

THE AUSTRALIAN CHRISTIAN

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

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For Those In Lowly Position.

Two recent newspaper contributions have greatly interested us. One was a secular article in a secular journal. The "Saturday Evening Post" tells of the danger of the "uplift" cult, the inspirational idea as applied to business, in the United States.

"Clerk, mechanic and salesman are taught to keep a wide-open eye fixed on the day when they will be ensconced behind a flat-topped desk, operating a battery of push-buttons. Become an Executive, is the shibboleth of the battalions of the Efficient. Never Stand Still, Know Where You are Going, Make Yourself a Five-Figured Man—these are catchwords of the creed."

The "Post" regards it as "one of the best fruits of democracy" that a young man should strive to better himself and improve his position. But it points out that not more than one in a hundred can become an executive in business as now organised.

"The worst feature of the personal-uplift cult is that too many of the ninety and nine who must always remain in the ranks become unsettled, and lose some of their value as subordinates. If the determination to advance manifested itself chiefly in a keener attention to the details of the job in hand, the snarls and perplexities of business would smooth out as though by magic.

"Unfortunately, however, the forward-looker is often likely to gain a contempt for the insignificant job of to-day because it contrasts so meanly with the emoluments of his mental future. Too often, also, he is persuaded to discard the substance of a sure job for the shadow of an opportunity."

The lesson would seem to be that a man strive in any vocation to work faithfully and well. Ambition within limits is good. Improvement in work and position should be sought; but the worker in a humble sphere should not repine or become discontented. He makes the most of his life, and best serves his generation, who in whatever place his lot may be cast does his work cheerfully and faithfully.

Can this not be applied to the service of the greatest Master of all?

R. J. Campbell's discovery.

Sometimes servants of Jesus Christ become discontented. They see others honored

more, and paid more. Preachers at times become discouraged. All have not equal success; some preach to great crowds, others to a few dozens of people. Preachers are subject to human infirmities; and it is hard for some men to labor in small centres, in the back blocks, while they see their fellow preachers called to great city churches. Now, we admit that it may be a defect in a preacher, as in an office clerk, that he settle down too complacently and indolently to the daily round of a small position when the diligent exercise of his abilities would ensure his doing a much bigger and more use-

*"Teach me, my God and King,
In all things Thee to see.
And what I do in anything
To do it as for Thee...."*

*"A servant, with this clause,
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine."*

ful work. Yet the less prominent positions must be filled, and the less attractive fields occupied. Blessed is that man who has grace enough gladly and faithfully to witness for God in the humble sphere. The possession of great talent and great opportunity is never praised by Christ, but he constantly urges the duty of faithfulness and of lowly service, and pronounces a blessing upon the "good and faithful servant."

This brings us to the second newspaper article. It is from the pen of R. J. Campbell, the famous preacher, who after a very severe illness was worshipping and preaching in a small country church. In the "Church Family Newspaper" he tells of a discovery he made:—

"It was that I could not bear for that time to worship in a large building or even a crowded one; the smaller and quieter the church the more helpful I found the service. I call this a discovery.

for it was an unaccustomed experience to me. For nearly half a life-time I have ministered in large churches and generally to large assemblies. Now I see that there is a type of hearer, to which I myself belong, that does not desire this kind of thing and is more at home with a small company in a small sanctuary; somehow it seems to take one nearer God, and one is less dependent on the power of the sermon.

"I realised during the months of my slow recovery of health that a preacher could be very effective and inspiring when delivering his message in a simple way to a small congregation who might not succeed very well before a vast multitude. I have discerned this in a number of cases lately, and I am sure I am right. What is more, I would sooner listen to a man speaking in a simple, quiet manner upon the great themes of life and death to a small congregation, and it would be of more benefit to me to do so, than to be under the sway of the finest orator that ever breathed unburdening himself before an audience of thousands."

Surely this contains a lesson of encouragement and cheer for many a humble preacher of the gospel. Considerations of space forbid elaboration, but it may be remarked that in nearly every State of the Commonwealth there are small, outlying, needy fields calling for preachers. There is no difficulty in getting men who are willing to go to the cities; some go there who could do a much better work in other fields. The small and distant country centres of our own States—of Queensland, Western Australia and Tasmania—should be inviting fields for young men of faith and determination. Many can gloriously succeed there who might fail in Sydney, Adelaide or Melbourne.

He is wisdom for your ignorance, strength for your weakness, righteousness for your guilt, sanctification for your corruption, redemption from all the thralldom of your apostasy.—Richard Fuller.

In truth, there is no religion, no worship in our prosperity and ease. So far as we are happy, we are in a state of satisfied desire; so far as we are religious, we are in a state of aspiration and unsatisfied desire.—James Martineau.

The Work of the Holy Spirit.

7. The Holy Spirit's Work in Conversion.

A. M. Ludbrook.

That the Spirit of God has a part in the conviction and conversion of sinners is undeniable. The sacred Scriptures teach it, and all Christians believe it. But a right understanding as to what is that part is very important. There is much erroneous teaching on the subject—teaching that practically destroys human responsibility. Many people are imbued with the idea that in conversion man is altogether passive, that even when the gospel is preached he is helpless, until the Holy Spirit operates directly upon his mind and heart, and impels him to accept the truth and turn to the Lord. Hence the unconverted are taught to pray for the Holy Spirit, and to wait for the Holy Spirit; and ministers unite in beseeching God for an outpouring of the Holy Spirit upon sinners in order to their conversion. Thus men are led to believe that they cannot be saved until some special and direct operation of the divine Spirit on their behalf has been secured and realised. In this way conversion is delayed, and it often happens that the earnest inquirer gives up in despair and grows indifferent to spiritual things, or even becomes an avowed unbeliever. Let us see what the Word of God says on this subject. That ought to end dispute and doubt.

As we have previously noted, Jesus (John 14: 17), speaking of the Comforter, said, "whom the world cannot receive," that is, the Spirit cannot be received by the unconverted, by sinners. The Holy One cannot come where unholiness is cherished, cannot dwell in the heart that is not cleansed from sin. We have also seen what were the conditions of receiving the Spirit—faith, and its expression in obedience, especially in that definite act which initiates "into Christ" and into his church, namely, baptism; sonship, and in that capacity a petitioning the divine Father for the heavenly gift; and heart-purity well maintained, as by grace it may be, Christians being "temples of the Holy Spirit." So the very conditions of the bestowment exclude the unconverted. Yet the Holy Spirit has something to do with conversion, for Jesus said that the Spirit would "convict the world in respect of sin, of righteousness, and of judgment" (John 16: 8, R.V.). But how is he to do that, if the world "cannot receive" him? Necessarily through some medium, by some instrumentality. If a man owed me money and I wanted to summon him before the court, the police would serve the summons for me; yet it would be my work, I should have summoned the debtor. If I were an employer of labor, and wanted to dispense with one of my employees, and sent a message intimating his dismissal, it would be my work, I should have discharged him. So the divine Spirit operates upon the world, upon the unconverted, indirectly, and through some agency. It is not a question

of whether the Holy Spirit convicts and converts sinners, but of how he does it.

So we proceed to consider *what is the instrumentality* the Holy Spirit uses in order to conviction and conversion? Jesus said, "But when the Comforter is come, whom I will send unto you from the Father . . . he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning" (John 15: 26, 27). It is by testimony then, through the apostles in the first instance, and through the Word of God now, that the Holy Spirit operates

The Great Message.

Messengers of the risen Christ, go forth!

Let love compel.

*Go, and in risen power proclaim His worth,
O'er every region of the dead, cold earth,
His glory tell!*

*Tell how He lived, and toiled, and wept
below;*

Tell all His love;

*Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote
our foe.*

Then rose above!

*Tell how in weakness He was crucified,
But rose in power;
Went up on high, accepted, glorified;
News of His victory spread far and wide,
From hour to hour.*

*Tell how He sits at the right hand of God
In glory bright,
Making the heaven of heavens His glad
abode;*

*Tell how He cometh with the iron rod
His foes to smite.*

*Tell how His kingdom shall thro' ages
stand,*

And never cease;

*Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of peace!*

—Horatius Bonar.

upon the minds and hearts of the unsaved. The gospel is the power of God for the salvation of men. It is the Spirit's testimony to the facts of man's sinfulness, of Christ's righteousness, and of judgment to come. It is called "the sword of the Spirit," so perhaps you are still thinking, "must not the Spirit use his own sword?" Not necessarily. Some swords are termed "Damascus blades," not because the inhabitants of that ancient and famous city use them, but because they make them. So the inspired Word is designated "the sword of the Spirit" to use for him in the conflict with sin and in the conquest of the world. Yes, the Word of God is the instrument of the Spirit which he has placed in the hands of the saints for the salvation of men. It is, according to Jeremiah, "as a fire" to melt hard hearts, "as a hammer" to break in

pieces the stony heart. It can never become a "mere word" or "a dead letter," as some contemptuously style it; it is always living and active. As the sword of the Spirit, the blade never rusts, the point never becomes dull. As the incorruptible seed of the kingdom, it "liveth and abideth for ever." And it is this word, the gospel, which is the Holy Spirit's instrument for "turning men from darkness to light, and from the power of Satan unto God."

How then is the Spirit's testimony, the word of truth, to be received into the human mind? Is it by some mysterious and miraculous work of the Holy Spirit upon the heart? Read Rom. 10: 6-17. If a summons or a letter of dismissal has the proper signatures attached, men believe it and act accordingly. So, "faith comes by hearing the word of God." The unsaved are often taught to wait for some direct influence of the Holy Spirit apart from the word, until which they cannot believe. I remember once seeing the lines in a hymn-book—

"Oh, that I could repent!

Oh, that I could believe!"

It cannot be the office of the Spirit to directly impart faith, and yet to convict of the sin of unbelief. You see how false teaching reverses the divine order, and makes faith and obedience come after receiving the Holy Spirit instead of before. No, no! we must first receive the Spirit's testimony concerning Jesus in the inspired word, and obey the gospel; then, our hearts being purified by faith, the Holy Spirit comes and abides with us. The divine Spirit is God's gift to the church and to the Christian, and operates through the Christian and by the word of truth upon the world.

'Take an example from Acts 2. At first the Holy Spirit was given, not to the people generally, but to the apostles. The Spirit came upon them, not to convert them, for they were already disciples of Jesus, but to accredit, qualify, and equip them for the great mission Christ had entrusted to them. Jesus had said that when the Comforter was come he would convict the world in respect "of sin, of righteousness, and of judgment," and this was very strikingly exemplified at Pentecost. The Holy Spirit through the preached word convinced the Jews of their sinfulness and Christ's righteousness. Hitherto they had thought that Jesus was the sinner, and that they had done right in condemning him; but now the Holy Spirit through the apostles convinces them that Jesus was no impostor, but that he was what he had claimed to be, the Christ, the Son of the living God. Thus the Spirit convicted them of sin in not believing on Jesus, of Jesus' righteousness in that he had gone to the Father—of which they had proof in the descent and demonstrations of the Spirit through the apostles; and so he brought them to realise that they were in danger of the judgment of heaven. But if they would repent and be immersed in the name of Jesus Christ they should have cleansing and pardon through his blood and the indwelling

Spirit to help them live the Christian life. Yes, man must come to Christ to be cleansed from past sin, before the Comforter can come to him to keep him from future sin. Just as the burner must be connected with meter and main before the gas can reach it, so the sinner must be connected with Christ by an active, living faith before the divine Spirit can come to him and work in and through him all his good pleasure.

So then, at the beginning of the world, of the Jewish nation, and of the Christian church, the Holy Spirit operated chiefly in the region of the physical and intellectual,

but after the Christian system was perfected and revelation was complete, mainly in the moral and spiritual sphere. He now indwells the saints to guide and comfort, strengthen and help them; and through them, and through the preached word, convinces, convicts, and converts sinners. Oh, let us, saint and sinner alike, seek to realise, and to enter ever more fully into, this gracious and glorious heritage! "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

Studies in the Plea.

3. Is Our Conception of the Church Scriptural?

Thos. Hagger.

The church occupies a very prominent place in the New Testament. We are there taught that it was purchased with blood (Acts 20: 28), that by it is to be made known "the manifold wisdom of God" (Ephesians 3: 10), that it is the body of Christ of which he is the Head (Ephesians 1: 22, 23), that it is the pillar and support of the truth (1 Timothy 2: 15). Surely the institution of which such things are said is important, and we do well to seek correct views with regard to it.

Are the views usually held by members of Churches of Christ in harmony with the Scriptures? Let us test them and see.

1. That the Church is Divine in Origin.

It is not something of man's devising, but is God-given. Jesus said: "I will build my church" (Matt. 16: 18), and thus he taught its divine origin.

2. That it Consists of Baptised Believers.

With members of the churches known as Churches of Christ this is not in controversy. Acts 2 gives a fine example: The people heard and believed the preaching, they repented, they were baptised, and they were added unto the disciples already in Jerusalem (see verses 37-42). In 1 Corinthians 12: 13 it is clearly stated that by one Spirit we are all baptised into the one body. In apostolic times baptism was always immersion in water, as the very meaning of the word demands, and so we may say that the church consisted of penitent immersed believers in the divine Christ who were living in harmony with his teaching. Churches of Christ are convinced that they have no right to depart from the New Testament position.

3. That it should Wear No Names but the Divine.

Party names are only mentioned in the word to be condemned. (1 Cor. 1: 10-17; 3: 1-5). Such terms as church, Church of God, Churches of Christ, are found in the New Testament (Gal. 1: 2; 1 Cor. 1: 2; Romans 16: 16).

4. That it should have No Creed but Christ.

The only creed (if it can be called such) used in the days of the New Testament was Jesus the Christ. This Peter confessed (Matt. 16: 16), this the Ethiopian confessed according to the Authorised Version (Acts 8: 37). It was just this and nothing more that was demanded of those who would enter the church in its beginning days.

5. That its Ministry should be Mutual.

Such a person as "the minister" is unknown in the New Testament. There were apostles and prophets in the early days, and there were also evangelists, elders (pastors, bishops), and deacons (Ephesians 4: 11; 1 Timothy 3: 1-13; Philippians 1: 1). The apostles and prophets were temporary ministers, and have no successors; the others are still needed and should be found ministering in the church to-day. In addition to these, when the church gathered all capable of edifying were permitted to participate (1 Cor. 14: 26).

6. That it is United and Catholic.

Search through the Guide Book, and you will only find one Catholic or universal church recognised (Matt. 16: 18; Ephesians 4: 3-6). Such an idea as denominations or national churches is unknown.

The conception of the church being scriptural is the one that should be taught and advocated everywhere.

Scripture Readings.—Matt. 16: 13-20; Acts 2: 37-42; Ephesians 4: 3-6.

Self.

If thou couldst empty all thyself of self
Like to a shell dishabited,
Then might He find thee on the ocean shelf
And say, "This is not dead,"
And fill thee with Himself instead.
But thou art all replete with thou,
And hast such shrewd activity
That, when He comes, He says, "This is now
Unto itself—twere better let it be:
It is so small and full, there is no room for Me."
—T. E. Brown.

Notes From the Mission.

Fred. T. Saunders.

The fourth week of meetings in the Olympia was subjected to much rain, which reduced the attendances somewhat. That there was no slackening of interest was shown by two facts—there was no reduction in the number who confessed their Lord; and, on Friday, when the weather cleared, over 4000 people were in the building. On shopping night an audience of 4000 to hear the gospel is a great achievement.

Continually we hear of beautiful and interesting incidents. One occurred when a young lady presented a letter from her mother at the office. The letter said that the daughter, having read her Testament to conviction on the subject of baptism, desired to obey her Lord, and seeing in the papers that young people were being baptised at the Olympia, would like to be baptised there if arrangements could be made. She came from one of the most select suburbs of Melbourne.

Incidents like that should move the brethren to take greater advantage of the opportunities provided in the press. The smallest circulation of our daily papers is over 80,000, reaching an audience greater than any building could hold. Some plan should be evolved whereby the claims of Jesus could be regularly placed before the reading public.

A splendid example of brotherliness was manifested by the Y.M.C.A. on Sunday last. Hearing that Bro. Kellems intended to speak to men only in the afternoon, the management closed their regular men's meeting in order to co-operate. This was done without any solicitation, entirely on their own initiative, and was much appreciated by Bro. Kellems and Richards, and by the Mission Board.

Presiding at the fourth lecture to preachers and church workers, Mr. F. W. Boreham, of the Armadale Baptist Church, paid a very gracious tribute to the stir created by Bro. Kellems in the city. These declarations have greater weight because they are from unbiassed sources. Without doubt the message of the New Testament, and the plea for Christian unity, have caught the ears of the people as never before. The door is open to us. Will we enter?

Bro. Kellems is not afraid of a laugh in his meetings. Speaking of the position of one commentator who found the language used in Acts 8 so obscure that he could not decide which was baptised, Philip or the Ethiopian, Bro. Kellems told an exquisite story of a long-haired farmer and a bald-headed barber in language similar to Luke's, and his final question, "Who got the haircut?" convulsed even as it convicted the audience.

On Friday night in connection with the meeting, time was taken to bid farewell to Bro. and Sister H. R. Coventry, missionaries to India. On the platform were also Bro. Dr. E. R. Killmier, Misses V. Blake, Mudford, and Masters. Bro. L. Gole expressed the good wishes of the brotherhood, and Bro. Coventry replied.

Interstate visitors were prominent this last week. Bro. E. W. Peet, General S. P. Weir, and G. T. Walden being noted. Country brethren are seen every evening, and several of the converts will link up with country churches.

The mission must close this coming Lord's day. It was impossible to secure the building for any extension of the meetings. This is much regretted, for the interest aroused must have led to a great ingathering had an extension been possible. The obligation is the greater for individual brethren to engage in personal evangelism, and so bring those influenced into the kingdom.

A great baptismal service was held on Tuesday evening, when Bro. B. W. Huntsman led twenty-five through the waters in obedience. Baptism is made very impressive at the Olympia, and it is deplored that so many brethren find it necessary to leave during the baptisms, and so mar its solemnity and beauty. The occasion is most important

The Miracle of Prohibition.

Dr. Jesse R. Kellems.

for the convert, and should be regarded sympathetically by Christians present.

The meeting at Newport on Wednesday was attended by a large group of men, who listened with great attention to Bro. Kellems's message on "What it means to believe in Jesus the Christ."

It is not possible to properly write up the singing and music at the mission. Bro. Richards is making a magnificent impression on the city. The special items by the choir have been supplemented by solos by various brethren and sisters. Bro. Richards's own solos were quite an enjoyable contribution.

"KELLEMISMS."

"I have seen more drunken men in three weeks in Melbourne than I have seen in three years in America."

"The word 'To-morrow' has spelt the defeat of a great host of people."

"If some people would only hold out for Christ with the same tenacity with which they hold out against him, what wonderful Christians they would be."

"This is the best definition I have heard of life: 'Life is the sum total of those forces which resist death.' The best definition of spiritual life is like it: 'The sum total of those forces which resist sin.'"

"The proposition you have to face is not that you are going to be lost hereafter; you are lost now. The rotting, ruinous, damning effect of neglect is going on now."

"There is no conflict between Christianity and science. The war is between false science and false religion."

"The first step in any man's conversion is to think; not to cry, but think. We are not saved by tears. If a man cannot think he does not need salvation."

"No other thing causes men to go out and die the death of heroes like the gospel of Christ."

"When love enters the realm of principle it becomes dynamic."

"In our slavish worship of the 'God of Big Things' we are apt to forget the worship of the God of Life."

"You can't pray on your knees for three hours daily. The modern man must pray on the run."

"My grandfather thought church choirs were an abomination—there have been times when I agreed with him."

"The Church of Christ in Kansas City has a gymnasium and a swimming pool. Our ancestors would roll in their graves if they saw it. Let 'em roll! I have seen what they never saw. Two hundred returned soldiers in that gymnasium for a Bible Class, over sixty of them obeying Christ in baptism."

"The modern mind demands that our religion be more than perpendicular, it must be horizontal. An individual salvation requires a social salvation."

"Liquor is not basically an economic question; fundamentally it is a religious question, and the world indicts the church unless it goes for the liquor traffic."

"I used to find it easy to thunder at religious systems—until I met a man of the system and found that he had as much religion as most of my friends, and nearly as much as I had myself."

"The tolerance of the day will some day bring about an united church, and then will bring about the salvation of the world."

"You examine your own heart, and you will not have time to examine anyone else."

"There is only one first day of the week, and it comes every week."

"John Calvin has said that the change from weekly to quarterly observance of the Lord's Supper was a device of the devil."

"If you are to be a New Testament Christian you are not only to be baptised in Christ's death, but you are to remember it each week."

"I said one evening in reply to a question that this is an unsectarian and undenominational mission. I want to say now that this is unsectarian and undenominational baptism." (At beginning of baptismal service.)

Prohibition is the miracle of the age. There can be but one answer to the question which is being asked everywhere to-day, "What about American Prohibition?" And that answer, "It is an amazing success; and it is a miracle." Could it be called anything else when we think that it has come out of the hearts and lives of the people of the great republic? County by county first at all, then State by State, until at last it became a great national issue, and the victory was gloriously won. This is the story of the coming of Prohibition, and a refutation of the ridiculous and utterly laughable story that it was forced upon the people of the United States. Prohibition is no longer an issue in America. The matter is settled, and the 18th amendment is now a part of the fundamental law of the nation.

Can one buy liquor in America? Certainly, for there are those who are breaking the law. But because a law is broken, would any sane man advocate that it should be revoked? There has been a law in America against murder for more than a hundred years, and every year it is broken by hundreds, and even thousands. Should we do away with the law because there are murders? It is said that there is more booze sold in America now than was sold under Prohibition. Why, then, the long wail? What are our "booze" friends yelling about? They are the ones who want it, and if it can be so easily secured surely they ought to be satisfied. One hears now and then from certain men in Pullman cars and hotels that Prohibition has failed, but these men are but the froth of the American people. Those who believe their story fail to see the millions who sit by their firesides; who work in mill or factory, or upon the farms; those who attend the churches and live the quiet peaceful lives; in short, the real Americans. These are they who went to the polls, and, with their votes said, "Booze is an outlaw, and must go for ever!" These are the same people who go now to the polls and register in ever-increasing numbers their determination that America shall become dryer and dryer until it shall be utterly impossible to secure even one drop.

This statement is but a word, a word from one who has all his life lived in the America of America—the west coast where 97 per cent. of the people are of old American stock—in a State which has been dry for many years. I have travelled America from one end to another for the last ten years. In 1915, in the city of San Francisco, in a journey of a mile, after the New Year's debauch, I counted 97 drunken men and women lying on the streets, hugging telegraph poles and in all manner of vulgar positions. In the last three years I have travelled thousands of miles in the United States and I have seen three men intoxicated.

Following are some of the results of Prohibition which can be established by an amazing number of facts:—

1. Decreased 65 per cent. the arrests for drunkenness in former wet territory.
2. Lessened tremendously the number of criminal convictions relating to the liquor traffic.
3. Absolutely closed many workhouses and jails.
4. Alcoholism greatly reduced and State hospitals for inebriates closed.
5. Bank and saving deposits have increased marvellously.
6. The money which formerly was worse than wasted in booze has now gone into the channels of legitimate business.
7. It has wondrously bettered the condition of children, and there are much fewer cases of cruelty. The children are better clothed and fed.
8. The condition of the poor has been greatly improved.
9. The conditions of health are vastly better.
10. The former annual increase in insanity which before Prohibition was growing in an alarming

manner has been checked, and the scale definitely turned downward.

11. Drug addicts have not been increased by Prohibition.

12. Governors, social-service workers, and human uplift leaders all endorse Prohibition.

The United States is developing a race which will be free from the taint of alcoholism, with all that this will mean. It has been demonstrated scientifically that alcohol is one of the greatest sources of race degeneracy, reflected in lunacy, epilepsy, idiocy, and feeble-mindedness. It will take a generation for these awful results of alcoholic poisoning to be done away, but the time is coming soon when a race will grow up with all the vigor and power which comes from clean life, and this race will be the greatest power, financially, politically, and morally, in the world. The two billions of dollars (four hundred million pounds) each year which before Prohibition were spent for booze, are now going for automobiles, beautiful homes, and all the comforts of life. There are now 12,000,000 automobiles in America. The working man has his car where before he had a red nose and headache. Facts speak for themselves, and facts are telling us that American Prohibition is the miracle of our age. I cannot refrain from closing this article with the words of Senator Wesley Jones, of Washington, in the United States Senate on November 15, 1921: "Prohibition will demonstrate that a righteous policy of Government exalts a nation. A self-governing people, courageous enough and moral enough to ignore the misrepresentation and abuse which follow every advancement for moral progress will develop a moral fibre that will not only be a source of strength at home but will inspire the world to follow our example. The prohibition of the liquor traffic will make the United States the greatest financial, political, and moral power in the world."

Queensland and Prohibition.

A. J. Fisher.

Having arrived at Brisbane in connection with the Prohibition vote on October 6, I am delighted with the cordial reception and keen interest displayed by our churches at Ann-st. and Albion. A very real interest is being shown by the brethren in this campaign, and owing to the importance of the vote to the whole of Australia it is hoped that this interest will be prayerfully intensified until victory on October 6.

The New South Wales Temperance Committee has donated a supply of Bro. Goulter's Essay on Prohibition to the Queensland churches. It is also printing an article by Dr. Kellems on "The Miracle of Prohibition," and a supply of these will be donated to Queensland. The reason for this is because of the strategic importance of the referendum to the whole Commonwealth. A victory in Queensland would help on the campaign everywhere, while a defeat would also have its reflex influence. To Queensland itself this is an important vote for the Liquor Act is being amended, removing the triennial vote, so that we may almost say, "Now or never." Before another vote can be taken the whole question must be re-opened in Parliament, and the battle for a referendum fought over again.

Therefore Queensland appeals to the whole Australian brotherhood. This fight is your fight as well as ours. You can have a vital part in the struggle by persistent and regular prayer. Upon a great wave of prayer let the churches everywhere lift the Queensland effort up to victory. This is Queensland's appeal to Australia. We in this Northern State are doing our utmost. Surely Australia will not fail to stand by us in this endeavor.

Religious Notes and News.

Holy Fear.

Romanism in Scotland.

A special committee, appointed by the Church of Scotland to enquire into the matter of the increasing Irish Roman Catholic population of Scotland, has drawn attention to a very serious state of affairs. This population has almost doubled in the last forty years, and to-day numbers more than 600,000. In Lanarkshire, the most populous county in Scotland, very soon one person in three will be of Irish extraction. In one parish, the Irish children at school number 3000, and the Scottish 8000. Already the Roman Catholics form the largest religious community in Glasgow. If things continue to develop as they have been doing, it is quite possible that in another forty years there may be a million and a half Irish Roman Catholics in the central industrial area of Scotland. Glasgow Education Authority, alone, pays the Roman Catholic Church £25,000 annually for the lease of her schools, £283,000 in salaries to her teachers, and more than £100,000 a year for her rates, taxes, and school equipment. The committee points out that, while the best of Scottish youths are seeking their fortune overseas, the Irish—a different race, of different faith, absolutely refusing to be assimilated into the national life—are pouring in by the thousand. No wonder the committee say that "it is incumbent on the Scottish people to consider, before it is too late, the grave situation in their native land, and to devise means which, while they do no injustice to the Irish people whom they allowed to come to their country, shall preserve Scotland for the Scottish race, and secure to future generations the traditions, ideals and faith of a great people unspoiled and inviolate."

Jewish Vitality.

Interesting figures have been published concerning the growth of the Jewish population. In 1905 the American "Jewish Year Book" gave 11,000,000 as the total number of Jews then living; in the interval, notwithstanding persecutions and pogroms in Russia and elsewhere, with hundreds of thousands of the hated race put to death, there has been a steady growth of population, and the number of living Jews, "after careful research," is 15,400,000. The Jew is the problem of the nations. This mysterious people has flourished throughout the centuries, in spite of decrees of extermination, in spite of world malignity, in spite of dispersion among all the peoples of the earth. Is there any explanation of this amazing phenomenon other than that which the Bible provides? National vitality does not explain it, for other and greater nations than the Jews, with as great vitality, have risen and passed into almost complete oblivion since Israel first came upon the world-stage. National tenacity for their religion provides no explanation, for other nations, now long forgotten, had as keen tenacity for religion as Israel ever had for the worship and service of Jehovah. No, we must look deeper for the secret of Jewish indestructibility, and we find it in great promises of preservation and restoration scattered throughout the prophetic Scriptures. "Behold, I will bring them from the north country, and gather them from the coasts of the earth.... He that scattered Israel will gather him, and keep him, as a shepherd will gather his flock" (Jer. 31: 8-10). Appearances notwithstanding, God has purposes of blessing for the world through Israel, and no power can stay these purposes from fulfilment.—"Christian."

Bishops Not Essential.

The Dean of Carlisle (Dr. Hastings Rashdall), preaching on "What is the Church?" at St. Paul's, Covent Garden, declared that Christ did not found a church in the sense of laying down a definite constitution or promising infallibility to any church assembly. "Only in so far as a church is reproducing, not only in its forms and creeds and producing, but in the daily life and conduct of its

members, the love of Christ, is it a Church of Christ, but its outward and visible organisation adapts itself to the requirements of successive ages. No divine plan has been laid down for its government. There is not the slightest warrant in Scripture, or even in the earliest extra-canonical writings, for saying that a church which has no bishop is no Church of Christ at all. The ancient, venerable institution carries with it great authority: it has a prima facie claim to acceptance; it is of great importance that we should keep alive continuity in the church's life; no wise member of our own church, I imagine, wishes to give it up; but I am quite persuaded that the existence of these baseless notions about the absolute necessity of episcopacy and the apostolic succession to a true church are the greatest of all hindrances, both to present co-operation and at some future time closer union between the divided members of Christ's church. To get rid of these notions is the first step towards Christian reunion."

A correspondent asked Prof. David Smith the following question:—"Would you give an explanation as to why Christ at his death did not leave an efficient organisation to carry on his work? Why did he not write, or cause to be written, a permanent record of his acts and teachings? Here is the greatest event in human history left for preservation to a few unlettered men, who in their ignorance did not deem it necessary to record very much; and what they did write was set down from memory years afterwards. The result is the fragmentary and very brief record in the New Testament."

In reply Prof. Smith wrote as follows:—

The poem of a life.

This is a very old question, at least as old as St. Augustine's day. As you put it, it is a twofold question. (1) Why did not our Lord himself write a record of his ministry—his sayings and doings? There could hardly be a better answer than Henry Thoreau's couplet:

"My life is the poem I would have writ,
But I could not both live and utter it."

How could our Lord have written the story of his ministry? It lasted but three years, and every hour of it was crowded with beneficent activities. "I must work," he said, "the works of him that sent me while it is day: the night cometh when no man can work." It is significant that hardly one of the ancient teachers whose thoughts still live and burn left a book behind him. Socrates, for example, wrote nothing; we know his teaching only by the reports of Xenophon and Plato. A teacher's true work is not the making of books, but the making of disciples, the kindling of the light in other souls, which they again will kindle in others. Moreover, the supreme concern is not our Lord's life but his death; and how could he have recorded that? He might conceivably have chronicled the events of each day of his ministry, but he could not have told the story of the Cross; and, lacking this, the record of his life would have been of little worth. His mission was not to publish salvation but to achieve it. Not till it had been achieved could it be recorded, and the task of recording it was necessarily reserved for others.

Both a record and an organisation.

(2) You ask alternatively why he did not cause a permanent record to be written and did not leave an efficient organisation to carry on his work. He did both. Nothing could be farther from ac-

I am afraid of silence, when, if spoken,
A word would save a soul from scandal's flame;
Afraid of speech if what I say might fasten
The stain of calumny upon a name!

I am afraid to be afraid, when courage
Would win a battle waging for the right;
I am afraid to be too bold when valour
Would vanquish one who struggles in the night.

I am afraid of plenty, when my brother
Is not invited to the feast I spread;
I am afraid of fasting, when my hunger
Craves not the riches of the Living Bread!

I am afraid to let Love's altar candles
Grow dim and flicker for the want of care;
I am afraid to let hate's flaring torches
Burn high within the secret place of prayer.

I am afraid to bind what should be broken;
Afraid to break what evermore should stay—
O Gracious Courage, keep me ever fearing
To hear "Depart" upon the Judgment Day!

—Selected.

"The Inviolable Archives."

tuality than your description of the sacred writers of the New Testament as "a few unlettered men." St. Luke, the solitary Gentile among them, was college-bred; and his Gospel and his Book of Acts are noble creations, revealing him as not merely a literary master but an historian of the first order. The Fourth Gospel is a work of rare genius; and the anonymous Epistle to the Hebrews is the sublimest extant creation of the Alexandrian philosophy. And as for St. Paul, there never was a profounder intellect than his, not even Aristotle's. "I think," said Coleridge, "St. Paul's Epistle to the Romans the most profound work in existence; and I hardly believe that the writings of the old Stoics, now lost, could have been deeper." Nor is it true that what they recorded was "set down from memory years afterwards." The material of our Synoptic Gospels is the Evangelic Tradition which emanated from the Apostles and was orally transmitted until it was committed to writing. They are the testimony of our Lord's companions to what they "had seen and heard," what they had "looked upon, and their hands had handled of the Word of Life." The simple fact is that the New Testament is the most profound and wonderful book in the world. Its riches are inexhaustible. It has been studied, as no other book has been, for nigh two thousand years, and each successive generation has discovered in it fresh and unimagined treasures. It is ignorance that makes light of the Bible. That ancient volume is a perennial fountain of inspiration. It has moulded the world's thought and colored every page of its literature. "As for myself," says Goethe, "I love and value it; for almost to it alone do I owe my moral culture."

Better than an organisation.

And our Lord left better than "an efficient organisation to carry on his work." He left a company of men in whose souls, quickened by his fellowship, he lived on; and ere they died they published his grace to the known world and founded the church which, despite its imperfections, is the divinest thing on earth. Nor is this all. He left his Holy Spirit, who still, as all down the ages, reveals to men the glory of the Word and brings them into living fellowship with the Eternal Saviour. For let us not forget that Christ is no mere historical personage who dwelt here long ago and is known only on the evidence of ancient documents. He is "the same yesterday and to-day, yea, and for ever"; and in his present fellowship there is full assurance.—"British Weekly."

Walks With God.

8. "The Christian's Eternal Possession."

Psalm 23.

J. E. Shipway.

There is no passage of Scripture perhaps so widely used and so often repeated as the twenty-third Psalm. The teacher in the Lord's day School will often set it for a memory test. The preacher will find in it matter enough for several serial discourses. The godly parents of the home will often soliloquise upon it as they go about the necessary duties of the day. And when the white-haired saint of God is nearing the borderland of the beyond, his request will be, "Read to me the twenty-third Psalm. And why should it be? Because within its compass is the Christian's eternal possession."

J. B. Rotherham in his "Studies in the Psalms" has a beautiful exposition of this Psalm. Among other splendid things, he says of it, "The beauty of it consists, first, in its calm assurance of Jehovah's all sufficiency, and, second, in the simplicity, variety and fulness with which this assurance is set forth. The charm of it all is, that the infinite God is mine, and he cares for me, provides for me, and is with me all the time. There are figures in the Psalm, but they are transparent throughout. The one Personality shines through it all. Jehovah begins by being my Shepherd; soon and imperceptibly he becomes everything. At last I am welcomed to a mansion. A spread table awaits me. Enemies who may witness my admission dare not come near to molest me; for they know that the power and honor of my Host are pledged to my defence. I am his privileged guest. I have been to the bath, and now with his own hand he anoints my head with fragrant oil. My cup is well nigh filled and giving me good cheer. In the hall of my Host are attendants. Upon me two of them wait. Their names are goodness and mercy; and these follow me with alacrity, whithersoever I please to go, anticipating my every want. And so it is to be as long as I shall live; for finally I discover here, in this mansion, at last I am at home." Surely nothing can be more sublime than such a thought as this. The Christian's glorious inheritance which is "incorruptible and undefiled, and that fadeth not away," has been purchased for him by his Good Shepherd, who is none other than Jehovah himself. In the ecstasy of delight then, we can hail the coming morn.

Farewell, mortality, Jesus is mine!
Welcome, eternity, Jesus is mine!
Welcome, O loved and blest;
Welcome, sweet scenes of rest,
Welcome, my Saviour's breast,
Jesus is mine!

Let us look at some of the possessions of this Psalm.

Possession of a Shepherd.

The first verse assures us of this. "The Lord is my Shepherd; I shall not want." The figure is true to Palestinian imagery. What could the sheep of the mountain fastnesses of that land do without a shepherd? His presence, to lead out, guide, and protect is their chief necessity. F. W. Robertson has said, "Beneath the luring skies and the clear starry nights of Palestine there grows up between the shepherd and his flock a union of attachment and tenderness. It is the country where at any moment the sheep are liable to be swept away by some mountain torrent, or carried off by hill robbers, or torn by wolves—at any moment their protector may have to save them by personal hazard. Sometimes for the sake of an armful of grass in the parched summer days, he must climb precipices almost perpendicular or stand on a narrow ledge of rock where the wild goat will scarcely venture. And thus there grows up between the man and the dumb creatures he is protecting a kind of friendship. You love those for whom you risk, and they love you." Ah! Christian, in the light of such a

statement as this, as we view the sacrificial offering of our Good Shepherd, can we not personally hear him say, "All this I did for thee"? As we feel the thrill of his powerful keeping capacity, can we not realise, as did the Psalmist, that if he is our Shepherd, we shall not want?

Hence, then, having been found by him, and now being kept by him, may it be ours evermore to say, "I love, I love the fold."

The possession of peace.

I know of nothing that could present such a peaceful attitude to us as the next two verses of this Psalm. "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake." No sheep lies down until it is satisfied. So our position, as those kept by the Good Shepherd, is just to "lie down" to rest on his bosom, secure in his care from all attacks from without and within. Though the devil may come with all his oily temptations, seeking our downfall, we can just get behind our Christ, and let him fight for us. He will lead us beside the still waters, and the mountains of his omnipotence shall shield us from the storms raging on the open plains. Our pasturage has been changed from the husks and "bread which satisfieth not" to the young green grass which shall make us rejoice and say, "He restoreth my soul." For our salvation, and for the honoring of his own name, he will do this.

The possession of presence.

The next verse brings his presence near to us, when earth's shadows have grown to their utmost length, and when the sun of life sinks to rest over the mountains of the west. Then, O then, will it be ours to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

But mark, if we are to have Jesus with us in the valley of the shadow of death, we must have him with us now. He does not say, "Thou wilt be with me"; nay, it is the present tense, "Thou art with me." He is the light of the valley; with him there

can be no darkness. There will be the shadows, but there can be no shadows where there is no sun. And the sun is shining in the valley.

"Shadows, no need of shadows,
When at last we lay life's burdens down.
Shadows, no need of shadows,
When at last we gain the victor's crown."

The possession of satisfaction.

Was there ever such an appetising preparation calculated to satisfy as that presented in verse 5 of the Psalm? "Thou preparest a table before me, in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

In the presence of our enemies we are to be fed. How shall we receive the benefits? The Shepherd seats us at a table to eat and drink what he has prepared—to eat of his flesh, and drink of his blood. Do you not know it is written, "They overcame by the blood of the Lamb"? "If we walk with God, and talk with God, and live with God, there can't be enemies enough sent from hell to overthrow us, because he is near."

No wonder, is it, brethren, that the "oil of gladness" causes our cup to overflow? We shall be for ever satisfied because it is

"One Christ we feed upon, one living Christ,
Who once was dead, but lives for ever now."

The possession of place.

So far, right along, we have been kept by the Good Shepherd; now we are to enter the house of the Lord, where we shall dwell for ever. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Fortified by goodness and mercy, what need we care for the intimidations of the enemies of the cross? Our Shepherd goes before, and leads us on, and we are followed and kept secure on every side by his goodness and mercy. Thus surrounded and kept, "we shall never perish, neither shall any one pluck us out of his hand." Consequently, "we shall dwell in the house of the Lord for ever." And so, dear Christians, how secure we are; are we not? For God has promised to keep us unto his heavenly kingdom, which kingdom at last will be our eternal possession.

May we always be able to say, "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." "We will trust and not be afraid," and we shall find it to be everlastingly true. "They who trust him wholly, find him wholly true." Amen.

Our Young People.

W. B. Blakemore, B.A.

The Kindergarten:

The Main Differences Between the Kindergarten and Primary Classes.

Emily C. Gill.

The interests of the young child centre round his home, and round living, moving beings. Father, mother, sisters and brothers constitute his little world. In his play he is naturally self-centred, and desires to play alone. His imagination is most fanciful. He loves to personify, and thinks of inanimate things as having life. It is quite natural for him to call a stick a soldier, and this vivid imagination of his is most helpful in his expression work.

Restlessness is a characteristic of the young child, and he cannot be expected to sit still, or to concentrate his attention on the one thing for any length of time. Brief exercises, frequent change of exercise, and plenty of physical movement are therefore essential to the development of the Kindergarten child.

The primary child.

By the time the child enters the Primary Department, these interests have widened, and school life has taken its place among them. His world is now a larger one, including, besides those in his home circle, his playmates, teachers, and other friends and acquaintances. Both his nature and his needs are different from those of the Kindergarten child. Physically he has developed. He is still fond of activity, and his actions are mainly impulsive, but are more purposeful than formerly, and may be sustained in one direction for a greater length of time. He now loves games in which his playmates join, and he is more sociably inclined. What he needs to keep his physical development is opportunity for action. His energy should be directed into right channels by means of sympathetic treatment and right understanding.

"Do," not "Don't."

"Do" should be the watchword instead of "Don't." If encouraged, he will be quite willing

to arrive early at school, and help in the many duties that have to be performed, such as putting out chairs, arranging flowers, looking out cards for the lesson, helping the younger children with hats and coats, and after the service helping to tidy up the room. This training in the Kindergarten will encourage him to render similar service in his home.

Mental characteristics.

Mentally, his store of knowledge has increased, and his experience has widened, mainly owing to the fact that he has entered school, and mingles with his companions. Curiosity is as great as ever, but it is definite, and is directed along certain lines. His imagination is not so fanciful, but is more constructive. He begins to draw distinction between what is "really true," and what is only "make believe." His questions must receive straight-forward answers. When he demands an answer concerning such personages as "Father Christmas" the truthful one must be given. His memory is stronger. His power of willing and of doing has developed.

Objective teaching.

He needs objective teaching. All matter must be presented to him in a concrete form. Pictures, objects, drawings, must be employed to make the lessons effective. The story still makes a strong appeal, and as he is able to concentrate his attention for a longer time, more detail may enter into the story. He loves to hear of the work in which people are engaged, of the countries in which they live, of their homes. Example, rather than precept, should be presented to him—examples of right, good, true action. Let the story tell what the person did rather than what he said.

He is now able to memorise short verses of Scripture, words of hymns and prayers. Opportunity should be afforded him of memorising, especially those verses that contain the thought of the lesson, and even longer passages such as the twenty-third Psalm.

Spiritual development.

In his spiritual development, his childish faith in which he thinks of God as similar to his earthly parents is still present. He is now beginning to find out the difference between right and wrong. His sympathies can be easily aroused. He will be quite ready to sacrifice in his endeavor to assist others more needy than himself, and opportunities towards this end should be given in the mission collections—Home and Foreign—in collections for the hospitals or for any worthy object that presents itself, as well as in the loving sympathy exhibited in visits paid, or flowers sent to the sick. This spiritual instinct should be fostered by providing him with opportunities of right doing in school and as far as possible out of school; by surrounding him with the atmosphere of love and sympathy; by presenting to him stories of right action, love, and kindness; and by the indirect instruction of pictures, hymns, prayers and above all, example.

The primary class.

The Primary Class is a preparation ground for the Junior Department. The Primary children of seven and eight demand exercises, hymns, prayers, and opportunities of expression suited to their stage of development.

Where the Primary and Kindergarten children meet in the one room, the method of assembly will be the same. If the room be a large one, the arrangement of children should be different. The Kindergarten children will be grouped in a circle, while the Primary children take their position in rows or in semi-circular groups close to the circle.

When the room is too small to admit of this, and the Primary Class is a small one, they may take their places in the circle with the Kinders. The Assembly march for the Primary children (when meeting separately) should be brisker, for these children are now able to keep more correct time in marching. The hymns may be a little longer, and to assist them in memorising, the words of a new hymn, or a new verse of a hymn, should be written beforehand on the blackboard by the

teacher. The children of this department are learning to read, and story books containing easy words might be placed in readiness for their use during the "before school period."

Cradle roll and birthday.

The Cradle Roll and Birthday exercises will receive briefer mention, and will be conducted differently for Primary children. The cradle may not find a place in this department, but the name of the Cradle Roll baby could be written on the blackboard, or its position on the Cradle Roll might be noted. Birthday celebrations will be differently observed. One good plan is to encourage the child to bring on his birthday pennies corresponding in number to the years in his age—the pennies to be a gift to the missionary box. As an encouragement to the children, each teacher could contribute some fixed amount, say a shilling, on his or her birthday. The child of the Primary Department should be left to decide whether or not he will sit in the Birthday chair. Some of the action songs or finger plays will be discarded as being now too childish for his advanced years.

Conducting farewells.

The method of conducting farewells will, like the assembly, depend on the size of the room. It

may be only possible to bid "Good Afternoon" to the children, and allow them to pass out, giving to each a hearty handshake at the door. But where room permits, the leader moves to the centre of the circle to conduct her farewells to the Kindergarten Department. As quiet music is played, she bows to the teachers in turn, and to the children. As each receives the bow, he or she bows and comes forward to shake hands with the leader, each looking directly into the other's face, even though no word may be spoken.

The teachers who have been dismissed first, stand ready to assist the children with hats and coats, after receiving which the children leave the room quietly.

An alternative—and in some cases a better—method will be for the leader to bow to the teachers, each of whom will in turn conduct the farewells of her own group of children.

In the Primary Department the farewells may be conducted more briefly. The leader shakes hands with each teacher, who goes out with her own group, and shakes hands with each child at the outer door, or the leader may shake hands with teachers and children alike, as they file by in proper order. In both cases the helper will accompany the children to the door, and so maintain an orderly dismissal.

A Wanderer in Wonderland.

Jas. E. Thomas.

The Dunedin churches.

It was a great privilege for me to have the opportunity of meeting on the Sunday morning with the brethren at the Tabernacle in King-st. This was once an infidel meeting place. Bro. J. J. Franklyn and his wife had just commenced their labors together there after a splendid ministry of nearly seven years by S. G. Griffith. It is a large building, not very attractive outside, but with a fine band of workers that made me very welcome. I was glad to meet many that it had been my joy to welcome to Australia when they visited us in the homeland. The Tabernacle has the problems of a down town church, but the people seemed to be enthusiastically working to surmount the difficulties that must inevitably come to a city church. I was glad to go with the children and friends to their Sunday School picnic at New Brighton Beach on the Saturday. Though it rained we had a most enjoyable time. In the afternoon of Sunday I visited the Sunday School at North-East Valley, where Bro. and Sister Corlett are doing a very solid and effective work. This is the school from which come Sisters Miss Olive King and Miss Benjamin, who are now preparing for the mission field in Glen Iris. Through Bro. Arnold, the efficient superintendent, they gave me a fine welcome and greetings to their dear representatives in our College. It was my joy to visit the parents of both these splendid young ladies. It has been an inspiration to the church and school to have such consecrated workers give their lives in such a way to the Master, and the influence has meant much to the work there. It was also my joy to visit the home of our aged Bro. and Sister Pryde, parents of a very fine family that are known and beloved in the churches of the Southland. They are a very happy Christian couple, cared for by a consecrated daughter, and enjoying the presence of Jesus every day. I was able through the kindness of Bro. Brown, and the help of his motor-car, to visit the pretty chapel at Roslyn, where Bro. Woolnough labors, and see the school in session, and also get to the chapel at Mornington just in time to meet the superintendent and some teachers. I had a delightful visit with Bro. and Sister J. Inglis Wright, who live in this beautiful suburb. Bro. Wright is a great student, and it was a pleasure to look over his well-chosen library. He has been a pioneer of the Foreign Missionary work in New Zealand, and is a most able brother. In the even-

ing I departed from my practice of resting, and gave a message to the congregation at South Dunedin. This is a beautiful building, and a most encouraging work is being done here by Bro. G. P. Cuttriss. In addition to his church work he is the Home Mission Organiser for the Dominion, and performs both duties with characteristic energy. The Sunday School is growing rapidly, and congregations are increasing in this fine centre. While in Dunedin I took the opportunity to motor out to Mosgiel, especially to see the Baptist chapel there that has become so familiar to the readers of the books of F. W. Boreham. There are also the mills where the famous Mosgiel rugs are made, and dairying, tile making, and other industries are engaged in. It is just the kind of place to appeal to the poetic imagination of such a one as Mr. Boreham, and I wished I could remain for some such inspiration as this beautiful village and its surroundings would give. On the way I passed the little wooden chapel at Burnside, where our brethren have commenced a promising work. My visit to Dunedin was a most delightful one, and only added to my love for New Zealand and its warm-hearted, hospitable people.

"I Will Lift Up Mine Eyes."

The "everlasting hills!" how calm they rise,
Bold witnesses to an almighty hand!
We gaze with longing heart and eager eyes,
And feel as if short pathway might suffice
From those pure regions to the heavenly land.
At early dawn, when the first rays of light
Play like a rose-wreath on the peaks of snow;
And late, when half the valley seems in night,
Yet still around each pale majestic height
The sun's last smile has left a crimson glow.
Then the heart longs—it calls for wings to fly—
Above all lower scenes of earth to soar,
Where yonder golden clouds arrested lie,
Where granite cliffs and glaciers gleam on high
As with reflected light from heaven's own door.
Whence this strange spell, by thoughtful soul confessed,
Ever in shadow of the mountains found?
'Tis the deep voice within our human breast,
Which bids us seek a refuge and a rest
Above, beyond what meets us here around!
—Selected.

Foreign Missions.

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

J. O. Holt.

The President of the New South Wales F.M. Committee, Bro. J. O. Holt, F.L.A., F.A.I.S., is now in his ninth year of service on the committee. When Bro. W. H. Hall resigned to take up the work of the Home Mission Committee, we looked around for a suitable man to act as treasurer, and



J. O. Holt.
President, N.S.W. Foreign Missionary Committee.

our choice fell on Bro. Holt. For eight years he acted in this capacity, and being a very busy man (his business demanding close attention), he yet found time to devote to the work he so dearly loves. There is no greater Foreign Missionary enthusiast than our present chairman, and not one who will more cheerfully render service to this branch of the Master's service. During our term of office together, we have seen the work grow from the small income of £702 to last year's total of £1500; and his time and undoubted talents have been at the disposal of the committee free of any cost whatever. His office has become the well-known centre of the Foreign Mission work, and many brethren find their way there when in town. We are glad to be able to give this little appreciation of the services of a good man, for the cause of Christ his Lord and the regions beyond.—John Clydedale, Secretary.

News from Hweilichow, China.

An Interesting Letter from W. Waterman.

This letter is meant as a statement of operations here. Meetings are numerous—seventeen or more per week; five meetings Sunday, two each other day except Saturday, when we have but one. I am present at all meetings, but speak at about four out of the seventeen. On top of these meetings there are the Scripture classes at the school, meeting at this house every day at 2 p.m., strangers or others invited. Had as many as forty. Many who come for medicine come to this meeting as a sort of payment for the medical help. Many women come. We are hindered by lack of room.

Women's Work.—Meeting settled for Sunday, but since each day of the week is the same to the women, they forget the dates. The method used now is to send a man out to call them to come. Had forty odd at the last meeting—ten of them the aristocracy of this city. Many girl students come.

Work among the students of our school is interesting; in fact most of non-members attending ser-

VICES are students. The students come to every meeting. The teachers are talking about baptising some of them. There are a great number of them who can pray in a public service. Three times a week we have morning meetings merely for them. I go over to teach English these mornings, and we hold it before the opening of the school. Our students are very superior to any others in the city. They all learn English, from the smallest to the biggest. Their English will do us credit in later years. We have over eighty students, and have for some months been turning aside newcomers. We have insufficient room. We anticipate an enrolment of 200 before the beginning of next year's work! We will certainly have more than 100 next year. Sunday meetings include two for all comers, one for breaking of bread, one at house, and women's meeting—a busy day.

Tuesday—the members and friends preach. Christian Endeavor or preaching class. Their preaching is improving much. Thursday prayer meeting—none in Australia as good as this! The girl students come (15 or 20 of Government Girl School candidates). They are from five to twelve and thirteen—all pray. About 50 or 60 of the school boys are there—between 10 and 20 pray (ages six to twelve). Each member prays—most of the non-members pray. This is the pray-iest prayer meeting you ever saw. I am pleased with the girls from the Government school. Oh, for women workers! By the way, the girls' school wanted us to undertake teaching English to their 200 scholars. They would bring them over for the lecture. We cannot manage it. No room. *Re* teachers—we have as head teacher the former principal of the Ningyuen school—a good fellow. One of the others is a Christian, and the other awaits baptism. Our school has a good reputation.

Tribes Work.—Is scattered. Went to one place (a mountain), and found 200 homes; they all wanted to join the church on the spot. I ran back home a day or so earlier in order to escape them and their plea for acceptance into the church. The Catholics had a church here ten years ago, but the tribe would not have anything to do with them. Their chapel is falling to bits. We have tribes coming from all directions, inviting us to their territories. There is no reason to fear that dangers await the worker who enters these fields. He will be welcome mainly as a protector against the sharp Chinese merchants, he it said. I should have had another trip by this time, but the rains, festival, etc., have made going impossible. Although the tribes welcome us, I cannot say what prospects there are of successful Christian work. I have little to go on. I had only three days among them. They have no idols; they like wine, not so much

as an opportunity for wrong, as something nicer than the water found there. They have much that makes them more likeable than Chinese to the foreigner.

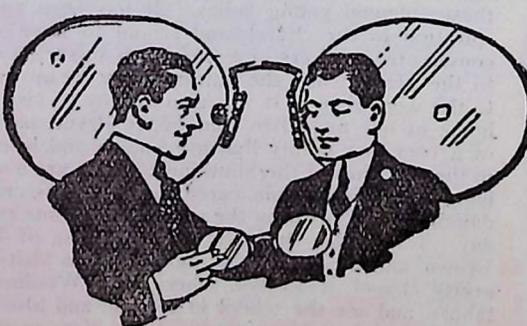
Summer Conference.—Davies is coming down, and we are taking some chosen Chinese with us to the temple on the hills. We will be away from disturbance, and expect to do much good. Our effort is to show them what the Christian life really means. We will baptise the most earnest, and wait for the others to come up to their very highest standard. By this I mean that we want to make sure of their repentance. When this Hweilichow conference is through I shall go back with Davies and help him in his conference in Ningyuen. This is a merely friendly and mutually helpful move. I am all alone at Hweilichow, as you know; owing to the fact that I had no trained cook, I had to adopt the Chinese food. Davies has now done the same. Of course, I'd like to live on foreign food, but it cannot be done. The "foreign" food that the cook attempted got me to the point of starvation. I feel that the only safe course was the Chinese food. On the whole it agrees with me. The few irregularities I experience might not be caused by the food, but by the climate. I eat to live—not live to eat. Since Bro. Anderson left I have never been able to take an hour off. I get up early and spend as near three hours as possible in Bible study and prayer. This is not because I have much time, but I need the prayer and study because things will not go without it. I feel that things are improving in the work, and I know that the prayer has given the improvement. I accept the belief that a missionary's work is intercessory. Pray for a man, and he comes. As for the Bible study, this is necessary for my own life and the edification of the church. Our doctrine is not morality and righteousness (the Confucian theme), but a man—*Christ Jesus*. I teach that all habits of sin can be destroyed in Christ. The church is firm in its faith. We carry on dispensary work with medicine sent from Ningyuen. Have cured two opium smokers—quite a feat. About 300 treatments or re-treatments a month for all purposes. This branch is very helpful, but it takes a lot of time.—W. Waterman.

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Here and There.

The secretary of the church at Prospect, S.A., is now Mr. L. H. Crosby, Lily-st., Prospect.

The address of Bro. P. Burgess, the secretary of St. Kilda church, Vic., now is "Beulah," 3 Linton-st., St. Kilda East.

The address of J. E. Shipway, preacher of the Swanston-st. church, Melbourne, is 310 The Avenue, Royal Park. Phone, Brunswick, 1441.

A telegram from Boonah, Qld., reached us on Tuesday: "Hinrichsen-Brooker closed four weeks' mission; sixty-five decisions; offering one hundred and twenty pounds."

The Victorian Sisters' Executive meeting will be held in Swanston-st. lecture hall on Friday, September 7, at 2.30 p.m. Mrs. Robbins will lead devotional, and a paper will be read by Mrs. Scambler. All sisters are cordially invited.

Our new missionaries for China—Dr. Ray Killmier, Miss G. Mudford and Miss Masters—will leave Melbourne by the "St. Albans" on Wednesday, September 5. Friends are invited to assemble on the wharf to bid the party farewell.

Ira A. Paternoster preacher at Norwood, South Australia, is putting on record a line piece of Federal evangelism. He is devoting his annual holiday to mission work in Perth, Western Australia. On September 30 he commences a mission at Victoria Park, where a cause has been recently established.

On Sunday afternoon there was a great crowd of men at the Olympia to hear the address on "Bluffing the Preacher." The President of the Y.M.C.A., Mr. F. H. Crosbie, occupied a seat on the platform, and led in prayer. He said he had never seen so large a meeting of men in Melbourne for a purely religious service. One newspaper said that over 4000 men were present.

The work in the South West district of Western Australia has been re-organised. Harvey and Bunbury are now working as a circuit. Bro. Wakefield will become resident in Harvey. A motor-car has been loaned to the Home Mission Committee by a brother to make this possible. This is an attempt to overcome the shortage of men and the big distances that make acute problems in the Western work.

Temperance is work upon which all Christians should unite, and so the annual appeal for finance, which is being made by the New South Wales Committee, should meet with a hearty response. Prohibition is a practical expression of Christian service, and has been proved to be of great assistance to progressive work, therefore all members throughout New South Wales are asked to co-operate in the offering on September 2.

Aeroplane increase campaigns are being conducted by a number of Victorian schools. West Sulistaco, W.A., is also conducting a campaign. Inquiries have come from as far afield as New Zealand. The spring months are perhaps the best for conducting a campaign to increase the membership of the school. Information re plans and supplies can be had by applying to W. B. Blakemore, Organiser, 70 Power-st., Hawthorn, Victoria.

By this time every direct subscriber to the "Australian Christian" should have received an account to June 30, and every agent a statement of amounts due at that date. All are urged to remit as early as possible. Those who have paid in advance are thanked, and their good example is commended. The work of our agents particularly would be lightened if readers would show appreciation of the paper by a ready response to reminders of indebtedness.

On Sunday next the mission will definitely close at the Olympia, when a great thanksgiving service will be held in the afternoon. Superintendents are being asked to release teachers and senior scholars for the purpose of attending this service. It is hoped that a great offering of £1500 will be made on that occasion, not only to discharge all the obligations of the Olympia mission, but also to provide a fund to give an impetus to evangelistic work throughout Victoria.

The Souvenir of the Mission at the Olympia is an artistic production, and the first supplies were sold quickly. A copy can be had from the Austral Co., post free, for 1/3.

The Brisbane Churches of Christ have furnished a room and provided a medicine chest at the Home for Aged Christians, which is maintained by the Protestant Federation. The room will be known as the Church of Christ room.

Bro. Oram, of Moonta, S.A., writes: "The 'Australian Christian' is being distributed at the evening service. The taking of the church paper is a sign of interest in our movement. The reading of it must lead to a greater interest. It pays to distribute a few free. It pays better to give away more than a few. Our paper is a preacher, a Federal evangelist. The publishers provide the preacher. The churches should find him accommodation and pay expenses."

Our venerable Bro. Wm. Judd, of Cheltenham, Vic., writes a loving appreciation of our late Bro. T. J. Gore. Bro. Judd was one of the students of the training class conducted by Bro. Gore in Adelaide 54 years ago. The teacher was but four years older than the pupil on whom he made a lasting impression. Bro. Judd describes our departed brother as "that noble man of God," and adds: "In all my eighty years' experience, I have never met a more gentlemanly, yea, more Christlike, character."

The wideness with which the blessings of the mission have been spread is shown by the record of the decisions. Up to Sunday night 316 had made confession in the Olympia, of whom seven were cases of restoration, and three were baptised believers. No fewer than 45 churches will receive additions in this way. Seven country towns also were represented. The number baptised to the end of the week was 125 at the Olympia, and a great number have been baptised in suburban churches. The largest number added to any one church to Sunday was 25.

On Friday evening, August 17, at Swanston-st. lecture hall, the Victorian Foreign Missionary Committee entertained Bro. and Sister Coventry, who, after their furlough, are leaving shortly for their work in India. There were also present Dr. and Mrs. Kellems, Mr. and Mrs. C. H. Richards, G. T. Walden (Federal F.M. Secretary), and missionaries-elect Dr. R. Killmier, Miss Mudford, and Miss Masters (who had just arrived from New Zealand). L. Gole presided, and several speeches were given. The ladies of the committee had prepared an excellent tea, and an enjoyable and helpful time was spent.

On Sunday, Aug. 12, the new building at Nailsworth, S.A., was opened for worship. This cause (formerly known as Walkerville) sprang from a Bible Class presided over by Bro. J.H.M. Hawkes; it was decided to establish a mission, which was opened on May 14, 1911, and eventually a church was formed. A move was made to the Druids' Hall at Roseberry, on May 12, 1921, as this field promised greater scope for good work. A block of ground was purchased on the corner of Ellen-st. and West Terrace. A committee was formed of the officers of the church and Bro. I. A. Paternoster (Norwood), F. Collins (Maylands), and H. J. Horsell (H.M. Secretary), to formulate plans for erecting a building by voluntary labor. To the brethren who labored ungrudgingly on Saturdays, and sometimes in the night, is due the fact that the present building was erected. 60 met on Sunday morning, when Bro. F. Collins delivered a fine exhortation, and three were received by letter. In the evening a gospel mission was commenced in the tent, which was packed. Bro. Ira A. Paternoster was the missionary. He has continued through the past week to preach to good audiences. Four confessions to date. Interest is well maintained, and three were baptised after Thursday night's meeting. Prayers are requested for this effort.

MARRIAGE.

ALFORD—WAKEUM (Golden Wedding).—On August 27, 1873, at residence of the bride's parents, 27 Yarra Place, Emerald Hill, by the late Mr. Matthew Wood Green, William, elder son of the late John and Harriett Alford, to Maria, eldest daughter of the late Edward and Maria Wakeum. At home, August 27 (2 p.m. to 4.30 p.m.), 257 Elgar-road, Box Hill.

DEATH.

BEDGGOOD.—On August 11, at his residence, Berwick, George, dearly loved husband of Harriet, and loving father of Fanny (Mrs. Gorrell), George, Sam, Charlie (deceased), Lottie (Mrs. Earles, deceased), Annie (Mrs. Pateman), Harry, Emily (Mrs. Reid), and Edith. Member of Berwick church, Vic. Aged, 80 years. Late of Ballarat, Vic. "A patient sufferer at rest."

IN MEMORIAM.

BARR.—In loving memory of my dear husband (Robert), and our dear father, who fell asleep in Jesus, August 27, 1917.

"For ever with the Lord." Ever remembered by his loved ones.

—C. E. Barr, 24 Thomas-st., Unley, S.A.

JOHNSON.—In loving remembrance of dear mother, who was called home on August 25, 1914; also dear father on December 11, 1913.

Ever remembered.

—Inserted by Agnes, Northcote.

SMITH.—In loving memory of William Smith, who was called home on August 20, 1922.

"Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good-night!"

—Inserted by his loving wife and family, Brisbane, Queensland.

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

Some day, some time, our eyes shall see
The faces kept in memory;
Some day their hands shall clasp our hand,
Just over in the morning land.

—Wychicul, Polkemmet, Vic.

WICKS.—In loving memory of our dear sister, Emily Wicks, who was called to higher service on August 16, 1920.

There is a world above
Where parting is unknown,
A long eternity of love
Formed for the good alone,
And faith beholds the dying here
Translated to that happier sphere.

—Inserted by her sister and brother-in-law, Mr. and Mrs. F. Ashlin.

COMING EVENTS.

AUGUST 26, 28, SEPTEMBER 2.—Doncaster Church Diamond Jubilee Services, Sunday, August 26, 11, 3, and 7. Tuesday, August 28, 3 p.m., Re-union of past members; 5.30 p.m., Tea Meeting; 8 p.m., Public Meeting. Sunday, Sept. 2, 11 a.m. and 7 p.m. Representative speakers and special singing at all meetings. You are invited to attend these re-union meetings.

SEPTEMBER 2.—N.S.W. Offering for Temperance. Be sure to get your envelope and give prayerfully and liberally for Prohibition Victory. Aim, £500.

SEPTEMBER 9 & 11.—Sunday, opening services of new chapel at Coburg, conducted by J. C. F. Pittman. Demonstration by scholars in afternoon. Tuesday, public meeting. Addresses by leading brethren.

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News of the Churches.

New Zealand.

At Avondale on July 17 a very successful Bible School concert was given under the able supervision of Sister Dulcie Shepherd, when £1/10/- was given for social service. Nine scholars entered the Auckland Union Bible Examinations, and some may enter for the Dominion Examination from the Austral Graded Lessons. The final liability on chapel of £40 has been removed this month. Bro. and Sister Noble were present on July 22. Good meetings were enjoyed.

Richmond (Auckland) reports that much influenza lowered average attendances of church and school during July. During the last three months £61/14/- has been raised towards church property renovation and extension. £49/16/4½ of this amount was received from the sale of work on July 17, under the auspices of the local C.W.A. sisters. The local Bible Class held their first Sunday evening tea on July 29, which was very successful. Exchange social visits with Auckland Bible Classes have been resumed. The Richmond "offspring" at Pt. Chevalier is being further encouraged. The late Sunday School tea was a great success. Bro. A. Edwards is assisting Bro. Marmont for a season. Bro. Hugh Edwards is leader of song. Bro. N. G. Noble commences an evangelistic mission with the Richmond church on August 26.

Western Australia.

The tent mission commenced at Fremantle on Sunday, August 12, with a young people's service, and in the evening Bro. Hagger gave a fine address on "Why I Believe the Bible." Both meetings were well attended, many strangers being present. The church has sustained a great loss in the death of Sister C. Clegg, who was an earnest and willing worker in the church.

Good meetings at Subiaco on Sunday, Aug. 12, 160 breaking bread. In the evening one made the good confession, and two decided to re-dedicate their lives to the service of Christ. Attendances at the mid-week prayer meeting average between 70 and 80. On Aug. 14 80 sisters from the metropolitan churches gathered in connection with the annual Foreign Mission sewing rally.

One immersion at Collie on morning of Aug. 5, and the sister received into fellowship. The sisters held an F.M. rally on Thursday, 4th; 18 sisters took part; a splendid time spent, and many garments made for the orphan children. The rally is to be continued to complete the number. Sister Mrs. Leece has been elected president, and has also taken charge of the Girls' Mission Band. Ewington Bible School anniversary was held on 12th inst.

Bassendean church continues to have good meetings for breaking of bread. There is much sickness in the district. Bro. Cameron continues to preach forcible sermons. On afternoon of Aug. 12 a few brethren went to break bread with Bro. Graham, secretary of church, who is seriously ill in bed. Sister Cameron is improving in health. Bible School has begun practising for anniversary. The young ladies of the church have commenced a first aid class, and Bro. Vileur is also conducting one for boys. Dorcas sisters have been busy making rugs for foreign fields.

Queensland.

On Aug. 5 Bro. A. Coleman exhorted South End, Toowoomba, church, and Bro. Jas. Larsen delivered the gospel message. Special Bible School service was held, and offering taken up for the Bible School Union. On 12th, H. Coleman spoke on "Eating and Living," and V. Adcock gave as a gospel message, "Not ashamed of the gospel." The latter is also doing good work organising industrial lunch hour prohibition meetings.

Attendance at Ma Ma Creek church Sunday morning services is keeping up well. Large meeting on Aug. 12, when Bro. Budd, of Grantham, exhorted very acceptably. Bro. Rosenburg has started a class for Bible study on Sunday evenings; it is taking on well. Bible School is making good progress, with Sister Mary Cole as superintendent.

Sister Miss B. Bailey, the recent able superintendent, had to resign owing to having received notice from the Education Department to take up duties as assistant teacher at Swan Creek, near Warwick.

Gympie had good meetings on Aug. 5. Bro. E. Nielsen in the morning spoke on "Assurance," and Bro. E. Trudgian at night on "A Tour Through the Ages." Sunday, 12th, also good meetings. At night three young lads from the Bible School confessed Christ. The meeting was most inspiring. Mid-week prayer services well attended, and Bible School most healthy. Improvement Class, Saturday, 11th, interesting talks on "Men," "Women," "Books," and "Australia's Pests." The 1200 edition of Sankey's hymn-book introduced into the church for first time.

At Brisbane since last report there has been one addition. Miss Pickering, who confessed Christ at the Ipswich mission, was received into fellowship on Aug. 5. The church has been favored by two visits from Bro. Fisher, of N.S.W., who is at present in Brisbane in connection with the prohibition campaign. His exhortation on Aug. 12 was much appreciated. On Aug. 4 the Boys' Club gave an enjoyable entertainment in the basement in aid of the piano repair fund. During the evening a gold medal was presented to Bro. H. O'Connell as a memento of his bravery in rescuing a young lady at a recent boating accident.

Prayer meeting at Ipswich on Aug. 8 was well attended. On 11th, Bro. Risson was busy with his three drays carting sand for the church grounds. He was assisted by a willing band of workers. Bro. J. Martin, senr., has donated enough timber for three dozen kindergarten chairs. Bro. Hunt assisted by the young men will make them. On Aug. 12 all services were well attended, Bro. Adermann in charge; his messages were enjoyed. Bro. Young conducted anniversary services at Zillmere, and took the confession of a senior girl. Offering for Bible School Union over £3. Bro. A. Martin has been indisposed for some time.

Tasmania.

Nubeena reports good meetings both mornings and evenings. The C.E. services on Thursday nights are well attended. Sister Durdin has started a J.C.E. on Sunday mornings, which is also growing. Cottage prayer meetings are being conducted by Bro. Durdin every Saturday night, with attendance of about 20 to 22 members.

Splendid meetings at Ulverstone on Aug. 12. Bro. Bowes delivered his farewell message. At the gospel service every seat was taken. The large number of visitors, some travelling many miles, testified to the esteem in which our brother was held. On Monday evening a large gathering of members and friends assembled to bid farewell to Bro. and Sister Bowes. Bro. N. J. Warmbrunn occupied the chair, and words of appreciation and good will were spoken by Pastor Salter, Baptist church; Captain Thompson, Salvation Army; Mr. Edwards, Temperance League; Sister Mrs. Warmbrunn, for the sisters; Bro. Roy Clark, S.S.; Bro. M. Wood, C.E.; Bro. A. Ivory, deacons; Bro. G. Howard, Conference; Bro. A. Charleston, church secretary. Items were rendered by young people. Pastor Salter, on behalf of temperance workers, presented Bro. Bowes with a thermos flask, and Bro. Warmbrunn, on behalf of church members, presented Bro. and Sister Bowes with a wallet of notes. Supper was then handed round. Bro. and Sister Bowes leave this week for Adelaide.

Victoria.

Three more confessions on Sunday at Cheltenham, after a good address and an earnest appeal by P. R. Baker. A number of visiting strangers were present.

At Moreland on Aug. 19 the attendance for the day was 160. Bro. Gale spoke at both services. In the morning eight were received in—three by letters, and five by faith and baptism, results of mission, and at night a fine young man made the good confession.

Good meeting at Swanston-st. last Lord's day morning. Bro. Walden, of S.A., addressed the church very acceptably, and Bro. and Sister Cornelius, of Colac, were present.

Bro. McIvor was the speaker at Hampton on Sunday morning. In the evening Bro. J. H. Tinkler conducted a "favorite hymn" service, which was much appreciated. The mid-week meetings are helpful.

Brunswick had a fair attendance at the morning meeting, seven receiving the hand of fellowship—six from Bible School, and one lady. Bro. Gibbs spoke on "Worship." Bro. Mann spoke in the evening on "Sowing and Reaping." The sisters are busy making articles for sale of gifts.

Good meetings at Middle Park last Lord's day. Bro. Syd. Johnston gave a nice address in the morning. One young woman received into fellowship, and another one baptised in the evening. These two confessed their Lord at the Olympia. Three more scholars for the Bible School. Bro. Brooke preached at night on "Pure in Heart."

Malvern-Caulfield had very nice meetings on Sunday. Bro. J. McG. Abercrombie gave a fine address in the morning, at which meeting the church had fellowship with Bro. Albany Bell and Harris, also Bro. and Sister Dodrell, all of the Western State. All auxiliaries are in a very healthy condition, and working hard for sale of work.

Maryborough had a splendid gathering at the gospel service on Sunday, when Bro. Baker delivered a fine address. The recent sale of work realised nearly £50, which reflects great credit on the workers, especially the sisters of the church. One of the oldest members, Sister Banks, was called home on Aug. 14. The sympathy of the church goes out to those who mourn.

Coburg brethren are looking forward to Sunday, Sept. 9, when it is hoped to hold the first service in the new church home. Three years ago 32 members founded the church in a small hall; now the church will have its own home, with accommodation for 350, and there is a membership of over 170. Bro. J. C. F. Pittman is obtaining increased interest in his gospel addresses, and an increase in numbers is confidently expected.

Preston reports that meetings are keeping up to usual standard; attendances and interest maintained. Last Sunday two scholars, who made the confession at the Olympia, were received in and welcomed. Bro. Graham, of Middle Park, ably exhorted. In the afternoon the considerate action of the lady teachers of the Bible School enabled all the male teachers to attend the men's meeting in the Olympia.

The first annual business meeting of Balwyn church was held on August 16. Reports showed everything to be in a flourishing condition. Church membership has increased from 20 to 102, and the Bible School from 19 to 198 in one year. The retiring officers were re-elected, with Bro. Perry, for the ensuing twelve months. Bro. Thomas conducted largely attended meetings last Lord's day. The morning visitors included Sister Nurse Masters, en route to China. Two confessions and four baptisms at night.

South Richmond reports good meetings on Sunday, Aug. 12. In the morning a sister who came out in the Kellems mission was received in, and at night two more sisters were baptised and received in the same night, making three new members for the day. On the 19th, Bro. L. C. McCallum spoke in the morning. Dr. Killmire presided, and said a few words of farewell before leaving for China. In the afternoon and evening Bro. Hatwell spoke, and there were five decisions.

Fine meetings at Swan Hill. 30, 37, and 35 in attendance at the last three Lord's day morning services. Gospel service, Aug. 19, preceded by a song service, led by Bro. Barnden, was the biggest for many months, 53 in attendance. Bro. A. J. Wilson continues in the ministry of the word, and there is splendid interest. Bible School is practising for anniversary. On Conference Sunday a young people's demonstration has been planned, to be held in the local shire hall. Woorinen Bible School is combining in this effort.

At Oakleigh on the 12th, three new members were received by letter. On 19th nine converts from the Olympia mission were added to the church. On Wednesday, 15th, the quarterly members' social was held, with fair attendance. A presentation was made to Sister Miss Pearl Carlos on the eve of her approaching marriage with Bro. Crowley. On morning of 19th the members decided to adopt the suggestion of Bro. Kellems, and hold a local mission during the week following the city effort. In the evening two of the Bible School boys made their decision under Bro. Mortimer's preaching.

The church at Mildura has been greatly encouraged by the marked interest shown and improved attendances at all meetings since last report. As a consequence of the earnest and appealing messages of Bro. D. Wakeley, the newly-appointed evangelist, two young ladies and one young man have made the good confession within the month. All church auxiliaries are in a healthy condition. The rendition of the service of song, "Riches and Rags," by the choir, was much appreciated. Miss Harman, who has ably filled the position of church organist, was recently made the recipient of a small token of esteem, the occasion being her departure from Mildura.

Box Hill church continues to share in the blessings of the Kellems-Richards mission. On Aug. 12 two more of the Bible School scholars, Leslie Vockensen and Thelma Peters, received the right hand of fellowship, having been baptised at the Olympia on Friday previous. On 19th, the hand of welcome was given to a young woman who also confessed Christ and was baptised at the Olympia, and to three Bible School scholars who, with a number of others, went forward in response to Bro. Wedd's appeal on Bible School decision day, Aug. 12. Other senior members of the school have confessed Christ at the Olympia services, and will be baptised this week and link up with the church. On Aug. 12 Bro. H. M. Clipstone, of Castlemaine, presided at morning service, while Bro. T. H. Scambler gave a fine exhortation.

In last report from South Yarra mention should have been made that Mrs. F. Lee, as superintendent of the Guild, thanked Mrs. W. H. Hinrichsen for her influence and interest in the Guild, and conveyed to her the Guild's best wishes. At the annual business meeting held recently, reports from the church and all auxiliaries were encouraging. Progress was reported from all departments. The church is sound financially and spiritually. The following office-bearers were elected:—Board of officers: Bren. D. A. Lewis, J. Warne, W. Quirk, I. Brown, Bro. Biden and A. Searle; secretary, T. Murphy; treasurer, F. C. Lewis; asst. secretary, J. Brown; Bible School supt., A. Searle; mission sec., Miss Graham; J.C.E. supt., Miss Sear; H.M. collector, D. Lewis; F.M. collector, Miss Graham. Last Lord's day Bro. G. Tease spoke morning and evening. One received into fellowship in the evening.

At Northcote on Aug. 15 at the annual business meeting all reports of auxiliaries as well as that of the treasurer were well received. The same officers were re-elected:—Bren. F. Marriott, T. Gracie, F. Gibbons, H. Watson, E. Gracie, J. Carnie and C. Johnson. At the conclusion of the meeting five Bible School scholars were immersed. On Aug. 18 a splendid gathering was held in honor of Bro. and Sister Hinrichsen; about 135 members and friends present. Bro. R. Bardwell was chairman. An excellent musical programme was rendered. Bro. Jos. Collings made a presentation on behalf of the church and friends of a beautiful tea-set to Bro. and Sister Hinrichsen, who suitably responded. Bro. Jos. Collings also presented Sister I. Collings, as late president of J.C.E., with a beautiful Sauek's hymn-book, on behalf of J.C.E. She also suitably responded. On Sunday morning Bro. Baker was the speaker, and he also received in those who were immersed on Wednesday night. A very nice gospel service was held at night. One of the girls of the Bible School made the good confession. During the mission members of the Glee Party of this church have rendered several items on Sunday nights under the leadership of Bro. Jos. Collings.

South Australia.

At Moonta an in memoriam service for the late Bren. Wm. Pearce and C. McGregor was held on Aug. 12, Bro. Oram speaking on "The Last Enemy." News has come through to Bro. and Sister Neill that their younger son, Ray, has died suddenly in Adelaide. Of late the church in Moonta has been in continued bereavement.

Semaphore church 13th annual gatherings were held on August 12 and 15. The chapel was beautifully decorated, and large gatherings were held. Bro. W. C. Brooker spoke in the morning, and Bro. S. J. Southgate in the evening. On Wednesday a fine banquet was partaken of, arranged by the sisters, who surpassed themselves in the preparation of a knife and fork tea. The anniversary was perhaps the most successful this church has yet seen.

Norwood church has had to say good-bye to Sisters Mrs. and Miss Williams, who have left to reside at Hyde Park. Sister Miss Williams has had about 26 years' active association with Chapel-st., in the Sunday School especially, and her removing is a great loss. Strong address by Bro. Paternoster on Sunday night. The death of Sister Mrs. Williams, of Threlfall-st., Norwood, is regretted. Christian love and sympathy are extended to the bereaved.

Anniversary services of Croydon church were continued on Aug. 7, when a public social was held. There was a good attendance. Bro. E. J. Paternoster, Vice-President of Conference, was chairman. Bro. W. C. Brooker gave a stimulating and encouraging address. The church secretary gave a fine report of the work during the past year: 14 additions, 6 from Bible School. Dorcas Society, J.C.E., and Bible School are in a flourishing condition. Sister Mrs. Mitchell is very ill. The church is giving a farewell social next month to the evangelist, Bro. A. H. Wilson, and Mrs. Wilson.

Great day at Mile End on Sunday. Record attendance around the Lord's table. Two young people received into fellowship by faith and baptism. Stirring address by Bro. Clark, of Glen Iris. Men's meeting in afternoon; Bro. E. J. Paternoster the speaker. Splendid attendance at night. Bro. Manning spoke on "Safety First." Four confessions at close—husband and wife, and mother and son. The aged Sister Mrs. Lenman has been called home. She was in her accustomed place at the Lord's table the previous Sunday. The call came on Thursday night. Sympathies are with the bereaved family.

Kadina church anniversary services were held on Aug. 12 and 14. Bro. W. L. Ewers, of Balaklava, delivered three splendid addresses to large congregations on the Lord's day. Special singing by male and mixed quartette, and choir, at afternoon and evening services, was greatly appreciated. In the evening an offering was taken up on behalf of the British and Foreign Bible Society. The tea and public meeting on the 14th were very successful. Good addresses from Bren. W.G. Oram (Moonta) and E. G. Warren (Walleroo). Special singing by choir and male quartette. Aug. 19, nice services. Bro. Vawser, who was in the district on business, addressed the church acceptably.

Walleroo had a delightful service on Sunday morning; splendid audience. Three boys, a married man and his wife, baptised last Thursday night, were received into fellowship. Mr. E. A. Clark, missionary to sailors, gave a good address. The Bible School is in a healthy condition. Impressive memorial service to the late Mrs. Finlay, senr., who met with a burning accident last week. Large congregation for a long time. Bro. E. G. Warren discoursed on "What is Death?" He was assisted by Bro. Roy Raymond, also Bro. Vawser. At the C.E. meeting last Tuesday evening Bro. E. G. Warren gave an interesting chart address on the effect of drink on the human system. Work is in a healthy condition.

Good meetings are being held at Prospect. On Aug. 15 at the annual business meeting the following deacons were elected:—Bren. Haines, Folland, Bradshaw, Baker and Poore. Bro. Banks was re-elected treasurer, and Bro. L. H. Crosby secretary. Bro. A. Cousins has been secretary for the past

three years. He has worked faithfully. Reports from auxiliaries showed the work to be healthy. Several members are going to Nailsworth church; these will be missed. Bro. and Sister P. Roberts were welcomed from Hindmarsh church on Aug. 19. J.C.E. are having good meetings, and all are keenly interested in the work. The aged and esteemed Bro. Stewart was called home a few weeks ago. Loving sympathy is extended to the bereaved. Bro. Jack Probert, from the College of the Bible, is home on holidays.

The work of winning souls continues at Grote-st. At both evening services on Aug. 12 and 19 there has been a confession. The evangelist, Bro. Garnett, has delivered excellent addresses. His subjects on Sunday, Aug. 19, were, morning, "Sons of God"; evening, "Behold the Man." On Wednesday, Aug. 15, a good number attended the lantern lecture in the schoolroom, on the "Mission to the Lepers." The wonderful curative effect that the newly-discovered treatment is having upon many of the lepers was depicted, and instances were given of many thus cured being won to Christ. Arrangements are being made for the support of a leper by some of the good folk at Grote-st.

Bro. J. E. Menz, after many years of active service as deacon at Glenelg, did not seek re-election, and at the annual business meeting, Bro. A. McGlasson was elected in his place. Bro. Taylor's morning addresses on the Minor Prophets are much appreciated. Anniversary services were held on Sunday, Aug. 5. Bro. Badger in the morning gave a very interesting talk to the children about his school boy days, followed by a fine address to the church on "Launching into the Deep." In the evening A. C. Garnett, M.A., spoke to a crowded house on "The Sower" in a masterful manner. The choir rendered two anthems. Bro. Webb's address on "The Supreme Mission of the Church" was much enjoyed by those who had gathered for the social evening on the Wednesday following. Bro. and Sister Omsby and Miss Dally have been received into membership.

New South Wales.

Hornsby reports that Sister Mrs. Solomons passed away on 16th at the North Shore Hospital, and was buried on 18th at Field of Mars. Visitors at services on 19th were Bro. and Sister Wilson, of Wentworth Falls. Bible School is steadily increasing. Bro. T. C. Walker, of Epping church, is training the children for the anniversary.

City Temple church on morning of 19th inst. had fellowship with Bro. Woodgate, from Horsham, Vic.; also with Bro. D. R. Hall, who gave a fine address on "A Friend of Publicans and Sinners." At night Bro. Haddon gave his second discourse on "The Kingdom of God," entitled "Brotherhood," which was much appreciated. The previous Lord's day, visitors included Bro. Wright, from Henley Beach, S.A., and Bro. and Sister Holmes, from Malvern, Vic.; also Bro. J. Crawford, from Burwood, who delivered a splendid talk on "Add to your faith." At night Bro. Haddon commenced his series of gospel addresses on "The Kingdom of God."

Bro. H. G. Harward addressed well-attended meetings for Christians at Lismore, Aug. 6 to 11. On Sunday, Aug. 12, to a large audience, he preached a powerful sermon on "Sin," and a man responded to the invitation to follow the Lord more fully. Several more have been baptised, and a score of others are to follow. Bro. L. Hancock and Sister Gladys Jones, who were recently married at Merewether, have settled down in their home at Lismore. Lord's day, Aug. 12, Bro. P. J. Pond spoke at Bungawalbyn, morning and night. Meetings at this centre have been small of late. However, on the occasion of Bro. Pond's visit a number of strangers came. The aged Sister Newly, from Coraki, was present at the morning meeting.

BIRTH.

HURREN (nee Ida Kestle).—On August 14, at "Tecoma" private hospital, Geelong-road, Footscray, to Mr. and Mrs. Arthur E. Hurren, a daughter—Dorothy Ida. Both well.

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