted the funeral service at the home and at Fawcner Cemetery, where the little body was placed to rest.

The work at Colac has gone on steadily, and during the past few weeks good interest has been shown in Bro. Cornelius's gospel addresses on "The Church of Christ." Bro. Thos. Bagley visited Colac last week-end, and met with the officers on Saturday evening to discuss tent mission plans. Sunday morning and evening, good attendances listened to messages from him. Visitors included Brev. J. Gray (Port Fairy), W. Gray (Horsham), and Bro. Cornelius, senr. (Kadina, S.A.). The church extends to Sister Mrs. Underwood Christian sympathy in the loss of her husband after a long and trying illness.

At Footscray on July 23 the new kindergarten building was opened by Mrs. E. G. Warren, who spoke a few well-chosen words. Four young girls who made the good confession about two years ago have been appointed assistant teachers in the new kindergarten department. The building was opened free of debt. The evangelist delivered an inspiring exhortation on Sunday morning on "The Hand that Never Lets Go." To a good congregation in the evening he preached on "What Would Jesus Do?" Choir and orchestra rendered the anthem, "Sun of My Soul" excellently. The Bible School is still flourishing in attendance and finance. The amount raised from the school, independent of the special appeals for kindergarten work, during the year just closed, was £111.

Hawthorn held its half-yearly business meeting on July 10. All reports were good, and every indication points to a future of progress. Bro. W. F. Nankivell, associate minister, is proving himself a power in every department of the church's work. On July 23, Mrs. L. Staggard celebrated the 55th anniversary of her uniting with the Church of Christ, during nearly fifty years of which time she has been a member of Hawthorn church. On Sunday morning Bro. Nankivell addressed the church. Bro. Scambler preached in the evening, the choir rendering efficient service under the conductorship of Bro. Nankivell.

The services at Windsor have been very helpful for the past month, the speakers at morning services being Brev. Dawson, Knight, J. Mortimer and Hatwell, and at night Bro. Dawson's addresses have been very good. The Sunday School is in good condition, and a social was held last Tuesday week, when the young people had a most enjoyable time. This opportunity was taken of making two presentations, one to Miss Winnie Hahn (who is shortly to be married to Mr. Cambridge, of Ararat), who has been organist and a teacher in the kindergarten; the presentation was a silver cake-stand. The other presentation (a silver tea-pot) was to Mr. Baker, who was recently married, and has been the faithful Sunday School secretary for a number of years.

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OBITUARY.

PERKINS—The church tenders its heartfelt sympathy to two of its worthy members, Bro and Sister H. Perkins, in the loss of their two months' old son. They have had more than their share of bereavement and sickness during the past two years, and have borne them all with a fortitude, born of a deep-seated faith and trust in the Master's love and wisdom. May the Holy Spirit help them to bear this, their great loss, knowing that God's purposes are for the best, and that their little love is now with the everlasting Saviour, who, when on earth, said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven"—R. J. Milligan, Ouyen, Vic.

MEWETT—Death has called home one of our aged members in the person of Bro. T. Mewett. Our brother was a member at Kersbrook for a great number of years, but had lately come to live here, and we enjoyed his fellowship very much. He had a short but painful illness, and was called to his great reward on July 15. We laid him to rest in the local cemetery, Bro. Talbot conducting, and Bro. G. T. Walden assisting. Many Kersbrook brethren came to pay their last respects to one whose life has been an inspiration. Our brother had reached the great age of 80 years. A widow and a grown family mourn the loss of a fine husband and father. We commend them to our heavenly Father's loving care and comfort. "Until the day breaks and the shadows flee away"—J. J. Bain, Williamstown, S.A.

Tasmanian Home Mission Notes.

A. E. Heard.

Dover—During the month of June Bro and Sister D. Stewart and family have been enjoying a brief respite in Hobart. Hobart and West Hobart have listened to some nice messages from our brother. During their absence from Dover the news came through that their home had been destroyed by fire. Fortunately the contents have been saved; we trust the brethren will rally round their evangelist. Our thanks are due to all who assisted in salvage work. Bro. J. Warren, also local brethren, conducted services during Bro Stewart's absence.

Georgetown—Bro. and Sister J. Warren received a fine reception, including a surprise party on the first evening in their new home. Meetings

are being well attended, and due interest is taken in all departments of work.

Ulverstone—Bro. L. A. Bowes is meeting with some opposition from the denominational preachers, who make it a point of going amongst the people, telling them it is quite unnecessary to be baptised. The Andrew and Philip League, which has been inaugurated by our brother preaches well for the future. Average attendance, Lord's day morning, 68; evening, 121. Another addition is reported.

The committee are planning for a revival of the work at Tunnel Bay, Nubeena, Kosony, Kellera. We ask for the prayers and support of the members; an abundance of work to be done. Will you help to extend the preaching of the Word?

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Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

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