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Ten Tests of a Church.

L. N. Flint, of the Department of Journalism, University of Kansas, U.S.A., in "Selling Your Town," gives a series of questions that people ask about a town before they decide to make it their own. What he says has so manifest and appropriate an application to the church that we are constrained, with apologies, to adopt his headings and adapt his questions. In the quoted questions, where we read "church" Mr. Flint had "town." In church histories and books of doctrine we read much of "notes" or "marks of the church." Our suggested modern texts may not be of the importance of the historic notes, but they are certainly not negligible.

1. Attractiveness.

"Shall I like the church—its atmosphere?... Is it clean in every sense?"

Were we to use the word "church" in its commonly accepted meaning of church building, the questions would be pertinent. They are not less so when applied to the church in its more scriptural sense. In some churches there is an atmosphere which induces to good fellowship and promotes worship. In others the worshipping spirit is almost killed. In some an indifferent speaker can be lifted to great heights; in others Gabriel might stumble and fail to impress or edify. Which church is yours?

2. Healthfulness.

"Will my family and I have a chance to keep well in that church?"

Am I reasonably sure to have my spiritual life developed by contact with the members? Or, what is equally desirable, are others likely to receive spiritual benefit by contact with me? The "sound doctrine" of the epistle is better rendered the "healthful teaching" (R.V. margin). We are in danger in these militaristic days of giving more attention to physical health than to spiritual energies. "I pray that thou mayest be in God health even as thy soul prospers" is a

New Testament prayer which many could not properly use.

3. Education.

"Can I educate my family and myself in that church?"

In some churches I could, for in them speaking is not confined to exhortation or proclamation; it includes also teaching. Some folk know so little of doctrine that the word itself is a bogey to them. No church does its duty if it neglects the faithful instruction of its members in the things of God. Exhortation demands as its basis information and education. God's people of old were destroyed for lack of knowledge. In some flocks to-day "the hungry sheep look up, and are not fed."

4. People.

"Shall I like the people of that church? Are they 'home folks' without false exclusiveness? Are they neighborly and friendly? Is the church free from factionalism?"

Blessed is the church when all these questions can be answered in the affirmative. If the answer is No, then the church cannot prosper. The best of preaching will be as sounding brass or clanging cymbal for effect. The attractiveness of Christian folk

who are manifestly one in Christ will win more men than will the ablest of preaching. Men like to see Christianity at work. "By their fruits ye shall know them."

5. Recreation.

"Can I have a good time in that church—I and my family?"

The church is not to be confused with a social club, but there must be sociability in it. It is good for the members to meet together in other than in formal religious gatherings. Particularly the young have to be provided for. There seem to us to be two extremes to be avoided—on the one hand, the putting of anything before or in the place of the spiritual functions of the church; and, on the other, the refusal to recognise the legitimacy and even the necessity of providing for the social life of young people. Let us avoid extremes.

6. Living.

"Can we live reasonably and well in that church?"

Mr. Flint had in mind the housing and shopping conditions of the town. The house seeker inquires for material benefits, the things which affect the lower life. The church seeker should put first the life which is life indeed. No one lives "reasonably and well" who regards only the rents and conveniences, shopping conditions, rates and taxes which centre round the physical life. The church considers men from the point of view not only of the life which now is, but also of that which is to come. The church (to adopt the slogan of our College organiser) does not train men for a living, but for a life. No one can live so "reasonably and well" without the church as with it and in. To suppose the contrary is to impeach the wisdom of its Founder and Head.

7. Accessibility.

"Can we come and go easily?"

We may apply the question to other than

Vision.

"Behold, this dreamer cometh; let us slay Him!"

From fields of Dothan unto Calvary's hill

Rang out the cry through long, prophetic ages.

And—God forgive us!—it is ringing still.

Dreamer of many names and myriad guises,

Men yet shall cry, who catch thy spirit's gleam.

Unquashed by thine eternal resurrection,

"This dreamer cometh, let us hear His dream!"

—Hazel B. Poole.

facilities for travel, though literally the inquiry may be used regarding the church. The place of meeting cannot be moved at will; but church members move about, and they might well be reminded more than they are to endeavor to settle within reach of a place of meeting. Very many have been lost to our ranks because of neglect of this. A little exhortation regarding this would be in order. We are not unmindful of those faithful Christians who, when circumstances seemed to demand removal to a distant part, set up the Lord's table in their homes. The cause in Australia owes much to such. There is another kind of accessibility; but that has been hinted at already under "People."

8. Business.

"Can I make good use of capital in that church?"

A business man will not move to a town unless he can make good use of his capital. Nobody ought to link up with a church unless he is prepared to put into it his best. His best—in time, talents and money. The Lord Jesus often used business terms in describing his religion. The familiar "Occupy till I come" really means "Trade herewith till I come." We are stewards, agents, business representatives of our Lord. We must "carry on" faithfully till he come. Business in religion and religion in business are both necessary for Christian people.

9. Employment.

"Can I get a job in that church with fair pay and with good prospects for the future?"

A town is in a bad way when there are many unemployed in it. So it is with a church; it progresses as its members are at work. The Lord meant every Christian to be actively engaged for him. The body, as the apostle says, is built up by that which every joint supplieth. Officers and preachers should make it their constant endeavor to see that every member has useful and congenial work. The working Christian is a happy Christian.

10. Progressiveness.

"Shall I find that I am in a live church, having... a pull-together spirit in everything—a church with a future?"

There are in Australia, young as it is, many places once occupied by flourishing towns which are now almost deserted. A dying town is no place for an energetic business man. Some churches, and some Christians, live in the past. Their triumphs of past decades are often recounted. But they are not acting in the living present. Pessimists to the contrary notwithstanding, the gospel shall yet win its victories, and the prospects of the church are bright as the promises of God. The gates of hades shall never prevail against the church; but a local congregation may have a name to live, and yet be dead. Let ours be a live church with a future.

If a town does not measure up to the standard that will be applied to it by intelligent town-buyers, then Mr. Flint's advice

is, "Get busy and help make it measure up," for "the first big job of a good town-salesman is to see to it that his 'commodity' is right." Yes, and there is no use blaming "the town"—or "the church"—if things are

not right. You and I are part of the community—it is up to us to help make things better.

"What kind of church would this church be, if every member were just like me?"

The Great Need of the Hour.

Thos. Hagger.

The needs of the hour are many and varied; possibly the most important and pressing are the unity of Christians, the creation of a Christian internationalism, and the bringing of the industrial system into more perfect harmony with the lofty ideals contained in the Sermon on the Mount. The realisation of organic Christian unity would prevent waste in Christian effort and expenditure, disarm the critic of the church to some extent, and give added power to the church's witness for Christ. The creation of a Christian internationalism would minimise, if not entirely eradicate, jealousy and friction between nations, would do away with what some think to be the necessity for armaments, and certainly would save the world from all the dark horror of fratricidal war. The bringing of the industrial system into more perfect harmony with the ethics of Christ would minimise, if not entirely remove, industrial unrest and turmoil, and would make for the well-being and happiness of the whole community.

These three are great needs, but, if I mistake not, there is one need greater than either of these, which if met would help us to meet the other three. I refer to the need for a true evangelical revival.

There are indications in the world, and among professing Christians, that such is badly needed. The hunger and starvation being experienced in some countries, the unrest in almost every land, the bitterness that has followed the war that was supposed to end all war, the wastefulness in lands where there is plenty, the disregard for the Lord's day in lands commonly called Christian, the increase of gambling, the frequency of divorce, the lightness with which the marriage tie is being held in some quarters—all this indicates the need for revival. The poor attendances at places of worship, even on the part of those who profess to be Christians, the fact that many will put party or picture show before the prayer meeting, the growing disposition on the part of the church to cater for the social rather than the spiritual, possibly in the false belief that the world can be saved by basket-ball and tennis, or that such have as much or more power than the gospel of Christ to win and hold, the lack of Bible study, the tendency to do what the world does instead of being a separate people—all this is evidence that a great spiritual awakening is needed. A revival is about the only thing that can save the world from destruction.

As this is the great need, unceasing prayer should be made to God that such might be experienced, for true revivals are God-given, they are not man-made. It is not a matter of organisation, but of divine

power, hence missions can be planned and no revival result, and on the other hand, revival may take place without a mission being planned at all. Our prayers should be characterised by a willingness to be cleansed and used of God ourselves, and should be backed up by the cultivation of a passionate passion for the souls of men. Thus may we help the coming of that which is so necessary to the church and the world.

A Veteran Disciple Testifies.

Dr. J. H. Garrison, one of the best known of our American writers and preachers, who is eighty years of age, recently gave an address, in the course of which he told of some lessons he had learned along the way.

1. I have always favored peace, both in the nation and among the churches, said he, and have tried as best I could both in editorial and platform work to be a peacemaker.

2. I have learned that if a thing is right and ought to be done, to go in and do it. With God on your side there is nothing to fear.

3. I have learned not to be too anxious to remedy all the apparent wrongs in the brotherhood. Given time we will outgrow most of our errors.

4. I have tried always to be true to the gospel, to preach it without compromise, but always in love. The gospel so presented will win.

5. I have learned to recognise the good in other Christians both of my own communion and of others. It is not necessary to compromise any fundamental truth, to do this.

6. I fear that at times we have placed too much emphasis on the externals of Christianity, and not enough on the spiritual. And thus we have often been misinterpreted by our religious neighbors.

7. I think we have often been short on the Holy Spirit. A subject so prominent and fundamental should have larger place in our message.

8. I have learned to have more faith in prayer.

9. I have a different conception of death. I do not think of it as a graveyard affair, but rather as a transition, an extension of life. And I want to live just as long as I can be of service. When there is nothing more I can do, then I am ready to go home.

10. I think that heaven will be according to capacity; that each one will have as much as he can receive.

11. I have learned not to be afraid of the findings of science. God lives; Christ lives; and the Bible is God's word.

Judas the Traitor.

A. Hutson.

Judas Iscariot was one of the twelve. The evangelists always place him last in their list of apostles, with the infamous title of traitor branded as it were on his brow. The appellation Iscariot was used to distinguish him from Judas the twin, and from Judas the son of James. It simply meant man of Kerioth. It has been conjectured that Judas forsook a lucrative business to follow Jesus Christ. At all events he was a man of considerable ability and knowledge. He probably was the only apostle who was not a Galilean.

Probation.

We are not told what induced him to follow Jesus. It may have been from impure motives. He may have been lured by the prospect of place and power in the Messianic kingdom. If this be so, it is difficult to understand why Christ chose him for such a high position. We are not told why Christ chose him; the fact is enough for us. No doubt Christ saw in him possibilities of great development under his tuition. He had opportunities and privileges given only to the few. They say that there is a black sheep in every flock. "I have chosen you twelve, and one of you is a devil," said Christ.

The part that Judas played in the death of Jesus has made his name infamous to posterity. He is accounted as the most contemptible of men, in that he betrayed innocent blood. His name is a by-word among all nations. Greater ignominy is heaped upon his memory than upon that of Cain or Abalom.

Judas took part in the Galilean mission. He had the commission to preach, saying, "The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, and cast out devils; freely ye have received, freely give." Here was his opportunity to make good. We do not know what were the specific results of his work, but he was certainly honored and trusted by our Lord with this work.

He may have been among the seventy who were sent out later with a similar commission, and when they returned they said, "Lord, even the devils are subject to us through thy name." Jesus answered, "Rejoice not that the spirits are subject unto you, but rather rejoice that your names are written in heaven." This is timely advice to all. Many think that service in Christ's name will be an equivalent for a life of true devotion to Christ himself—or for inner spiritual experience of salvation.

Degeneration.

Judas began to show his real character when he rebuked Mary for anointing Jesus with precious ointment against his burial. The anointing at Bethany was one of the most beautiful and fragrant acts of devotion recorded in the Gospels. It shines out in clearer relief because of the dark background of hypocrisy and selfishness. Judas

said, "Why was not this sold and given to the poor?" John makes comment with burning contempt, "not that he cared for the poor, but had the bag, and pilfered therefrom." In short, he was a common thief, appropriating public money for his private ends. Degeneration had set in rapidly. We are almost shocked at the strong language of Jesus, "One of you is a devil." When Peter desired to save Jesus from the cross, Jesus said, "Get thee behind me, Satan." Here evidently Satan was using Peter to dissuade him from the path of the cross.

We are told that Satan entered into Judas, and then he went out to do the work of Satan. In this sense he was the instrument of the devil. Jesus had foretold that "One of you shall betray me." Even Judas said, "Is it I?" He evidently did not premeditate this act of base betrayal. He yielded to temptation. He was allured by money, but he was also driven by the devil to commit a crime without parallel in history, which has left a stigma upon his name which can never be obliterated. He loved money. He sold his reputation for money. He sold his soul for money. He bargained with the enemies of Christ. He got his price. It was blood money. He led the way to the garden. He betrayed his Lord with a kiss. This token of affection was degraded to cover the most diabolical act of deceit on record. Jesus was not taken unawares. "Betrayest thou me with a kiss?" There is a depth of yearning and pity revealed by these words. He loved the traitor still. But the heart of Judas was hard. It was not yet broken.

Confession.

When Judas saw Christ was condemned he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned, in that I have betrayed innocent blood." We have said some very hard things about Judas; let us now be as just as we can be. This confession, although differing from the other confession of his fellow disciples, is nevertheless of peculiar value. It gives his true estimate of Jesus. Judas recognised that Christ was holy, harmless, undefiled, separate from sinners. He was "innocent" of sin. No guile was found in his mouth. Even Judas has no hard or harsh word to say about Jesus. Although one of the twelve, he does not try to make any exposures—only of himself and his sin. It seems from this confession that he did not anticipate Christ's condemnation. He possibly expected Jesus would somehow escape by using his mighty power. When, however, he saw the issue of his base betrayal, he repented himself. This signifies a change of mind, of heart, of feeling, for he carried back the blood money, and threw the accursed pieces of silver at the feet of the priests and elders, declaring, "I have sinned; I have betrayed," and his action proclaimed he had "repented." Here we have no heart-

less acknowledgment of guilt, but a revelation of an awakened conscience, and if not a "repentance unto life," it shows he grasped the heinousness of his guilt, and was willingly acknowledging it before men and before God. He found no sympathy or mercy from his partners in the crime. No wonder remorse filled his whole soul. The veil had fallen from his eyes. Conscience had its revenge; despair drove him to his end—the only possible end—suicide, because he loathed himself intensely.

Some have asked, Was Judas forgiven? True, he never heard like Peter comforting words of pardon. He thought his was a hopeless case. But Jesus forgave Peter, and his murderers. Why not the traitor? All we can say is, if he was not forgiven, he might have been. We believe had he thrown himself at the feet of Jesus he would have found sympathy and mercy. For it was true of Judas as well as of his murderers, that "They know not what they do." It may be impossible fully to reconcile the predestined part Judas had to play in this ghastly business and Christ's foreknowledge of it with the evident free will of Judas. The only way of hope, it seems to us, lies in his repentance and confession of his sin, which included a beautiful tribute to the guileless character of Jesus Christ.

The son of perdition.

Jesus said of all the Father had given him he had lost none but the son of perdition. Judas certainly was the devil's instrument in betraying Christ. He left his place among the twelve. He served Satan well for a few hours, probably not fully realising all it meant. Then came repentance and confession, and unless he had committed the unpardonable sin, mercy could have been his lot. Dr. Parker says, "So far as I can think myself back into the mental condition of Judas, his suicide seems to me to be the proper completion of his insufferable self-reproach. And yet that self-control was preserved long enough to enable Judas to utter the most effective and precious eulogium ever pronounced upon the character of Christ, 'innocent blood.' The holy truth came uppermost. Judas died not with a lie in his right hand, but with the word of truth upon his lips, and thus the name of Christ was saved from what might have been its deepest wound." The Jews would have been glad of testimony against Christ from a disciple, but Judas exalted Christ's name and character in his last confession of faith.

"The Son of man goeth, as it is written of him, but woe unto that man by whom he is betrayed. It were good for that man if he had not been born." Let this text apply to ourselves as well as to Judas, and it will give us the spirit of Peter, who simply said of Judas, "He went to his own place." This is a remark of exquisite delicacy on the part of Peter. No judgment is pronounced. The fall of Judas grieved their hearts. His office was left vacant. They felt constrained to fill it; but the repentant sinner is left in the hands of his God.

Religious Notes and News.

The Bible in New Zealand Schools.

At the recent Presbyterian Assembly the report of the Bible in Schools Committee was considered, when Mr. John Paterson, of Christchurch, convener, moved:—"That the old policy of the church, which was Bible teaching in schools with the right of entry for the clergy, should be departed from, and that the new policy should be Scripture reading from Bible or handbooks by the teachers to the children, without right of entry, and with a conscience clause for children and teachers alike." He explained that the change was proposed only after consultation with presbyteries, education authorities, and others interested, and indicated what an advantage it should be for Sunday School work to have the children well grounded in Scripture in the day schools. The new policy got over the objections of teachers that the right of entry would destroy the harmonious working of the school, and commended itself generally.

A correspondent writes:—"The old N.Z. Bible in Schools League was out for the New South Wales system. But many of us feel it is impossible here owing to fierce opposition to the right of entry. The Presbyterian Church at last Assembly adopted the platform as above. The Methodist Conference has also dropped right of entry, and wants simply Bible teaching in schools. The Anglican General Synod is willing to reconsider the whole matter, and on August 11 a conference of all the churches (except the R.C.) is to meet at Wellington to discuss the matter."

Tea on Mount Gerizim.

Miss Augusta Cook, the well-known British-Israelite, has lately been visiting the Holy Land, and she told a gathering at the Westminster Central Hall recently that she had had tea with the High Priest of the Samaritans on Mount Gerizim. On Mount Gerizim there is still celebrated each year the only Passover in the world which is accompanied to-day by the slaying of sheep. Miss Cook attended, and was received by the High Priest, who told her that his tent was at her disposal, and that of the two ladies who accompanied her. The High Priest, in the course of conversation, told her that he liked London, which he had visited once, better than Nablus, and the thing that attracted him most in London was the underground railway. Unhappily, a cup of tea, which the ladies much desired, could not be provided, because, being Passover, no fire was permitted for the boiling of water. The difficulty, however, was solved by the High Priest, who remembered his thermos, which had some tea in it, and there on the summit of Mount Gerizim, with in sight of all the preparations for the sacrifice, they drank tea. Seven sheep were slaughtered, and baked for two hours in an underground oven, the white-robed priests meanwhile continuing a nasal chant. At the end of two hours the sheep were lifted out of the oven, and the people began to eat the meat in haste. By this time it was midnight, the ladies retired to rest in their special tent, and in the morning they had some more tea and some unleavened bread to go with it.

Christian Students' Conference at Peking.

The best tribute to the importance of the recent Peking Conference of the World Student Christian Federation is the remark in a letter just received concerning it, in which the writer says: "The whole Chinese Press is full of the Conference." This coming together at Tsinghua College of two hundred representatives of the students of the whole world, together with six hundred Chinese men and women students, has caught the imagination of the Chinese public, and incidentally it has been the signal for an outburst of activity on the part of an Anti-Christian Student Movement. Dr. John R. Mott acted as chairman, and all the discussions and difficulties were faced with a frankness and seriousness that showed a desire not to

let anything interfere with the reaching of fundamentals. The Indian delegation was particularly strong in influence. One of its members, Miss Mays Das, was appointed vice-chairman in succession to a Japanese woman student, and the meeting she addressed—when she was translated by Miss Dee, a Chinese student—was one of the most influential that was held. Orientals now number a quarter of the Executive Committee, while Mr. T. Z. Koo, previously one of the Chinese national secretaries, has been appointed one of the six travelling world-secretaries.

New Zealand National Council of Religious Education.

As a result of the visit of Mr. W. C. Pearce to New Zealand, a conference was held in Christchurch, when for the first time in the Dominion's history representatives from the denominational youth work organisations and Sunday School Unions met on common ground in the interests of the spiritual interests of the young. The Presbyterian, Methodist, Baptist, and Congregational Churches, the Church of Christ, and the Sunday School Unions of Auckland, Wellington, Christchurch, and Dunedin sent influential delegates. The result was the formation of a National Council of Religious Education, to consist of 18 members to be appointed by the churches and 12 members by the unions. The council is expected to meet in Wellington about September next, when the following suggestions by the conference as the aims and objects of the council will be considered:—

1. The securing of the more adequate moral and religious education of the childhood of the Dominion.
2. The admission of New Zealand as a section of the World's Sunday School Association.
3. The promotion of national and provincial youth religious work conventions.
4. The arrangement of visits of overseas experts as opportunities occur.
5. To study the literature and discuss current problems in New Zealand.
6. To consult regarding the standardisation and efficiency of (a) Sunday Schools and (b) teacher training.
7. To attach educationalists in sympathy with our work for leadership training.
8. To enlist the community effort for the general objective of the council.
9. To explore the possibilities of Sunday School enterprise in the mission field in co-ordination with Australia.
10. To make representations to the Government or to local authorities on questions affecting the moral and religious life of the young.
11. To appoint a general secretary to organise and supervise the activities of the council.

Persecution in Rumania.

Mr. J. H. Rusbrooke, M.A., states in the London "Christian World" that even though the Rumanian Government has cancelled the edicts against the Baptists, and there is no longer any legal ground for interference with our people, the spirit of persecution finds frequent expression in irregular acts of intolerance and violence. The deplorable weakness of the Rumanian Government in dealing with the persecutors appears clearly from the following cases taken from a list of wrongs recently perpetrated:—

1. Jon Dan, of Petritolau, District Siliu, cited before the Court Martial repeatedly because of his Baptist faith.
2. The Baptist clergyman, Alexandra Ishaia, of Bircisib, District of Caras-Severin, cross-examined by the local priest regarding his Baptist faith, thereupon arrested by the gendarmes and beaten into insensibility.
3. The Baptist clergyman, Jon Ungar, arrested and brutally beaten by the gendarmes of Negri-

est, District of Solnok-Dubuka, because he had conducted services.

4. L. Ivanosh, Baptist clergyman, of Iovane, District of Orhei, arrested during the service, and chapel closed.

5. The local priest, Andrei Martzan, of Jepoi, District of Bihor, lies in wait for the Baptists going to service on Sunday and beats them.

6. The local priest of Vidra, District of Tuzla, goes with the gendarmes in the Baptist chapel during the service, breaks up the service, and arrests the leaders and confiscates the books.

7. The Baptist meeting-places in Furesh and Moldova, District of Caras-Severin, closed by the police.

8. Theodor Benda, of Butin, District of Arad, fined 30 lei by the police, because his children attend Baptist services, and not the Orthodox Church.

9. The children of Baptists in Noroda, District of Arad, expelled from school.

10. The child of the Baptist, Theodor Stanca, ridiculed publicly because of the Baptist faith, and then brutally beaten by the local priest. There is a medical certificate covering this case also.

To all these the attention of the Rumanian Ministry has been called, but up to the present no remedy or punishment has followed.

Sovereignty of the Pope.

A prominent London Dean (says the London "Christian") has been discoursing on the temporal rule of popery—and praising it! "Catholicism was the last creative achievement of ancient civilisations. There was a real enthusiasm for the papacy as a system of government; for the idea of order, unanimity, military obedience, with the efficiency that belonged to it. In the unutterably shallow political thought of our time, it is assumed that the subjects of an autocracy are unwilling subjects, that they crave the blessing of democracy. In many cases they desire nothing of the kind. They are glad to be relieved of responsibility. We do great injustice to Roman Catholicism if we regard it as a religion instead as a form of State. Its defects are, of course, not in any way connected with the Christian religion. The experiment may even have a great future." But not if Protestantism can hinder it; and Protestantism will do its best! There is no love for autocracy here; and particularly none for the selfish autocracy that masks itself with the Divine Name. Protestantism knows it too well to admire it.

Fighting the Drug Menace.

"The unrestricted use of opium at home is not quite right; its export, however, is not at all wrong." Thus, said a speaker dealing with the opium traffic at the yearly meeting of the Society of Friends, seems unfortunately to describe the general attitude of the nations of the world toward the drug evil at the present time. The Friends have been so closely associated in the past with the fight against the drug trade that it is fitting that they should devote attention again to the subject. Great interest was expressed in the report of what has recently been done by the Opium Commission of the League of Nations. The League is urging all States, and in particular Switzerland, Persia, and Turkey, to put into operation the Hague Opium Convention of 1922 and impressing upon Governments the importance of universally adopting a system of importation certificates. The most important points, however, are probably the recommendations which Japan is already acting upon: to trace the source of the contraband morphine—800,000 ounces of which have recently been smuggled into China every year. A unique step forward had been taken by the acceptance of the offers made by the missionary societies of the world, and by the Red Cross Societies, to help in supplying information and in educational work with regard to the drug menace. The real fundamental problem will not be touched till every country realises that it is a moral issue that can only be dealt with internationally.—"The Christian."

God's Way of Salvation.

A. E. Tripet.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

The Lord our God is "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13: 20).

The sixteenth chapter of the Gospel according to Mark is descriptive of the sovereign and gracious act of "the God of peace." Can we possibly read such a portion of the blessed Gospel, and remain unmoved? Truly, we should take the shoes down off our feet, for the place whereon we stand is holy ground. The Lord give us simple, honest, reverent hearts, and subdued wills, for such a time as this. Five words stand out prominently in our text. They are *faith, baptism, salvation, subjection, damnation*. The Lord giving grace, we shall enquire briefly into each of these in that order.

Faith.

Faith is simply believing what God says, and committing our entire future to him. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Again, "Faith cometh by hearing, and hearing by the word of God." Practically every man is born into some sect, and is bound and fettered by the traditions of his sect. Nothing but the truth can set him free from the lawless traditions thus holding him, but the word of God's truth. In order to be thus set free by the Word, he must do as some others have had to do, and dispense at once with all human creeds—prayer books, catechisms, etc.—and turn to the Bible alone for his instruction. "Without faith it is impossible to please God," and faith comes through the Word. The risen Christ is the object of faith. Paul ever preached "Jesus and the resurrection." The glorious Saviour had met him on the way to Damascus, and straightway Paul began to proclaim him as "the Son of God." And does not "the resurrection of the dead" declare Jesus to be the Son of God in power? Who but "the only-begotten of the Father" could thus vanquish "the last enemy" of man, the creature? By death he destroyed death, and brought life and immortality to light; just as David destroyed Goliath with his own sword, and delivered trembling Israel. Surely we can trust such a Saviour as this!

In his death he put away the sin of the world by the sacrifice of himself—he vindicated the outraged holiness of God—he glorified the Father by perfect obedience to death; yea, the death of the Son; and having in this way established righteousness, he now sits as our Righteousness at the right hand of God; and we have become "the righteousness of God in him." Oh, how precious! how sublime!

For this great work of righteousness he has become exalted to the highest station in the Universe. He is "Lord," and he is "Head over all things to the church, which is his body." His name is the name above every name, both in this age, and also in eternity. He is "The Lord Jesus Christ." Hallelujah! Oh, what an object for faith! Do we believe all this? It is all to be found in our chapter—if not explicitly, then certainly implicitly.

Baptism.

If we really believe this, we shall seek some grandly appointed way in the which to show our faith. Faith in itself cannot be seen. We see the proof and evidence of faith in the works it produces. "Faith without works is dead"; but we show our faith by our works. We cannot show our faith without works. Abraham showed his faith when he offered up Isaac. God told Abra-

ham that in Isaac should his seed be called, and thus he could turn to the young men and say, "He will come back again." He knew that in some way God must intervene and raise up Isaac again. In thus putting Isaac into the place of death (in figure) he shows his faith.

This is exactly what is set forth in baptism. "Know ye not that so many of us as have been baptised into Christ Jesus, have been baptised unto his death? We are buried, therefore, by baptism unto death; that like as Christ was raised up from among the dead by the glory of the Father, even so we also should walk in newness of life." First of all, we are "baptised unto Christ Jesus." This speaks of his Lordship. Here we are brought at once face to face with the risen Christ. In baptism we are confessing to all the world "that Jesus is Lord," and that in our hearts we believe in his glorious resurrection (Romans 10: 9, 10). Henceforth we mean to "serve the Lord Christ" alone. There may be "lords many" in the world; but to us there is one Lord, Jesus Christ.

Secondly, in being "baptised unto his death" we are acknowledging the solemn fact that "our sins deserve eternal death; but that Jesus died for us." We take our place in his death, and no longer plead any merit of our own for justification. Truly this is repentance and faith in a practical way.

Salvation.

Henceforth we glory in nothing but "the wondrous Cross, on which the Prince of glory died," boasting is excluded. By what law? Of works? Nay, but by the law of "faith." We see ourselves forever "accepted in the Beloved One." The Fa-

ther has brought forth the best robe, even the risen Christ; and by his Spirit has baptised us into Christ Jesus; who thus becomes our righteousness.

At the same time he enters our hearts by his Spirit, and thus also he becomes our life. "Ye in me, and I in you; that the world may know of himself." We walk in newness of life. Soon he shall return for us, and we shall share his glory. Oh! what a salvation is this! "He that believeth and is baptised shall be saved." Believe it; it is for you.

Unbelief.

What presumption! What folly! What blasphemy! to disbelieve such a glorious message of free salvation, set forth for us men in the simple gospel story. Such unbelief is wilful apostasy. It is rebellion. It is insanity. It is a veiled attempt to thwart the purpose of God, and to dethrone him. It is war against the Almighty. It is crucifying to oneself the Son of God afresh, and putting him to an open shame. Such a person must answer to God for his wickedness.

Damnation.

The eternal torments is the only fitting punishment for such consummate folly, and diabolical sin. Oh, I pray you, flee from the coming wrath. Believe and be baptised, and thus thou shalt be saved. Think not to say there is hope beyond death. To refuse God's terms now means that you shall never see life—life, eternal life, the gift of God. No; there is no hope beyond the tomb. Behold, now is the accepted time; behold, now is the day of salvation. Nor think that you shall escape the just deserts of such wickedness, by becoming annihilated. "The wrath of God abideth" on the unbeliever. If you believe not, you shall be damned. Let me say it once more. "He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned."

Our Vast Estate in Christ.

Walter Fiedler.

"All things are yours."—1 Cor. 3: 21.

We have possibly heard the story of the gentleman who was delirious from enjoying the companionship of friends on a European tour. In his solitude he determined to take stock of the possessions on his estate. He made a note of everything new he discovered, and when his friend returned he had made a wonderful little book full of the wonders in his estate.

We, as Christians, should examine our marvelous possessions in our estate "in Christ." How many possessions are unpossessed! How many Christian walks unexplored!

The possession of joy. Christians do get gloomy and despondent at times. We need Christian joy as possessed by Paul and Silas, singing in the peril of adversity, of Paul, who found room for optimism in direst persecution. We can have this joy when, like Paul, we know that all things work together for good—true, tenacious faith in God.

The possession of love. We have never exhausted the possibilities of love. We have not seen a world transformed by people loving God and their fellow-men. Jesus said these two laws were above all laws. What a world, what a church with everyone filled with God's love!

The possession of hope. Buddhism, of all ancient and heathen religions, has the highest expression of hope. Christ and his religion are the embodiment of hope. Christianity is a religion of hope. Life upon earth is a sojourn, a preparation, the building of a foundation for a mansion we will possess some day.

The world has a strange notion of what a Christian is—a life divorced from joy and happy pleas-

ures. Why this strange view? Firstly, because a wrong conception is given the world by those who have not entered into all their possessions; secondly, one has to be a real Christian to know what it means to be a follower of Christ. We cannot appreciate nor appraise England without having an intimate knowledge of that land. We must first see the quiet countryside, the hustle and whirl of its great cities, the beauty of its landscapes. And to understand what it means to be a Christian, we must live and explore in the heavenly places with Christ Jesus. Why was Paul such a master Christian? Because he lived with his Lord; all purposes and desires relegated to the one aim—knowing and making known—Jesus. He had entered into his possessions, and could say, "All things are mine," and tell others "All things are yours."

When we know Jesus as we ought we will understand, and the world will believe, Christianity. We will then also say, "All—all are mine, not only here, but for all time, for we are heirs of vast estates," to "an inheritance incorruptible, undefiled, which fadeth not away."

In spite of the gloom
In my little room,
A plant, to-day, is in fragrant bloom.
The rain, the wind,
It does not mind,
And sweeter flowers you'll never find,
I'll whisper, dear,
Its name in your ear—
It's the little plant called Inside Cheer!

—Alice E. Allen.

A Baby Church.

A Story of Successful Evangelism.

[In the American "Christian Evangelist," Gen. H. Combs, contributing editor, tells the following striking story of progress under apparently adverse circumstances. It should be stimulating to Australian disciples.—Ed.]

So many inquiries have come concerning the baby in our Kansas City Church family that it seems quite worth while to set down the brief and simple story of its birth and infant life. The story is told not because it lays claim to marvel, but because it is wholly normal and heartening; just such a story as may be written in any of our American towns.

Eighteen months ago Frank L. Bowen, our city missionary, gathered together a few disciples in Community Hall, the furthestmost building in the South-west section of Kansas City. To the south and west of it a blue grass meadow stretches away towards Arkansas. The territory, known as the Country Club District, is an elaborately toned and stiffly restricted residential district, noted for its original planning and its scenic beauty, and, through the wizardry of its chief developer, has become nationally famed through its winding streets, the preservation of its natural contours, its parks, playgrounds and gardens.

Seventy-four disciples were found by our Bro. Bowen and his good wife, who announced their desire to build in that section the highest, holiest thing on earth—a Church of Christ. Children were gathered in a Sunday School. In November, 1921, this little group called a pastor, and on the first Sunday in January, 1922, he preached his first sermon in this far south hall.

Sixteen months from that date this little group had grown into a church of 500 members, had purchased a lot for a building site—an entire block fronting on Ward Parkway—had erected the first unit of its building, its cost and that of the site slightly exceeding 100,000 dollars (the estimated cost of the completed structure of 300,000 dollars), and at the dedicatory service, conducted by Z. T. Sweeney, cheerfully raised the 30,000 dollars needed to free the first unit from debt. In this building enterprise not a single dollar was solicited without the membership, and less than 1000 dollars, all told, received from outside sources. It may be further stated that not from the first hour of its existence has this body for current expenses received a penny from missionary board or sister church.

What of the composition of this membership of 502? Thirty-four per cent. came from the sister churches of this city. Of this number 17 per cent. may be said to have been fairly active in other churches, and so by that much no gain was made; 17 per cent. was wholly inactive, and in the main now busy in their new church home—profit that; 17 per cent. came from former members of Christian churches outside the city—gain; 49 per cent. came by confession of faith and baptism, or from other religious bodies—gain again. In summary a net gain to Disciplesdom of 83 per cent. In addition, as already recited, the beginning of a new church building, which, when completed, may be wild in all modesty, will hardly be second to any church edifice of the Disciples, occupying a site which Z. T. Sweeney declares "one of the noblest in America."

This statistical exhibit is made much more significant by a glance at the personnel of the body. Not because the writer has something to do with it, but as a mere recital of a fact there is probably no church among the Disciples with a higher average of intelligence, culture and spirit graces. To remove a current misapprehension, it is not a "rich man's church." While there are a few millionaires in the number—very few—the majority is constituted of professional and business men with modest incomes. But, on the other hand, there is no poverty.

"A ripe and inviting field," it did not seem at

the outset. The Methodists had been on the ground for nine years. The Episcopalians for eight years. The Presbyterians for ten years. And the aggregate gain of these three bodies in this almost decade was a little less than 500. Not specially promising, that, for rapid growth. Nor did a field somewhat stiffish with the conservatism of wealth and social place seem unusually rewarding. No, it did not look to be a quickly responsive field, it was just a field. But my own deep conviction is that wherever there are folk there is a field.

The answer is not found in the magnet of a beautiful church building—just a bare hall—nor in physical proximity to a large population—the aforesaid hall, as has been said, occupying the lonely post of a pioneer. What then? This is my answer, the above has all been written for the sake of this answer—the secret of this modest success is the response that is instinctively made to the simple preaching of the gospel of Christ, and particularly of that gospel's interpretation as known and loved in our own Zion. Never before in my life has my preaching been so simple. Never before has it so concerned itself with fundamental truths. Never before has it so emphasized—yes, I'll say it without apology—"Our Plea."

And to most folk that kind of preaching is new, and that kind of preaching is alleviative, and that kind of preaching is appealing. For example, in our little flock we have 22 lawyers, and I have baptised 11 of that 22, thinking men, modern men, and yet won by this elemental preaching of the gospel of our Lord. We think the "things peculiar" to our people are "things familiar," but they are not. On the contrary, they are absolutely, blissfully new to the hundreds and to the thousands. And these thousands are lingering for the message that we Disciples—it is a tremendous but a true word—we alone can bring. The plea worn out? Nonsense. Ineffective? Foolishness. Out of date? Oh, brother preacher, quite the most down-to-the-minute word that you can speak.

Man is for ever trying to get in. Primitive man crawls into his hut to escape the cold or the wet; aesthetic man must have his palace to house him; the inquisitive researcher enters the cave to inspect it; the socially inclined individual must join some club; the political animals—so called by Aristotle—struggle to be numbered among the legislators; the would-be climbers up the ladder of fashion are never easy until their names are read off on the lists of the "smart set." Even the automobiles enter into a garage which surpasses in tightness or comfort many a hut in which poor toilers live. Some, in every generation and land, strive to enter into some mystic brotherhood. A minority join a church, which seems to render them more select, and advances perfection of character.

To "enter in" is a primal human impulse. Jesus Christ recognised this fact when he said to his hearers in Syria of old, "Strive to enter in at the strait gate." It is this qualifying clause which throws out so many applicants for admission. As the gate of opportunity becomes straighter, as the moral demands are increased, fewer candidates for heaven via the path of sacrifice appear. But still the Master's voice soundeth, "Strive to enter!"

Spirituality is a matter of inwardness. Worldlings are exoterics, believers are esoterics—a distinction which goes back to the days of the old Pythagorean brotherhood and the Orphic rites of Greece, but which may be simply expressed today by saying that the one set are outsiders, and

Here is a people, probably impervious to an emotional appeal, quite indifferent to stock theological deliverances. Quite scorning the sensational and the meretricious in pulpit words and ways, and yet open, open to the simple message of our Lord's disciples.

Would that any of my brother ministers who are loving confidence in the power of our distinctive utterances might share with me in the blessed demonstrations of this past year. For demonstration it has been. It is not a theory, it is not a guess. It is sun-lit proof of the grip of the power of the gospel message.

If I Have Missed the Way.

If I have stumbled and have missed the way
Because I did not understand, or, knowing,
Willfully have sinned for seeming pleasure's sake;
Shall I, when suffering pain or worse than pain—
Inevitable reward for all my careless years—
Cry out, "My God, why hast Thou made me thus?
Thou sendest sorrow and dismay,
Send death, I pray, to free me from this curse,
Or shall I listen to the voice within,
The Voice that lives and speaks and ne'er can die,
That says, "Be still, and know that I am God?"
Rebuking all my arrogance?
And, humbled, shall I learn that God
Is Love, who never planned that I should aught
But love reflect—is Truth,
Enabling me the truth to know—
Is Life which finds no gain in death,
Nor power, therein, from wrong to free?
Shall I, then, in quietness and confidence
My way pursue; and 'neath the shelter that is
Given me,
Rebuild upon the Rock, and daily show
That God is good? —Elizabeth MacKaye.

Only to-day is mine.

And that I owe to Thee;
Help me to make it Thine,
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting sun,
I'll give it back to Thee.

Strive to Enter In.

the others are inwarders. There are many who, standing on the outer edge of the whole thing of religion, cry unto its chief expounder, "Lord, Lord!" but who never touch the heart of a vital experience of godliness. Formalists are numerous, inner shriners are few.

The chief reason for this state of things doubleless is because the way in lies past a narrow portal, through which such dear human treasures as pride, vanity, selfishness, and gross desires cannot be squeezed. If the way to heaven were broader, many more would be going that way. But as soon as a narrower moral path is laid off in the middle of the esplanade, the cry of "Puritanical!" is raised, and the mad romp of pleasure and other forms of wanton worldliness, go on. Yet still again Jesus calls "Enter!" and the only way to eternal life lies past such follies and sins into the path, narrow at times as a thread, which has been marked out before us by the bleeding feet of the Son of God. It is not for us to make the path broader, or the conditions easier, where He has set the standard in the sacrificial way of the cross. And the goal at the end—the more perfect knowledge of God—fully rewards all the pain and loss entailed on the way thereto.

Only those who, as confessors, martyrs, mystics, or missionaries, have crept in close to the heart of the Eternal know the wealth and the wonder of being homed in the love of God. It is worth while to gain an intimacy with God in Christ. No matter if the gate be strait—strive to enter in!—Zion's Herald.

The Realm of the Bible School.

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

The Religious Significance of the Adolescent Period.

The avowed aim of all our activities in the Bible School is to bring the scholar to the knowledge of Christ and to a definite commitment of the life to him in obedience and loyal service; in short, to lead the scholar to a decision for Christ. In this is the supreme aim of our work, then the period of adolescence, the years between twelve and twenty, is of striking significance for us, they are pregnant with wonderful opportunities for soul-winning. Prof. James said the secret is in striking while the iron is hot, and "the iron is hot during adolescence." W. C. Pearce said while in

Periods of Religious Awakening.

It is generally agreed by those who have studied the question carefully that there are three distinct periods of religious awakening during adolescence, in these three periods are to be found the highest percentage of decisions. They offer unique opportunities for leading the scholar to Christ. These periods are (a) Twelve and thirteen. (b) Sixteen and seventeen. (c) Nineteen and twenty. Professor Weigle in writing of these, makes the following observations:—

1. *Decision at twelve or thirteen is usually the natural result of a normal religious nurture and of social suggestion. The problem is to care for the spiritual activity and further growth in grace of those who make their personal decision at this time.*

2. *Conversions at sixteen and seventeen are more apt to be of the emotional type. There is a conflict of impulses and feelings, with a final triumph of those that lead to God.*

3. *Conversions at nineteen or twenty are apt to be of a more intellectual and practical type. It is because new insight has come or some doubt has been resolved; or because the youth reaches the practical conclusion that he needs religion as part of life's equipment.*

The Bible School of Strategic Importance.

From the foregoing it is evident that the Bible School, as a field for recruiting the membership of the church, and for training Christian leaders, is of strategic importance. Between 50 and 60 per cent. of the membership of our churches come by way of the Bible School, and of this number the great majority make their decision for Christ before they are twenty. Mr. Carey Bonner has collected valuable data which proves that it is in the "teen" age that the most favorable opportunity is presented for individual decision for Christ. In the diagram found on this page, based on information given by Mr. Bonner in "The Christ, the Church, and the Child," 3500 cases of decision are dealt with. The black line represents males, the dotted line, females. Of the 2036 males, 90 per cent. made their decision before the end of their twenty-first year. Between the ages of twelve and thirteen the percentage of conversions was 10.12, for fourteen and fifteen the decisions were 19.5 per cent. of the total, while the next period, sixteen and seventeen, the decisions reached their highest percentage, 23.15. Out of 2036 conversions practically one-fourth took place in that period of sixteen and seventeen. This table reveals the fact that the centre of the "teen" period is the time of greatest opportunity for leading the scholar to Christ. But herein lies the tragic feature of the situation, for whereas this is the time of most marked religious awakening, and presents the greatest opportunity to win those in our schools for Christ, the opportunity is lost because the majority of adolescents drift out of the school and away from the church's influence before they reach their middle teens. The percentage of sixteen and seventeen year old boys and girls in our schools is lamentably low. It is a tragedy. They have gone out from us without having committed their lives to Christ, the majority of them never to take him as their personal Saviour. This fact emphasises the urgency of the matter.

Win Them This Year.

The Methodist Bishop of Omaha, Nebraska, was asked to send a one minute message to the delegates of the International Sunday School Association, which was to meet in Kansas City last June. This is the message.

In my one minute let me urge soul-winning as the end of your labor. Before your pupils are twenty, nine out of ten will have made choice of Christ as a personal Saviour, or will never make that choice. The days and months run into years with appalling rapidity. Win them this year!

Decision Day Manual.

This is a booklet of 32 pages, written by Horace Kingsbury, and published originally in America, where it has had wide circulation and use in the pre-Easter soul-winning campaigns. Permission of the American publishers has been secured, and an Australian edition has been printed by the Austral Company. The booklet is designed especially for use in Bible Schools. It is written in a brief, simple, gripping style. Just the thing to help the young to an intelligent understanding of the gospel message, and the meaning of church membership. There are fourteen chapters dealing with the following: The Bible; The Heavenly Father; Sin; The Saviour of the World; The Gospel; The Holy Spirit; Faith; Repentance; Confession; Baptism; The Church; The Lord's Supper; The Christian Life; and The Wisdom of Early Decision. While designed particularly for use among young people, it could be used to advantage in a general way. The booklet can be obtained from the Austral Publishing Co., 530 Elizabeth-st., Melbourne. Post paid, single copy, 3d.; per dozen, 2/9; 50, 10/6; 100, 20/.

Lesson Books for the Philippines.

Used copies of Austral Graded Lesson Quarterlies will be of service to Mr. A. G. Saunders in his mission work in the Philippines. He writes that he is in need of such helps for his teachers, and can use any number of the quarterlies. Here is an opportunity for J.C.E. Societies and others to do a good work in gathering up these quarterlies and sending them to Mr. F. T. Saunders, 4 Tramere Avenue, Murrumbidgee, who will forward them to his brother in the Philippines.

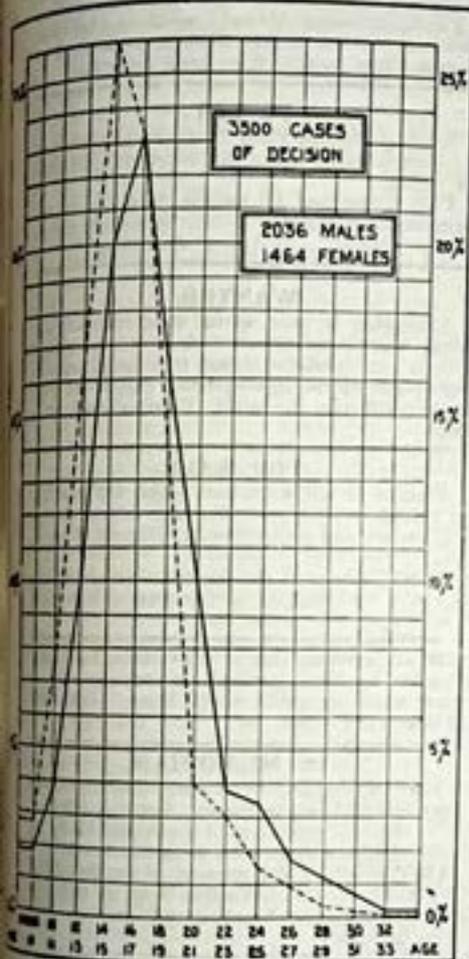
Opportunity has been given to out-of-Melbourne schools to enter candidates for a Correspondence Teacher Training Course. Enquire of your secretary or superintendent for particulars. Entries should be sent promptly to W. B. Blakemore, 70 Power-st., Hawthorn, Vic.

Sun-Rays.

Mrs. S. Herbert.

"If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."—Luke 11: 36.

The darkness is more intense just before the dawn. The grey light of dawn gradually becomes clearer and brighter as the sun's rays spread over the sky, until the glorious sun itself comes into view. The darkness of night hides many dirty and ugly places and things, that look repulsive when the light of the sun shines upon them. The light also reveals the beauty of nature. We see things as they are in reality. As the sun rises higher in the heavens, the rays of light become stronger, and penetrate into dark corners, and reveal what has been hidden hitherto. When we live in spiritual darkness, our sins do not look ugly and repulsive to ourselves. But as soon as the Sun of Righteousness begins to shine on us, we look with different eyes on our sinfulness. As we learn more of God, the strength of God's purity becomes more and more disclosed to us. We see many little faults and blemishes that passed unnoticed before. Our God's purity becomes a consuming fire to burn up all the impurities in our hearts. Then the good qualities of our nature that were in danger of being extinguished begin to show with a new grace, through the power given us through faith in and through the dear Lord Jesus. We can keep the sun from shining in many dark corners, just as we can keep the Sun of Righteousness from shining into the innermost recesses of our hearts. Not until we learn to leave ourselves, our every thought and action, under his entire control, and have no desire but to do the will of God every moment of our lives, can we realise the strength of the purifying power of our mighty Redeemer. Bless his name! What a depth of meaning is conveyed to the fully surrendered soul in the words, "For our God is a consuming fire."



This graph represents 3500 cases of conversion. 90 per cent. of these made their decision for Christ in the adolescent period. From data collected by Carey Bonner.

McDougal, and speaking on Adolescence, "This is the period of permanent decisions. What a pity if they make their decisions outside the sphere of the school and the church."

The majority of scholars in our Australian and New Zealand schools are between the ages of ten and twenty. This fact is of great significance from the standpoint of evangelism. We have the individual within the sphere of our influence during the period of religious awakening and development, at the very time when permanent choices are being made. During these ten years 90 per cent. of them will have made their decision. Either they will have accepted Christ or they will have rejected him, and gone out into life never to surrender to his call.

The Family Altar.

J. C. Ferd. Pittman.

LONG-LIVED GOODNESS.

It has been said that "great saints arrive at their eminence by degrees." It is step by step that they climb the ladder of piety and good works. It is little by little that they learn divine truth; "precept by precept, line upon line, here a little, there a little." One soon learns to place small confidence in those professors of whom Hosea writes, "whose goodness is as a morning cloud, and as the dew that goeth early away," who make a great show and bluster at first, entering upon Christian service with leaps and bounds, then suddenly coming to a standstill, and doing nothing but grumble. That is, of course, a mere caricature of religion. The faithful disciple progresses, it may be gradually, but surely, moment by moment, day by day. He becomes not weary in well doing, for he knows he will reap. He walks not according to the course of this world, but with God; and if a man strives ever to walk with God, and talk with God, he will never go back, or even follow afar off, but continue unflinchingly in God's way and service. Such a disciple is more like Israel restored, which Hosea later portrays as blossoming as the lily, casting forth roots as Lebanon, spreading its branches, and becoming as beautiful as the olive-tree.

AUGUST 20.

"On the Weary Hills of Life."

I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.—Hosea 11: 4.

"A man has a mystic power of a very wonderful kind upon the animals over whom he is placed. On any of these wintry roads of ours we may see it, when a kind carrier gets down at a hill, and throwing the reins on his beast's back, will come to its head, and touch it with his bare hands, and speak to it as if it were his fellow; till the deep eyes fill with light, and out of these things, so much weaker than itself, a touch, a glance, a word, there will come to it new strength to pull the stranded waggon onward. The man is as a god to the beast, coming down to help it, and it almost makes the beast human that he does so. Not otherwise does Hosea feel the help which God gives his own on the weary hills of life."

Bible Reading—Hosea 11: 4-6.

AUGUST 21.

Spiritual Derelicts.

My people are bent on backsliding from me.—Hosea 11: 7.

"One of the ocean dangers that captains fear almost more than anything else is the danger of coming in contact with a 'derelict,' as a ship abandoned at sea is called. A 'derelict' is without a pilot, having neither crew nor rudder, is bound nowhere, and carries no cargo to any port. There is scarcely any peril of the sea which is so terrible to the mariner. No sounding will reveal their nearness, no temperature of air or wave will make known their approach, they carry no light to show where they are in the darkness. Though it carries no guns, a 'derelict' is often a more deadly enemy than a man-of-war. Alas! alas! at the number of spiritual 'derelicts' there are in religious circles! There can be no doubt that more souls are lost through these drifting lives than through the influence of wicked blasphemers. The ship that steers for no port can only have one influence, and that is to be a stumbling-block in the way, to send other ships to the bottom of the ocean. God help us that not one of us may become a spiritual derelict."—J. E. Denton.

Bible Reading—Hosea 11: 7-11.

AUGUST 22.

The Punishment for Sin.

Jehovah hath a controversy with Judah, and will punish Jacob according to his ways.—Hosea 12: 2.

"A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect."—Greg.

Bible Reading—Hosea 12: 1-6.

AUGUST 23.

Death's Conqueror.

I will ransom them from the power of Sheol; I will redeem them from death; O death, where are thy plagues? O Sheol, where is thy destruction?—Hosea 13: 14.

"Jesus lives!—thy terrors now
Can, O death, no more appal us;
Jesus lives!—by this we know
Thou, O grave, canst not enthrall us.
Hallelujah!

"Jesus lives! henceforth is death
Entrance-gate of life immortal;
This shall calm our trembling breath
When we pass its gloomy portal.
Hallelujah!"

Bible Reading—Hosea 13: 14-16.

AUGUST 24.

No Other Way.

"O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity."—Hosea 14: 1.

"Vain folly of another age,
This wandering over
To find the peace by earth,
Some dark sin
Banished our household hearth,
O pilgrim! vain each toil-some step,
Vain every weary day!
There is no charm
In soil or shrine
To wash the guilt away."

Bible Reading—Hosea 14: 1-4.

AUGUST 25.

Idols Cast Aside.

Ephraim shall say, What have I to do any more with idols.—Hosea 14: 8.

"Purge me from every sinful idol;
My idols all be cast aside;
Cleanse me from every sinful thought,
From all the filth of self and pride."

Bible Reading—Hosea 14: 5-9.

AUGUST 26.

Teaching the Children.

Tell ye your children of it, and let your children tell their children, and their children another generation.—Joel 1: 3.

"Johnsburgh Corners, N.Y., is a typical community in the North Woods. The mountains wall it in. But forty years ago a young man came there to teach school who could not be walled in. He lived the life of the Spirit, was interested in all that had interested the best and noblest souls of the ages, and he had the gift of helping boys and girls to see what he saw and feel as he felt. His name was John H. Armstrong. A few weeks ago he was invited to the old town to a reunion of his pupils of forty years ago—men and women who had realised his hopes and prayers. Fifteen of them were ministers of Christ. There were twenty physicians and as many business men of large interests in the little group who had sat behind the old desk in other days and met their teacher's kindling glance. The incident is another proof of the power of the Christian teacher over the lives of his pupils."—Christian Advocate.

Bible Reading—Joel 1: 3-3.

PRAYER.

Gracious Lord, help me to walk in thy way, and faithfully do thy will. Save me from falling or faltering. May I set thee always before me, and

live as though thou wert always at my side. Help me to grow in grace and in thy knowledge, and to be faithful even until I shall be made perfect in thy presence in heaven. For Jesus' sake. Amen.

COMING EVENTS.

SEPTEMBER 4 (Monday).—Men's Quarterly Rally. Lygon-st. chapel, at 7.45 p.m. Chairman, Principal A. R. Main, M.A. Speaker, Jas. E. Thomas, "Is the New Testament Still Authoritative in the Church?" Discussion to follow. The question is vital, and should command the interest of all the men of our churches. Book the date now and be sure to come.

OCTOBER 24 to 27, 1922.—The Federal Conference of Churches of Christ in Australia will be held in Melbourne on the above dates. Tuesday evening, October 24, inaugural and welcome meeting. President's address and welcome to interstate visitors. Wednesday and Thursday, business sessions. Wednesday evening, 7.30 p.m., "The Commission At Home." Thursday evening, "The Commission Abroad," when returned missionaries will tell of their work in the fields. You cannot afford to miss these great gatherings.

TO LET.

Bright furnished room to let, use of kitchen, in a comfortable home. 506 Inkerman-road, East St. Kilda.

Two rooms and kitchenette, furnished or unfurnished, in superior home, Sandringham Inn Apply, "Home," c/o Austral Publishing Co.

WANTED.

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

FOR SALE.

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

Printed copies of the Harkness-Bennett Debit can now be obtained at the Austral Publishing Co. Price, 1/6; posted, 1/9.

Mrs. Chapman, Danbury, Dromana, has vacancies for boarders, particularly convalescents; or those requiring quiet, restful home. Good table. Winter tariff, from 35/-.
—B. and V. Lawrance and family, Lenwood, SA.

IN MEMORIAM.

MACDONALD.—In loving memory of our dear Harry, killed in France, Aug. 15, 1918.

"Oh, for the touch of a vanished hand,

And the sound of a voice that is still."

LLOYD.—In loving memory of our dear father, W. R. Lloyd, who fell asleep Aug. 20, 1920, the ever hero brother, Frank Lloyd, who was killed Aug. 4, 1916.

"To be with Christ, which is far better."

—B. and V. Lawrance and family, Lenwood, SA.

KYME'S MUSIC PUBLICATIONS.

Prohibition Campaign Song and Tune Book For Prohibition Rallies, Community Singing, etc. Recommended by the N.Z. Alliance Conference. Price, 6d.; Words only, 3d.

SUNDAY SCHOOL ANNIVERSARY SONGS in the Concrete and Abstract Notation for promoting Two-part Sight Singing in our Sunday Schools, Bands of Hope, etc. Price, 3d.; 2/6 & 10/- per 100, post paid.

S.S. Song Leaders, be up-to-date, and send your children to sing by note in two parts and have your record anniversaries.

GEO. KYME & SON.

Stirling House, "Purnell-st., Wangarua, N.Z.

Here and There.

Bro. L. E. Clay is preaching at West Subiaco, W. A.; the Sunday evening congregations are steadily growing.

The address of Bro. A. C. Garnett, M.A., the preacher of Grote-st. church, now is 261 Halifax-st., Adelaide, S.A.

Bro. E. G. Warren, who is now evangelist at Footscray, Vic., will commence work in the field of Wallaroo, S.A., on the first Sunday in October.

The work at Subiaco, W.A., is making splendid headway with Bro. W. H. Clay as evangelist. On Lord's day evening, August 6, there were four new confessions.

Bro. and Sister Black, our missionaries from Pentecost, New Hebrides, reached Melbourne at noon on Tuesday, and went on to Adelaide by the afternoon express.

The Victorian Women's Mission Band monthly prayer meeting will be held in Bamba-road church, Glenhuntly, on Saturday, August 26, at 8 p.m. All sisters are invited.

A combined meeting of Victorian Women's Executive, W.M. Bands, and Girls' Circles, will be held in the hall, Swanston-st., on August 29, at 8 p.m. All sisters interested cordially invited.

Lord's day, August 6, was a good day at Lake-st., Perth, W.A. Good attendances morning, afternoon, and evening. There were 13 more new scholars at the school, and a total school attendance of 194.

Members of Churches of Christ in all the Australian States are asked to remember the Federal Conference to be held in Melbourne from October 24 to 27. A great time is expected. It is hoped to have thirteen of our foreign missionaries present—a record number.

So far only four of our Victorian churches have forwarded money (£8/4/- in all) in response to the annual appeal of the Benevolent Committee. All are requested to keep the work in mind. Donations should be sent to the secretary, J. W. Nichols, 8 Edgar-st., East Malvern.

"Pussyfoot" Johnson is expected to arrive in Melbourne on September 1 on his way to conduct a prohibition campaign in New Zealand. His stay in Melbourne will be limited to three days. On Friday evening he will address a meeting at Wirth's Olympia, and on Sunday will hold services in the leading metropolitan churches.

On Saturday last, at her residence in Auburn, Victoria, Mrs. M. Enniss fell asleep in Jesus, in the seventy-eighth year of her age. Our sister in patience and hope, and with full assurance of faith, awaited the home-call. The sympathy of the brotherhood will go out to the loved ones—Miss L. Enniss and Bren. J. W. and Reg. Enniss—who mourn the loss of their mother.

"How to Study the Bible," by Mr. Horace Kingsbury, was an exceedingly interesting and helpful lecture, the second in the series that is being given on Wednesday evenings at Swanston-st. church, Melbourne. Next Wednesday night, the 23rd inst., Principal A. R. Main, M.A., will be the lecturer, his subject being "The Bible and Archaeology." Mr. J. Howlett Ross will read Acts 2.

The Hinrichsen-Brooker mission at Ballarat, Vic., opened on Sunday. In the morning a united service was held at Dawson-st., largely attended. Dawson-st. closed at night, and united in the opening service in the tent, which is pitched near the Peel-st. chapel. This service was largely attended. The tent is in a fine central location for Ballarat East, and should largely reach that community.

The annual meeting of the Council of Churches was held at the Independent Church Hall, Melbourne, on Friday evening. Mr. A. R. Thompson, the president, in the chair. The following officers were elected—President, Mr. Geo. A. Judkins; vice-president, Prof. D. S. Adam; secretary, Mr. J. E. Thomas; treasurer, Mr. A. W. Glencross; minute secretary, Mr. G. P. Rees. The new officers will take on duty about the end of September.

The sub-committee appointed at the recent Men's Rally held in Lygon-st., Victoria, has decided to call the next meeting on Monday, September 4, and thence quarterly. These meetings can be of great help to the men of the churches. Vital matters will be discussed, and business dealt with that will be of interest to all brethren. See Coming Events for programme of next meeting.

The Ladies' Committee of the British and Foreign Bible Society's Melbourne Auxiliary are about to conduct a personal canvass of the business houses in the city for the purpose of securing annual subscribers to the general funds of the Society. An extended notice appears elsewhere. The work of the Bible Society is well known, and we commend it to the practical support of all our readers.

Our Brisbane reporter writes as follows:—"Brisbane regrets having to report that Bro. A. C. Rankine has decided, owing to ill-health of Sister Rankine, to relinquish his work in the Northern State. He has agreed to remain until October, when he proposes to take a long rest. During their seven years' sojourn in Brisbane, Bro. and Sister Rankine have greatly endeared themselves to the Brisbane folks. A strong church has been built up. Our brother and sister leave to the deep and sincere regret of the members."

It is very gratifying to hear of the many church buildings in Victoria in course of erection, or shortly to be erected. The spirit of progress is manifest throughout the State. We congratulate the churches upon their enterprise. We understand buildings are to be erected in the following places:—Hampton, Gardiner, Balwyn, Parkdale, Garden Vale, Shepparton, Coburg, and Thornbury. St. Kilda has greatly enlarged its accommodation. Croydon is now pulling down the old chapel preparatory to the erection of a new building.

In connection with the forthcoming Federal Conference, the following brethren have been appointed Transit Agents in the various States, to whom applications should be sent for concession fares: South Australia, Robert Harkness, 15 Commercial-road, Hyde Park; West Australia, R. W. Ewers, Churches of Christ Central Rooms, 140 Barrack-st., Perth; Queensland, W. V. O. Marsden, Marine-road, Albion; New South Wales, R. P. Arnott, 82a Waratah-st., Haberfield, Sydney; Tasmania, N. J. Warmbrunn, c/o Customs and Excise Office, Devonport, Tasmania.

For the months of May and June a series of lectures on various phases of Christian Endeavor were arranged by the Victorian Christian Endeavor Council with a view to making Endeavorers more efficient, and of training young people to become leaders. Over 20 attended the series regularly, while 11 sat for the Class Examination, and 11 did the "Home" Examination. All candidates passed. The lectures have been most successful, and have resulted in stimulus and improvement in many societies already. It is hoped to make a similar effort next year. The best thanks of the Council are due to the lecturers and examiners, Messrs. H. Macdonald, H. S. Joyce, Jas. E. Thomas, W. J. Northey, and A. W. Roberts.

On August 10 the church at Subiaco, W.A., had an opportunity of welcoming Bro. and Sister Roy Coventry and Margaret home again. At 12.15 about 60 friends assembled in the kindergarten room, where the tables were prettily decorated and laden with good things, nicely arranged, provided by the Ladies' Aid. A very enjoyable time was spent at the dinner table, and happy little speeches were made by Bren. Wilson, Clay (F.M.S.), Bro. Evan, Pres., and Sister Robinson. Bro. and Sister Coventry expressed their pleasure and briefly told of God's great care and goodness to them. Miss D. Nelson, on behalf of the ladies, presented Mrs. Coventry with a bouquet of roses, and Mr. Coventry a buttonhole of violets. At 2 p.m. a number of friends, with Bro. and Sister Coventry, left for the Fremantle welcome.

He who exaggerates.—You need to understand his vocabulary. Once is "often"; twice is "generally"; three times is "always."—Daily Herald.

C. A. G. Payne, of North Fremantle, W.A., writes under date August 10—"While it was yet dark there was much commotion and not a little haste in a number of our Western homes this morning, the reason for these unusual doings being the desire of various brethren to be at the Fremantle waterside on the arrival of the 'Naldera,' to welcome our esteemed Indian Secretary—yes! and Administrator—H. R. Coventry, his good wife and child. As the big ship emerged from the mist at the Harbour mouth into the early morning sunlight, and moved majestically up the broad stream, one could not help hoping that the scene would prove prophetic of the world. Smoke, mist, a dim shadow and confusion—then light, power, substance and safety. Soon there were happy callings to and from the ship. 'How is Margaret?' from Thomas Hagger, and the bonny hair is exhibited to declare her own good health. Soon the gangway is down, greetings are exchanged, and the missionaries in the care of Bro. Evan and Will Clay are swiftly borne by motor-car to the Conference offices in Perth, thence to luncheon at Subiaco, back again to Fremantle to make new and renew old friendships, and again under weigh in the big ship to greet our brethren under Eastern skies and home."

Enmore Church Clears Its Debt.

The members of the church at Enmore, N.S.W., recently paid the balance owing on their property, and it is now entirely free of debt; this involved the payment of £700, which has all been raised within the last nine months, and was subscribed to by the whole membership.

Lord's day, August 6, was set apart as a special day of thanksgiving, and many former members joined with the congregation in the services. E. J. Halder presided, and made reference to the history of the church and the need for enlargement in G. T. Walden's time, and the consequent beginning of the debt which had just been paid off. John Kingsbury, John Hindle, T. J. Andrews, W. H. Argue, James Hunter and Dr. Bardsley each had a part in the service, and an address on "Thanksgiving" was given by F. J. Sivyver, whilst the deacons were T. J. Andrews, J. E. Bardsley, A. Chandler, N. Hunter and R. K. Whately. There was a large attendance at night, and one confession. The evening was devoted to the gospel in song and story, and F. J. Sivyver explained the origin and meaning of a number of favorite hymns, which were then sung. The choir rendered several items, and made a notable contribution to these memorable services.

A social was held on the following Wednesday night, when congratulatory speeches were made by James Hunter, Dr. Bardsley, R. K. Whately, H. G. Harward, and A. T. Eaton, the Conference President. A number of greetings were read from friends at a distance, including Horace Kingsbury, W. Gale, R. K. Whately, junr., H. B. Robbins, R. Campbell Edwards, H. Clapham, J. Kingsbury, I. T. Hunter (N.Z.), and two former preachers of the church—A. E. Illingworth and G. T. Walden. The chairman, A. Chandler, and F. J. Sivyver then made presentations on behalf of the officers and the members to W. H. Argue, who has been for many years building fund treasurer, and whose splendid work in that position has largely contributed to the raising of the money to discharge the mortgage. Several items by the choir and friends were very much enjoyed, as were the refreshments that the sisters kindly provided.

European Relief Fund.

Chatswood church, £6/8/10; Chatswood C.E., £1/0/-; "Sympathiser," 2/-; Gardiner church, £2 10/-; L. Broad, £1; "A Friend of the Children," £5; W. A. churches, £252/8/10; S.A. churches, £18 6/10; Rosevale church, £5/1/-; South Melbourne church, £5; Kaniva church, £4; H. W. Butler, £2 3/-;—W. C. Craigie.

Foreign Missions.

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

Notes and News.

Foreign Mission Day Offering reports are coming in. Some churches, a month after the collection being taken, have failed to send the money to the State Treasurer.

Are you coming to the Federal Conference? From a missionary standpoint it will be the greatest conference we have ever held, and it will be many years before such a conference will be held again. We shall almost certainly have thirteen missionaries present. Mr. and Mrs. Cameron have cabled that they will likely leave England on September 9, and go to Shanghai via Australia. We shall have Bro. and Sister Mackie, our prospective missionaries to the New Hebrides, present. Bro. Mackie has already seen service in the New Hebrides. Miss Thompson will be there—our veteran missionary. Bro. and Sister Roy Coventry, head of our Thieves' Settlement Tribes work, will be there to thrill us with their missionary messages, and Miss Caldicott will tell us of medical triumphs and hearts opened to the gospel through the dispensary work. Mr. and Mrs. Black, if they tell us all the story, will tell of a wonderfully heroic struggle against disease in the New Hebrides. Mr. and Mrs. Garnett will tell of the wonderful field in West China. Miss Tonkin and Mr. and Mrs. Cameron will speak from their experience of many years of wonderful work that is being done in Shanghai, while Sbee Ping will speak of work among the Chinese in Australia. While Bro. Harry Pang and Mrs. Pang and Miss Baker are not missionaries, yet they made a most interesting visit to Canton, China, where our Chinese churches expect soon to begin a mission to be supported by themselves. They also visited Shanghai, and know of the work being done there. During the Conference we shall likely hear Bro. Pang tell of his wonderful trip to this four-hundred-million China.

Victoria's Foreign Mission Day Offering is a record one for the State, and is a very large increase on last year. Everybody who knows of the magnificent work that that State Committee did under the leadership of Bro. J. E. Allan, were not at all surprised at the result. It would take too much space to tell all the things that they did, but the whole State was thoroughly canvassed. Exchanges of speakers were arranged, even in the remote parts; a weekly letter sent to the preachers written by Bro. Len. Gole; and in many other ways, the importance of our work and the necessity for liberal offering was kept before the churches.

West Australia, Foreign Mission pace-maker, under Bro. Will Clay's leadership, enthusiastically supported by the Committee, made great efforts for a record offering. A special Foreign Mission edition of the local paper, "The Evangelist," was published. The story of Dr. Shelton, illustrated, was printed and distributed. Churches were visited on behalf of the work, and we are not surprised that West Australia has made a record offering, contributing, when all the money has been received, nearly £250. Although £63 of this has not yet been received, it is known to be in the church treasurers' hands.

Tasmania was the first State to send the financial statement, ending July 31, to the Federal Treasurer. Some folks have said somewhere that Tasmanians are slow, but "Not I, sir," says the Federal Secretary, after Bro. Duff's promptness in sending financial reports. Tasmania will likely show an increased offering over last year, but unfortunately, like other States, the church treasurers have not yet sent on the money.

Queensland sends an incomplete list with a great deal more to follow, which is still in the church treasurers' hands. They expect to have a great increase over last year's Foreign Mission Day Offering. Brisbane church made a great effort to reach the £100 mark. The little country

church at Elliott gave £14. The place where the pineapples grow, Zillmere, £11/5/6; and the church in a house, Tannymorel, forwarded £16.

New South Wales will show up well in the financial reports. The Committee has distributed a great deal of literature prior to Foreign Mission Day. Bro. George Morton, of Mortons Ltd., has very generously contributed a good deal of printing towards making the offering a success, and when the reports are in we shall find the mother State in the front lines of the Foreign Mission battle.

Bro. and Sister Roy Coventry were expected to arrive in West Australia on Thursday, August 10. The West Australian Committee planned a luncheon and motor outing while the steamer remains in port. The "Naldra" was expected to arrive in Adelaide on Monday, August 14, where Bro. Coventry's people live. They will be given a royal welcome not only from these two States that they first visit, but from the whole of the Australian brotherhood.

The Annual Offering.

QUEENSLAND.

Tannymorel, £16; Chinchilla, £10/15/6; Zillmere, £11/5/6; Eel Creek, £1/16/-; Sunnybank, £1/15/-; Gympie, £10; Bundamba, £2/10/-; Elliott, £14; Mount Walker, £3/7/6; Marburg, £3/11/-; Total, £75/0/6.

WEST AUSTRALIA.

Kendemp, £1/7/6; Arundale, £1/11/3; Brookton, £3/14/3/6; Bunbury, £8; Claremont, £22; Collie, £1/16/-; Cottesloe, £1/10/-; Fremantle, £16/17/7; Harvey, £6/11/3; Kalgoorlie, £7/19/7; Maylands, £18/13/6; Subiaco and West Subiaco, £61/13/10; West Guildford, £6/3/4; Isolated, £9 14/-; Chinese, £6. Total, £175/12/2/5.

NEW SOUTH WALES.

Aulburn North, 14/-; Bangalow, £5/10/-; Blackheath, £2/4/-; Boom, £10; Bungawalbyn, 13/-; Burwood, £55; Canley Vale, £1/10/3; Gulgandra, £23 15/6; Mosman, £4/10/11; North Sydney, £6/3/6; Petersham, £3; Parramatta, 10/-; Seven Hills, £2 13/9; Sydney, £38; Taree, £13/0/6; Wingham, £2 17/-; Total, £170/2/5. Individuals, £50/9/6; Grand total, £220/11/11.

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

Victoria: J. E. Allan, 41 Bennett-st., North Richmond.

New South Wales: J. Clydesdale, 311 Rocky Point-road, Rockdale.

Queensland: H. W. Hermann, Railway Parade, Nundah.

West Australia: W. H. Clay, 9 Chester-st., Subiaco.

Tasmania: James Foot, 14 Balfour-place, Launceston.

South Australia: F. Collins, 48 Amherst Av., Nth. Norwood.

BRITISH AND FOREIGN BIBLE SOCIETY.

CITY COLLECTING CAMPAIGN.

The Ladies' Committee of the Melbourne Auxiliary have decided to conduct a collecting campaign on behalf of the above Society, and intend systematically visiting the business houses of Melbourne forthwith, so that returns may be in before September 30, which is the end of our financial year. These ladies are honorary workers, and are anxious to secure Annual Subscribers to the General Funds of the Society amongst Melbourne's business men. An official receipt will be given for every Subscription, and the ladies will carry an official badge.

This Society is the friend of all, and is helping all our churches, especially in their Foreign Mission work in every land.

The Society has sent out the Bible, or some part of it, in 550 different languages. The Society's expenditure during the past year was £382,265. Out of every £1 spent in translating, publishing and distributing the Scriptures, only 7/1 comes back from sales. Our need was never more urgent than it is to-day. This is your opportunity to supply our need.

ERNEST J. GOSBELL,
Acting General Secretary

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Victorian Women's Executive.

The usual monthly meeting of the Conference Executive was held in the hall, Swanston-st., on August 4. President Mrs. R. J. Kemp presiding. Mrs. Wakely led devotional exercises, and gave some helpful thoughts on "Hear ye the Cross." A welcome was extended to Sisters Sanders, Murray and White. Minutes of previous meeting were read and confirmed. Apologies were received from Sisters Gill, Hurren, Lamb, Miss Huntsman.

An appeal was made for clothing for the children of Armenia. Those desiring to help, please send parcels marked "Armenia" at Swanston-st. chapel. A combined meeting of sisters, including W.M. Bands and Girls' Circles, will be held in the hall, Swanston-st., on Tuesday, August 20, at 4 p.m.

Additions from Bible Schools: North Melbourne, 2; Northcote, 1; Blackburn, 1; Oakleigh, 1; St. Kilda, 9; Cheltenham, 1; Collingwood, 1; Surrey Hills, 2; Coburg, 3; Essendon, 2; Hampton, 6; Burnley, 6; Moreland, 5; North Richmond, 2; Middle Park, 1; Lygon-st., 2; Williamstown, 2; South Richmond, 6.

Home Mission Committee visited Moreland last month. There was a fine meeting, several taking part. The fellowship was greatly enjoyed. The committee assisted at the collectors' social held on August 3, at Swanston-st. hall; about 80 were present. Some very fine addresses were given. Thanks to Mrs. F. L. Mitchell and Miss Mitchell for solos. The meeting was interesting and inspiring.—N. Lyall, Supt.

The General Doreas reports good work done. Donations given towards sewing machine: South Yarra Sisters, £2; Mrs. R. J. Kemp, 5/-; A Sister, 5/-; Mrs. McMaster, 5/-; Towards a needy one: 20/-. Mrs. Illingworth; a parcel of remnants from Mrs. Alford; A Sister, 2/6; A Sister, 1/-; Thanks for all parcels received.—A. V. Weyse, Supt.

The Benevolent Home was visited last month by members of North Fitzroy church. Wards were visited, and the usual gifts distributed. A service was held in the hall. Mr. Baker gave a very comforting address to the old folks. Musical items were rendered by the visitors, and very much enjoyed by the inmates. Members of Hawthorn church are expected to visit the Home this month.—E. Tuck, Supt.

Women's Mission Bands have been visited: Bambra-road, Oakleigh, Richmond, Camberwell. Meetings very bright and interesting. Miss Blake's letters are typed for distribution. Next monthly prayer meeting to be held at Bambra-road, Glenferrie.—A. Baker, Supt.

Isolated Sisters.—Mrs. Clare reports writing 12 letters during the month, 5 replies.—N. Ray, Supt.

Girls' Mission Circles.—Ascot Vale Circle was visited. There was a fine meeting, several members taking part in the programme. A short talk was given. The young ladies are working for the missionary box. A very enjoyable evening was spent.—J. Huntsman, Supt.

Prayer Committee held a very successful meeting at Surrey Hills, about 40 sisters present; several took part by giving readings, papers, and solos, others engaged in prayer. Altogether the meeting was most helpful and appreciated.—R. Swan, Supt.

Hospital Visitation.—63 visits have been paid by the committee to the various hospitals and institutions; magazines, fruit, flowers, and other comforts distributed. Thanks to Mrs. C. Edwards for 4; Mrs. Warmbrunn for flowers, and to all who have sent books, etc.—S. Meyer, Supt.

The Anti-Liquor and Social Questions Committee have held three meetings. Consideration has been given to organising the churches throughout Victoria for the next local option campaign. It has been decided that a representative of this committee be appointed in each of the churches in the State, so that attention can be given to our correspondence, and literature be distributed. Protests are being sent by this com-



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mittee to the Premier of Victoria against the legalisation of the totalisator.—L. Darnley, Supt.

Next meeting of Executive will be held on Sept. 4. Mrs. Gill leads devotions. An address is expected to be given by Mrs. Scambler.—L.R.

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News of the Churches.

Queensland.

On the morning of August 6, Bro. A. Inglis exhorted at Brisbane. Amongst the visitors were Bro. Mark Wilson and daughter, of Warwick. At night to a good congregation Bro. Rankine spoke on "The X Rays of God."

At Toowoomba on August 6, Bro. and Sister Alcorn, of Grandchester, met in fellowship. Bro. Burns exhorted on "The Ministry of Prayer." At the gospel service he made a powerful appeal for interest and support in the forthcoming Forward Move Mission, to commence on Sept. 3. The fellowship meeting at Meringandan was conducted by Bro. W. Skerman. S. Mitchell, organiser of "Prohibition movement" on the Downs, addressed the church. Tuesday, 8th, Bro. Burns and W. Skerman drove to Meringandan, and held a gospel service, in the evening; splendid interest is being taken in these monthly meetings. A brighter interest is noticed in the mid-week prayer meetings. Bro. Burns' talk on Eph. 6: 10-18 was helpful and encouraging.

West Australia.

At Fremantle on Aug. 6 there were good attendances; Bro. Mudge delivered excellent discourses. Preparations are being made for a mission to commence on Sept. 3. It is intended to hold a school rally in conjunction with the mission. Bro. Vanstan was well enough to be present on July 30. All were glad to see him.

Subiaco on Aug. 6 had a splendid attendance at the Lord's table. Bro. Clay's address on "Provoking one another to good works" was an inspiration. At the evening meeting there was special music by the choir, and at the close of Bro. Clay's address two young women, one young man, also a lad from the Bible School, confessed Christ. The Ladies' Aid have provided the church with a nice carpet for the aisles and front of the platform. Aug. 9, special business held, at which it was unanimously decided on the recommendation of the officers of church to accede to the request of the West Subiaco brethren, that they be constituted a separate church.

Tasmania.

At West Ulverstone on August 6, Bro. Bowes preached in the morning on "Job, the servant of God, and his problem," and in the evening on "The Mountain of Glory." Both services well attended. The F.M. offering realised 69/5/-. The addition to the church building has been plastered, and is now comfortable. Sister A. Howard and family are improving after a period of sickness. Bro. Nightingale, President of the State Conference, paid a visit on Wednesday last, and delivered an address.

An addition is reported to the small though thriving cause at Southport. On July 26, the depth of winter, though on a sunny day, Bro. Stewart, in the presence of some 30 witnesses, baptised, in the sea, an elderly lady, 77 years of age, who recently confessed Christ. To those assembled to witness the ordinance, Bro. Stewart gave an address on baptism. At night in the hall, a meeting was conducted; good number present, and fine spirit prevailing. During last month, three members were lost by letter to Yarra Junction, Victoria, and two were received from Hobart. Meetings at Dover improving with finer weather.

South Australia.

Since last report Grote-st. meetings have been well attended. On Lord's day morning, Aug. 13, Bro. A. C. Garnett, M.A., exhorted the church. At night he preached to a good congregation. At the close one young man made the good confession.

Bro. Shipway took both services at Port Pirie on August 6. His morning subject was "Babes in Christ." To a splendid meeting in the evening he preached an excellent sermon on "A Tell-tale you Can't Ignore." A young girl and an elderly

man confessed Christ. At the sisters' devotional service held on Wednesday afternoon, four sisters were baptised.

At Hindmarsh on August 9 E. J. Paternoster baptised two young people who made the confession on the previous Sunday evening. On the same evening the majority of teachers in the Bible School attended the teachers' tea at Grote-st. W. J. Manning spoke on Sunday morning in the interests of the Church Extension Building Fund Committee; excellent attendance, also at evening meeting, when Bro. Paternoster preached.

Sister Miss Pocock, late of Mile End, was received into membership at Cottonville, on 13th, and commenced work as a teacher in the Sunday School in the afternoon. S.S. teachers' quarterly meeting held on 7th; encouraging reports submitted. Bro. Southgate expected to a teachers' preparation class on Wednesday, 16th, which will be held at the close of the prayer meeting each week. Splendid addresses by Bro. Southgate since his resumption of duty after his illness. Revival of interest in Bible Class continues.

Attendances at Walkerville are improving. Bro. J. Smith, of Mile End, carrying on his good work at the gospel meetings. Two confessions recently, including Jean, the second daughter of Bro. A. Howell, the secretary. The church has completed the purchase of a block of ground at the corner of Hellen-st. and West Terrace, near Broad-View, and is now negotiating for the erection of the building.

Meetings have been well attended at Murray Bridge, The Point, and Hillside. On Tuesday, August 8, the young folk paid a surprise visit to the manse. A happy social evening was spent. At the close of Bro. Warhurst's address, "Christ's Parables," on August 12, a young man confessed Christ. The church sympathises with Sister Warhurst, owing to the death in Adelaide of her brother, who had been ailing for some time.

The Berri brethren made a special effort to raise £50 in July for local requirements, and succeeded in passing the aim by £2. The annual church business meeting was held on July 31. Reports showed definite progress on the year's work. Thirteen had confessed Christ, and the church membership had a net increase of nine. The existing board of officers were re-elected. Bro. A. W. Magarey was elected treasurer, and A. G. Jarvis secretary. July 30, a fine young man confessed Christ, Bro. Hunt preaching. The Winkie S.S. anniversary was held on Aug. 6, Bro. Will Beiler being the speaker for the day. The following evening a public meeting was held, when the prizes were distributed, and special singing rendered under the patron of R. G. Burnell. Opportunity was taken to welcome Bro. Beiler, who is continuing for a ten days' mission. To Aug. 11, some splendid meetings had been held, and a fine spirit prevails. Bro. Beiler commences at Berri on Aug. 20.

At Balaklava on July 20 about 60 men sat down to a knife and fork tea arranged by the deaconesses. Talks were given by E. T. Ball on "The Church's Need of Men"; H. E. Bowden, "Man's Need of the Church"; S. C. Curtis, "The Church and Young Manhood"; P. H. Roediger, "Tackling the Job in a Businesslike Way"; W. L. Ewers, "Our Task a Challenge." It was an inspiring gathering. The singing of the men was excellent. Annual business meeting, Aug. 3. Secretary's report showed good progress. All auxiliaries in good condition. Officers elected: Elders, Bro. Wark and Roediger; deacons, Bro. H. Roberts, A. J. Webb, A. Doley, S. C. Curtis, S. T. Barr; deaconesses, Sisters Mrs. S. C. Curtis, Mrs. A. W. Harris, Mrs. J. Haldane, Mrs. A. J. Webb; church secretary, Bro. P. H. Roediger; treasurer, Bro. H. Roberts; organist and choirmaster, Bro. O. H. Finlayson; Bible School superintendent, Bro. H. Paterson; secretary, Bro. J. Townsend. On Aug. 6 the Bible School anniversary was held. At worship Bro. Ewers' topic was "A Teacher's Recog-

nition Service"; in the afternoon, "Habits." The children under Bro. Doley's training sang splendidly. F.M. offering reached £50.

At Mile End on Monday, July 31, the Y.P.S.C.E., the choir, and friends to the number of about 50, visited the tent mission at Forestville, conducted by Bro. Harkness, and greatly assisted of the gospel meeting, there were three confessions. By special request from Forestville, the Y.P.S.C.E. and friends again visited the tent mission, and sang sweet gospel melodies. On last Thursday, at the mid-week meeting, there were five baptisms, one of them being the second confession taken at the new work at Cowandilla. On Sunday seven were received into fellowship, five by faith and baptism, and two restored. At the close of the gospel meeting a young man made the good confession. Cowandilla building planned to open on 27th inst. Church asked to make next Sunday meetings a record to bid them adieu.

Victoria.

A baptismal service was held last Lord's day evening at Middle Park, and another young man decided for Christ, Bro. Graham preaching.

The mission session at Emerald commenced on Sunday night. A fine meeting; over 70 present. Subject, "Sin and its Cure." Bro. Tease and Griffen were in good form.

At Cheltenham, Bro. W. J. Smith, for many years our esteemed agent of the "Australian Christian," has lost his father by death. The church sympathises with the bereaved.

Hampton had excellent meetings on Sunday. Bro. H. B. Robbins spoke morning and evening, and his messages were much enjoyed. The Bible School had a record attendance of scholars.

Hawthorn Girls' Mission Circle have prepared a box for the mission field, and a fine collection of articles was gathered in on Saturday afternoon last. On Sunday morning Bro. A. W. Stephens (Borneley) addressed the church. Bro. Scambler spoke at night on "The Story of the Church."

Bro. A. J. Ingham commenced his ministry at Horslam on 16th inst. There was a good attendance at the meetings. He has also conducted services at Pimpino and Polkemmet. Bro. and Sister Ingham were tendered a welcome social in the Temperance Hall on Thursday night. Prospects are bright.

Last Lord's day at Swanston-st. there were several visitors, amongst whom were Bro. and Sister Wallace, and Sister Hewitt, from Norwood, S.A., and Bro. Gale, from Moreland, who addressed the church most acceptably. Bro. Kingsbury gave an excellent address in the evening. Good interest and attention.

At Warragul, good meetings continue. One good addition to the church in Bro. Robb, late of Traralgon. He gave a very helpful address on Sunday morning, July 30. Last Sunday there was received into fellowship through baptism the brother who confessed Christ a few Sundays ago; also by letter Sister Forster, late of Windsor.

At Lygon-st. on Lord's day, Sister Holderness, from Sydney, was present. W. B. Blakemore, B.A., gave a fine address at the morning service upon the advantages attained by the early training of the child. Sympathetic reference was made to the passing away of the mother of Bro. Emmet. Bro. Mortimer spoke to the Bible Class in the afternoon, and in the evening Jas. E. Thomas discoursed upon "The Bible and Sectarianism."

On Wednesday evening, Aug. 9, Bro. Illingworth at Malvern-Caulfield concluded a series of "Studies of the Second Coming." Much interest has been shown in these talks, and attendances have reached 60 present. Sister Mrs. Hayden was called home on Friday, after much suffering. She was one of God's gentlewomen. On Sunday morning Bro. A. R. Main in his message gave much comfort, and in the evening the chapel was again crowded, when Bro. Illingworth spoke of our sister's beautiful life. Bro. and Sister Jas. Holloway were welcomed back from U.S.A. on Sunday morning, and in the evening a case each of flowers, fruit and eggs was collected for Miss Kemp to use in her hospital visitation.

A Sunday School social was held at Red Hill on August 10, scholars, teachers and parents uniting to spend a pleasant time. Bro. A. Pratt, of the College of the Bible, continues his ministry. In the spare time at his disposal over the week-end, he is faithful in his visitations, and is highly respected amongst the residents. In spite of very inclement weather, attendances at the services continue about the average.

At Moreland services last Lord's day were a great spiritual uplift. Record attendances. In the morning Bro. H. Kingsbury delivered an inspiring address, 182 members met for the day. A report from the treasurer, Bro. Brown, showed the church to be in a sound financial position. The Sunday School created a new attendance record, with 284 present. At the gospel service, to a packed chapel, Bro. Gale preached on "The High Cost of Low Living."

Berkeley had a great day on Aug. 13. Morning service in tent; Bro. Scambler exhorted. A sister received into fellowship who had been baptised last week. 63 broke bread for the day. Evening service began the tent mission. Bro. Ball was in fine form, and preached to 200 people on "God's Law"—the hand writing on the wall; a soul-stirring address. Three confessions on Monday night. Brethren are urged to support by prayers and attendance.

The church at Croydon had good meetings last Lord's day. The Bible School is increasing, and is busy practising for the anniversary. Bro. Hammond, of Montrose, kindly offered to train the children. The young people's mid-week meeting is also growing. A start has been made to pull down the old building, and it is hoped soon to erect a new chapel. Bro. H. A. Saunders is in charge of building operations. In the meantime services will be conducted in the local Mechanics' Institute.

The special mission effort at Balwyn closed on August 13. Good attendance at all services. Forty broke bread in the morning. Thirty at the Bible School in the afternoon, and a good meeting at night, with two decisions. The field has proved a hard one, a spirit of indifference to things spiritual being everywhere manifested. The church, however, is in no way discouraged, and intends to carry right on. Plans for the building are well in hand. The tent, which has proved cozy and comfortable in all weathers, will be used for meetings on Thursday nights and each Lord's day until the building is complete.

Ballarat (Dawson-st.) celebrated Bible School anniversary on Sunday, August 6. It had been pushed forward two weeks to leave the way clear for the mission at Ballarat East, to open on 13th. Despite this, success attended all meetings, the school doing excellently under Miss Jolly, and also at the Monday night demonstration. All three services were well attended. Morning, Bro. Balby and Bro. Benson; afternoon, Bro. Cambridge; evening, Bro. Connor. The tea was one of the largest held, and great credit was due to the workers one and all.

Coburg church has been having good results in all departments. At a united meeting with the Moreland brethren, two lads and a young lady were baptised, and have been received into fellowship. There are others awaiting baptism. Tuesday night, 8th inst., the church building committee held a business meeting with the church. In response to an appeal the interest on over £1,300 was guaranteed by various members for a period of five years. This is the start of the financial effort, and all are confident that with donations in cash and other ways, the church will soon be in its own home.

At Box Hill on Aug. 6 at morning service, Bro. Reg. Enniss's message was much appreciated. The morning service was specially appropriate to Proclamation day. To a large and interested congregation, Bro. Wedd ably discoursed on "Why the Reformation Broke Through." Sister Miss Cole, of the College of the Bible, gave a sweet message in song. An offering was taken for the benevolent fund. On July 30, Bro. and Sister McCoughlin, jun., were received into fellowship from the church at Hampton. Bro. Perry exhorted very successfully on Aug. 13. The night meeting took

the form of a "violet service," arranged by the C.E. Society. Bro. Wedd delivered a fine sermon. Bro. Lindsay Ward, of Collingwood, assisted with his message in song. The violets received made a beautiful display, and are being distributed among the local hospitals and individual sick ones. A large quantity were sent to Melbourne Hospital.

Enthusiasm is still marked in all branches of work at Thornbury. On July 30, the Bible School anniversary was held. Bro. Blakemore addressed the school in the afternoon, and Bro. Swain preached to a congregation of nearly 300 in the evening, the B.S. taking part. The B.S. demonstration was held in the Congregational Church in Martin-st., kindly lent for the occasion, when scholars rendered excellent singing, duets, recitations, etc.; about 300 were present. Aug. 13, Bro. Bagley visited the church, and gave a profitable exhortation, and expressed his pleasure at the progress made in church and school. Aug. 10, over 100 scholars sat down to a sumptuous tea in the Normanby Hall, and a pleasant evening afterwards spent.

New Zealand.

At Onehunga a married couple made the great confession recently. A working bee has removed the fence from the front of the chapel, and set out the ground in rockery and lawn, making the approach to the building much more attractive. Preparation for the sale of works is well in hand. The Bible School is preparing for the anniversary in September. Fourteen new scholars have been added during the past two months.

New South Wales.

Good meetings at St. Peters. Recent speakers have been Bro. W. R. Avenell and Bro. W. E. Black, both being greatly appreciated. Bro. Black gave an interesting account of mission work in the New Hebrides.

Good meetings at Wagga. The building has been filled each Sunday evening of late. Bro. Way delivered an earnest address on Sunday evening, after which four made the good confession. Two were received into the church in the morning. There were also several visitors.

At Chatswood on Sunday morning C. R. Hall gave a fine talk to the church on "The Healing of the Blind Man." Pleased to have fellowship again with Sisters Mrs. and Misses Logans after recent bereavement. The church extends deepest sympathy. At the gospel service Bro. J. Whelan gave an inspiring message on "Glorifying in the Cross." Two young girls made the noble confession.

The 38th anniversary of the church at Lismore was celebrated on Lord's day, Aug. 6. Bro. A. W. Brown addressed the morning meeting. At night Bro. P. J. Pond delivered a special anniversary address. On young lady and three scholars confessed faith in Christ. Bro. C. L. Savill sang a special solo. Visitors present were Bro. C. Atkin (Sydney), W. Kingston (Bangalow), and Sister E. Withers (Coburg, Vic.).

At Petersham the addresses on Sunday were given to stimulate interest in the special spring services. They were "Go and tell what great things," and "The vision we need." Splendid interest, and three new scholars in the Bible School. Members are busy circulating special literature to advertise the gospel services. Twenty-eight garments, together with scrap books, texts, and toys, were received for the box for India.

At North Sydney, Sunday was a time of inspiration and blessing in fellowship with Bro. Harward. At the morning service 50 met to break bread, after which Bro. Harward ably exhorted. At the school he addressed the children, who enjoyed it immensely. An enjoyable time was spent at tea, provided by the sisters, and at whose invitation the teachers of the school and officers of the church were present. Bro. Harward took the opportunity to appeal to and to encourage all workers. A large prayer meeting, then the song service, followed by the gospel service, at which Bro. Harward powerfully presented the gospel.

City Temple had good meetings on Sunday. A splendid exhortation from Bro. Stevens. Bro. Brown was received in fellowship by baptism. At night Bro. Eaton gave the gospel address on "The

Prodigal Son." A number of members who have been ill are progressing favorably. To help on the work and get a larger interest manifested by the men of the church, two very successful conferences of the men have been held, resulting in very gratifying results. Meetings are to be held for this purpose every second Wednesday in the month. The young men of the church have entered whole-heartedly into the matter.

At Paddington July 30 was a memorable day. Bro. Harward, organising secretary for House Missions, attended at all meetings. Inspiring addresses were delivered. On Aug. 13 a farewell social was held in honor of Sister Miss Ruth Rice, on the eve of her marriage with Bro. A. Billingham, of Taree. Sister Rice was presented with a grey oak and silver-mounted tray, suitably inscribed, also a silver sugar bowl. Several brethren spoke in appreciative terms of her faithful work in church and Sunday School. Bro. Billingham replied. Their marriage was celebrated on August 5, in the church building. Bro. Stevens officiating. Good meetings Lord's day, Aug. 6, Bro. Stevens preaching. Bible School practising for anniversary services under the able leadership of Bro. Norman Fell.

Sales of Gifts and Collections.

A correspondent asks for our views regarding the following matter: "The question was put to me in this way: You people hold a sale of gifts, etc., and the persons in the locality, members and non-members, are invited to attend and purchase. If that is right, why can't you take a gift in money from some good living and church-going persons other than from members of your body only for church extension purposes?"

We have answered similar questions so often that we fear our readers will think we are guilty of vain repetition. We believe it scriptural, sensible, and a matter of good policy for the church to support its own work. Nobody can think of any other condition obtaining in apostolic days. Direct giving according to ability is the best thing. Many sales of work or gifts are quite unexceptionable, the gifts being donated by Christians and sold for not more than their value to people who are not wheedled into buying because they will be supporting a church. Other kinds of sales seem to us on the same level with indiscriminate collections at public meetings. These we regret.

OBITUARY.

GILMOUR.—Sister Mrs. Gilmour, one of the oldest members of the church in New South Wales, passed peacefully away on July 6, at the home of her nephew, Mr. Henry Hawkins, of Canterbury. Our sister has been well known as the wife of evangelist Gilmour, who did such a magnificent work for God and the church in his day. Sister Gilmour has been in indifferent health for some years, but throughout she bore her trial with Christian fortitude and hope. A memorial service was held in the Belmore church, of which she has been a member of recent years, when the writer spoke of death being but "the kiss of God." We commend her sorrowing sons, who are well known among the Sydney churches for their good work, to God in this, the day of their bereavement.—A. Hutson, Belmore, N.S.W.

DEATHS.

ENNISS.—On the 12th August, at 43 Auburn Grove, Auburn, Mary, widow of the late John Ennis, beloved mother of J.W. Lilla, and Reg. in the 78th year of her age.

Her dear ones thank God upon every remembrance of her.

HAYDEN.—On August 11, at her residence "Timor," Wilson-st., East Malvern, Williamia (Minnie), dearly loved wife of the late W. Hayden, loving mother of William (deceased), Ruby (Mrs. P. D. McCallum), Elsie (Mrs. R. J. Clark), and Minnie; fond grandma of Joy at Hayden McCallum, and Ernest and Roma Clark. Aged 57 years. "Peace, perfect peace."

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Conference Fees.—Middle Park, 15/-; Geelong, £1; Prahran, £2/5/-; Montrose, 15/-; Lat. Sec. 10/-; Ballarat, £1.
Miscellaneous.—Warrnambold (Refund of Preacher's Removal Expenses), £6; Cash collection, Men's Rally, £3/9/5; Women's Mission Band, 8/-; Benevolent Committee, 3/-; W. C. Craigie, Treas., 2/5 Lat. Collins-st., Melb. T. Bagley, Sec., 14 Queen-st., Arnold House, Melb.

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Gifts received during July: R. Percy Clark, £1 14/-; A Sister, 2/6; Mr. H. Bousfield, 3/-; Mrs. Johnson, 2/-; Miss T. Petersen, 2/6; Mr. A. Nightingale, 6/-; Queensland Friend, 5/-; J. A. Morton, 2/6; Mr. W. Bartlett, 5/-; Miss Gill, £1; Mr. J. Fealey, 2/6; J. A. Butcher, 5/-; Master Purdie, 1/-; Mr. R. Hewitt, 3/6; E. Black, 2/6; E. and S. Cosh, 10/-; Miss F. Schofield, 2/6; Mr. T. R. Morris, £1; Mr. and Mrs. M. R. Johnson, £1; Mr. T. Hagger, 5/-; Miss E. Yoad, 10/-; S. C. Flett, £1; Miss Rita Stone, 2/6; Mrs. Gerrard, 1/-; Mr. J. Stimson, £5. Total, £14/11/-.

Victorian Home Mission Fund.

During the month of July the following donations were gratefully received:—

Churches, per Collectors, etc.—Northcote, £1 11/2; North Carlton, 10/10; Red Hill, 10/10; Lygon-st., £1/15/-; North Melbourne, £2/10/11; Essendon, 15/-; South Yarra, £1/15/-; North Fitzroy, £13; Emerald East, 5/-; Montrose, 10/-.
Individual Gifts.—Miss M. E. McQuinn, £1; Mr. John Collings, £1; Mrs. Coad, £3; Mrs. Vaughan, 5/-; Mr. J. D. McCoughtry, £1; Mr. H. L. Pang, £15; Mr. F. G. Martin, £6; Mr. B. J. Kemp, £5.
Living Link—Middle Park J.C.E., 10/-; Lygon-st. Y.P.S.C.E., 10/-; Morland Sisters, £1 1/3; Swanston-st. Sisters, £1/4/6; Maryborough C.E., 10/-; Lygon-st. Y.P.S.C.E., 10/-; North Carlton J.C.E., 8/8.

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