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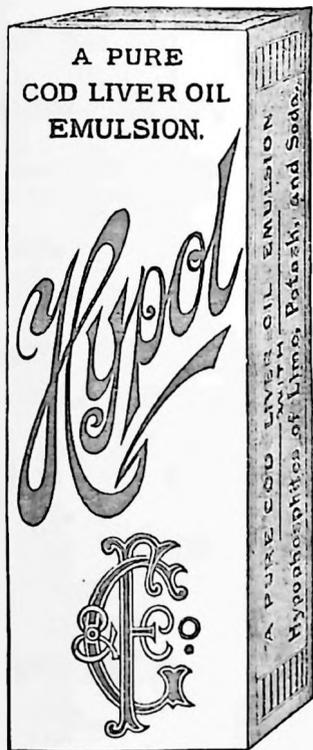
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Church Troubles—Cause and Cure.

Thos. Hagger.

Church troubles, like the poor, are always with us. In the opinion of the writer they constitute the greatest obstacle to the progress and triumph of the gospel of Christ. And yet as a rule they are caused by trifles, and to the disinterested party are as paltry as the things over which boys engaged in a game of marbles will dispute. Let the reader pause and think of all the church troubles he has ever heard, and can he name one out of the many, in which some great principle was involved? Surely every one of us should register a vow that we will never be drawn into such trifles with such far-reaching evil results.

The spirit of unholiness, dissatisfaction, so common in the world to-day, is the cause of some church troubles. The person possessed by this spirit sees wrong and wrong only in others, and is never slow to express himself on the short-comings that, to him, are so manifest in "the other fellow." Such individuals frequently get together, and form themselves into a committee on securing the preacher's resignation, and sooner or later, they generally succeed. But they are not only dissatisfied with the preacher, but with almost every other person who is trying to serve the church and the church's Christ. The expression of this dissatisfaction often leads to a church trouble, with its crop of sorrow, heartaches, separation of friends, and hindrance to the progress of the gospel of Jesus Christ. To cure this there is a need for the cultivation of the spirit of appreciation, so beautifully manifested by Christ, and so clearly enjoined upon his disciples. There is surely some good to be seen, even in the worst of those who profess to serve Christ.

Want of tact on the part of the preacher or some other church officer is the unintentional cause of some troubles. It is so easy to do the right thing in the wrong way, or to say the right word at the wrong moment, and so work mischief. "Evil is wrought from want of thought, as well as want of heart." How important for all of us to pray for that wisdom which is promised (James 1: 5)! And how Christian when we find that somebody has been hurt by our tactless action or word to seek that one and put matters right! And yet how easy to think or say, "I don't care," and allow trouble to enter the church, the unity of the body of Christ to be broken, and souls hindered in their acceptance of salvation!

The spirit of Diotrepheas (3 John 9)—the desire to have the pre-eminence, is another source of church difficulties. Some people seem to be obsessed with an idea of their own importance, and are so lacking in that humility which every child of God should seek to cultivate (Phil. 2: 3). The only cure for this is companionship with the Master, for one could not keep company with Him long, and retain the domineering Diotrephean spirit.

Then there are some people who are so disagreeable, naturally, that they will strive for striving's sake. If a church is unfortunate enough to get two such people in her membership, and they take opposite views of things, which they will most likely do, what a time that church will have till one, or both, are translated to the church triumphant, or are converted. A story is told of one such old man at the meeting of a church called to consider an invitation to a certain preacher. A small minority had voted against the invitation being extended, and then one of their number graciously moved (a thing that should always be done under such circumstances) that the call be made unanimous. Immediately the old man was on his feet, and said, "I want you to understand that there will be nothing unanimous as long as I am in this church." Is there a reader who sees himself in that old man? If so, would it not be well for that one to enter the privacy of his own room, and there seek diligently more of the spirit of the Master, that such a cantankerous nature may be overcome and the church be delivered from that which will keep it in constant trouble, and hinder the work.

The little member, the tongue, wrongly used, is also a source of trouble in the churches. It recognised this (Jas. 3: 1-10) and declared that "these things ought not to be." Unkind criticism, gossip, tale-bearing, talking about another's faults, street corner complaints about people and things in the church, all injure the body of Christ, and hinder the progress of the cause we love. It is remarkable to see some folk making sacrifices to advance the cause, and then using their tongues to hinder the very thing for which they have made the sacrifice. Surely we all need to constantly offer the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141: 3).

There is such a danger, however, that as

one reads such as is above he will apply it to the other man, and never think that he has any guilt himself, so perhaps, after all, it would be better for all of us to make a fresh study of such Scriptures as the following:—

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14: 21).

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8: 13).

"Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6: 7).

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18: 15-18).

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24).

And surely such a study will make us more considerate of each others' feelings and temperaments, and cause to be born within us a firm determination to act the brotherly part, and thus be free from any guilt in the matter of church troubles.

We Hope to Win.

"We hope to win?" By God's help, "Yes!" Though of the "where" no man may guess.

Since there must yet be weary strain,

Alternate joy, alternate pain,

Till Victory come, at end, to bless!

But there are other ways that press,

War, bred of fitness and excess,

Which—if we would our place maintain—

We hope to win.

There is the war with selfishness—

A sluggish fiend that doubly distress;

With hearts that fail, and lips that feign,

With vice and drink and greed of gain—

These are the wars in which, not less,

We hope to win.

—"The Spectator."

The Greek Testament of Erasmus.

Some notable anniversaries have been celebrated recently. But for the war we should have heard much of the tercentenary of the death of the greatest of our poets which took place on April 23, 1616. On the same day died Cervantes, the greatest Spanish writer. But a greater anniversary passed with but little notice.

"If the average person were asked to mention the chief event which happened four hundred years ago (in March, 1516)," says "The Christian," "he would not dream of returning the answer which Dr. Whitley gives in a fascinating article in last week's 'Baptist Times.' For in that year the first printed Greek Testament was put into circulation. Concerning this, Dr. Whitley says:

"All circulation of the Bible in hundreds of languages is based on the work of 1516. If from August, 1012, to December, 1915, the British and Foreign Bible Society issued new versions in twenty-four languages, in Central Africa, Nigeria, Soudan, China, Nepal, Borneo; if three hundred thousand Gospels and Testaments have been sent from Queen Victoria to prisoners in Russia; if half a million penny English Testaments are now on order; if every soldier in our V.A.D. hospitals is offered a Scripture portion—all such activity is due to the new departure four centuries ago.

"At that same epoch many other political and social events occurred, to which scholars and historians look back with pride—and partly with shame; but nothing has been so far-reaching as the publication of the Word of God in Greek by Erasmus."

The current issue of "The Bible in the World" has an interesting article on the theme from the pen of Dr. H. F. Moule. From it we quote the following:—

"In the spring of 1516—exactly four hundred years ago—there appeared a book which was destined to exert a profound influence on the religious movements of the sixteenth century. This was none other than the first published edition of the Greek New Testament, accompanied by a fresh Latin translation and Latin annotations. The editor and author was Desiderius Erasmus, the most famous scholar of the time, who was then in his fiftieth year.

"The preliminary matter includes a dedicatory epistle to Pope Leo X., and a remarkable exhortation to the reader. The Greek text and the Latin translation are printed in parallel columns, and occupy over 550 pages; while the annotations, which are added in an appendix, fill about 300 pages. A folio volume of nearly 1000 pages was printed, and even partly written—for the editor greatly enlarged his annotations while they were passing through the press—in the space of under six months.

"Erasmus himself confessed that his book had been 'hurried out headlong,' and was so conscious of its imperfections that he immediately began to prepare for a new edition. In his previous study of the text in England he seems to have had the use of four Greek MSS., including that which is now known as the Leicester Codex. At Basle he em-

ployed five other MSS., none of which, however, is earlier than the eleventh century. These five MSS., between them include all the books of the New Testament, except the Revelation. For that book Erasmus had to rely on another MS. borrowed from his friend Reuchlin, the Hebrew scholar; and, finding that this lacked a few verses in the last chapter, Erasmus retranslated the missing fragment from Latin into Greek. For his second edition, published three years later (March, 1519), Erasmus corrected the Greek with the help of other MSS. He also restored to its original form his Latin translation, which in the first edition he had considerably modified, so as to make it differ less markedly from the Vulgate; and in the title he altered 'Nouum Instrumentum' to the familiar 'Nouum Testamentum.' The first two editions together consisted of 3300 copies. Further revisions produced during the editor's life-time followed in February, 1522, in March 1527, and in March, 1535; all were printed at the Froben press at Basle.

"Erasmus' Greek text, being the first in the field, and appearing in a more convenient form, obtained a wide circulation, and exercised a great influence. It became the basis of Stephanus' text; and from this text of Stephanus is substantially derived that common text which Beza and the Elzevirs helped to stereotype, until, gaining the name of the 'Textus Receptus' ('Received Text'), it was reprinted in hundreds of editions.

"What was the immediate effect of Erasmus' Testament on the religious life of his day? The late Professor Jebb, in a lecture on Erasmus delivered at Cambridge in 1890, showed that the great humanist's Biblical work was connected with his secular studies by a closer tie than might at first sight appear. 'His principal concern was always with literature as such; he was, moreover, a practical moralist, anxious to aid in correcting the evils of his time; but he was not distinctively a theologian; and towards dogmatic theology, in particular, he had little inclination. Now, in pursuing his paramount aim—to make the world better by the humanising influences of literature—the enemy with which he had to do battle was the scholastic philosophy... the dreary wilderness of pedantry that had hitherto passed for knowledge. And the scholastic philosophy was securely entrenched behind the scholastic theology. The weapons of that theology were Biblical texts, isolated from their context, and artificially interpreted; the one way to disarm it was to make men know what the Bible really said and meant. Therefore Erasmus felt that his duty, both as a moralist and as a man of letters, was to promote a knowledge of the Bible. He was not a Hebrew scholar, and could do nothing at first hand with the Old Testament; that province was left to Reuchlin. But in 1516 he published the Greek Testament—the first edition which had appeared.' By this signal

service Erasmus provided those scholars who could read Greek with an edition of the original text in a portable shape; and he encouraged many more to learn Greek—notably in England, as we gather from his correspondence with various friends. His Latin translation, which was frequently reprinted apart from the Greek, supplied all educated men—whose literary language was Latin—with a more exact rendering of the original text than the Vulgate version, which had held the field for over a thousand years.

"Again, as to interpretation: from the medieval expositors, the schoolmen, Erasmus appealed to the primitive interpreters, the Fathers of the early Church, who stood nearer to the sacred documents alike in time and spirit. Thus in the title to his Greek Testament cited above he enumerates those Greek and Latin Fathers, whose quotations from Scripture and commentaries he had consulted in compiling his book. Many of their works he subsequently translated or edited. In his own annotations he freely applies the teaching of Christ and his apostles to the questions of the day, and does not hesitate to attack ecclesiastical abuses. He pursued the same practical object in his series of Latin 'Paraphrases' on all the books of the New Testament except the Revelation. 'These were intended to exhibit the substance and thought of the several books in a more modern form, and so to bring them home more directly to the ordinary reader's mind.' They were received with general approval. An English version appeared in 1549, and every parish church in the country was required to provide a copy for public use. By such methods as these Erasmus strove to lead men to study the Bible, and thus helped to hasten the coming of the great upheaval known as the Reformation.

"In the noble exhortation prefixed to his Greek Testament Erasmus complains that, while the disciples of every other philosophy derive it from the fountain-head, the Christian doctrine alone is not studied at its source. He would like to see the Scriptures translated into every tongue, and put into the hands of all. 'I long,' he says, 'that the husbandman should sing them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with them the weariness of his journey.' Before the end of the sixteenth century his wish had begun to be fulfilled. Of the many translations of the New Testament in various European languages published during that century, some—like Luther's German version and Tindale's English version—were rendered from his Greek text, while others were influenced directly or indirectly by his labors. But the impulse reached still further. A great descendant of one of those translations—the English Authorised Version—has itself given birth to countless missionary versions, through which the 'Heaven-sweet Evangel' sounds to remote races of whom Erasmus never heard. In all these he, being dead, yet speaks to the world."

Notes on Current Topics.

Jas. E. Thomas.

The Future of the Churches according to Harold Begbie.

The versatile and fascinating Harold Begbie has been interesting and enlightening the people of America as to the condition the church will be in after the war. He once made a very poor and regrettable attempt by unfortunate attacks on missionary work in India that demonstrated the dogmatism as well as the superficiality of this clever writer's arguments in respect to the great work he has challenged. He is now informing the people of America that the churches of England were emptying before the war, and that they will be quite empty by the time the war is finished. He says that people are wearying of the worship, sermons, and the services of the church. In short he seems to have received a special premonition that tells him that the church is done. He does not think Christianity will disappear. He joins, however, with those who seek to exalt Christ, but to dispense with the church. He does not seem to suggest any institution to take the place of the church, but rather has a visionary idea that sheep will browse on every hillside, and perhaps satisfy their souls on religious literature, and possibly his interesting even if somewhat scrappy writings. We ourselves have quite the opposite view. We understand that churches are fuller now than when the war began. Men still find the help there is in coming together in the house of God to worship him. This great war is bringing us in our sorrow and need to the only comfort of our souls. We believe, as Dr. Gibb has said, that nothing has yet been discovered to take the place of the worship of the sanctuary. The church will stand till Jesus comes for it, and it will be glorified in heaven. It will last when Mr. Begbie's books are forgotten.

The Largest C.E. Society in the World.

There is a most interesting article in a recent number of the "C.E. World" that tells of the great Society of Christian Endeavor on the banks of the Congo in the church at Boleinge, where A. F. Hensley and his fellow workers in our mission there are laboring. This society consists of 1076 active members, a truly remarkable organization. They meet every Friday night under a clear tropical sky in the open air, in that far-off and wonderful land. There is no difficulty in getting members to take part. Members give testimonies, say a word, or take some part in the meeting, whenever opportunity is afforded. The great difficulty is to know when to stop. Every member takes the pledge and seeks to fulfil it. They would feel humiliated if they failed to keep it. Mr. Hensley says that at least five results of the Society are evident. Many of the native evangelists have been trained in the Society; Bible study has been greatly encouraged; the whole church has learned to pray, tes-

tify and speak in public, while the society has gained by its fellowship with Endeavorers the world around. Every ten members of the society support an evangelist in the field. Two-thirds of the membership are tithers, giving a tenth of their income to God. What a wonderful example this is, not only of the worth of the C.E. movement, but of the power of the gospel. It should encourage us to give nobly on July 2, when we see such glorious examples of what God can do through the preaching of the gospel.

A Remarkable Temperance Council of the Christian Churches.

One of the most unique and memorable conferences of Temperance work was held this month at Zion College on the Thames Embankment. The Archbishop of Canterbury presided, and the Presidents of the Council under whose auspices it met are in addition to the Archbishop of Canterbury, Cardinal Bourne, Archbishop of Westminster, Principal Selbie, and General Bramwell Booth. It was a most remarkable gathering that augurs well for the united effort of work from every religious body both Protestant and Roman Catholic in the war against our greatest national menace. The resolution of Cardinal Bourne was most comprehensive. He moved that "In view of the recognition of Parliament, the naval and military authorities, and public opinion that strong drink in the time of war is a serious hindrance to efficiency, a fertile source of disorder and crime, and a predominant cause of domestic misery and neglect of children, this Conference points out that these are the invariable results of intemperance which the war has forced into prominence. Hence, while welcoming the steps taken by the Central Control (Liquor Traffic) Board to reduce these evils during the war, this conference declares the absolute necessity for legislation at the close of the war to defend the industrial and home life of the nation against intemperance." The Cardinal very lucidly and rightly declared that "it is not the war, nor the terrible circumstances through which we are passing, that have caused drink to be such a terrible evil. Drink was a terrible evil before the war began, and it will be a terrible evil after the war is over, and perhaps greater than before, unless we take this opportunity of preparing for the time when the world will be at peace again." Surely the drink traffic will receive its due when the church thus united moves in its strength to crush it.

The Irish Question.

The evidence before the Royal Commission enquiring into the Irish Rebellion has been of an almost sensational character. It seems as though the Government have been so seized with the gravity of the situation that they were afraid to take any step that

would precipitate further trouble. This grave caution exercised when due warning had apparently been given seems like a rather regrettable admission of weakness on the part of Mr. Birrell and his colleagues in administration. The visit of Mr. Asquith to Ireland and the commendable energy evidenced now, after the unfortunate affair has left its ineradicable mark on our national history, are more encouraging and assuring. Some have found fault with the opponents of Home Rule because they have feared that it would lead to religious strife, but the evidence given before the commission clearly shows that it was where priests famed Sir Feiners that the greatest difficulty was experienced. It is quite evident, however, from Mr. Asquith's investigations, as well as the words of wise leaders in Ireland, that "the great bulk of Irish opinion of all creeds and parties had no sympathy with the recent ill-advised undertaking." The most cheering news we have heard so far concerning both this and the Home Rule question is that Mr. Lloyd George, England's greatest statesman, is in consultation with Mr. Redmond and Sir Edward Carson, and that there seem good prospects for a solution of this vexed question. We hope this may soon be accomplished. It can only come when full provision has been made for the respect of the religious freedom as well as the inalienable rights of all.

The Prospects of Peace.

It is the hope and prayer of every Christian citizen as well as the desire of all in our Empire and among our Allies that an honorable and lasting peace may soon come to the world. There are, however, considerable difficulties in the way. It would be quite premature and disastrous to conclude any peace until we had the assurance of the overthrow of German militarism and abnormal lust for power and commerce. This has caused the war, and while it remains the world can never be safe from further outbreak. The boastful and almost arrogant talk of the German Chancellor and Bulow will do nothing to the promotion of peace. The same speech of Sir Edward Grey made quite evident the fact that we must pursue as a nation the only wise and safe path to the peace of the world. While we long for the day to come, we are quite sure that President Wilson is right when he states that "intervention in the war by neutrals could rest only on a mutual understanding by the belligerents that the peace terms would conserve the interests of all, as well as of the world at large." This is, of course, quite evident. Having once committed ourselves to what we believe is a righteous and just cause, in which we have shared with our Allies the fulness of a tremendous national sacrifice, we cannot turn back till the work has been made free from possible repetition of such a terrible scourge again, and till the world is free from the Imperial menace. We can only pray that God in his all-wise providence will so overrule the affairs of the nations as to bring peace sooner even than we think.

Young Worshipers' League.

N. G. Noble.

The Bible School is now amongst the leading institutions for good in civilised lands. The improvements, too, are many and modern, for, beside graded lessons and classes, kindergartens, cradle roll and Bible Class, we now have the most advanced auxiliary called "The Young Worshipers' League." This League is formed of senior members of the Bible School who are not members of the church, but who attend the Lord's day morning meetings for worship. The results till now obtained promise great blessing and permanence.

No one doubts that this generation is one of indifference and irreverence to God, and disrespect to elders and authorities. There is an appalling laxity towards "honor thy father and mother." Youth to-day does not pay the respect deserved by age. The family altar has tumbled down, and the father has resigned his priesthood for the periodical or the newspaper. And it has become unfashionable now-a-days to take children to church. In so many ways has the reverent and respectful atmosphere faded from the environment of youth. And the Young Worshipers' League bids fair to redeem it.

Moreover, there is no more fruitful time in the child's life, and no more promising place than at the meeting for worship in which to sow the seeds of reverence. There as nowhere else to the same extent are opportunities for the expression and expansion of his growing knowledge and faith in Jesus, and his increasing emotions and devotion towards his newly discovered Saviour. And who is more observant than a child? There in the sacred emblems he sees the love of Jesus to the utmost degree. There he feels an over-mastering appeal to the heroic in youth when he hears "the night in which he was betrayed he took bread." The heroic optimism of Jesus against black, unpromising circumstances must appeal to the hopefulness of youth. There also is where he finds a meaning for the devoted example and teaching of Christian parents and Sunday School teachers. At the Lord's day morning meeting for worship is the only place where the child is likely to get (or should receive) the highest ideal of devotion to God. He notes the heartiness of the singing, the sincerity of the prayers, the sacred and reverent regard for the death of Jesus, and the deep reverence that characterises adult worship impresses him. And now as never before he understands that beautiful hymn, "Nearer, my God, to thee, 'e'en though it be a cross that raiseth me."

Furthermore, it seems almost a divine institution that children be at the meeting for worship. Worship of old began in the home where the child was, and the father was the priest. In other words, worship was taken to the child. Later in history the Hebrew child was early taken where worship was,

and made familiar with the Law and Temple, and their divine purpose (Ex. 13: 8). "And thou shalt show thy son in that day, saying..." The life-works of Joseph, Moses, Samson, Samuel, David, Daniel and Timothy show that God moulded his great men out of a boyhood familiar with his presence! How often, too, we find the child about the feet of Jesus. The boy handy with the loaves and fish, the children of Perea whom he gathered into his arms and blessed, saying, "Suffer them to come unto me," his warning, "See that ye offend none of these little ones who believe in me," all indicate the child's right early to the things of God. And was it the child of a disciple whom Jesus put in their midst to rebuke their quarrellings? If not, yet he says, "forbid them not to come." If it was then let that child be kept in the midst where Jesus put him.

The best way to do it is to make your child a member of the Young Worshipers' League. A card is given to the child, to which the parent adds the signature of consent, and promises to help the child to attend. The name of the child is also put on the card, which is kept conspicuously at home, and is called the Pledge. Another card called an attendance card is kept by a young secretary at the chapel, who records the attendance; this is checked by an assistant secretary, who also keeps a roll. At the close of the year a beautiful certificate is presented to each worshipper. And during the year monthly special messages or weekly references are made by the minister to the League, and quarterly or half-yearly socials may be held to advantage.

No other auxiliary of the Bible School or church promises so much for and from the young people. The work of the League gives the child an ideal atmosphere of reverence and devotion to God; and is early bridging the gap from the Adult Bible Class and the church. The League also impels the church member to attend, and wins outside interest through the presence of their children. It is also an advance on the historical knowledge gained in the Bible School, but above all, it is the last step before decision for Christ.

A woman sat by a hearthside place,
Reading a book with a pleasant face,
Till a child came up with a childish frown,
And pushed the book, saying: "Put it down."
Then the mother, slapping his curly brown,
Said, "Frivolous child, go off to bed;
A great deal of God's Book I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by-and-by.

Another woman bent o'er a book,
With a smile of joy and intent look,
Till a child came up and joggled her knee,
And said, of the book, "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly: "I never shall get it read;
But I'll try by doing to learn His will,
And His love into my child instil."
That child went to bed without a sigh,
And will love religion—by-and-by.

The Knights of the Red Cross.

"Other my fellow labourers whose names are in the book of life."—Philip. 4: 3.

These are noble knights who have left no written biography. Even their names are not blazoned in any visible scroll. They just went away on a chivalrous errand, and shed their blood in a royal service, and nobly lived, and bravely died. They belong to the brilliant elite of the rank and file, whose heroism has no earthly herald, but whose courage and sacrifice win great fame in the courts of heaven and throughout the city of our God. All they seek is a place of service, and they are unconcerned about its being a place of honor; they aspire after travail rather than applause; the greatest task presents the most coveted office; and the emblem of their life is not a trumpet but a quiet cross. Indeed, in the very best and deepest sense of the word, they belong to the distinguished company of the Red Cross Society.

The world has always been deeply in debt to these Knights of the Red Cross. Their blood is the seed of the church. Nay, it is through their hallowed sacrifices that the race renews its youth. We may not know the ministers of our restoration any more than the man who was healed wist that his Healer was Jesus. But the blood of their sacrifice gets into our veins like hallowed fire, and in our limbs there is born the possibility of heroic deeds. Sacrificial blood is never shed like spilt milk, a futile waste and beyond recovery. Sacrificial blood is never shed like the intermittent rains which fall on desert sands. The blood is the life, and when it is given away in lavish surrender to a noble cause it is directed by the holy Lord himself into the anemic veins of the race. In this profound sense death has immediate resurrection.

Life which culminates in sacrifice has reached its appointed goal. We are given our life in order that we may learn how to lay it down. School is over when that lesson is perfected. A young fellow who lays down his life for others at the age of twenty-one has died in maturity and is ready for promotion. Selfish people are infants even though they are three-score years and ten; martyrs are full-grown even though they are only in their teens. School is over! "Come up higher!"—J. H. Jewett.

We That Look On.

We that look on, with God's goodwill,
Have one plain duty to fulfil;
To drive—by all fair means—afar
This hideous Juggernaut of War,
And teach the Future, not to kill.

But there's a plainer duty still:
We need to meet the instant ill,
To heal the wound, to bind the scar—
We that look on!

What clearer task for brain and quill
Than aiding eyes no light can thrill,
No sight of all good things that are,
No morning sky, no evening star—
Shall we not help with all our skill,
We that look on?

—Austin Dobson.

Personal Liberty and the Saloon.

It is often insisted that a man has a right to drink as much beer and whisky as he pleases, and that any attempt to restrict this right is an interference with his personal liberty.

In this country there is no such thing as absolute personal liberty. We like to talk about our government being a democracy, which, we say, is the simplest form of control. The simplest form of government is that of the despot who has the right to cut off the head of the man who disagrees with him. A republican form of government, however—that is, a government for the people and by the people—is complex in its nature, because not only must the interests of the individual be considered, but the interests of all the people. It quite naturally follows that the larger the number of persons concerned, the more difficult becomes the administration of laws that shall be just and fair to all men.

Robinson Crusoe, on his far-away island, was permitted to do as he pleased until one day he discovered on the shore the foot-prints of his man, Friday, and at that moment his personal liberty was cut in two. It is much easier for six men to live together in harmony than it is for 600 men to live in peace. As the number of people in the community increases and as the number of interests to be considered grows larger, the greater must become the restrictions which must be placed upon each individual. So that while under ordinary circumstances it might be possible for a man to exercise his freedom as much as he chooses, there always arise circumstances under which he is compelled to give up certain privileges, because the exercise of these might work an injury to his neighbors. The greater our liberties, the more restricted become our civilities.

A man may exercise his liberty only in so far as it does not interfere with the liberty of his neighbor. Thus, in law and civilisation the first consideration is, not the individual, but society, anything that the individual may do which injures society is not permitted. Furthermore, his right to use his own property as he chooses is restricted to those things which will not work an injury to his fellow men. For instance, in a crowded city he may not burn down his own house, because the burning of that property may set fire to the property of his next-door neighbor. The law provides that a man may not spend his money as he chooses until he has first made provision for his family. Neither may a man do with his own children as he pleases. The State insists that they shall be sent to school in order to acquire the education which our present-day civilisation demands of its citizens.

There's that body of yours—you have cared for it and nourished it all your lifetime. Suppose you tried to kill it—to commit suicide? If you succeed, Billy Sunday says you will go to hell. If you fail, the law says you will go to gaol. And yet if the United States should declare war against a

foreign nation it would not hesitate to send that body of yours to the front to be riddled with bullets. And this, too, whether you believed in war or no! We have recently passed some stringent laws against the use of certain kinds of drugs, because, it is argued, the use of these drugs injures men's bodies and minds. They are poison.

Whenever an institution, custom or business enterprise becomes a menace to society the law provides that it shall be discontinued, or so rigidly restricted that its chances for doing harm will be reduced to the minimum. And the State has a perfect right to determine whether or not an institution—as the saloon, for example—shall be permitted to operate without any restrictions, or whether the saloon shall be wiped out altogether.

When the State decrees that liquor is a poison, and that the saloon is a detriment to society, then it may logically prohibit the sale of liquor, and close the saloons, no matter how much such action may interfere with some man's "personal liberty." We recognise this principle in every other relationship of life when we consider the well being of the State or of Society. Why not exercise the same logic with reference to the application of this principle to the saloon?—Charles Stelzle.

Warned Against Drink.

A few days ago there appeared in the daily papers, General Birdwood's message to the men of the Australian and New Zealand Forces, who were about to enter France. It was a manly message, from a manly man. There seemed no need to speak inspiring words to arouse the fighting spirit of the soldiers; they had already given ample proof, upon the heights of Gallipoli, that they could fight when that was needed. Our men have made a name for themselves that will last, with honor, in the memory of the Empire. Neither did there seem much need to warn them against the destruction of property, or the ill-treatment of women. There seems to be an inborn chivalry in the men of our nation that makes the brutal excesses of our enemies almost an impossibility with the great majority of them. The General said that there are three qualities which are necessary to the soldier: good fighting qualities, good training, and good discipline; the first two they had, but the last is the greatest of the three, and is essential to success. "Without discipline the best fighting troops in the world will fail at last to achieve success." It is significant that in this connection General Birdwood said, "It is against drink, however, that I particularly wish now to warn you, and implore you to take hold of yourselves, and in the case of every man to absolutely make up his mind, and determine for himself that he will not give way to it, and that he will remember that the honor of either Australia or New Zealand is in his personal keeping."

Why did the General sound this warning? Because he knew that the only way to keep discipline was to keep men sober. Strong drink fires a man's brain and robs him of all sense of right, so that when under its influence, discipline is flung to the wind, respect for property is gone, and he becomes careless both of the honor of women and of his country.

Now the shameful part of the whole business is, that many of those men, who needed to be warned, came from respectable homes, and only learned to drink after they had donned the King's uniform. They went into camp, and from camp into our cities, where there was a hotel on almost every corner, and countless wasters who wouldn't go and fight, but were ready enough to shout our soldiers and thus help to destroy their efficiency. When will the Christian men and women of Victoria realise their responsibility in this matter, and arise in their might and say that this nefarious traffic must go? 1917 is our opportunity.—Geo. D. Verco.

Shakespeare and the Bible.

The approaching tercentenary of the death of William Shakespeare—our Shakespeare, despite all—is being carefully prepared for, and we may expect to see a revival of interest in literary products which more than any other have captured the world, by reason of their insight into human nature. The charge freely brought against us, that we do not appreciate our own greatest poet, is too laughable to be considered for even a moment. One aspect of Shakespeare's works, however, may well be emphasised, viz.: his indebtedness to Holy Scripture for the most remarkable of his sentences. Large volumes have been published at various times setting forth the parallels between the Bible and Shakespeare. A smaller and cheaper work might well be undertaken for the use of general readers. It is not without reason that the greatest poets—Shakespeare, Dante, Tasso, to say nothing of Tennyson and Browning—owe the greater part of their inspiration to the words of Holy Scripture. Coleridge, we believe it was, who said that the man who is saturated with the words of Holy Scripture can never be vulgar. We may add that he alone can completely interpret human nature, for the Bible is *the Book par excellence* as the key to human nature. The writers, as well as the painters and musicians, who will live in their work, are the men who have derived their inspiration from this divine source.—London "Christian."

He has no enemy, you say;
My friend, your boast is pure.
He who hath sinned in the fray
Or duty that the brave endure
Must have made foes. If he has none,
Small is the work that he has done.
He has hit no truth on the hinge;
Has cast no cup from perjured lips;
Has never turned the wrong to right;
Has been a coward in the fight.

Reports from the Field.

New Zealand.

DUNEDIN.—100 scholars (including 35 in the Bible Class) at Bible School on May 7, and 94 on May 12. Last Lord's day there were 112 members at breaking of bread. S. G. Griffith commenced a series of sermons on "First Principles," the first being on "Faith." Two confessions.—L.C.J.S., May 17.

WELLINGTON SOUTH.—Splendid meetings last Lord's day. A number of visitors were present, among whom were Sisters Vealapa and Gully, of Grete-st., Adelaide, who are here by invitation of the Government in connection with the Infantile Paralysis Epidemic in the Dominion. Bro. Hunter exhorted. Four women responded to the invitation last night. Bro. Phillips was the preacher.—A.L., May 22.

NELSON.—Mothers' Day, May 14, proved an inspiration. Splendid gatherings all day. Bro. Dickens spoke morning and noon, also at our gospel meeting. "Mother" was the theme of all three talks. White flowers were distributed. Special singing by the choir in the evening made the service bright. Next Sunday rally day; we are anticipating a good attendance also. The Excellent Society have recommenced their meetings. The C.E. Society still continue their helpful out-stage meetings.—Z., May 18.

LOWER HUTT.—Our half-yearly business meeting was held on May 10, and was well attended. All reports showed progress. Morning and evening meetings are well attended, and our membership continues to increase. Bro. Grinstead has done much for the cause. We regret he is leaving, but realize how much he is needed in the Pukekohe North circuit.—David Cairns, junr.

CHRISTCHURCH.—Last Sunday morning we had the first instalment of "The Efficient Christian and Love." At night Bro. Gobie preached on "Where are they?" A woman at the close answered the call. On Wednesday Bro. Gobie gave a happy exposition of Psalm 64. Thursday evening a large number of young people took part in a Bible Class social, held to assist the Band of Hope funds.—P.S.N., May 29.

AUCKLAND (Papanui road).—On May 14, there was a solemn inflection. Our venerable brother R. Long, aged 84 years, 40 of them as elder in this church, presided; with him on the platform assisting were elders Turner, Morton, Scott. The following were appointed elders: Bro. Francis Vickery, Charles Goffler, George Moyle, and Jacob Edwards, all of whom had rendered good service as deacons. The president spoke of the status of an elder, and brought God's blessing on those entering on the work. Elder J. L. Scott also spoke. After this there were a number of short prayers by the brethren.—E.C.

Queensland.

ALBION.—Good meetings all day; 54 at morning worship. Bro. Graham spoke on "As Jesus that forsook freely." In the evening the six weeks' closing campaign was introduced. Next Thursday a branch of the League will be established in Albion by a public meeting in the church building. The company of friends held their inflection and consecration meeting during the week, and a profitable hour was spent.—H.W.H., May 21.

BRISBANE.—Good interest in the meetings is being maintained. The quarterly Home Mission offering amounted to £41/17/-. Last evening there were a number of strangers present. Bro. Tom revealed by Revelation. The Six O'clock Closing Movement is now very much alive in our State, and our two city evangelists, Bro. A. C. Rankine and Ross Graham, are right in the front firing line.—H.C.S.

ROMA.—Our work is being steadily pursued, despite drought conditions, which still prevail. A pretty wedding was celebrated in the chapel on

the 27th of April, when Miss D. Kieseker was united in matrimony with Mr. R. Dean. The Six O'clock Closing of Lignor Bars is being pushed in these parts, though there are many opponents.

MARYBOROUGH.—Services are well attended, and interest is growing. May 21 was observed as Mothers' Day, and evangelist Heather took as his morning topic Luke 2: 35. In the evening his subject was "The Reclamation of the Under-world." On May 21 we held our annual Sunday School picnic at Dandahata, and the scholars and parents were conveyed by motor launch. A most enjoyable day was spent.—A.V.H.

ZILLMERE CIRCUIT.—On May 13 the annual social of the Zillmere Band of Hope was held in the School of Arts. There were about 200 present, a good programme was rendered, also a good stirring Six O'clock Closing address by the chairman, Mr. Saunders, secretary of the Queensland Alliance. On May 14, Bro. R. Haigh, from Hawthorne, exhorted very acceptably. Bro. Eagle preached at night. A collection was taken up in aid of the British and Foreign Bible Society, which amounted to £17. On the 21st the gospel meeting was splendid. 23rd, at our prayer meeting, after Bro. Eagle's homely talk, one young man confessed Jesus.—J. Bruce, May 25.

West Australia.

HARVEY.—A nine days' mission was conducted in April by H. J. Banks in the new chapel. By use of charts our brother maintained keen interest. Twelve accepted the invitation and were baptised. Bro. J. Johnston is ably carrying on the work.—G. P. Charman, May 15.

NORTH PERTH.—Saturday, May 13, was a very busy day. Several brethren met together as a working list to erect a vestry at the rear of our building. Through their efforts we now have an addition 31 by 15; this has been very much needed, for in the past the kindergarten has been apart from the Bible School. We thank the brethren from sister churches for their valuable labor; also the sisters for their help. Sunday, 14th, special services were held, "Mothers' Day." We had splendid meetings both around the table and in the evening. Bro. Banks gave a fine gospel address. The church deeply sympathises with Sister Pennington in her sad bereavement.—H.D.

New South Wales.

ERSKINEVILLE.—Nice meeting yesterday morning, and thoughtful address by Bro. Alfred Morton. Three new scholars in the school. At night two girls were baptised, and another young girl made the good confession. Next Sunday, June 4, and following Tuesday, the preacher's second anniversary here will be marked by special meetings.—P. J. Pond, May 29.

PETERSHAM.—May 21, we had a good morning service. Bro. Gordon presided. Bro. Arnot spoke on "Missions." We had a splendid attendance at the evening meeting. Bro. Arnot gave the gospel address (Psalm 14). Our brother also gave a very impressive exhortation on the Six O'clock Closing Movement, which was very intensely listened to.—A.G.T., May 23.

NARRABRI.—On 14th inst. the writer had the pleasure of starting preaching services at Belberrah Creek, 12 miles south-west of Narrabri, among the new settlers. Bro. and Sister Goffler have kindly opened their home to us for that purpose. Tuesday night found our scholars assembled for their second series of competitions. The adjudicator commented up on a noticeable improvement. Yesterday, except for the morning worship, our chapel was closed, the different religious organisations combining for afternoon and evening temperance services.—P. Warhurst, May 22.

INVERELL.—Meetings have been fair at Inverell, and exceptionally good in the country centres. Last Lord's day morning Bro. Bell gave a good exhortation to the Inverell church. In the evening he gave a splendid gospel address. Bro.

Waters was conducting services at the Wastes and Delungra, and reports good meetings. At Delungra two young men made the noble confession. Interest in Bible school is still maintained.—G.B., May 23.

TAGEE.—During the last fortnight we have been helped by having Bro. G. Macaulay, from S. Melbourne, with us, and Bro. Burns conducting the meetings. We have had the joy of seeing three more two ladies and one man make their stand on the Lord's side, and an improvement in the attendance at weekly prayer meeting.—T.T.M., May 24.

MOSMAN.—On May 18 and 21 we held the first anniversary of the J.C.F., which went off well. On Thursday, 18th, the Tabernacle was full. An address was given by Miss Wilson, late superintendent of Juniors. On Sunday night, 21st, Bro. Stevens gave a suitable address, and the Juniors rendered two Scripture portions and two hymns. Sister B. Hoctor, the superintendent of the Society, is chiefly responsible for this successful gathering. Our preacher delivers earnest sermons to growing audiences. Sister Smilie and Sister M. Oldfield are conducting mission study circles. Bro. T. Renton, I.I.A.V., is our new church treasurer. 114 in Bible School on May 14. We are working hard for Six O'clock Closing of Lignor Bars. Another has decided to follow the Lord in baptism.

LYAVILLE.—Our anniversary services passed off successfully; on the 21st the church roll was called, 55 names being answered. There were over fifty at the morning meeting. This is said to be a record attendance. Bro. Garden preached two splendid addresses morning and evening. At the public meeting held on the 23rd, Bro. T. E. Bell presided; Bro. A. E. Hingworth and L. G. G. G. gave helpful addresses.—A.S.

MARRICKVILLE.—Splendid address from Bro. Clyde-shale this morning on "The Purpose of Christ's Coming." To-night Bro. Rush gave a very impressive address on "A Wonderful Postscript." There is much sickness amongst the members. Sister Mrs. Timmings is seriously ill. Miss Irene Frazer is in the Marrickville Hospital, and Miss Lily Cooper has been compelled to go to the country for her health's sake.—J. J. Taylor, May 28.

LIDCOMBE.—We are pleased to report the baptism of two sisters who confessed Christ under the preaching of Bro. Brown and Clyde-shale. During our preacher's holiday the speakers have been Bro. Buckley, of Hurstville, Lang of Mosman, and the writer. A scholar of the Bible School confessed Christ. Bro. Lang preaching morning. Bro. Clyde-shale preached in the evening. We welcomed to our fellowship Bro. and Sister Elhan and two daughters from Merryland.—W.B., May 28.

HORNBY.—Bro. L. J. Thompson presided. W. Morton, from Belmont, exhorted. A splendid gathering and splendid address at the gospel service. Bro. L. Gordon's topic being "The Great White Throne." We are planning for an every member present gathering for next Lord's Day, the anniversary of the church, which was opened on the 5th of June, 1910.—T. E. Rife.

CHATSWOOD.—The preacher at the morning service was Bro. C. Bassell. Visitors present—Misses Mitchell and McMaster, from Swanston-st. At night the address was given by Bro. V. Heather, from Queensland. Some ladies of the congregation under the organisation of Bro. Bagley, have done the splendid work in canvassing the district in connection with the referendum on the question of closing the liquor bars. A new envelope system suggested by Bro. Gale, which does away with all collectors, has meant an increase in the contributions to all funds.—F.T.W.

AITHUR.—Splendid meeting this morning at breaking of bread. F. T. Saunders presiding. Bro. J. Stinson gave a splendid talk. This evening Bro. Saunders again delivered a powerful address to a fair congregation on "Not Like Other Churches, and Why." A collection was taken up on behalf of the fighting fund of the Six O'clock Closing Movement, which realised £1/15/1.—G. Steel, May 28.

CITY TEMPLE—Bright and helpful meetings today. Fine address from Bro. J. Fox at morning service on "Christ in the Christian's Daily Life." Visitors included Sister E. Bazel, from Melbourne. To a large audience at night Bro. Howard gave a splendid address on "The Unprofitable Son." Bro. Howard goes into the country for a six days' speaking campaign in connection with the closing of liquor bars at six o'clock—J.C.

NORTH SYDNEY—Our evangelist has been away for a few weeks helping the Alliance with the Six O'clock Closing Campaign, but resumed his church duties on 21st. During his absence the platform has been filled by Brent, Gale, Bardsley, Crawford, Hall, Vereco, and Boyall, to whom thanks are here expressed. Our late secretary (Bro. Garrett) is in camp at Maitland. Bro. F. Roberts left for the front on Monday, 22nd. Sickness has been prevalent among our members. Re-organisation of the school has provided two more teachers for boys' classes. Miss M. Steaning is now in charge of the Primary Department. Miss R. Steaning has the Young Ladies' Bible Class. Several members of the Six O'clock Closing Campaign in this district, including the preacher, who is the secretary of the local committee. Under Miss Steaning's supervision an attempt is being made to materially reduce the building debt.

South Australia.

WAMPOONY—For many years the church has met on Lord's day afternoon for the breaking of bread, and only on rare occasions has it been possible to have a gospel service. We have a strong Bible School, and also many non-members attend our meeting for worship. With a view to more effective work, we met last Lord's day for worship in the morning, and held a gospel service in the afternoon. The latter service was excellent and one young lady made the good confession.—E.E.

PROSPECT—Wednesday evening a social was held to meet Bro. and Sister W. C. Braoker. Bro. Braoker commenced a new ministry in June 11. To-day two baptised believers were received into fellowship.—P.

MILE END—One received by letter from North Adelaide at this morning's meeting. At the close of to-night's discourse four scholars from the Bible School made the good confession. To-day finishes eight years of our work at Mile End. We celebrate our anniversary next Sunday.—M., May 28.

OWEN—Meatines continue fair. Some fine addresses have been delivered on Sunday evenings of late by our Bro. Jas. Gordon. Three scholars from the Sunday School have lately made the good confession, and become obedient unto the Word.—W.J.M., May 8.

MOONTA—We continue to have good meetings. We had a most impressive service this morning. Bro. Neill presided, and Bro. Allan spoke. One, baptised last Lord's day, was received. We also welcomed Bro. and Sister Rodda by letter from Wallaroo; also pleased to report two confessions at the morning service. Bro. Allan is doing good work. We had a special Empire service this evening. His Worship the Mayor, town councillors and officers were present. The chapel was crowded with an enthusiastic audience, who listened attentively to Bro. Allan's fine address on "The Empire." Glad to welcome a young man and woman confessed Christ. A collection was taken on behalf of the Chaplains' Fund, which amounted to nearly £4—H. Nancarrow, May 21.

KADINA—Special services were held this morning and evening to celebrate Empire Day. Bro. Wedd was the speaker at both services. In the evening we had the Mayor and town councillors, and the district councillors with us. Boys' teams were also present. To-day also is the day set apart, when we are asking the members for a special appeal.—Jas. H. Thomas, May 28.

GROTE-ST—We have had good meetings during the last two Sundays. Bro. Wiltshire exchanged with Bro. Thomas on May 21 in the

morning, and gave a most helpful address. Hon. D. H. Hall, M.L.A., of N.S.W., was among our visitors. Bro. Thomas preached to a fine congregation at night. To-day was our Sunday School anniversary, and we had most encouraging meetings at three services. In the afternoon the scholars and teachers, conducted by A. J. Gard, rendered a beautiful service of songs, "Uplifted Voices." In a splendid manner, Bro. Thomas was the preacher at morning and evening services. The Adult Bible Class, paid a surprise visit to our preacher on Saturday evening, it being the eve of his birthday. About 30 attended, and spent a helpful and happy evening. A useful presentation was made by Bro. R. S. Calderon, the president of the class. Bro. Thomas feelingly thanked all for their kindly fellowship and thoughtfulness.—May 28.

QUEENSTOWN—Wednesday, May 24, we had a special prayer meeting for the mission Bro. Braoker will shortly be leading at Prospect. About 150 to 200 were present. To-day splendid meetings. Q.Y.P.M., Mrs. D. Walker, from Semaphore, spoke. Worship, Bro. R. Harris presided. Bro. A. G. and Bro. C. E. Lancaster spoke to the church. Evening, splendid attendance. Bro. A. Morphett sang very sweetly. Bro. Braoker delivered a splendid address on "A Spiritual Vision."—D.L.W., May 28.

WALLAROO—On the 7th we had Bro. Tuck with us all day, and on the 12th, Bro. Cort. Both these brethren came from Balaklava. We much enjoyed and profited by their visit. Bro. and Sister Rodda have removed to Moonta. We regret losing them; they have been faithful and consistent workers. On May 21, Bro. Taylor commenced his ministry with the church. It was our joy to welcome him and his wife into fellowship. We had a good day. We are holding all day meetings 5-10. We are deeply grateful to all who have helped us during the time we were without a preacher.—E.J.K., May 27.

MAXLANDS—Another lad from the Bible School decided for Christ on Sunday evening, May 14th. A large congregation was present on Wednesday, 17th, when a married woman expressed her desire to be baptised. She and fifteen young people were immersed. On the morning of May 20, the right hand of fellowship was extended to fifteen, including one by transfer from Castlemaine, Victoria. We had a good audience to-night. At the Brotherhood meeting on Thursday, the programme was of an impromptu nature. Three were received into our membership yesterday, two young people who were baptised the previous week, and a lad by transfer from Wallaroo. There was a fine audience at night. A male choir sang choruses, and a solo was given by Mr. Hoeking. The address on the subject, "The Things that Matter" (2 Cor. 4: 18) was especially for men. The School of Methods for Bible School teachers is being well attended. The class is conducted at Chapel-st.—H.B.T., May 29.

Victoria.

BURKLEY—We have increased attendances. Bro. Young's earnest addresses are listened to with rapt attention. Our cause has been strengthened by the coming of Miss Ward, of the College. Bro. Leece and Rantall are loved by all. We are expecting a happy day on June 4. Bro. Hagger is speaking.—J.C.

MELBOURNE (Swanston-st.)—One was received in on Sunday, May 28. Bro. J. C. F. Perceval gave an interesting address on "God's Watch-words to His People." In the evening, Bro. Franklin spoke to a good audience on "Marcel, but He Made it Again." On King's Birthday holiday, Monday, June 5, an all day service will be held. Meetings will take place at 10 a.m., 2.30 p.m., and 8 p.m. A profitable time is assured all who will attend.

SOUTH MELBOURNE—Splendid meetings on May 14. Mother's Day being observed, Bro. Clay exhorted. Sister A. Butterworth, of Warr, was received into fellowship. Bro. Clay's gospel address, "Behold thy mother," was listened to with rapt attention. One young man confessed Christ, and was baptised. Last Lord's day Bro.

J. W. Webb exhorted. A splendid gospel address was preached by Bro. W. L. Ewers, who exchanged with Bro. Clay. We are sorry to lose another of our church officers, also a teacher in our Bible School, in the person of Bro. J. Gillies, who has been called to serve in H.M. Navy, until the end of the war.—F.C., May 22.

EMERALD—All departments are in a healthy condition. We have been holding mid week services during Bro. Warren's stay. Bible School re-organised to 41/40. The school has been reorganised, and we hope to see the graded classes soon. We conducted on Tuesday evening in honor of our former preacher, Bro. Barrett. Bro. Warren, on behalf of the people, presented him with a suitable token of esteem.—R.E.S., May 22.

SHEPPARTON—On May 15, an Evangelist school was held. On Wednesday a working bee was held at the chapel, the sisters providing afternoon tea. On Thursday the usual Senior Endeavor was held. At the close the young man who came forward last Sunday week was baptised. Splendid meetings all day yesterday. In the morning several Cosgrove brethren were present. Bro. Skinner presided, and Bro. Hinrichsen spoke on "A Day of Opportunity." At the gospel service members of the orchestra assisted in the music, when again the building was full, the topic being "The Bible's Message."

ROCHESTER—Last Sunday Sister T. McKenzie was able to meet with the church after a prolonged illness. We have started regular services in the State School at Nannett's Way, holding a Bible School at 2.15 p.m., and gospel service at 3 p.m. each Sunday. We are giving a farewell social and presentation to Bro. W. Bird, who has been leaving shortly for Perth, W.A. The church officers have secured a block of land as preliminary to the erection of our own chapel.—A.J.W., May 29.

BRUNSWICK—The church held its annual meeting on May 3. Reports showed satisfactory progress, especially the C.Y.P. Bible Class, which has increased its membership and attendance considerably. The church finances are sound. In the near future we hope to see a hall adjoining the church, which will be used to accommodate meetings during the week and Bible Class on Sunday afternoons. A representative committee to consider this matter was elected. The following were elected officers: Deacons, Bro. W. Thompson, W. Hardie, W. Jenkin, C. Kruse, G. Campbell, N. McDonald, and S. Jenkin; treasurer, Bro. L. Amey; secretary, G. Combs; assistant secretary, W. Jenkin; roll steward, Bro. S. Lovekin; agent for "Christian," W. Thompson; deaconesses, Mesdames Collings, Lovelock, Jackson, Vietel, and Trainor; auditors, Bro. E. Clark and F. Maney. At the evening service on May 14 two young lads gave themselves to Christ, and on the 21st were baptised. Meetings under the auspices of Bro. W. D. Moore continue to be well attended.—G.C., May 26.

NORTH RICHMOND—Last Thursday evening we had a visit from the teachers and students of the Chinese School. Mr. Pittman took the chair, Bro. H. Pang assisting with the exercises. A band of 15 Chinese students conducted the meeting well, and gave great credit to the teachers, three of whom had to go to North Richmond church, East Lord's day morning. Bro. Baker, from North Fitzroy, exhorted very earnestly and forcefully. In the evening Bro. H. Truster preached from Matt. 11: 28—A.H.T., May 29.

WARRACKABEAL—Attendances during the past few weeks have been fair. In Bro. Cambridge's absence the service one Sunday morning was conducted by Bro. Hopkins, one of our best friends, while another time Bro. Reynolds and Reed, and Sister Clissold, all did their part to make the meeting a happy and profitable one. We regret to report that one of Sister Everett's little daughters is very ill in hospital; also that Sister Cambridge is not enjoying good health. This morning we had a splendid exhortation from Bro. Oram from New Zealand. Bro. Cambridge presided.—Rose Mills, May 28.

Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

The Annual Offering.

On July 2 opportunity will be given the churches of Australia to contribute toward the work of extending the kingdom in India, China, Japan, and the New Hebrides. What a mighty task, and what a glorious opportunity! Rightly understood this presents the greatest day in the life of our church year, for it means more to the church in reflex influence than can be imagined.

There is special need this year for increased giving. It is the hope of the Federal Committee as a result of the offering this year to send two workers forward to the fields for which they have been preparing. Encouraged to prepare, they have taken studies to fit themselves for larger usefulness, and now are ready to go forth. We believe the churches desire them to go and will endorse the action of the Committee in a practical way on July 2.

This "Foreword" is to urge the churches to make a worthy preparation for the taking of the offering. A worthy offering cannot be made without prayerful and careful preparation. Preachers and church secretaries can do much to help in this matter. Do not crowd the preparation for the offering into a few days or weeks prior to July 2. A definite plan should be adopted whereby every member of the church shall be reached. The offering is not for those members who happen to be at church that particular morning. It is the privilege of every member to have fellowship in this, and the opportunity should be given all to share. To this end every member of the church should be supplied with a personal letter from the preacher, and with that letter an envelope and other printed matter supplied by the Committee.

In order to make this possible the Committee will be glad to supply printed letters to any preacher. Such letters to be signed by him and sent to each member of the church. There are many isolated brethren who always count it a privilege to have fellowship at these times, and if a reminder is sent them, they are always ready to respond. It means work and effort on the part of the local congregation, but surely there is no work more worthy of our best effort than this. The cause is so great and the response so lacking that we are made sad as we think of the lack of responsiveness on the part of many for whom Christ died.

Do not let other events cut across the annual offering. Unless we are careful this year will bear many excusing themselves on the fact of giving to war funds, etc. We would not ask you not to give to these, but we do ask you not to let the other suffer. Let us go forward in the spirit of one of our men who writes: "I know it will take us all our time to equal last year's annual offering, so I am starting right away to work up my interest." The six week referendum crosses the matter, and also our Hospital Saturday movement and street collection. Still, I have all confidence in our church. This spirit must win. It has won in the past. Our preachers have always been men of vision, never fearing to urge the claims of the Christian world. Today is the testing time when we dare not let any side issue draw us from our chief business.

Last year was contributed by the Churches of Christ in Australia the sum of £184,171/0, to be made up as follows: Victoria, £12,871/1; South Australia, £92,807/3; New South Wales, £79,347/8; West Australia, £271,187/6; Queensland, £213,171/0; Tasmania, £99,147/6. This represents, according to last Federal statistics, an average of a little over 2/10 per member. This average is certainly very low, and should be considerably increased this year. It would be a magnificent thing if we could show an average of 4/- this year for Foreign Missions. That would mean an increase of about £100 on the total of last year. With that amount we could pay off our overdraft, and send forth the two additional workers we have ready. By the time the money for the offering is in hand

the Committee will have an overdraft of between four and five hundred pounds. This has been necessary, as the year has called for the payment of considerable sums to furlough expenses and travel. These expenses constantly occur, and have to be met from the general income. It becomes necessary with our increasing staff of workers to increase our appeal for funds to continue the work. As there is only one offering in the year for this important work, we should do our best to prepare for it in the spirit of prayer and loyalty to our Captain.

We should value a brief word from every preacher in Australia, telling us what your plans are for the offering. These will be printed by way of encouragement to others. Please write us at once.

Opals from Africa.

This is the title given a series of addresses of one of our African missionaries. These addresses have been printed, bound, and sent forth with the prayer that their message may be taken up by the churches.

The Federal Committee sent last month a copy to every preacher in Australia, as far as their addresses could be obtained. If any have been overlooked, please drop a card and one will be sent you.

One good brother was so delighted with the book that he has adopted the method of reading a chapter at the mid-week service.

Bro. J. W. Marrows, of Colar, Vic., says—"Opals from Africa" duly to hand some time ago. It is indeed a cluster of gems, and cannot fail to be of material service in preparing and educating for a forward movement in our Foreign enterprise."

Other brethren have written in a similar strain. We are glad you have found the book of value. We shall be glad to hear from every brother who received a copy of the book; also to receive word from every preacher, church secretary, elder, or deacon—any brother in the church who would like a copy of it. We have a very limited number over, and if you will enclose six penny stamps with your address plainly written, we will send you a copy of the book while they last. The first to reach us will receive the first consideration.

One Hundred Years in Five.

The present situation is immeasurably more urgent than that of other days, because of the recent unparalleled triumphs of Christianity. It is a remarkable fact that the most extensive victories of Christian missions have been those of the recent past. Not even in the early days of Christianity were such striking results achieved as have accompanied the efforts of Christian missions in Asia and Africa during the last decade. These victories have been achieved not only in the more favored part of the world where the forces and influences of the Christian religion are most concentrated, but on some of the most difficult battle-fields of the church. Unquestionably it is a time of rising spiritual tide. It is always well to take advantage of a rising tide. More can be accomplished in a short time under such circumstances than in long, weary, discouraging periods of effort while the tide is falling. God seems to have done a hundred years' work within the last few years.—John R. Mott.

The Work at Shanghai, China.

The Federal Committee have cabled to Miss Tomkin, our missionary at Shanghai, China, authorizing her to rent for one year a property in which to carry on her work, and Dr. Macklin has been asked to visit Shanghai, and report upon the prospects.

FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Wayville, S.A.
Treasurer, J. W. Cosh, Henley Beach, S.A.
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO

South Australia.—Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensvill.
Victoria.—Treas., Robert Lyall, 39 Leveon-st., North Melbourne.

New South Wales.—Treas., J. O. Holt, Starkey-st., Dulwich Hill.

Queensland.—Treas., H. W. Herrman, Railway Parade, Nundah.

Western Australia.—Treas., C. A. G. Payne, Guildford.

Tasmania.—Treas., H. C. Rodd, Murray-st. Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Sec. S.A.

Obituary.

THURGOOD.—Another of the "Old Guard" has been promoted. On May 13, 1916, at his residence, in Melbourne, Bro. William Chillman Thurgood, at the ripe age of eighty, was called to rest.



He had been in poor health for some time, and was evidently declining during his last few weeks. To the end he spoke in no uncertain terms of the strong faith he had, for more than half a century, reposed in his Saviour. His rest was much broken, and he prayed God for sleep. He was answered, for he literally and painlessly "fell asleep" in Jesus. He was born in Welwyn, Herts, England, and was brought up by a dily mother, one of the "Particular Baptists." He had been in Australia for some fifty-five years. Part of the time he lived in Victoria and New Zealand. Up to his death he was a well known business man in Swanston-st., opposite the Public Library. He publicly professed his faith and was baptised, during the ministry of evangelist Henry S. Earl, in St. George's Hall. Between them there was, ever after, a strong bond of Christian fellowship. He soon went into active service for the Master. He was specially interested in, and attracted young people. He spent many years as teacher, assistant superintendent, and superintendent of the Lygon-st. Bible School. Naturally athletic and full of animal spirits, in those days, he freely mingled with the boys and young men in clean, healthy sports. The confidence of his brethren was manifested by his long service as deacon and treasurer in Lygon-st. church; as treasurer of the State Home Missionary Committee, and membership in other important bodies. He was public spirited; giving generously, in time and money, to temperance, educational, charity, and patriotic movements. His "open rooms" were ever open as rendezvous for preachers of the gospel and other workers. He was "given to hospitality." Many a Bible School worker and evangelist rises up to call him blessed for his work in leading them into avenues of usefulness. Not a few were substantially helped when money was essential to their start and success in business or education. On Sunday afternoon, May 14, Bro. J. J. Franklin, of Swanston-st. church; Bro. George Easley, of Lygon-st.; and the writer, conducted services at the home. The latter two were among his earliest religious friends. At the grave, in Melbourne Cemetery, it is estimated that five hundred friends gathered, upon short notice, to honor his memory. The scholars of Lygon-st. Bible School, old and young, headed by teachers and Bro. Frank McClean, acting superintendent, preceded the funeral procession, and sang at the grave. In addition to his

own active life, must be named the abiding influence of his son, the late C. L. Thurgood, a preacher and organiser, and wife, who was a wise and effective worker in temperance, "sisters" work, and other lines. Twice married, our brother leaves a widow, well known for her Christian activity, two sons, and grandchildren. The family has received many letters of sympathy and testimony to Bro. Thurgood's great usefulness. "Being dead, he yet speaketh."—J. W. Welch.

SCOWIN.—On Wednesday, April 19, our aged Bro. Richard Scowin was called to his eternal rest at the ripe age of eighty years. Our brother was one of the noble band of pioneers in this district, and shared the many hardships of the settlers of the early days. Some four years ago the writer had the privilege of visiting the home of our brother and talking to him about God's great salvation as revealed in the New Testament, the result being that he with his beloved wife gladly obeyed their Lord's command in the waters of baptism. Just three years ago, our brother was called upon to part with his saintly wife, and since that time his life has been very lonely. His sons and daughters, many of whom are faithful members of the church, did all they could to make his declining days bright and happy, but his heart was ever in the land where there are no partings. He was ready and waiting for the home call, and passed peacefully to rest in the sure hope of a glorious resurrection in the image of the King. We laid his tired body to rest on Good Friday afternoon, with the thought of the Cross and its power over the grave filling our hearts with a great comfort. May our heavenly Father's blessing be with all the sorrowing ones.—E. E. Bordenston, S.A.

United Institute at Featherston, N.Z.

The gifts for the above Institute are as under. I hear the churches in the Auckland District are taking up collections. Several of the churches in the Nelson District. What of the churches in the Southern District? I have only heard from one so far, but I know the sympathy is there. Just one other plea. Send all cheques and postal orders to me, Church of Christ, Petone, N.Z., and then I will see that we get the credit of the amount. The Institute is neatly up. Give your honorary chaplains in the immediate district some real truth to enter the Institute. The boys and men are giving their lives. Let us see to it that we give. Some of our boys are standing with the edges of the King of kings, others are tempted by liquor drinking outside the camp, and more than liquor drinking. They must be encouraged to spend their evenings in the camp, and all we can do must be done to save them from the evils that abound there. The question we are so often asked requires an answer from you. What are our boys doing for us? We have no Institute; every other church has. We have no resident chaplain; almost every other church has.

Yours by authority of Conference,

Herbert Grimstead.

Receipts for Featherston Camp.

Hasting, £5; Tadmor, £1; Gilmore, £1; Pahia, £10; Papakura, £1; Spring Grove, first instalment, £1/10/6; Port Albert, £2/4/; Takaka, £1; Wairoa, Auckland, 18/10/1; Petone, £10/10/6; 6/9; £2/8/8; Pavidan, 5th instalment, £2/2/2; Totara, £2/8/2. Vian to Y.M.C.A., first instalment, £5.

Old Babylon and Babel's Tower.

Professor L. W. King, lecturing at the Royal Institution on "Recent Excavations in Mesopotamia," said it was now possible to stand within Nebuchadnezzar's throne-room, and note the recess against which the throne was placed. An extraordinary discovery was that of Babylon's great temple, the original of the Tower of Babel, and the Gateway of the Sun. In connection with ancient Babylon there has been discovered what was perhaps the earliest attempt at terra-planning on scientific lines, dating back to the second millennium B.C. The streets were laid out with particular care.

Queensland Notes.

A. C. Rankine.

The Conference meetings passed off successfully. Old members said, "It was the best Conference ever held in Brisbane." A fair number of country delegates attended. But Queensland is a country of great distances, and some of our brethren live hundreds of miles from the metropolis. It is difficult, therefore, to get many of the country church members to attend from this consideration. However, those who had the privilege of attending were brought back to their respective churches some of the inspiration received.

The detailed report of the Conference has already appeared in the columns of the "Christian," apart from the Sisters' Conference. Someone should have reported it. However, I would state that the sisters had an all day gathering, and had an enjoyable time.

For the next two years W. J. Way was engaged by Conference as State Evangelist. He visited some of the outlying districts, and held missions in various parts of the State.

The recent Conference decided to pursue a different policy for the present. We have several weak churches which need strengthening, and the Conference has appointed a committee to assist these struggling causes, so that eventually they will be self-supporting, and in turn they can help to evangelise other districts.

The Home Missionary Committee are on the look out for a special evangelist to put into this work. Only fully accredited preachers need apply for consideration.

Instead of making an annual appeal for Home Missions, the churches in this State receive quarterly offerings for the work. It is thought that more money is contributed this way, and that it is not so hard on the church members.

There are a number of isolated members throughout the country. Preachers should short-cut mail, and reach to some of them. We earnestly appeal to them to send along a donation towards Home Mission funds, and thus have fellowship with us in the great work of winning souls.

W. J. Way has closed his work with the churches in Queensland. Ross Graham, who was contemplating leaving for another field of labor, has been asked to take up the work at Albion. E. Davis, of Toowoomba, has had a bad attack of dengue fever. He is now recovering. Capt. Chaplain Nightingale desires to proceed to the front as military chaplain. His application has been forwarded to the Federal Board.

At the city church the work is progressing. We have inaugurated a Young People's Society, along the lines of the Mutual Improvement Society. Thirty members have joined.

The Six O'clock Closing League is making good headway. Branches are being formed in the suburban churches and country districts. The Government is calling for tenders for the erection of two State Grangeries. A vigorous protest has been made, but it falls upon deaf ears.

In one hotel in the suburbs of this city, 150 women were counted within the space of an hour or two going in for liquor.

The Presbyterian Assembly is now in session in Brisbane. The report of "The Welfare of Youth Department," shows a steady decline of entries into Sunday School examinations. A lively debate ensued as to the carrying on the system of examinations. It was finally decided to continue them for the present.

Attention was drawn to the fact that there was a decrease in scholars of 300 for 1915.

It is simply wonderful the way that this country recovers from a drought. A few weeks ago where not a blade of grass could be seen, there are now fields of waving grass so high that sheep cannot be seen in the pasture lands.

To energetic young men Queensland offers splendid opportunities to be out in the cultivation of land. One man near Bowen paid £50 for some land, but the year he cut out some cane which netted him £800.

The winter in Queensland is all right. While Victorians are shivering with the cold, we are enjoying the beautiful sun-line.

In the Religious World.

Valuta behind the Times.

Over-er Wilbur Glenn Voliva, of Zion City, has offered a reward of 1000 dollars to anyone who can convince him that the earth is round. So far the reward is unclaimed, and we do not think it ever will be claimed. But the reason does not lie in the weakness of the argument for the earth's rotundity.

Courtesy to the Deaf.

"It's a waste of politeness," said William Lloyd Garrison, "to be courteous to the deaf." Lloyd Sunday and his imitators need no such injunction to economy of speech, but the number of Christian people who for the sake of keeping the social peace will admit that black is perhaps only grey, that vicious plays and dances are legitimate forms of artistic expression, seems to be on the increase.—"Christian Advocate."

A Savings Bank Record.

Mr. Holman, who, by his own humility and the grace of the Public Works Labour Council, is still Premier of New South Wales (writes John Vale in "The Spectator"), quoted the returns of the State Savings' Bank for March to prove the prosperity of the State. The deposits for the month exceeded the withdrawals by £36,308, making a record in the history of the bank. This record was coincident with the early closing order of the Defence authorities for Sydney and other centres. Savings banks flourish best when savings banks are closed altogether as in Russia.

American Bible Society.

This year is memorable as the Centennial year of the American Bible Society, which was organised on May 8, 1816, when sixty men banded themselves together as an organisation to be given to the Word of God a wider circulation in the world. While the actual anniversary will be celebrated in May, and while the general national gatherings of the different denominations will have special Centennial exercises at their annual meetings in May and June, yet it has been urged that churches generally should regard the entire year as the Centennial Year, in which the claims of the Scripture shall be laid afresh upon the generosity of God's people.

A Lieutenant-Colonel on Temperance.

In speaking at the Australian Church to a resolution supporting the demand for a referendum to fix the hours of closing of hotel and club bars, and to make "treating" illegal, Lieutenant-Colonel G. A. Syme, who recently returned from Great Britain, said he was in London at the time the "Anti-Treating" Act was put into operation, and the immediate effect of the law was most remarkable in decreasing drunkenness, particularly amongst soldiers. Before the Act was passed drunken soldiers and civilians were to be seen everywhere, but afterwards it was hard to find anyone in uniform or otherwise, the worse for liquor. Indulgence in strong drink, the medical profession knew only too well, was a bad thing, not only for its direct effects but also indirectly, as was exemplified by such terrible examples in Egypt amongst the troops.

Atheism at the Front.

In a recent war sermon, Mr. Joseph Hocking told some stories from the trenches. There was breathless silence for "An officer in the Grenadier Guards told me, or "When I was in the front line of the trenches" or "I asked either after officer, "Is there any atheism?" Now they said, 'this has knocked all the atheism out of us.'"

From time to time we hear of soldiers going into battle to the singing of hymns. An American daily newspaper just to hand quotes from an Australian's letter with reference to some of the operations in the Dardanelles. Telling of the horrors of the battle-field, the letter-writer says "I do not know how I escaped death, but I went into the battle singing 'God will take care of you,' and I am sure He did." "God will take care of you" is one of the hymns in Mr. Alexander's No. 3 book—a collection of sacred songs popular with the soldiers everywhere.

Here and There

The second term's work of the College of the Bible began on Tuesday last.

S. H. Mudge has made a good beginning with his new work at Cheltenham, Vic.

Bro. Wilfred Dimond is doing excellent work as leader of song in Prahran Town Hall meetings.

The address of C. Schwab, preacher of Preston church, is now "Highgate," 40 William-st. Preston.

The address of F. B. Eaton, secretary of the church at Claremont, W.A., is now 83 Gloucester-st. Subiaco.

The address of Bro. W. L. Ewers, evangelist of the church at Moreland, Vic., is now 13 Cameron-st. Colburn.

Victorian church secretaries will please forward Bible School offering to Reg. Ennis, Scott Grove, East Malvern.

Brethren everywhere are asked to prepare for the annual offering for Foreign Missions on the first Lord's day in July.

The Newmarket Bible School anniversary was brought to a successful conclusion on Sunday night. Five scholars confessed their faith in Christ.

At the first meeting of the Bible School Committee, held on Monday last, Bro. Ennis was appointed Organiser for Bible Schools for the current Conference year.

The N.S.W. Bible School's Committee is arranging for Schools of Methods to take the course contained in Weigle's "Pupil and Teacher," this year. Quite a number of schools are expected to enter.

Let 1917 go down in the history of Victoria, as the year when the liquor traffic received its death blow. You may help by giving to the 1917 fight a new fund. Send your money, or promise, to Geo. D. Verec, Doncaster, Vic.

Orders for duplex envelopes for 1917 are now being taken by the Austral Co. Write for particulars of this system. Every box is guaranteed to contain accurately numbered and dated envelopes for each Sunday in the year.

At the Adelaide Preachers' Fraternal, Bro. H. J. Horsell gave a splendid paper on "The Pastoral Work of the Preacher." It was mutually agreed that the most useful and helpful work we can engage in is the personal work of visitation.

The good work of the Sydney Bible Training Institute, conducted by Iren. H. G. Harward and P. J. Bond, was recognized by the N.S.W. Conference, and a motion that it receive the support and oversight of the Home Mission Committee was unanimously agreed to.

R. K. Whately, of the College of the Bible, commenced work with the church at South Yarra, Vic., last Lord's day. E. R. Killinger, another College student, succeeded Bro. Whately at Boost. Boost is the most distant field occupied by a student who is a member of the College.

An inquirer wishes to know who the Beast of Revelation is. A bewildering variety of opinions have been held. Nero, Napoleon, the Pope, and even the Kaiser have been suggested. In Hastings' "Dictionary of the Apostolic Church," just issued, the following paragraph, which is in general harmony with modern thought, appears: "In Rev. (11: 7; 13: 1 f.) two beasts are described, one (13: 1-10; cf. Dan. 7: 17 f.) symbolising the hostile political world-power of Rome and the kings of Rome as vessels of Satan, the other (13: 11-18) the hostile religious power of false prophecy (cf. 16: 13; 19: 20; 20: 10) and magic entitled as ally of the political power—a false Christ or antichrist, by which the worship of the Cæsar was imposed on the provinces."

W. H. Hinrichsen is speaking to good audiences in Shepparton, Vic. On a recent Sunday evening the place was too small to hold those who tried to attend.

Bible Schools in Victoria needing money for kindergarten or other equipment, are invited to apply to the Bible School Committee for a loan free of interest.

Bro. W. Gile, after his holiday in Victoria, has returned to N.S.W. Correspondents should send letters to his usual address: "Glenburn," Brook-st., North Sydney.

The church at Rochester, Vic., has purchased a site for a church building in that town. No mistake was made when the Victorian Home Missionary Committee took up the work there.

New Zealand churches made their annual offering for our College on May 7. Already some amounts are to hand. It is requested that all churches forward money received as early as possible.

Prahran Town Hall was densely crowded again last Sunday night. No confessions, but fine impression made. Bro. Gordon's subject next Sunday night will be, "Why I belong to the Church of Christ."

We are delighted to see the prominent part which Churches of Christ and their preachers are taking in the early closing campaign in N.S.W. Let every member use his best endeavor in the cause of righteousness.

W. A. Kemp is, by the choice of his brethren, chairman of the Victorian Bible School Committee for this year. C. W. Mitchell, who for several years has been the faithful treasurer, has once again been appointed to this office.

Two fine souls confessed Christ at W. Subiaco on May 7, Bro. Schofield preaching. One baptised from there last week. Bro. Althorp is again, we regret to say, in very poor health. We hope to see him soon restored. Work looks bright.

The Victorian Bible School Committee has decided upon an extensive plan of work for this year.

The work of organising can only be accomplished gradually, but it is hoped that the standard will be raised considerably during the present year.

The 15th meeting in Saxton-st., Melbourne, eloped, on Monday, June 5, promises well. The morning session will commence at 10.30, the afternoon at 2, and the evening at 7 o'clock. Those attending will please bring their baskets, and have lunch and tea in the lecture hall.

The Victorian Bible School Organiser recently paid a visit to Woorinen, the newest of Victorian irrigation settlements. The Churches of Christ have in course of erection the only church building on the settlement. The brethren will be helped to organise a good school in this new district. There is a prospect of 40 to 50 children at the commencement.

"Our friend, J.M., of Newmarket, had his front teeth stored by a family. Happy man! Well, here at Subiaco, on Sunday morning, May 14th, our front teeth were filled, too. The meeting was held for a long time past. Bro. and Sister Woodward and family (5) from Footscray, Vic., and two others, were received into fellowship. One by letter; one by restoration.—C"

From the West we have this word: "Things are moving in the West, but in the wrong way for us here. Bro. Eaton and Bro. Scambler moved last year to the East. Bro. Warren, Bro. V. H. Blemore, may also go. Bro. Rodger is in camp. We hope some young men willing to work and wait will hear the West a calling." W.A. is a squally hard field, but returns last year compare favorably with any other State."

A highly successful Mutual Improvement Class of 30 members meets in the chapel at Mt. Pleasant each Wednesday evening. Last week the second class was celebrated, when the chapel was filled, and a splendid programme was rendered, under the presidency of Bro. J. Nichols. No less than four of our preachers were present, viz.: Bro. H. J. Patterson, and E. R. Killey, of the College of the Bible; Lars Larsen, the resident evangelist of the circuit, and Thos. Hagger.

Will correspondents kindly address letters, papers and parcels for Chaplain Walden to Chaplain Walden, 50th Battalion, 13th Infantry Brigade, 4th Division A.I.F. Bro. Walden writes: "I do not know where we shall be, but my mail will be forwarded. Am quite well, and somewhere in the Desert."

At the request of the Brighton church officers for J. W. Webb's services the Lygon-st. church officers have agreed to relay him two Sunlays earlier than had previously been arranged. Bro. Reg. Ennis has kindly consented to preach at Lygon-st. for the two Sunlays, June 11 and 17, J. Thomas taking up the work the following week, June 18.

We are interested in the following, which appeared in one of our American papers:—"The faculty of the College of the Bible, Kentucky, U.S.A., recently expressed its disapproval of the use of tobacco on the part of ministerial students by passing an order to the effect that hereafter students who use tobacco in any form will not be eligible to scholarship privileges including all regular fees and room rent in the dormitory. The faculty does not wish to say that students preparing for the ministry in the College of the Bible may not use tobacco, but that tobacco will not be granted the usual concessions in the way of scholarships. In addition to considering the use of tobacco injurious, there is a general feeling among the churches of the Disciples of Christ that a minister who indulges in the weed is shorn, in a measure, of his influence, many congregations absolutely refusing to have him use for their people. Furthermore, the position is taken that if a student has the means with which to buy tobacco he should not ask that financial aid be granted him by the College. When the announcement of this action by the faculty of the College of the Bible was made to the ministerial students recently by President R. H. Crossland, there was generous applause, showing the hearty approval of the student body." Our own College of the Bible at Glen Iris is free from the need of any such regulation. No member of the faculty or student body is a user of tobacco.

Following are two interesting news items. The first, appeared in the press of Saturday last.—"SYDNEY, Friday, June 3.—A five-hour meeting at the Repertory Theatre, in favor of the early closing of hotels, Bishop Long, of Ballarat, said:—"On Tuesday morning last the station-master at the Sydney central railway station supplied me with some figures. He said that at the time of 11 o'clock closing in Sydney they had from 700 to 1000 drunken men to get away every night, and it took till 2 o'clock in the morning to do it. On the two days the hotels were closed at 6 o'clock, there were no drunken men at all to deal with at the station, and now, since 8 o'clock closing, the average is between 100 and 200." The second item is "AGONY IN SYDNEY," Monday's issue "SYDNEY, Sunday, September 10th at Ryalmere, after laying the foundation stones of a new church and presbytery, Archbishop Kelly referred to the agitation for the early closing of hotels. He said that it was a wise course in legislation to curtail as little as possible the liberty of the individual. It was characteristic of human nature to rebel against laws which, rightly or wrongly, lessened the liberty of the individual. In this he would comment care and caution to those who were striving to bring about a reform in the liquor laws of the State." Surely the Anglican Bishop has the better case. In spite of R.C. denunciations a strong effort will result in early closing and a consequent gain to the community.

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The Family Altar.

Stairway v. Elevator.

At the Commencement exercises of a college recently, a most impressive and significant motif in large letters hung on the wall immediately in front of the graduating class. It read: "The elevator to success is not running—take the stairs."

All good people, not only college graduates, in their best moments want to be and do good, but it is not an easy job. It is so much easier to drift with the tide than to pull against the current that most of us drift. But no drifter ever amounted to much. The best things are above us, and men do not drift upward. Neither do they go up in elevators. The only way is by the stairway, step by step.

SUNDAY, JUNE 11.

Gems of Thought.—"Giving all diligence, add to your faith" (2 Peter 1: 5).

Have patience with all things, but chiefly have patience with yourself. Do not lose courage by considering your own imperfections, but instantly set about remedying them; every day begin the task anew.—Francis de Sales.

Who neglects learning in his youth, loses the past, and is dead for the future.—Euripides.

Bible Reading.—1 Peter 1: 1-11: Step by step.

MONDAY, JUNE 12.

Gems of Thought.—"Who went about doing good" (Acts 10: 38).

Make not thy heart a casket,
Opening seldom, quick to close;
But of bread a wide-mouthed basket
Or a cup that overflows.

—George MacDonald.

Whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.—Jonathan Swift.

Bible Reading.—Acts 10: 34-38: Doing good.

TUESDAY, JUNE 13.

Gems of Thought.—"Lord, help me" (Matt. 15: 25).

Man's wisdom is to seek
His strength in God alone;
And even an angel would be weak
Who trusted in his own.

—Cowper.

"Impossible" is one of the most hopeful words in our language. When we see that something which must be done is impossible, it is a direct invitation to let God in. The greatest human scientific discoveries and inventions the world has ever known have been in connection with the things that men before that called impossible. As a Christian looks back over his lifetime, the brightest, best, most wonderful experiences in it shine out where he had been able to see only the word "impossible." That word is a veritable bridge between our little resources and God's great resources. When we come to the "impossible," God is saying to us: "Now exchange your poverty for my riches." The oftener we make this exchange, the more gladly may we welcome our old friend the impossible.—"S.S. Times."

Bible Reading.—Matt. 15: 21-28: Our Helper.

WEDNESDAY, JUNE 14.

Gems of Thought.—"He was a good man" (Acts 11: 24).

A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

Bible Reading.—Acts 11: 19-24: A good man.

THURSDAY, JUNE 15.

Gems of Thought.—"Lay up for yourselves treasures in heaven" (Matt. 6: 19).

"Green pastures are before me,
Which yet I have not seen;
Bright skies are bending o'er me,
Where darkest clouds have been.
My hope I can not measure,
My path in life is free;
My Father has my treasure,
And he will walk with me."

If the heart be right, God would have our treasures rise heaven-high. Then we will own them, and not try us. Then we will be master, and not slave. Then, the more we have, the more the poor will have.—Joseph Parker.

Bible Reading.—Matt. 6: 19-21: The home of the heart.

FRIDAY, JUNE 16.

Gems of Thought.—"My preaching was not with enticing words, but in demonstration of the Spirit and power" (1 Cor. 2: 4)

I preached as never sure to preach again,
And as a dying man to dying men.

—Richard Baxter.

I am grateful to that man above all others who brings home to me fresh the mystery and glory of the world, the significance of our mortal life, the immediate presence with us of the infinite and everlasting God.—John White Chadwick.

Bible Reading.—1 Cor. 2: 1-5: What to preach.

SATURDAY, JUNE 17.

Gems of Thought.—"That women adorn themselves in modest apparel" (1 Tim. 2: 9).

I have seldom seen such ostentation and much learning met together. The sun, rising and declining, makes long shadows, and at mid-day, when he is highest, none at all.—Bishop Hall.

As modesty is the richest ornament of a woman, the want of it is her greatest deformity, for the better the thing, the worse will ever be its perversion; and if an angel falls, the transition must be a demon.—Colton.

Thy modesty's a candle to thy merit.—Fielding.

Bible Reading.—1 Tim. 2: 1-5: Modesty.

—From the American "Christian Standard."

Correspondence.

Maryborough, May 12th, 1916.

The Editor, "Australian Christian."

Sir,—The suggestions of Bro. Thomas re Conference arrangements merit every consideration. The necessary haste required in the discharge of business no doubt greatly stifled discussion, and in some manner the business sessions, Easter Thursday is not a holiday, and thus many delegates could not attend meetings on that day, but Easter Tuesday is an holiday. If, then, the Conference picnic were held on that day, and the whole of Monday were given to the Conference, the manifest faults would be removed and the wholesome influence of the Conference picnic would not be lost. Time could also be saved if the Conference business (Executive Reports) were forwarded to the churches two clear weeks before Conference. Delegates could then receive their instructions after such business had been considered by the church official boards.

Fraternally yours,

"Countryman."

THE "ANGELS" AT MONS.

To the Editor of the "Australian Christian"

Dear Bro. Editor,—When we are to hear the last of that pleasing little fiction known as "The Angels at Mons?" Recently one of our preachers quite seriously quoted the alleged incident as definite evidence of the direct intervention of God on behalf of the British troops in their disastrous defeat. But for the tragedy of the event, the humor of the subject would be only too apparent, as the author of the "story" (Arthur Machen) has repeatedly admitted that he simply drew upon his imagination for something to give a heightened color to an already arresting narrative. The author's emphatic denial should be sufficient to silence even those who

give the most enthusiastic credence to this incredibly concocted fiction.—Yours, etc., Stanley Wilson.

[While we share a fairly common doubt as to the accuracy of the reports of angelic appearances recently circulated, we beg to point out that Mr. Machen's statement referred to above does not attempt to settle the question. Another writer of equal repute to Mr. Machen, viz. Harold Begbie, in his book "On the Side of the Angels," declares that there is cogent testimony to believe in the appearance of the angels prior to Mr. Machen's story. Whether angels appear at Mons or not, it is still true that the angels are "all ministering spirits sent forth to do service for the sake of them that shall inherit salvation."—Ed.]

To the Editor, "Australian Christian."

Sir,—In your leader on "The Temperance Issue," Thursday, May 4, 1916, the following statement appears: "Great Britain, whose true greatness has been retarded throughout history by the abuse of alcohol, has taken drastic measures to deal with its national folly." The aforesaid quotation being culled from a letter sent by the Anglican bishops of Victoria to their Anglican brethren in London, I kindly request that said Anglican bishops, if they, through you, may inform your readers of what those drastic measures consist?

I find in the "British Weekly" that the draft bill of the British Isles for 1915 was sixteen million pounds sterling more than 1914. I also see in the "British Weekly," March 2, 1916, that Mr. Kenehan, in facing the tonnage of importations, has curtailed the tonnage of fruit and wheat; but the materials for the manufacture of beer such as barley, rice, sugar, molasses, hops, etc., are not curtailed; in fact, the importations have increased for during 1915, 200,337 cwt. of hops were imported, requiring 2,501,212 cub. feet of space in the ships' holds; whereas the same space would have accommodated 1,605,630 cwt. of wheat, or 1,041,230 cwt. of sugar. Your readers will very readily and clearly draw their own conclusions for facts are stubborn things.

I unquestioningly reply to the Anglican bishops that the English Government has done nothing towards the curtailment of the drink traffic; on the contrary, the traffic has been encouraged, as statistics reveal.

King Alcohol is absolutely supreme in the British Isles. It is well known that it is only a step from heritage to perage.

Guinness's profits have increased from two and a half millions in 1914 to four and a half millions in 1915.

May 10, 1916. Thomas Geraghty.

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