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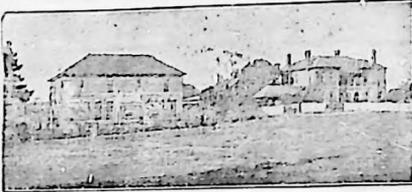
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The Australian

CHRISTIAN



Thursday, June 8, 1916.

Vol. XIX., No. 23.

The Memorial Feast.

More frequently than any other title, do we hear this name applied to the Lord's Supper. It is the favorite one of our Lord's day morning presidents. And the feast is a memorial one; so the phrase is appropriate. Just as the Passover of old was intended to be a means of remembrance of a great and providential deliverance, so the Supper has as part of its purpose the reminding of the people of God of their redemption by the blood of Jesus Christ. Our Lord himself declared it a memorial feast. Of both loaf and cup, according to the Apostle Paul, Jesus said: "This do in remembrance of me."

Why are we asked to remember?

It is well to consider this question. Portion of the answer is within our reach; much of it may be beyond us.

May we not first of all reverently think of our Master's desire to be remembered? We find it an almost universal wish of men to be borne in memory. The terrors of death for many have been lessened because of a belief that loved ones would not forget. The poet has told us how some in this find a kind of sweet immortality upon earth, for

"To live in the hearts we leave behind
Is not to die."

The Christ who loved to hold sweet converse with his disciples is still pleased to have his name held in holy remembrance by his people. This desire and gladness of the Son of God should not be overlooked.

No Christian has ever doubted that it was chiefly for his followers' sake that the Lord Jesus asked them to remember him. If he would have a joy, theirs would be the benefit. The Saviour knew that the thought of him would be a powerful help in times of discouragement and temptation. He knew, alas, how prone even those for whom he died would be to forget the pit whence he had rescued them, the cost he had to pay in order to their salvation.

Is there not something humbling in that dying petition of our Lord, "Remember me"? When the word comes to a redeemed soul, is not the first thought: "Lord, dost thou doubt me? Can I forget thee?" Ours is the thought of Peter, grieved when the Lord inquired as to his love, "Lord, thou knowest all things; thou knowest that I love thee." We see that Peter required the lesson; let us confess that we need the means of remembrance that Jesus has provided. A Christian may forget his Lord. "Forget him who never forgot us!" exclaims C. H.

Spurgeon; "Forget him who poured his blood forth for our sins! Forget him who loved us even to the death! Can it be possible? Yes, it is not only possible; but conscience confesses that it is too sadly a fault with all of us, that we suffer him to be as a wayfaring man tarrying but for a night. Hence we should make the abiding tenant of our memories is but a visitor there. The cross, where one would think that memory would linger and unmindfulness would be an unknown intruder, is desecrated by the feet of forgetfulness."

It was to a Christian preacher that God's apostle wrote in earnest appeal: "Remember Jesus Christ." We all need the exhortation. If the Lord who knew the needs of our hearts asked us to attend to the Supper as a means of ensuring this remembrance, do we not both do him an injustice and deprive ourselves of a means of grace when we even occasionally without proper cause absent ourselves from his table?

What are we to remember?

The Supper has the Gospel enshrined in it. In the Corinthian letter, Paul tells us of the great facts of the gospel, emphasising the death, burial, and resurrection of Jesus Christ, and says that by that word we are saved if we keep it fast in our memories. The Supper reminds us of God's love in the gift of his Son, of Christ's atoning death, of the body so freely given for us, of the blood shed for the remission of our sins, of the salvation which is God's gift, and which can never be procured by any meritorious act of man. The feast is a monument of the love of God for the world. To all who witness it it is a proclamation of this. In symbol it sets forth the central truth of Christianity, the message found in the most beautiful verse in the Bible: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This is the universal fact set forth in the Supper. But the individual disciple has a personal message in the feast. Paul received such a message, else how could he write: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Is it superfluous to add that the Supper is meant to be a memorial of Christ Jesus, and not merely of some fact concerning him?

Preachers frequently are guilty of making false abstractions; yet, possibly, there is need to emphasise that there is a difference between remembering something about a person and remembering a loved person. To know God and Christ is life eternal; there are thousands of lost souls who know much about God. It is love for and loyalty to the Lord Jesus himself, our adorable Lord and blessed Saviour, which makes a man a Christian. Timidly was exorted to remember Jesus Christ. The Supper does not primarily teach us theological views; it reminds us of our Lord and Saviour, who said, "Do this in remembrance of me."

Merely a memorial?

We wonder how many times we have heard presidents declare that the Supper was but a memorial feast. This might almost be described as the besetting sin of the un-instructed president; and it is a grievous one. The Scriptures make it plain that the feast is a memorial; but they do not say it is merely a memorial. Because Romish pretensions go to one extreme, some Protestants would appear to wish to go to another. There are other aspects of the Supper which are equally scriptural. For instance, the Supper is a communion. We do not merely remember the dying Lord; we commune with the living Christ. Again, there is not merely a backward look; there is an upward and a forward look. The Saviour now lives to make intercession for us; he will come again to receive his people unto himself. The Supper is almost as meaningless without the thought of a second advent as it would be without a remembrance of the first advent. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Let no man speak, then, of a mere memorial.

Many writers and speakers have in beautiful language brought before us the delights of memory. All their words fail to depict in adequate fashion the blessedness of him who with heart of love remembers the Christ who first loved and remembered us.

"We never would forget,
Thy rich, thy precious love,
Our theme of joy and wonder here,
Our endless song above.

"O let thy love constrain
Our souls to cleave to thee,
And ever in our hearts remain,
That word—Remember me."

Expository Preaching.

R. Harkness, B.A.

By expository preaching we mean that method of pulpit discourse which consists in the consecutive explanation and practical enforcement of the Scriptures, or some connected portion of the Bible. It is distinguished from topical preaching, which consists in the selection of a clause or verse or a section out of the inspired Word from which the preacher deducts and evolves some principle or idea which is kept before the hearers' mind as the speaker traces its application to present circumstances, and modern life.

There is another kind of preaching which we might term the clothes-line species, where an address is given and a text or texts appended to it like clothes pegged to a line, having a very remote, if any real, connection with the subject. But of this class of preaching we need not further speak, as we feel confident that our preachers are not guilty of such rhetorical atrocities.

Expository and topical preaching are not necessarily inconsistent with one another, or contradictory to each other. The efficient preacher is one who will use both methods, but to the speaker who uses only the topical method the words of our Saviour would apply, "This ought ye to have done, and not to have left the other undone." Briefly, then, let us notice the advantages of the systematic exposition of the Word of God.

In the first place, it brings both preacher and hearer into close contact with the mind of the Spirit, and this is as necessary for the preacher as for his congregation, if not more so. The great aim of the preacher should be to set before the people the mind of God, and to do this he must set himself to systematically study and explain the Word of God. We as preachers have no message apart from the Bible. Unless we speak according to the law and to the testimony there is no light in us, and we could never hope without this to bring the light of truth to the minds of our hearers.

In delivering topical sermons, there is a danger that we may read into the text many of our own particular opinions, prejudices, preconceived ideas, or matters of private interpretation or of doubtful disputation. But when we have succeeded in making plain the meaning of the passage we are expounding, we can say "This is the word of Christ," and the force of this upon our own hearts and the hearts of our hearers will be great. We can then speak with authority, and not as the scribes, and it should then be possible to bring men face to face with God.

Another advantage of this method of discourse is that it secures variety in what the preacher has to put before the people. Every man has his own idiosyncrasies, and will be drawn more powerfully to some subjects than others. He is apt to get into ruts of thought, and narrow furrows of ideas. Unless, therefore, the preacher pursues some regular course of exposition he will be in

danger of confining himself to a few favorite themes, and will go over and over the same ground, ringing the changes upon his pet ideas until his hearers are sick of both him and them. But if instead he will follow the course of some study in the Sacred Volume, he will find the old truths in ever fresh surroundings, and will secure that variety which is the charm of God's revelation as much in the Bible as in his wondrous book of nature.

If a speaker confines himself to topical preaching, he very soon wears himself out, because he is drawing mainly upon himself; but the expositor who has before him the Word of God has an inexhaustible store of knowledge, and as he follows the teaching of the Word, the infinite variety afforded there will keep him from running into ruts, and, like the well-instructed scribe, he will be able to bring out of his treasure house things new and old.

Again, by following the expository plan, an opportunity will be afforded of admonishing and advising some of the spiritually needy or supersensitive members of the flock. In following a regular course of exposition opportunities are constantly occurring for the presentation of timely truths, while no one can say that the subject was chosen with the special view of reaching them. It is possible, too, that without expository teaching a great number of topics would be ignored, a one-sided view of the gospel and Christian duty would be prevented, and the preacher would not declare the whole counsel of God.

Expository preaching is needed in order that the Biblical intelligence of the congregations may be promoted. There is no doubt a great deal of the efforts of a preacher are wasted because his hearers have such a limited acquaintance with the Scriptures. Men may be good men in business and politics, but yet they may not have read through the important passages of the Word of God.

John Bright once referred to some of his political friends as having gone to the cave of Adullam. Afterwards the following conversation took place between two members of the house: "I say, where did Bright get that illustration of his to-night about the cave?" "Oh," said the other, "I see what you are up to; you think I don't know, but do you suppose I have never read the 'Arabian Nights'?"

Without doubt we often immensely overrate the Biblical knowledge of our hearers, and that it would be to their great advantage as well as to ourselves to give ourselves to consecutive exposition of the Scriptures.

Another advantage of this style of preaching may be noticed, and that is that in the process of preparing his expository discourses the preacher acquires a great store of materials, which he can use for other purposes, and in particular has constantly suggested to him subjects for topical sermons; and will save him much worry and

anxiety in looking round for a suitable subject.

Now, it is sometimes urged that expository preaching is not popular. The people do not like it, we are sometimes told, and will not stand it. But if hearers become dissatisfied with this mode of teaching, we think it is not the fault of the system, but probably that of the preacher. If a speaker has failed to interest his audience, it is most likely that he has attempted to expound without a proper idea of its importance, and has gone on with it in a slovenly and perfunctory fashion. He has taken it up with the idea that it is easier than other modes of preaching, and so has given to the people only a paraphrase of the passage weakly diluted with his own unbigested and extempore additions. He has had recourse to it with the feeling akin to the preacher who said he liked to take a whole chapter at a time, for if he was persecuted in one verse he could flee to another; or like the local preacher who said he hammered away at one thought until another came into his head. It is not to be expected that such preaching will be popular, and it would be a proof of the good sense of our congregations if they did not like it.

No man must imagine, if he would succeed in expository preaching, that he can do so without great labor. The oil must be well beaten or the light will not shine. No mere hasty perusal of the passage will suffice; he needs to enter into the spirit of the writer, and to live and move and have his being for the time in the argument or narrative or parable he is considering. He should give himself wholly to the investigation of the passage, and then he should apply it to his own heart, and so he will reach the hearts of his hearers, and his words will carry conviction and make those who listen feel that he is in earnest.

It is good, if possible, to study the text in the original, bring to bear upon it all that can be got from literary and other sources, and then the whole matter should be left to sleep in heart and brain for a time, and the preacher should give himself to prayer. When there is found some thread around which thoughts will crystallise, the discourse may be prepared, and if the preacher fails to make it interesting, then he can be sure he has mistaken his profession.

There is no need to turn the pulpit into the chair of the exegetical professor, and waste time in explaining some point in Greek grammar, or in digging up some obscure Hebrew root. Nor is it necessary to elaborate what some German, English, or American commentator has thought. But let the preacher tell what he has concluded for himself, and then press the practical application of the truth in the passage to the hearts and consciences and lives of his hearers.

Above all, let the expository preacher take himself often to his closet, and seek in earnest prayer the help and guidance of God's Spirit while he diligently does his best in the study, and he can go on in confidence that as a preacher of God's Word he will succeed.

Notes on Current Topics.

Jas. E. Thomas.

Church Union and Overlapping.

In a recent session of the Presbyterian Synod in South Australia, there was a spirited discussion on the action of the Methodists in holding services in a little town called Spalding, where there were already, according to the opinion of the local Presbyterian minister, quite enough churches. There were several speeches which on the whole demonstrated the fact that the righteous indignation of the Presbyterian brethren had been aroused by this unappreciated action, and a motion expressing disapproval of such a step as had been taken by the Methodists in opening in a place so small, in which the Presbyterians had been for 30 years, was carried. In these days the fact as well as the necessity of such discussions and resolutions is unfortunate. One leading minister pertinently asked, "What would we do if we were in the Methodists' place?" This leads to a reflection that is not pleasant. We too frequently find that churches closely akin to each other as so many of our non-conformist churches are, seem so anxious to perpetuate their little differences that they open in places already over-churched in spite of each other. As for ourselves, we are not aggrieved when other churches commence, as they sometimes do, in places where we seem to have a prior claim. Nor do we with our peculiar views expect all to be satisfied with our position and unite with us. We do feel, however, that in times when we are talking so seriously of union in our Empire, and praying for it in the church, there should be a careful and fraternal effort to avoid undue overlapping among churches so nearly alike. This would be honoring to our Lord, and conducive to a closer union in the Church of Christ.

Paper Arguments Against Six O'Clock Closing.

There have naturally been many bleatings and wailings from the liquor traders as to the folly and injustice of six o'clock closing. This is to be expected where financial interests have been affected. It is the policy of some of the more astute to get articles under some apparently disinterested title. One such article appeared in the well-known "South Australian Register" on Saturday, May 27. It was written by a gentleman called "Spectator." It seemed to be on such a familiar line that we almost recognised an old friend of the campaign days under this new and somewhat inoffensive title. We would scarcely accuse any of the excellent staff of the paper of indulging in such unfortunate and regrettable attempts to make out a case, but we are sorry to see them in columns usually most interesting and illuminating. The chief cause for sorrow on the part of "Spectator" is that our city looks as though some dire disaster has struck it and is in black mourning for itself.

This we heard would come, and now the prophet says it is fulfilled. This, added to the further calamity that the inside of the hotels is dark, and consequently police cannot discern those who may be inside breaking the law, seems to lead "Spectator" to the position of national wailer. The fact is we have plenty of light in Adelaide, and amusement places are more attended, tram car traffic has increased at night, and altogether there is greater financial prosperity than before six o'clock closing. This can be amply endorsed by the city engineer and council. It is a great pity that this imaginarily difficulty should give so much cause for tears in liquor-dom.

Sly Grog Selling and Six O'Clock Closing.

The aggrieved gentleman named "Spectator" above referred to also bewails the fact that it will be so difficult to discern the sly grog seller now, and that even honest publicans may be suspected of conduct unworthy of their profession. It also adds materially to the task of the already over-worked police. Surely this sage observer must know that with less places open it is easier to locate the source of the trouble, and with less drunkenness at nights it is far easier to locate the source of the trouble, and those who in spite of the will of the people flout the law. One magistrate has already started on the path to remedy this evil by sentencing a woman convicted of sly grog selling to two months' imprisonment. This is the most effective way to deal with those who for selfish ends wilfully break the law. "Spectator" need have no fear, for the law is not a terror to the righteous, but to evil doers. Even now it has been quite evident that some publicans are not beyond breaking the Act, and the police are showing commendable activity in bringing them to book. Of course there is still drunkenness, and always will be, while liquor is sold from morning till six o'clock, but it is of course much easier for the police to discern the drunkards now, consequently convictions are about as numerous. If "Spectator" really wants to abolish drunkenness, we invite him to join in a campaign for prohibition, then we should be free from the curse, and consequently of its effect. We advise all who read a reprint of the article of May 27, to also read the excellent reply of W. C. Brooker on the 30th. We are quite satisfied that six o'clock is a great blessing, and has come to stay.

Sir Ernest Shackleton Safe.

What a thrill has passed through the Empire even in this time of national anxiety and sorrow at the message that has come from the intrepid Arctic explorer, Sir Ernest Shackleton, telling of his safety. One cannot read the romantic and remarkable

story of his brave and heroic march through snow and ice without admiration. Doubtless he and his brave men are devoted to their great purpose. They have gone in the interests of science and research. Personally we do not feel so convinced that such expenditure of money, energy and time, accompanied by suffering and sometimes death is fully justified by results. Yet we know it has meant much to scientific advancement. We are, however, quite sure that these intrepid explorers and heroic travellers are worthy of our unqualified admiration. We rejoice in the safety of the leader, and trust the measures being adopted by the British Government will lead to the safe return of all the party now in peril in the Southern Seas. We wish that something of the enthusiasm, endurance and energy of these brave men would enter into every follower of Jesus Christ, and lead us to like heroic efforts in entering unknown and unexplored fields, that we may win the world for Jesus Christ our Lord.

"Dice and Death."

The above is a very suggestive headline from an Adelaide paper, calling attention to an account of the death of a man near Sydney, Victoria. It appears that several men had been gambling in the train, and deceased was found mangled, with dice near him and money in a hand that was severed from his body. We do not wish to comment further on this unfortunate fatality, except to say that it sadly suggests to our minds what is a growing evil in our community. There are far too many who are hastening to the grave with lives that have been impoverished by the use of dice and the ever-powering fascination of gambling. Camp life has in many cases fostered the gambling spirit to the detriment of our brave men, and often to their regret. Race meetings have not become less. There is still the greed of money and love of unjust gain that leads women as well as men to risk their hard-earned incomes for the chance of gaining at the expense of others that for which they have never labored. Hard-working girls in factory and work-shop as well as those toiling hard in service frequent the racecourse or engage in gambling. Young men who can ill afford it lose their daily earnings in vain efforts to enrich themselves in this fascinating but injurious way. Instead of using money for lawful and helpful purposes, it is being squandered in this terrible way. Even church bazaars are not free from the gambling element at times. There is need for us to encourage our young as well as old to beware of this evil, and for us in every way to combat this public menace that threatens our national welfare.

Love, though scorned and contempt and withstood,
Can without aid forgive, and yet have store;
God's love and man's are of the self-same blood,
And he can see that always at the door.
Of frailest hearts, the angel nature yet
Knows to return and cancel
All its debt.

—Lowell.

Rightly Dividing the Word of Truth.

J. V. Coombs.

J. V. Coombs is one of the best known of our American evangelists. He has preached in every State and Territory of the Union; preached about nine thousand sermons; and has delivered nearly one thousand lectures, public addresses and Commencement orations. About fifteen thousand people have been added to the church under his ministry. Many of these people, with other brethren, have urged Bro. Coombs to publish a book of sermons. The result is a handsome volume of 244 pages from the Standard Publishing Co. It is a most readable book, containing illustrations and lectures as well as sermons. Many will read it to great advantage. One of the chapters is reproduced below. The book may be ordered through the Austral Co.; price, 4/-; post free, 4/3.

Paul admonished Timothy to rightly divide the Word of truth (2 Tim. 2: 15).

If the Word of truth were properly divided, Adventism, Mormonism and other follies, would disappear. Many can see no difference between the law and the gospel; the Old and the New Covenant, Christ and Moses, the new and the old dispensations. God has made three covenants with man. The fleshly covenant was made with Abraham. If their people kept the fleshly covenant (circumcision), they were to be heirs of Abraham. The property covenant was made with Moses. The Jews kept that covenant. Jesus made the spiritual covenant with us; by keeping that we are heirs of God.

After preaching on "The Three Covenants," in a Southern city, a woman came to me and said: "I don't believe what you said. You told us all the Bible is not binding upon us. I believe the Bible is binding upon me from the beginning to the end." I replied, "You don't believe that." She said, "I do." I said, "You don't," and that is a fair religious argument. I said to her, "Now take your Bible and read Gen. 17: 10, 11." She read that God commanded every male child to be circumcised at eight days of age. I asked her if she had any boys. She informed me that she had four. I said, "How many of them have you circumcised?" She replied, "Not one." I said, "How do you get around this duty if the whole Bible is binding on you from beginning to the end?" She said, "Well, well, well, I never thought of that." I continued: "Read Lev. 11: 7, 8. It tells you not to eat swine. You had pork for dinner. How do you get around that difficulty?" She replied, "Well, well, well." "God commands the offering of bloody sacrifices (Lev. 23: 19, 20). How many have you offered?" She replied, "Not any." "How do you get out of this trouble?" She gave me the same answer. "Well, well, well, I never thought of it that way." "God commanded that you should do no work on Saturday; if you picked up sticks to build a fire, you would die. Did you ever pick up sticks to build a fire on Sabbath?" "Oh, yes, I must, or I would die," she replied. "How do you reconcile the breaking of this commandment?" She gave me the same answer. I continued: "Go with me to the New Testament; John 13 enjoins upon us to wash feet. Have you

been washing the saints' feet?" She gave me the same answer. "Now read 1 Thess. 5: 26. Paul tells us to greet the brethren with a kiss. Have you been kissing the brethren this year?" "Oh, no, I could not do such things as that." "How, then, do you get out of the practice if you believe that all the Bible is binding upon you?" She replied, "Well, I never thought of it in that way."

What was the trouble with the woman? Just what troubles half of the religious world—not knowing how to rightly divide the Word of truth. The first seven commandments I gave her were Jewish laws and had no binding force upon any one except the Jews. The other seven were merely custom, and custom has no binding force. Paul told a few shaved-headed women in Corinth to keep silent in that assembly. He never commanded women of this age to keep silent.

We must make a distinction between the law and the gospel, the Old and the New Covenant, Christ and Moses.

There are three great dispensations in the Bible—the Patriarchal, Jewish, and Christian. Under the Patriarchal we have the family, under the Jewish, the state, and under the Christian the church. We are not under the law, but the gospel.

The whole Jewish law was nailed to the Cross, and hence has no binding force upon us. The Ten Commandments were defective. A man may keep the Ten Commandments and be lost.

But here comes the objector, and he says, "If the Ten Commandments are gone, can a man lie, steal, and murder, and not sin?" How foolish this question. It was a sin to murder before Moses gave the Ten Commandments. It would have been a sin if Moses had never given the commandments. Moses merely put the Ten Commandments into the Jewish law and fixed a penalty. As the penalty has been removed, the law is dead. The Decalogue, as a code, is abolished. Many of these laws have been enacted into the New Covenant and hence are binding. In Indiana we had the old constitution till 1851. Then our new constitution came into effect. Many of the laws in the old constitution were put in the new. They are binding upon us, not because they were in the old, but because they were enacted in the new. Nine of the Ten Commandments have been enacted in the New Covenant and are hence binding. The Fourth Commandment, "Remember the Sabbath day," is not re-enacted, and hence is not binding. Under this dispensation we are never commanded to keep the Sabbath. The Sabbath was a Jewish institution and hence not binding upon a Christian. The penalty for violation of the Sabbath was physical death (Ex. 35: 21). To pick up sticks was a violation (Num. 15: 32-36). The Sabbath was the seventh day, or Saturday. It was, is and always will

be Saturday. To call Sunday, the first day of the week, Sabbath, is as ludicrous as to say, "A Wednesday night prayer meeting on Thursday afternoon." No divine writer or sacred historian ever called the first day of the week Sabbath. It is not the Sabbath; it is the Lord's day. Not a day of idleness, but a day of devotion and service. Now, don't go out and misrepresent me. We believe in commemorating the Lord's day. We are intensely opposed to the desecration of this day. This is a day of worship, service, prayer and devotion, not a day to visit, idle away or spend in worldliness. Give it to the Lord.

Some say: "Can I not be saved like the thief upon the cross? Jesus said to the poor woman, 'Thy sins be forgiven thee.' Can I not be saved in the same way?" No, certainly not. If they were saved in heaven, they were saved under the Jewish dispensation; Jesus had not made his will. Now, I will illustrate this so plain that the boys and girls can understand me, and then I will simplify it till their mothers and the preachers can comprehend it.

Here is a man with six children. He wills to one 4000 dollars; to another, 4500 dollars; to the third, 3500 dollars; and to the remaining three, 3000 dollars apiece. One of the boys meets with some calamity, gets married, or meets with some injury. The father gives him 1000 dollars. Has he any right to do it? Why, certainly; the testator is alive. He can dispose of his property as he likes. Another boy starts into business; he gives him 500 dollars. Any way to prevent it? No, the testator is alive; he can destroy or change his will at his pleasure. But finally the father lies down and dies; how can the children gain the blessings of the will? By complying with the conditions of the will. Suppose some one tries to get part of the estate without complying with the will, what is he trying to do? He is trying to break the will of his father. Again, the will may contain the condition that nothing may be added or taken away from it. If any attempt to change the will, he will disinherite the one who makes the attempt.

When Jesus was here on earth he had not sealed his will. All authority was his. He could heal the sick, raise the dead, and offer pardon to any one. But finally he made his will and sealed it with his own blood. Then the executors made known the terms of the will.

Now, how shall any one secure the blessings of the will? Every one is ready to answer, "By complying with the terms of the will." Suppose some one tries to get into Christ without complying with the conditions. What is he trying to do? He is attempting to break the will of Jesus. Jesus said: "If a man tries to climb up any other way, he is a thief. Why call me Lord, and do not the things that I say?"

Many are trying to get into the kingdom without complying with Christ's will. The terms of the will were made known to the apostles. These terms are belief, repentance

Concluded on page 349.

A Matter of Time.

"The Worker," of Sydney, has had some very striking cartoons on the liquor question, and has helped on the cause of reform by its articles. Its cartoon on "A Matter of Time" was particularly striking. Its three panels represented the same man under different closing hours: at 6 o'clock, 8 o'clock, and 6 o'clock revealed him in the following positions: "The boy that I was"; "The object that I am," and "The man that I am going to be." The following is a "Worker" Editorial.]

The Liquor Referendum takes place on June 10. On that day every enfranchised man and woman in New South Wales will be asked to say at what hour the publican shall extinguish his hiring lights, and close the door of his death-trap.

It is an opportunity of which the most should be made. Our advice to all who care to hear us is—

Vote for six o'clock.

That is to say, Give your first vote for Six, your second vote for Seven, your third vote for Eight, your fourth for Nine, and leave Ten o'clock and Eleven o'clock alone, for the Devil to do with what he will.

Don't PLUMP for Six. You will waste votes if you do that. Casting contingent votes for Seven, Eight, and Nine will not in any way impair the value of your No. 1 vote for Six o'clock.

It will simply give one of those hours a chance of winning, in the event of Six o'clock being defeated—which heaven forbid!

It will not be defeated if the Labor Movement does its duty. Let the workers of this State but realise what a great reform it will be to close up these glittering dens of iniquity at an early hour, and the vote for Six o'clock will be an overwhelming one.

It will be such a vote as will sweep Bung off his feet, and drown him in a torrent of public opprobrium.

A bedrock reform.

This paper is not very keen on reforms, as a rule. For the most part they are not worth bothering about.

They merely tinker with the surface effects of evils that reach right down to the foundations of the social system. They pester among the branches of the deadly Upas Tree, when what is needed is to tear the foul thing up by the roots, and cast it into the cleansing flames.

But this reform is among the few exceptions. It has something about it of the revolutionary nature that makes it worth while.

To turn a drunken community into a sober community would be a social revolution of the most far-reaching consequences. It would deprive those who prey upon the people of a most potent means of exploitation.

We do not say this is a drunken community. But we do say there is far too much liquor consumed.

There is enough of the brewers' dope poured down the neck of the working class to dull its brains, and make it an easier vic-

tim for the dastardly thieves who rifle its pockets, who rob it of the fruits of its labor, who was fat and rosy on loot, while those who produce the wealth are subjected to the indignities and deprivations of poverty.

Closing the pubs at Six o'clock will mean less drinking. And less drinking will mean a revolutionary change in the conditions of the working class.

The pub a stumbling block.

That is why this paper, as an organ of the working class, takes part in the liquor controversy. We have got such tasks to perform in the Labor Movement that the clearest heads are demanded for their achievement. We cannot afford to permit ourselves to be drugged and stupefied.

What more pitiable sight is there than that of drunken workers, sodden and soaking with the brewers' poison, and kicked contemptuously into the gutters and the slums by the exploiters who employ the brewer to do this dirty job for them?

And what sight more heartrending than that of the drunken worker's home, with his pallid wife and neglected children, doomed to live the lives which are given to them for joy amidst such conditions as degrade the body and tarnish the soul and blacken the very sunshine?

There will be more sobriety if the brewers are compelled to put up the shutters at the same time as the traders engaged in decent occupations.

And when there is more sobriety, there will be more happiness in the home, and more intelligence in politics, and more unity in the ranks of the workers, and less scabbing, and less treachery.

This Movement of ours is the grandest on earth. The welfare of the nation is involved in it. The future that every true man dreams of and longs for is dependent upon it.

And drink gets in the way. The pub is a stumbling block. The brewer is the confederate of those who oppress and plunder the people.

VOTE FOR SIX O'CLOCK.

Rightly Dividing the Word of Truth.

Concluded from page 348.

and baptism, and a life of service. If a sinner wants to know what to do to be saved, let him go to the New Covenant.

The Book of Acts gives the history of fifteen hundred conversions, and they are all alike. Every man that ever entered the order of the Oddfellows complied with the same ritual that all the others did. All foreigners that have become citizens of this country have complied with the same law. Every man that has entered into Christ has complied with the same ritual. The law of adoption must be complied with by all.

The Lord always gives a staff to the man whom he asks to climb a mountain.

Adorning the Doctrine.

"Adorn the doctrine of God our Saviour in all things."—Titus 2: 10.

The only way to adorn a doctrine is to exhibit a life. The only real proof of a fine doctrine is a noble character. How does a doctrine express itself in actual living? What does it look like when it becomes flesh and dwells among us? For what is the use of doctrine which never walks down the street, nor goes into the market, nor mixes with men on the exchange? Who cares for doctrine which is a mere ghost of the lecture room? Let us gaze upon its likeness when it is lived out in the stern actualities of common life. We ought to be able to examine the quality of a theory in the life of the theorist. We ought to see the outlines of theology in the characteristics of the theologian.

What then about the doctrine of forgiveness? We ought to see it enshrined in the life of those who have been forgiven. It must be unveiled in the strength and wisdom of a forgiving spirit. When the doctrine of grace expresses itself in manifold graces, who does not stop to look at the lovely thing? But when forgiveness is only a doctrine, handled about by an uncontrolable and bitter tongue, who cares a hatter about it? A doctrine which flowers in the adornments of an attractive life arrests every one who passes by.

And what about the doctrine of reconciliation? We can never apprehend its power or appreciate its beauty until we see it manifested in a reconciled life? Who cares for theories of music which never find expression in harmony? And the doctrine of reconciliation is to find its only proof in the sweet harmony of a soul which was once the realm of discord and disorder. Let us hear the music of reconciliation. If there is a theory that harsh and jagged bells can be recast and retuned, let us have the proof in their melodious chimes.

There is an acre of lovely green turf on the out-skiirts of a busy English town, and close by the railway track the grass is as fine and close, and well-bred as the turf in the quadrangle of an old university. And this explanation is given to the passing traveller: "Grown from ———'s seed!" No other advertisement is needed. And when we see a strong, forbearing, self-forgotten life, raised from the mystical doctrines of grace, "Grown from reconciliation with God," "Grown from the divine forgiveness," no other witness will be needed. We shall be drawn to the same great seed-house where we too can obtain the powers of the risen life.—J. H. Jowett.

"What if thy plot in the garden of life
Is stony and poor and small?
What if it will not yield for three
Roses and lilies tall!"

Some lowly plant may bud and bloom
Under thy loving hand,
And be that is faithful in that which is least
Is faithful also in much.

'Tis the plot the Gardener gave to thee,
Tend it with loyal care,
And in the wonderful harvest time
Who knows what it may bear?"

Reports from the Field.

Tasmania.

LAUNCESTON.—A good number assembled for worship this morning. Bro. Byard, who is proceeding to take up the work at Nuhena, addressed the church, his address being much enjoyed. At the gospel service Bro. Day delivered his second address on "The Remarkable Young Man," which proved to be an instructive and powerful appeal for full and complete surrender of our lives to his service. Our C.E. Society recently paid a visit to the Baptist Society, and the meeting held was an inspiration to all present.—J.P.F., May 28.

West Australia.

PERTH.—On May 13, Bro. Blakemore gave a short talk to the Juniors on "Do Justly," following which he gave a fine address on Isaiah 40. It was with deep regret that we received the announcement that Bro. Blakemore had resigned, after seven years' faithful service. This morning our evangelist's talk to the Juniors was entitled, "Have mercy, and walk humbly before thy God." The subject of his exhortation was "The Vision of God." At night Bro. Blakemore spoke on some evils connected with the moving pictures.—W.A., May 23.

FREMANTLE.—On the morning of May 21, our evangelist exchanged with Bro. A. W. Connor, the Subiaco preacher. We had good meetings in both churches. Monday evening at the Senior C.E., Sister Mrs. Jas. Bridge gave us an excellent paper on "Notable Bible Women." The Bible School anniversary will be held on June 5. Bro. Albany Bell, our Conference president, will give the address in the afternoon.—May 27.

FREMANTLE CHINESE MISSION.—The mission continues to keep up an interest. One of our scholars did well last Monday night at the Perth Chinese Mission anniversary. We begin straightway to practise for the Fremantle anniversary, to be held in July 18. This is to also take the form of a farewell to our president, Bro. E. G. Warren, who is leaving us to go to Adelaide. May the day soon come when we shall have a Chinese evangelist working between Perth and Fremantle. A grand work could be done.—E. G. Warren, May 28.

COLLIE.—Several weeks back a young lady took her stand for Christ, and was immersed. On May 14, three took their stand for Jesus at the chapel, Johnston-st., while another young lady made the good confession at Ewington. On the 21st, two were baptised in the morning and received into fellowship, one being the son of Bro. and Sister Digwood. In the evening two made the good confession, one of these decided to be immersed the same hour. We have been called on to part with one of our members, Bro. W. Pembler, who died from cancer, only 21 years of age. Bro. Whiteaker conducted the funeral service. A beautiful organ has been purchased, and installed, which we hope will prove a great help to our gospel services.—L. J. Mignard, May 23.

SUBIACO.—On Sunday week we had one received after baptism, one by re-baptism, and six by letter. We have three letters in hand for Sunday next, besides which there was one confession on Sunday evening last in the person of the young wife of our respected Bro. Robbins. She was a member of the Presbyterian Church, but desires to follow the Saviour's example by baptism. Improved attendance have been the order at our morning meetings of late, and the evening attendances have increased even more. Bro. and Sister Woodward and family, and Bro. and Sister Footsery, are really holding welcome and work in the church here. Their vicinia make a welcome addition to our choir. Bro. Fischer recently took charge of our choir, and quite a number of new members have rallied to his help. Following on the observance of Mothers' Day, we had a very successful social gathering on the following evening.—G.S.F., May 22.

Queensland.

ALBION.—Good meetings morning and evening. The subjects were, morning, "Builders with Gold," evening, "The Tears of Jesus." At last meeting of the Company of Friends the ladies supplied the programme, a very enjoyable evening was spent. This society is open for any to become members from 13 years old to 100.—H.W.H.

BRISBANE.—There was a nice gathering around the Lord's table yesterday. Bro. W. A. C. Wendorf, Conference president, who has removed from Ipswich to the city, was together with his family received into fellowship. Miss Solomon was received from Emmore, Mrs. Coward from Annerley, and Miss Carl from Hoonah. The attendance at the gospel service was good. Bro. A. C. Rankine delivered a forceful address on "Christian Unity," taking his theme from recent remarks of the State Governor. Several new scholars have been added to the Bible School, and the Adult Bible Class is growing in interest and numbers.—H.C.S.

TOOWOOMBA.—The church has now resumed its normal condition after the epidemic of degnage fever. Almost every member has been laid aside with an attack of the fever. The writer had an attack, and against the doctor's orders went and conducted a funeral service. The result was a severe relapse. After a holiday have returned to work. At the annual meeting held recently, the following officers were elected: Bren Draney, Coleman (secretary), Chapman, Keeble, Hamlyn, Skerman (treasurer), and Rowbotham. Bro. Chapman resigned a few weeks later, on account of removal to the country. May 21, a memorial service was held to our late Bro. Eldridge, Shaw, and Kitchenham—Ethelbert Davis.

WEST MORETON CIRCUIT.—Our meetings have improved during the past month. Larger attendances and deeper spirituality are visible in each centre. The land for the new building at Marburg has been purchased, and arrangements are well in hand for the erection of the building. The committee acknowledge the following contributions to the fund in cash and promises: Mr. A. Hinrichsen, £5; Mrs. A. Neumann, £5; Mr. J. B. Eitner, £5; Mr. A. Lamprecht, £5; Mr. H. Berlin, £5; Mrs. H. Berlin, £5; Mrs. G. Boettcher, £5; Mr. W. Zeelin, £5; Mr. F. Neumann, £5; Mr. F. Stimpke, £2/10/-; Mrs. Clow, £2; Mr. S. Jensen, £1; Mrs. Christensen, £1; Mr. J. Green, £1; Mr. Argv, £1; Mr. A. Busse, £1. We heartily thank those who have assisted, and hope the good example will be followed by many more of the liberal brethren.—C.H.P.

New Zealand.

INVERCARGILL.—The annual business meeting was held on May 17. Reports showed material progress. The treasurer's report stated that the receipts for the year had been £366/17/4, the principal items being: ordinary collections, £200/13/7; special do., £95/11; donations and loans from members towards purchase of new property, £125; and rent of cottage, £30/5. During the year the church practically bought and paid for a fine new property at the corner of Tweed and Commerce. Plans of a new chapel and Sunday School which it is proposed to erect thereon, at an early date, at an estimated cost of £3000, were submitted to the meeting. Geo. E. Moore, M.A., of Brighton, Vic., has accepted an engagement with the church, and will take up his duties early in July. Four young members of the church have answered the Father's call, viz., W. G. Howie, A. Rea, E. J. McRae, and F. Selby. Of these the first-named had made the supreme sacrifice and laid down his life for King and country. The following officers were duly appointed for the ensuing term of two years: Bro. T. Todd, J. Bewley, H. Stoker, W. Eweren, J. McKie, P. Fenn, L. Michel, H. Tidman, and T. Pryde, secretary and treasurer. Bro. Tidman was appointed superintendent of the Bible School in

place of Bro. Bewley, resigned. As a result of a direct appeal for assistance for the new building scheme, the sum of £20 was promised in donations at the meeting.—P., May 22.

DUNEDIN.—One confession on May 21. At a well attended meeting of ladies on Wednesday, S. G. Griffith thanked those who have helped in furnishing his study in the Tabernacle. The Literary and Debating Society commenced the 1066 class on Monday evening, when a social was held, 273 present at the evening meeting on May 14.—I.C.S., May 24.

KAITIANGATA.—Bro. Irvine, of South Dunedin, and Bro. Arnold, of N.Z. Valley, preached during the absence of our evangelist at Conference. The delegates' reports were read and greatly enjoyed at a special social and business meeting of the church on May 18. We are grateful for the C.W.B.M. Conference resolution to support Kaitiangata for another year. The delegates were heartily thanked for their inspirational reports. The names of Bro. John Mackie and Bro. Henry Colthart have been added to that of Bro. Cairns as trustees of our church property. Our meetings are still good. On Sunday morning, May 28, Bro. Noble devoted the morning address to the "Young Worshipers' League." The subject was "Show thyself" (Ex. 13: 8). There was a large attendance of members. There was much regret expressed at members' meeting at the prospects of losing our evangelist, N. G. Noble, who has labored with us for nearly four years.—John Hay.

ASHBURTON.—Services during the Conference week were conducted by Bro. Baker. In the closing of the gospel address one made the good confession. The sisters are working for a sale of work. Our new building is progressing favorably; we are preparing for the opening. We thank the Home Mission Committee for the continued support this year.—B., May 22.

PALMERSTON NORTH.—On Lord's day, May 6th, we had quite a number of visitors. Bro. Southgate was given the right hand of fellowship. On Thursday, May 4, a social evening was held, and the three reports from Conference week were given. Last Wednesday a social evening is to be held at Levin, to celebrate the opening of the new chapel there.—L.H., May 21.

South Australia.

NORWOOD.—We are having good meetings. Last Lord's day L. W. Baker took both services. One young lady made the good confession. Our midweek meeting was a fine gathering, when Mr. and Mrs. Powell, Chinese missionaries, gave the large audience an interesting evening in word and song. To-day R. Harkness gave the exhortation. Bro. Baker presiding. The Brotherhood Class continued its discussion on "What shall we do with the Old Testament?" Bro. T. W. Sagle leading. "These meetings are awakening an interest amongst the men, who are looking forward to future addresses. In the evening L. W. Baker gave a powerful sermon on the theme, "The Abundant Life." There was a very large attendance, and it was a most impressive service. Two of our members, Milner Brown and Denison Clark, who are proceeding to the war, were committed to our heavenly Father's keeping. A man, with his sister wife, came forward and confessed Christ at the close.—G.H.J., May 28.

COTTONVILLE.—On May 28, we spent our 1051 Lord's day in the little building that has served the church for the last twenty years, and it was a day to be remembered. Two mothers, who were baptised last Thursday, were received into fellowship in the morning. Record school in the afternoon, 151 present, 12 new scholars making our total on the roll 242; our aim was 250 by next Sunday. Crowded meeting at night, when another woman made the confession. We have 1745 in hand and promises toward our new chapel. Let us thank all the kind brethren who have helped, and as we need £200 at least, seeing it is the Lord's work, we believe we shall get it. We were pleased to receive Bro. and Sister F. Jellott, whose names have been transferred from Bordertown since our last report. In spite of the heavy rains, we had splendid meetings to-day, at the opening services

New South Wales.

of our new building. Lots of visitors from sister churches and fine attendance of district people. One received into fellowship in the morning; one new scholar in the afternoon. The evening meeting was especially encouraging.—B.W.M., June 4.

HINDMARSH.—On May 29 the C.E. Society was favored with a visit from the Semaphore Society. Wednesday evening, the fifth quarterly meeting of the F.M. Auxiliary was held. A very encouraging report was read by Bro. Godthorpe. Mr. Lechart Martin gave a splendid missionary address. Musical items were given by the J.C.E. Society. The services on Sunday were good. Bro. Cuttriss took the opportunity of bidding farewell to the members of the church and school. At the evening service two girls of the Bible School made the good confession.—J.L.R.

UNLEY.—The President of the Conference, Captain-Chaplain E. W. Pittman, addressed the church this morning. Bro. Hunnisman taking his place at Glenelg. We are favored with the presence of Mrs. and Miss Hunnisman from the church at Swanston-st. They are on a visit. At our morning meeting we were pleased to welcome back Mrs. James Verco, and Miss Verco, after some months' absence. Lady Holler gave an interesting address at the Adult Bible Class this afternoon to a large attendance. The Cottonville brethren have decided to arrange their own speaking plan in the future. Alberto this has been done in conjunction with Park-st. We rejoice with them in their marked progress, which has resulted in the erection of their new chapel.—O.V.M., June 4.

HENLEY BEACH.—The work is on the upgrade. We have been cheered by the presence of two or three new families who have moved into our town, and whom we expect to take membership with us. Bro. Horsell is giving us fine messages, which together with the splendid assistance rendered by brethren who come from a long distance, is much appreciated. We were pleased to welcome Sister Mrs. Dryden this morning by letter from Grote-st. We sympathise with our secretary, Bro. Stamford, whose wife and sister are both ill in the hospital. We pray that both may soon be restored. Bro. Horsell gave one of his best addresses this morning, on "Wanted, 'Wanted'—Fighting Christians." Bro. Mossop gave a good address at the gospel service.—S., June 4.

UNGARRA.—The second anniversary of our Bible School was held on May 28. The afternoon was devoted to a Foreign Mission demonstration, when the scholars rendered a splendid programme of items under the direction of Sister N. Lawrie. An illustrated address was given on "God's Lamp." The building was again filled in the evening, when the writer spoke on "The Responsibility of the Church to the Child." The annual tea-meeting was held the next day. The evening attendance was good, despite inclement weather. Special items were given by the scholars. Bro. Pollar, superintendent of the school, gave a very encouraging report of the year's work. The Bible Class had increased 20 per cent. Prizes were distributed. The writer spoke on "Little Things"—C.H. Hunt.

QUEENSTOWN.—Thursday, June 1, the choir had a visit to the Seaman's Mission and Sailors' Rest at Port Adelaide, and rendered the service of song, "Requiem," under the leadership of A. Morphet. To-day, good meeting Q.Y.M.P. Worship, Bro. Throft provided, Bro. W. Harris delivered a splendid exhortation on "The Presence of Christ." Evening, Bro. Brooker's sermon on "Today's Experiences" was most interesting. At a musical men's meeting in the Port Adelaide Congregational chapel, at 3 p.m., Bro. W. C. Bromber addressed the men on the subject, "Men Wanted, for Home Service"—D.L.W., June 4.

STRATHALBYN.—There has been a marked improvement in the attendance lately, both morning and evening. Bro. Garratt is faithfully preaching the word. This morning Bro. Verco presided, and Bro. Garratt ably exhortated. The next evening a young man took his stand for Christ.—H.B., June 4.

NORTH AUBURN.—Meetings to-day were good. Bro. Lane, from South Auburn, gave a helpful exhortation. Bro. Morton, from Melbourne, gave the gospel address, his subject being, "Behold I stand at the door and knock." This was enjoyed by all. Our building fund is growing very well.—A. S. Horsall, May 28.

PETERSHAM.—Bro. Roe presided on Lord's day morning, May 28. Bro. Arnott spoke to a good attendance. Amongst our visitors were Bro. Kane, from Melbourne; Bro. Corlett, Adelaide; and Bro. and Sisters Taylor, from Auckland. Splendid attendance in the evening, when Bro. Arnott spoke from Heb. 11: 1-16. Our Bible Class and Bible School attendances are increasing very satisfactorily.—R.G.T., May 29.

LIVERRELL.—Good meetings were held last Sunday. T. G. Cosh presided, and E. J. Waters exhortated from Acts 24: 14. At this service two young men, Francis Hamilton and John Barr, were baptised and received into fellowship. At night Bro. Waters delivered a powerful sermon from the text, "Dost thou believe in the Son of God?" Sister Welber, from Nellingen, has come to reside here, and is a welcome addition to the choir.—F.J.B., May 30.

NARRABRI.—Since last report we have opened meetings at Bohena Creek. We are hopeful of a good branch growing there. Next Sunday, June 4th, Bro. Warhurst goes to Bellata, to hold his first gospel service in that place. We think Bellata a good venture, as there are no other gospel meetings held on the Lord's day. Not much headway is being made amongst the adults of Narrabri, but we are getting a splendid grip of the children. We are thankful to the Home Mission Committee for engaging Bro. Warhurst for another year. We have enjoyed his addresses very much. We are having a great fight for six o'clock closing. Bro. Warhurst leading the fight.—G.A.C., May 31.

BROKEN HILL (Wolfram-st.).—On May 24 a farewell was tendered to Bro. P. Martin, who has enlisted. Sister Tyson presented a Testament from the C.E. Sister Craigie a fountain pen from the choir, and Bro. Warren an electric torch from the choir. Bro. Johnson was chairman, and Bro. Tuck and Skewes spoke a few words of farewell. A nice programme of songs and recitations was arranged by Mrs. Getling. On the 28th we were privileged by hearing a splendid gospel address from Bro. W. Morrow, M.L.C. of S.A. Bro. Morrow did splendid service for the six o'clock movement by addresses given in the open air, and in a picture theatre.—E.T.T.

BROKEN HILL (Railway Town).—On the 28th May, at the morning meeting, the writer presided, and Bro. Morrow gave a helpful and inspiring address.—E. J. Tuck.

AUBURN.—Fairly good attendance at the breaking of bread this morning, when Bro. F. T. Saundler presided, and Bro. Stow exhortated from John 12: 32 with great earnestness. Bro. Saundler this evening delivered a powerful address on "The Heavenly Home" Saturday next being polling day for the six o'clock closing of hotels, our brother pointed out why we should vote for six o'clock.—G. Stieh.

CITY TEMPLE.—Fair meetings to-day. Splendid address from Bro. Hingworth at the morning service. Among the visitors during the day and night was Bro. Way, from Queensland. To a good audience at night Bro. Johnson gave an address on "The Tragedy of the Cross"—J.C.

LIAMVILLE.—Meetings were fair to-day. Bro. Garden being the speaker at both services. A husband and wife made the good confession to-night. Our branch school at Marouba held its first anniversary last week—a great success. Bro. C. Rush and S. Stevens were the speakers, 200 persons being present. Average attendance of school, 62; with 82 on the roll. We are aiming for 150 next year. 7 new scholars to-day.—A.A.S.

MURREWETHER.—The anniversary services of the Bible School were held recently, and largely attended. Evangelist Jinks conducted the services, and gave brief addresses appropriate to the occa-

sion. The celebration was continued on Tuesday evening, with a tea meeting, followed with an interesting entertainment. The secretary, Bro. A. Fraser, read the annual report, which showed that the number of scholars on the roll totalled 143. During last Easter the teachers and scholars, taking advantage of Bro. J. Fraser's visit to Tarce, sent with him a parcel of e-matters and other useful requisites for distribution among the little school boys and girls at the Purfleet Mission, where Bro. Fraser is the roll agent. A roll sheet and an expenditure sheet showed an income of £475, and an expenditure of £150/8, leaving a credit balance of £324/0. During the evening recitations were given by a number of scholars, and hymns sung.

Victoria.

BURNLEY.—Our meetings at Burnley have been a decided success since Bro. Young, Leecer, and Randall have been with us. We are also greatly benefited by the help of Miss Ward, of the College. The Bible School is in a healthy condition; 17 new scholars in two Sundays, with record collections. Sunday, we had the pleasure of listening to an interesting address by R. C. Edwards.—J.A.C.

GEELOG.—A fine programme was given by the Band of Hope at the Kentucky Club on May 30. Thursday, June 1, Bro. Chappell gave a splendid lecture on missionary work; the lantern slides were also very interesting. Lord's day, Bro. Chandler exhortated. A large number of visitors were present. A good address by our evangelist at night; a fair attendance; four confessions—two young men and two young women.—W. H. Lang, June 5.

HOBBSHAM CIRCUIT.—We have just concluded a fortnight's mission at Haven, with three confessions. The band of disciples there have been much encouraged, and helped. Attendance good all through, the last meetings being the best. We hope to secure a small tent for the purpose of conducting missions in outlying districts. Bro. Butler, Gallop and Spicer kept the work going during the writer's absence at Conference and on holidays.—J.R.C.

SOUTH MELBOURNE.—Good meetings on Lord's day, May 28. Bro. J. Coward exhortated. At the Bible Class, Bro. Webb gave a very instructive address. Bro. Clay's gospel address had good results; a young man and a young woman took their stand for Christ. Lord's day, June 3, Bro. Clay exhortated. Miss Henry, Organising Secretary of the China Inland Mission, visited our Bible Class and Bible School, and gave two addresses of an inspiring nature. 73 present at the Bible Class, and a full school. The gospel meeting was well attended. Bro. Clay's theme was "The Resurrection of Jesus." The young man who confessed Christ the previous Lord's day was baptised.—H.C., June 5.

CARLTON (Lygon-st.).—Helpful meetings on Lord's day. Good attendance and interest in H. E. Knott's splendid address in the morning. Reg. Ennis had charge of the Century Bible Class in the afternoon, and will again be the leader next Sunday. He also gave an uplifting discourse at night upon "The Measure of a Father's Love." Bro. W. Webb delivered a fine message at the mid-week prayer meeting. Our brood has welcomed many old friend-lips, and made many new ones during his short stay amongst us. On Monday last Bro. and Sister A. L. Critchton invited the members of the choir and church officers to a social evening. Bro. Critchton has been elected to fill the vacancy on the dismission caused by the death of our late Bro. W. C. Throft, and has also been elected president of the choir. At the social meeting Miss Linda Craigie was the recipient of a fine lot of kitchen utensils presented by the choir and teachers of the Bible School in honor of her marriage. W. C. Craigie, in a happy speech, thanked the donors. On Saturday afternoon last in the chapel, in the presence of a large number of friends, Miss Linda Craigie was united in marriage to Mr. D. Ramsay Anderson. We join with many others in an expression of good wishes to these young people.—J.M.C.

Continued on page 354.

Foreign Missions.

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

Making Plans.

July and draws near! It is the great day before us. Every other issue is secondary to this now. The response made will determine our policy for the next year. So often have we heard of "munitions, and still more munitions" as the secret of success in the war now raging among nations. Still louder must it ring forth in relation to the task of world evangelisation.

The War Loan offer is 42 per cent.—good interest. Heaven's offer is a hundredfold now and eternal life to follow! "What shall it profit a man if he gain the whole world and lose his own soul?"

With the offering drawing near, our plea is for more intensive preparation. Personal appeals by the preacher, definite prayer by all—these will do much to stimulate the workers.

Encouraging word is coming in from time to time from various brethren. Bro. Andrew Hutson, of Wedderburn, writes:

"Just a line to thank you and your Committee for the booklet on Foreign Missions. Seldom have I read a booklet with greater pleasure. It is truly a wonderful story of the work on the Congo. It should be read by all our people. I shall be happy to do all I can in this district for Foreign Mission work in the coming month before the offering."

Bro. Harris, secretary of Goodwa, S.A., says: "Re annual offering, we hope to do our part here in spite of the many appeals that everyone receives at this time. Trust that this offering throughout the States will be one worthy of the great cause."

The brethren on Eyre Peninsula publish a quarterly they call "The Christian Chronicle." This quarter they have very kindly handed it over to the Federal Committee to edit for them. Bro. Hunt, the preacher there, is doing a good work of education on mission lines.

During the month of June, special meetings will be held among all the churches. These meetings must be productive of large results, as the conquest of the Cross are placed before the brethren.

The S.A. Committee this year are planning on a larger scale than ever before. Bro. B. W. Huntman, J. Wilby, and A. G. Saunders will spend two weeks visiting the churches, and at the close of their tour will conduct a grand united rally at Grote-st. on Thursday, June 29.

It is fitting so worthily an object should call forth our very best planning.

Prayer Topics.

1. That all plans made for the taking of a worthy offering might be worthily made and worthily carried out.

2. That Christ's spirit may fill the hearts of the brethren at home as they consider the claims of their brethren in heathen lands.

Alexander Campbell on Missions.

Has not the Lord commanded the gospel to be preached to all the world, and constantly preached, till he personally appear on the field himself and call the world to judgment? This is the identical mission of the church; this is her duty, her privilege, her honor, as it is now and will ever be her chief glory and her highest happiness.

He pray to the Lord of the harvest to send out reapers to gather it into his garner. But what do we see besides praying for it? Do we work for it? Suppose a farmer should pray to the Lord for an abundant harvest next year, and should never, in seed-time, turn over one furrow, or scatter one handful of seed, what would we think of him? Would not his neighbors regard him as a monomaniac or a simpleton? And wherein does he excel such a one in wisdom or in prudence who prays to the Lord to send out reapers—missionaries, or evangelists—to gather a harvest of souls,

when he himself never gives a dollar to a missionary or the value of it, to enable him to go into the field? Can such a person be in earnest, or have one sincere desire in his heart to effect such an object or purpose? We must confess that we could have no faith either in his head or in his heart.

The missionary spirit is indeed an emanation of the whole Godhead. God the Father sent his Son, his only begotten Son, into our world. The Son sent the Holy Spirit to bear witness through his twelve missionaries, the consecrated and heaven-sent apostles. They proclaimed the glad tidings of great joy to all people—to the Jews, to the Samaritans, to the Gentiles, of all nations, kindreds, and tongues. They gave in solemn charge to others to sound out and to proclaim the glad tidings of great joy to all people. And need we ask, is not the Christian church itself, in its own institution and constitution, virtually and essentially a missionary institution? Does not Paul formally state to the Thessalonians in his first epistle that from them sounded out the word of the Lord not only in Macedonia and in Achaia, but in every place?

No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom who does not intelligently, cordially, and efficiently espouse the missionary cause.

The missionary institution is the genuine product of the philanthropy of God our Saviour. It is the natural offspring of Almighty love shed abroad in the human heart; and, therefore, in the direct ratio of every Christian's love he is possessed of a missionary spirit.

If we cannot evangelize the whole world perishing in pagan and papal darkness, superstition, and error, let us select our fields of labor, domestic and foreign, and send out our missionary evangelists to these fields as promise the most fruitful, whether at home or abroad. Unless we do this, I ask, What evidence have we of the sincerity of our faith in that commission which was given to the apostles, and through them to the Christian church and ministry, till the curtain shall fall upon the stage of earth and time? Is not the whole unconverted world within the area of the missionary's feet, and within the commission given to the apostles, and through them to the people? "Go ye into all the world, and preach the gospel to every creature." Upon the church, the united church, founded upon the apostles' doctrine and faith, rests this solemn and authoritative oracle.

Shall we not, then, as far as in us lies, as far as God has vouchsafed to us any instrumentality, shall we not send the light of life everlasting to

all the world, if God vouchsafes to us the honorable opportunity and instrumentality? At all events, shall we not avail ourselves of every opportunity and create, as far as we can, opportunities to send the word—the gospel of life everlasting—to a perishing world, embracing in the arms of a common humanity, a common paternity, a common fraternity, the whole family of man?

Mildura District Conference.

On May 16 and 17 the annual Conference of the churches in this district was held in the Mildura chapel. We had arranged a temperance demonstration for the evening of the 16th, but wet weather set in, and—should we say it?—almost spoiled the meeting; yet those who did attend were well rewarded. Bro. T. Hagger was with us, and followed Bro. A. H. Wilson with a vigorous and pointed address on the temperance battles to be fought in Victoria in the near future.

We were favored with beautiful weather the following day, and good delegations from the churches at Merbein, Carwarup, and Galah met with the brethren from Mildura. Our president, R. G. Cameron, occupied the chair during the afternoon session. Bro. A. E. Marler, who has recently come to labor in this district, delivered a suitable devotional address. We were all glad of this opportunity to welcome our brother to his new sphere of labor.

A motion was carried, expressing our willingness to assist in aggressive work in the district, presumably at Ouyen.

The following officers were elected: President, J. Halliday; vice-president, A. H. Wilson; secretary, F. Henderson; and treasurer, E. Griffiths.

Bro. E. Griffiths read the obligatory report, which showed that two brethren had passed away during the year.

Special reference was made of our young men who have gone to the front, and a motion was carried that a letter of greeting be sent to each of them.

Bro. E. Griffiths read an excellent paper on "How to make the morning meeting more reverential." This was followed by a practical and helpful discussion on the importance of reverence.

At the close of the session we adjourned to the Shire Hall supper room, where an excellent tea had been provided by the ladies.

The evening session was well attended, and three comprehensive addresses were delivered on "Our Plea," Bro. Hagger delivered an excellent address on "The Divine Authority of the Scriptures." Bro. Wilson followed with an address on "The Union of God's People," and Bro. Cameron spoke on "The New Testament Church." These addresses were designed to inform outsiders, as well as to help our members. They were well reported in the local press, and we feel much good was done. Bro. J. Barneden led the choir in two anthems, which were very well rendered, and much appreciated. After expressions of thanks to those who assisted in several ways, a very successful Conference was brought to a close. The consensus of opinion was that this Conference was "the best yet." The work in this district is fully alive. Watch it grow!—A.H.W.

These Three.

I thank Thee, Lord, for Faith:

I trust Thee this new day.

O grant to me, Thy liegeman, grace

That, though I cannot see Thy face,

I yet shall walk Thy way.

I thank Thee, Lord, for Hope.

Fair angel of good cheer.

O grant to me, Thy liegeman, grace

That, though I cannot see Thy face,

The dark I need not fear.

I thank Thee, Lord, for Love,

Of Paradise the wine,

O grant to me, Thy liegeman, grace

That, though I cannot see Thy face,

Thy love shall quicken mine.

—Daniel W. Macdonald.

FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Wayville, S.A.
Treasurer, J. W. Cosh, Henley Beach, S.A.
Secretary, I. A. Paternoster, Muller-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, Torrensville, Victoria.—Treas., Robert Lyall, 39 Leveson-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.

In the Religious World.

Dr. Charles W. Eliot, of Harvard, estimates that the people of the United States spend \$1,000,000,000 a year on intoxicating drink, \$250,000,000 on tobacco, \$100,000,000 on motor cars, \$100,000,000 on patent medicines, and \$2,000,000 on chewing gum.

A Confession.

- 1 am the greatest criminal in history.
- I have killed more men than have fallen in all the wars in the world.
- I have turned more men into brutes.
- I have made millions of homes unhappy.
- I have transformed many ambitious youths into hopeless parasites.
- I am Alcohol.

The Devil's Bible.

The Devil's Bible is in the Royal Palace Library of Stockholm, Sweden. It is a huge copy of the Scriptures, written upon goat prepared asses' skins. One tradition declares that it took 300 years, or from the eighth to the thirteenth century, to make the copy, which is so large that it has a table to itself. Another tradition affirms that the work was done in a single night by a monk, with the assistance of his Satanic Majesty, who, when the work was completed, gave the monk a picture of himself for the frontispiece, where, amid illuminated incantations, it is still to be seen; hence the name. This marvellous manuscript was carried off by the Swedes during the Thirty Years' War from a convent in Prague.

Prayer and Humility.

Just now, when so much thought and prayer are being given for our Army and Navy, the following extract from a private letter, which the Chaplain General, Bishop Taylor Smith, received from the late Field Marshall, Lord Wolsley, and which he quoted in a sermon, will be read with peculiar interest. To have such testimony as to the value of prayer, from three men like General Gordon, Lord Wolsley, and the Chaplain General, ought to be a powerful stimulus to all chaplains and workers in our camps, tents and hospitals.

"I thank you most cordially for your kind and very welcome letter. Almost all my life I have been a firm believer in the efficacy of prayer, and rejoice to think that you and the Army and Navy Prayer Union remember me in your prayers to God. The last day I ever saw poor dear Charles Gordon when he left England, never to return, he told me he mentioned three men in his daily prayers, and that I was one of the three! He was an old and valued friend, but I always felt, and more than ever feel now, that I was never worthy to pipe clay his belt for him!"

Dr. Charles Brown and "Cranks."

In a lecture by Dr. Brown on "Twenty-five Years in a London Hospital," some amusing references were made to the "anti-something cranks," who seem to regard every newly-formed church as their happy hunting ground, and the people who believed that the church was managed altogether in the wrong way. Every sensible man knew, said Dr. Brown, that no management committee and no minister could please more than a certain proportion of the human race, or even of the Church of Christ. Controversies arose at Fernie Park when they began to sing "Amen" at the end of the hymns. One man said it "was the beginning of the end," and left the church, but he came back. Once, when Dr. Brown announced from the pulpit that a critical study of "Hamlet" would be given at the Literary Society, one of the members of the church rose and in a very loud voice protested against the drama being introduced into the Christian Church. The deacons were rather frightened and suggested that the announcement should not be repeated in the evening, but Dr. Brown did so, and the protest was repeated. The member threatened to repeat his conduct, but was eventually persuaded to resign and proceed to a community where Shakespeare would not trouble anybody.—"Christian World."

Obituary.

ELDRIDGE.—The church at Toowoomba has suffered the loss of three of its oldest members. The first one called home was Bro. Peter Eldridge. He was born at Avest, England, and was 74 years of age. He came to Australia with wife and four of family, 44 years ago. He settled in Toowoomba, and all his lifetime here lived in the house he occupied at his death. Bro. and Sister Eldridge were the first baptised in Toowoomba by the late Stephen Cheek, just on 31 years ago. Though in late years, he took no active part in the work of the church, through physical disability, in the pioneer days he took a prominent part in all departments of the work. Nothing was more interesting than to hear him tell, in his quaint way, of the early experiences of the church. He had been ailing for 15 years, but was usually able to be present at the Lord's table, and at the gospel meetings. The cause of his death was burns received through his bed accidentally catching fire. Though he lingered several weeks, there was no hope from the first. On March 8, he passed away to be with his Lord. His heart's desire through life was expressed in the words of his favorite hymn:

"Thou, my everlasting portion,
More than friends can be to me.
All along my pilgrim journey,
Saviour, let me walk with Thee."
—Eldherbert Davis, Toowoomba, Qld.

SHAW.—On March 17, Bro. George Oliver Shaw was called away to higher service, at the age of 74 years and 10 months. Bro. Shaw was born in Birmingham, England, and came to Australia when only 13 years of age. The greater part of his life was spent in and around Moree, N.S.W., where for a time he was engaged in mail contracting. He first came in touch with the Church of Christ some ten years ago, and was baptised by Bro. Gable, who was the preaching in Moree. He removed to Toowoomba three years ago, where he took membership and won the respect and love of all the members of the church. Bro. Shaw was most regular in his attendance at the Lord's table till within a fortnight of his death. He contracted dengue fever, and was removed to the hospital, where he died. He leaves a wife and ten children to mourn his loss. To these we extend our heartfelt sympathy.—Eldherbert Davis, Toowoomba, Q.

KITCHENHAM.—The third to be taken from us in a few weeks was Bro. Albert Kitchenham, another of the pioneers of the cause in Toowoomba. Bro. Kitchenham was born at Wadhurst, England, and was close on his 73rd year. As one of Stephen Cheek's converts, he had been identified with the Church of Christ since its inception here. Though possessing no great natural ability, he was ever ready to do his part in the work of the Lord. At one time he held the position of treasurer to the church. His death came suddenly on April 13, as a result of heart failure, accentuated by dengue fever. Bro. Kitchenham was one of the most regular attendants at the Lord's table, gospel and prayer meetings. These he never missed, unless hindered by some circumstance over which he had no control. He was of a most happy disposition, and had a cheery word for everybody. No speaker addressed a meeting without afterwards receiving from him a hearty handshake, and a word of encouragement. Of late he used to sing:

"Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time has faded,
And the autumn winds have come.
Quickly, reapers! gather quickly,
All the ripe hours of my heart;
For the bloom of life is withered,
And I hasten to depart."
—Eldherbert Davis, Toowoomba, Qld.

HAWKSLEY.—On April 26, our aged Bro. Hawksley passed peacefully away. He had reached fourscore and five years. He came to Victoria in 1850. For a few weeks he worked at the building at the Prince's Bridge, Melbourne, then went

to Mt. Gambier, S.A., where he worked in a store for a short time. Afterwards he returned to Victoria, later settling at Edlington. From his young days he was a lover of the Bible, and always anxious to follow his Lord. By his careful reading of the Word he learned the way of the Master more fully, and about 20 years ago, was baptised in the Dumilly Creek in the presence of about 30 witnesses. Of him it could be rightly said, he continued faithful unto death. Of late years he grew weak in body. Thus he was prevented from meeting with the church; but never forgot to worship God in his home. He had a loving and grown family to join him in the brighter world. "Blessed are the dead who die in the Lord."—Lars Larson, Maryborough, Vic.

CARR.—It is with sorrow that we record the passing away to the higher life of the esteemed and beloved wife of Bro. James Carr, at Bridge-water. Our sister had been associated with the church at Dumilly since 1878, having been received here by letter from Maryborough church, where she was baptised, and was a member in good standing. She proved herself one of the grand styles of Christian, one who gave her children a good Christian training, and who saw the result of it by her son and two daughters becoming associated with the church. They have all been isolated for a long time, living at Bridgewater, but when possible attended the church meeting at Derby. Her disposition was a cheerful one, and she was held in great esteem by all who knew her. I have received a letter from a local preacher, who testified to her fine Christian life, feeling sure that she has gone to be with Christ, which is far better. Our prayers go for our father on behalf of Bro. Carr and family, hoping they will continue firm to the end, when they shall all meet again in the place Jesus has gone to prepare.—J. Healy, Dumilly, Vic.

THETFORD.—It is our sad duty to report the sudden passing away of one of our most energetic workers, Sister Louie Thetford. Though she had not been well for some little time, such a tragic ending was never expected, and the whole church deeply mourn her loss. Cut off while so young, and under most disadvantageous circumstances, makes the wrench the greater. Our departed sister went to stay at a friend's home for a brief chance, but the following morning was found dead in bed, having passed peacefully away in her sleep. Her place in the church will indeed be hard to fill, as she was most willing to assist in any branch of church work. Our sister was laid to rest on May 7, in the Ararat Cemetery. A very large number of floral tributes were sent by sympathetic friends.—H.S. Wangumi, N.Z.

MASTERS.—The church has lost one of its best members, who passed away on Friday last, at the age of 60. Sister Masters joined the church at the Harvard missions 12 years ago. During that time she has been a faithful follower of the Master, and has shown his true spirit in sacrifice for others. During her painful illness, she exhibited the full assurance of hope, and realised the peace of God which passeth understanding. Large numbers attended her funeral at the Dandenong Cemetery, when Bro. Eaton conducted the service. He again officiated at a feeling In Memoriam service on the Sunday evening.

"Thus star by star declines,
Till all are passed away,
As morning lighters brighter shines
To part and parteth day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light."
—J. Proctor, Dandenong, Vic.

Gladness.

The cloud-maker tells us the world is wrong
And it found in an evil letter,
But the blue-eyed man comes bringing a song
Of hope that shall make me lighter;
And the tillers, hearing his voice, behold
The sea of a glad to-morrow,
Whose bands are heaped with the purest gold,
Of which each heart may borrow.
—Nixon Waterman.

Reports from the Field.

Continued from page 351.

ST. ARNAUD.—A farewell social to Bro. and Sister Johnston was held on May 21. Bro. Hagger presided. Among the speakers were the Mayor, Cr. Davies, and Mr. F. Bayling (Church of England). A. Hurten, from the College, spoke on behalf of the church and made a presentation of a silver-mounted Bible to Bro. and Sister Johnston, who felicitously spoke a word of farewell. Bro. Hagger spoke on Home Mission work, and exhorted the church to rally round Bro. Marrows. Bro. Johnston was one of the speakers at the school on Empire Day. The meetings yesterday were well attended. Bro. and Sister Johnston gave a farewell message to the Bible School. In the evening Bro. Johnston spoke to a good meeting on "Perils of Neutrality."—H.B., May 29.

PRAIRIAN.—Good attendance at our meeting for worship last Lord's day. We all enjoyed an address from Bro. A. Wilson from Swanston-st. A number of visitors from Geelong were present. In spite of the wet night we had another big audience in the Town Hall. Bro. Gordon gave a chart address on the subject, "Why I belong to the Church of Christ." Our young soloist, Phyllis Hill, sang very sweetly.—M.M., June 3.

BRIGHTON.—Bro. J. W. Webb preached for us both morning and evening. At the morning service a young girl previously baptised was received into fellowship. We are happy to see our Bro. Ludbrook back with us again after his recent illness. Bro. Webb preaches again next Sunday.—R.P.C., June 4.

HARCOURT.—We have with us Bro. Patterson, from the College, and we have settled down to work together for the great cause to which we belong. Bro. Patterson visited a young man from the Sunday School to-night. The folk at Sutton Grange still hold firm. Bro. Patterson gets over there once a month.

BET BET.—A service was held on May 31 in memory of our late Bro. Hawksley and Russell, who have gone home. These two old brethren have not been able to meet with us for some time on account of ill health. All meetings are well attended, and there have been two confessions since last report. Bro. Patterson visited a young man from the Sunday School to-night. The folk at Sutton Grange still hold firm. Bro. Patterson gets over there once a month.—G. A. Sewell, June 4.

PRESTON.—The work here is taking better shape lately. Attendances are growing, interest increasing, and finances improving. Last Sunday Bible School anniversary was most successful. A timely address by Bro. Ewers on "Saving the young life rather than mending the old" was given at the morning meeting. Bro. Ewers also addressed the children at the afternoon service. At night the chapel was full, when Bro. Schwab spoke on "Our debt to our mother." The children rendered special anthems. On Tuesday evening the school gave a well prepared programme to a large audience. Bro. Ewers had a baptism at our prayer service on Wednesday. Our special quarterly offering to-day amounted to £6. Bro. A. E. Knight, of Moreland, addressed the church.—W.A.S., June 4.

BRIM CIRCUIT.—Bro. Oram, who at one time labored in this circuit, has been visiting the district, and spoke at Warracknabeal on May 28, and also at the gospel service in Brim. His messages were listened to with deep interest and appreciation. He also spoke at both services on May 21 during the writer's absence in another part of the circuit. We were pleased to have Bro. and Sister Bennett, Iron Birlch, with us on May 28. They had to drive about thirty miles to attend.—W.G.C., May 31.

WARRNAMBOOL.—The church here has derived pleasure and profit from the visit of Bro. A. B. Chappell, who at all meetings on May 28 gave interesting accounts of the work in the New Hebrides. On the following Tuesday evening a fine audience assembled to listen to his lecture on the "Islands." This was illustrated by lantern views, and, together with the recital of "The Prodigal

Son," by the lecturer, in the language peculiar to the natives, will long be remembered. On a recent Sunday afternoon the kindergarten department gave a successful display, and as a reward they and their parents have been entertained by their superintendent and assistants.—E.M.

MEREDITH.—Friday evening, June 2, Bro. Chappell gave a very interesting lantern lecture on the work of the New Hebrides, which was greatly appreciated. The collection amounted to 15/7, which will be sent on to the Foreign Mission Committee.—A.M.

MARYBOROUGH.—Thursday last the British and Foreign Bible Society's dialogue was rendered by the Bible School scholars before a good meeting. Mr. Geary, Congregational preacher in this town, delivered an address, and Miss Cornwall, of the Methodists, sang a solo, in addition to the part taken by our own folk. Good meetings to-day. This morning Bro. Neilson, of Hawthorn, exhorted, and at the meeting we had also Bro. and Sister Foreman of Cheltenham present. Bro. Neilson addressed the scholars of the school this afternoon, interesting all with a very helpful talk.—A.P.A.B.

HAWTHORN.—A splendid meeting this morning, when three were received into fellowship—one by letter. The Bible School has registered another record attendance. The gospel service was a great one, the building being crowded, and at the close of a powerful address by Bro. Scamler, on the subject, "If it had not been for Jesus" another young man from the Bible School confessed Christ. We were also pleased to have W. J. Owen Davies with us again, and his messages in song were appreciated.—P.R.

STAWELL.—A large number of town folk assembled at the chapel on Monday evening, May 29, to bid farewell to Bro. and Sister Robbins. Among those present were Mr. Levi Walton, Methodist, and S. B. Gold, Baptist, both of whom, with several others, referred to the sterling qualities possessed by our departing brother and sister. Bro. Thos. Robb acted as chairman, and a splendid programme was gone through, after which Bro. Peters, on behalf of the church, presented Bro. Robbins with a handsome wallet, containing notes and silver. Bro. A. L. Perry made him a similar presentation on behalf of the Y.P.S. Sister Robbins was then made the recipient of a lovely tea set by Sister Miss Prior, on behalf of the sisters of the church. We extend to Bro. and Sister Robbins our best wishes for their future welfare. Bro. Johnston arrived last Wednesday night, and gave a nice address at Thursday evening's meeting. He also spoke at both services yesterday, and has already effected a fine impression.—Arnold Sheppard, June 5.

COLAC.—Sunday, May 28, good attendance at farewell services of Bro. J. W. Marrows, who gave us helpful addresses. Tuesday evening, the Ladies' Aid held a sale of work, which was a financial success. We are grateful to all who helped. Wednesday evening we were pleased to have Bro. A. B. Chappell give us his lantern lecture on his work in the Islands. At the same evening we gave a farewell social to Bro. Marrows and his family, and the opportunity was taken of showing our appreciation of their work. The secretary and treasurer of the church spoke of the assistance they had received from Bro. Marrows both in the work and in helping to raise the necessary funds to carry on the church. Mention was also made of the success of the Junior classes of the school, and the J.C.F. Society. Bro. L. Schoolwood presented Bro. Marrows with a handsome clock, with a suitable inscription on same, as a token of esteem from members of the church. Bro. Marrows thanked all who had helped him in his ministry. The tennis club also made a pleasing acknowledgment of Bro. Marrows' services as president of the club.—E. H. Lewis, June 3.

ROCHESTER.—A farewell social was tendered to Bro. Bird last Wednesday night, which is being so far Perth, W.A. Bro. Wilson and Wrenn spoke words of encouragement to our departing friend. The writer, on behalf of the church, presented him with a nicely bound Bible. Bro. Bird felicitously responded. Owing to the weather being

cold and damp, our meetings were smaller to-day. The writer spoke this morning in the interests of Foreign Missions. There were four new scholars at the Nancela Sunday School, as the result of a 15 minutes' visitation of many homes there one day during the past week. We hope to have our block of land finally fixed up, and paid for within the next few weeks.—J.E.

MILDURA.—There has been received into fellowship since last report, Bro. A. H. Wilson, one evangelist, and Sister Wilson, by letter from Wallara, S.A. Sister Wilson was tendered a welcome social on the 24th May, and the Women's Mission Band has been started afresh. The Bible School has been closed for the past three Sundays, owing to the diphtheria epidemic, but we trust that we may re-open next Lord's day week. Our Bible School anniversary, which was to have been observed next Lord's day, has been postponed also as the result of the epidemic. Bro. Neilson led a well attended meeting this morning, and Bro. Griffiths gave an interesting address from Col. 3: 13. Bro. Wilson specially addressed young men at the evening meeting, taking Aaron as his character. An offering taken in aid of the Y.M.C.A. amounted to £1/7/11.—P.F., June 4.

CASTLEMAINE.—Service this morning, not so well attended, many members are sick; several are in the local hospital, but all are improving there. Bro. Clifton's message, "Be steadfast," was one of encouragement in the work. In Bible School we commenced a red and blue rally, running for 13 weeks. We hope to benefit materially in new members as a result. The evening though a cold night with rain threatening, saw a splendid attendance and a splendid message of warning and appeal by Bro. Clifton, "Prepare to meet thy God." We had the pleasure of a solo, duet, and quartette during the service by members of the choir.—D.S.

WANTED.

A special evangelist to labor under the Queensland Home Mission Committee. Apply to W. Suchling, secretary, High-st., Red Hill, Brisbane.

General, for country, all duties, cook nicely. Three adults. State experience, salary, to T.S.S., Tongala Post Office.

Married Couple would like three rooms or share house. Use of kitchen. Handy Tram.—"T. Austral

Qualified preachers are needed for the churches at Strathballyn and Narracorte, South Australia. Married men desired. Those wishing to apply, please communicate with the secretary of the A.A. Reference Committee, B. W. Humblum, Unley, S.A.

Healesville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.

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Here and There

Foreign Mission Offering, July 2.
Will every preacher in the Commonwealth bring the great work of Foreign Missions before his congregation, and so prepare for a great offering on July 2?

The Treasurer of the College of the Bible is thankful to those who have recently forwarded donations for College work. Are there not others who can respond to the appeal made?

Next Sunday Thos. Hager will commence an evangelistic mission in the chapel, St. Leonard's-road, Ascot Vale. The prayerful interest of members of sister churches will be appreciated.

Victorian churches, Attention! Are you doing your best for the 1917 4500 Temperance Campaign? If not, you need to get busy. Promise slips should be sent to D. W. Vero, Doncaster, as soon as they are filled in. Have you filled yours in yet?

Will the South Australian sisters please hand in all money for the Home and Foreign Missions not later than June 28? Mrs. Cherry (Home Mission Convener), 131 Henley Beach-road, West Adelaide, and Mrs. L. A. Paterson (Foreign Mission Convener), Prospect.

A. G. Bennett, evangelist, of North Williamstown, has recently been to Jumbuk, Vic, for a volunteer mission. He has returned quite full of the mountains and mind of that part of the State, but deeply impressed with the opportunity for the gospel in its primitive purity up there. He had good audiences and one confession.

The next quarterly meeting of the officers and men of the Victorian churches will be held in the Swanston-st. lecture hall on Monday, June 19, at 8 pm, when Bro. G. D. Vero, of Doncaster, will introduce the subject of "The Conduct of Church Business." There should be a large attendance, as the theme is a practical and an important one.

The Victorian Bible School annual examination will take place this year on September 18, one month later than usual. This is in order not to clash with Schools of Methods now being held. Scholars will be examined on "The Sermon on the Mount." Teachers will study the three missionary journeys of Paul. Full printed particulars will shortly go out to all schools.

It is unlikely that at any time there have been so many of our Bible School teachers giving themselves to the study of the Bible School work as at present. The scheme for the holding of Schools of Methods throughout Australasia, arranged by the College of the Bible, has been largely adopted, and in almost if not all of the States, and in New Zealand, teachers are now enjoying the work outlined for them.

The Victorian Churches of Christ Year Book is now ready, and the orders will be filled as quickly as possible. Those who have not ordered, and who desire this up-to-date book, and in consequence, be up-to-date themselves, will please send 99 cents for a copy to Thos. Hager, 15 Wattle-st., Colong. This book should be of help to those in other States, and in New Zealand, as it contains some information about the work in those places, such as the editor was able to obtain from brethren in official positions in the various parts.

There is something doing at Burnley, Vic. Last Sunday 42 were present at the morning service, 70 were in the Bible School, and in spite of threatening and damp night, there were about 120 at the Gospel service in the evening. Bro. C. Young is the student preacher here, under the Victorian Home Missions Committee, and he is helped by Bro. Leece and Bro. H. from the College, and the local brethren are wonderfully in their support at the efforts put forth. Such earnest work in presenting the simple gospel of Christ as we see there must bear fruit.

The secretary of the church at Fairfield, Vic, was F. Phillips, (26 Brunswick-st., North Fitzroy.

The address of W. L. Jones, evangelist of the church at South Richmond, Vic, is now "Wayville," Kingston-st., South Richmond.

Hope never hurt anyone, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—Macedonal.

Next week we expect to publish a special Foreign Mission Number of the "Christian." It will be well illustrated, and full of interesting matter. Extra copies will be sent to every church home. Extra copies will be sent to our agents, who are asked to see that each copy is used to the best advantage. Let none be wasted.

Graded lessons seem likely to entirely displace the Uniform System in Victorian Bible Schools. The best time to commence this system is on the first Sunday in October. Let every school endeavor to adopt this greatly improved course this year. Do not be deterred by fear of the cost; it is a saving in excess of the old system. Do not hesitate owing to the smallness of your school; the system is adaptable to every school. Write the Organiser for full particulars.

J. W. Webb having finished his temporary engagement with the Lygon-st. church, leaves for South Australia on Monday afternoon, June 12, by train. Before going to the Bahaklava church for a month or so of services, he hopes to be at the farewell reception to Bro. J. F. Thomas, in Grote-st., Adelaide, on Tuesday, June 13, and there meet some of the old brethren of over fifty years. He will preach in Adelaide, Hindmarsh, Stirling East, and Alma Plains.

An all-day meeting, which was arranged by the State Executive, was held in Swanston-st. chapel on Monday last. Three sessions were held, the afternoon afternoon and night was 2.30, and all who were present found it good to be there. The themes discussed were: "The Mission of the Spirit"; "The Christian Life"; "The Church"; and "Christ." Some eighteen brethren discussed various phases of these themes during the day. These and other brethren helped much to make the day the success it was. One who worked, perhaps more than any other, was Bro. J. Harold Barrett, who presided at organ or piano throughout the day.

The approximate number of Roman Catholics and Protestants in the principal countries of Europe at the beginning of the present century, says the New York "World," was as follows:—The United Kingdom—Protestants, 36,400,000; Catholics, 5,000,000. France—Protestants, 7,200,000; Catholics, 28,000,000. Germany—Protestants, 23,000,000; Catholics, 23,300,000. Austria-Hungary—Protestants, 4,300,000; Catholics, 35,000,000. Italy—Protestants, 100,000; Catholics, 34,000,000. Spain—Protestants, 800; Catholics, 18,000,000. Russia—Protestants, 400,000; Catholics, 12,000,000. The Greek Catholic Church is the Church of the greater part of the Russian population.

At the time our last issue was being printed, the greatest naval battle the world has ever witnessed was in progress. We are thankful that the anxiety caused by the suggestion in the first published news that our navy had suffered a defeat has now been removed. The Admiralty announcement that both absolutely and relatively the German losses were greater than the British is reassuring. The outstanding facts are that the blockade is not out-standing, and that the German fleet declined a contest with the Grand Fleet. The gallantry of the men of the Navy has thrilled us all. But all Christian folk have been sad to think of the appalling loss of life. May God comfort the bereaved ones. May He soon grant us a righteous peace. We need have no more need to seek Divine help and guidance than we.

Sir Arthur Stanley, the Governor of Victoria, in a speech on Monday last, used the following language regarding the North Sea battle and its issue:—"Let us be proud of our sailors, and confident in our destiny, and in the Empire which bears that destiny. Let us banish our fears and misgivings, satisfied as we know the future that

is in store—victory at the end of this war. Although the horizon may be dark, as it was on Sunday morning, let us place confidence in the men at the head of affairs, and not weary and worry them by criticism based on insufficient knowledge. Let us look to the unity of the Empire, and place confidence in those who have been appointed to rule this race. If things are not going as well as we wish as we would like, let us not, by carrying criticism, make it harder for those who rule the nation. Let us be united in the determination to carry on the great traditions of the British Empire, united to carry on this war to a successful conclusion. Let us send to His Majesty the King a prayer of thanksgiving for the Navy, of good hope in the Empire."

A correspondent asks: "Is there any harm, and what, in buying tickets for Tattersall's sweeps?" There is harm in all gambling. It is the parent of crime. Judges often remark on this aspect of the question. "Some time ago in the "Christian" we gave a lengthy answer to the above question. We may quote a little from the former article: "Speaking generally there are two great principles, one or the other of which should never be absent from the transferee of wealth from one party to the other. We refer to the virtues of justice and benevolence. By the principle of justice, we mean in this connection all these methods that remain in the realm of commerce, such as barter, exchange, buying and selling, by which wealth rightfully passes from man to man. By the principle of benevolence, we mean those acts of philanthropy, kindness, pity, without compensation or payment, men hand wealth to the needy and the afflicted. It is evident that behind both these generic principles reason stands enthroned and dominant. But in every case of gambling the principle of justice is non-existent, and benevolence has no play. Every act of gambling is thus in itself against the reason, which is held in abeyance while wealth is placed in the hands of chance. Herbert Spencer, the philosopher, wrote thus of the anti-social character of gambling: "Gambling is a kind of action by which pleasure is obtained at the cost of pain to another. The normal attainment of gratification, or the money which purchases gratification, is public, firstly, that there has been put forth equivalent effort on the part of each, and some way further, the general good; and, secondly, that those from whom the money is received get directly or indirectly equivalent satisfaction. But in gambling the opposite happens. Benefit received does not happily offset pain felt, and the happiness of the winner involves the misery of the loser. This kind of action is therefore anti-social, scars the sympathies, cultivates a selfishness, and so produces general deterioration of character and conduct."

COMING EVENTS.

JUNE 18 and 22—Sunday, Lygon-st., Mr. J. F. Thomas, morning, afternoon, and evening services (11-12-13). Welfare Meeting—Tol., 6.30; Park-st., 7-8 each. Public meeting 8-10 each. Prominent speakers. Congregational singing.

MARRIAGE.

TRENWITH—LAWRENCE.—On April 22, at the Church of Christ, Kadina, by Mr. A. J. Wadd, Samuel Richard, second son of the late Mr. Samuel Trenwith, of Wallaroo Mines, to Alice Beatrice, second daughter of Mr. J. H. Lawrence, of Newsum. Postal address: Wallaroo Mines.

IN MEMORIAM.

WHITING.—In loving memory of Lizzie Whiting, the beloved daughter of Mrs. Skidmore, of Port Lincoln, S.A., who fell asleep on June 11, 1915.
Tossed no more on life's rough billow,
All the storms of sorrow fled,
Death hath found a quiet pillow.
For the patient Christian's head;
Peaceful slumbers
Guarding now her loved one,
—Inscribed by her loved ones.

The Family Altar.

GIVING UP AND TAKING UP.

Satan makes much of the thought that, in leaving his service for the service of the Saviour, we have to give up so many of the pleasant things of life. This is true. We have to give up many things pleasant to the flesh, such as drinking, gambling, carousing, etc., but not one which should not be given up, even if Christianity was not true. But, in addition to this, we take up things infinitely better and more pleasant than those we forsake. This Satan would never let us see. The old Hebrew word for consecration means to fill the hand. The Jews gave up Egypt, but they took up Canaan; and the sinner gives up slavery, but takes up freedom; gives up darkness, but takes up light; gives up despair, but takes up hope. A gentleman was showing a little child through his garden. It was late in the season, and most of the roses had been blighted. The little fellow, seeing one about half blighted, asked for it, but was denied. He was much grieved, and felt that he was being wronged. But his sorrow was only for a moment, for his friend led him to a southern corner of the garden protected by a wall, and gave him a beautiful rose, gorgeous and fragrant, which had not been touched by the frost.

SUNDAY, JUNE 5

Genus of Thought.—"Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19: 27).

Jesus, I nor cross have taken,
All to leave and follow thee;
I am poor, despised, forsaken,
Thou from hence my all shall be.

—H. F. Lyte.

What a man has to give up is the follies of his life, and for every one of them come imperishable pleasures from above.—James R. Day, D.D.

Bible Reading.—Matt. 19: 16-30: Our reward.

MONDAY, JUNE 19

Genus of Thought.—"Render to Cæsar the things which are Cæsar's, and to God the things that are God's" (Mark 12: 17).

Ah! when shall all men's good
He each man's rule, and universal peace
Like a shaft of light across the land,
And like a lane of beams across the sea,
Thro' all the circle of the golden year?

—Tennyson.

Men deny the doctrine of trust, and feel less the duty of service in respect of money than of all other things. And if Christ could return and sit in judgment upon us, and show us the way of duty, the conservation of money would be the great thing, I believe, which he would strive to impress upon us; and if he could call us all before him with our coins, one of his most serious questions would be: "Whose image and superscription is this?" And as he saw them so generally stamped with the figures of pleasure and mammon, he would ask, in a tone that would search the secret places of our souls: "Where are those that have been rendered unto God by the good that they have done in the world?"—Starr King.

Bible Reading.—Mark 12: 13-17: Our twofold duty.

TUESDAY, JUNE 20

Genus of Thought.—"What I have written I have written" (John 19: 21).

The moving finger writes; and having writ
Moves on; nor all your pity nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

—Omar Khayyam.

A bird can fly through the air, and a ship can cross the ocean, and in a few moments all traces in both air and water are gone. Not so with our lives. What we do and say remains; if good, to our glory; if bad, to our ruin, unless forgiven by the Lord.—M.M.D.

Bible Reading.—John 19: 19-22: Life record.

WEDNESDAY, JUNE 21

Genus of Thought.—"Why stand ye here all the day idle?" (Matt. 20: 6).

It is idleness, want of things to love, want of ardent interests, which open the doors to sin. Therefore, fill life with love of God and man and noble work of righteousness, and you will have no time to do wrong.—Brooke.

Persons who can only be graceful and ornamental—who can give the world nothing but flowers—should die young.—Anon.

Bible Reading.—Matt. 20: 1-16: All may work.

THURSDAY, JUNE 22

Genus of Thought.—"The heavens declare the glory of God; and the firmament showeth his handiwork" (Psalm 19: 1).

The heavens are now, and are eternally, engaged in preaching the great gospel of beneficent nature.—Parker.

If there were no God, it would be necessary to invent him.—Voltaire.

Bible Reading.—Psalm 19: 1-6: Nature's message.

FRIDAY, JUNE 23

Genus of Thought.—"Establish thou the work of our hands upon us" (Psalm 90: 17).

What you can do, or dream you can, begin it; Boldness has genius, power and magic in it; Only engage, and then the mind grows heated; Begin, and then the work will be completed.

—Goethe.

To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human heart a little wiser, manfuller, happier, more blessed, less accursed—it is a work for a god.—Thomas Carlyle.

Bible Reading.—Psalm 90: 12-17: Workers with God.

SATURDAY, JUNE 24

Genus of Thought.—"And Noah only remained alive, and they that were with him in the ark" (Gen. 7: 23).

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell.

There are hovels so radiant and redolent with a high and beautiful life that we count them courts of the immortals. There we conventional high life, I presume, in Sodom; but the only variety which the angels recognised was found in Lot's tent, at the gate of the city; and, for the rest, the flames disposed of it. There was a good deal of nominal high life, without doubt, among the antediluvians; but there was only one family that was high enough to keep its head above water.—Plain Talks.

Bible Reading.—Gen. 7: 17-24: Character tell.—From the American "Christian Standard."

Raffling for Patriotic Funds.

An Open Letter to All Patriots and Patriotic Societies.

Fellow Citizens,—

We wish to express our keenest appreciation of the generous response to all appeals for patriotic funds, and especially of the work done by patriotic societies. At the same time we are convinced that the vast majority will be glad to make a good work even better, and we strongly urge that the whole effort be dissociated from gambling, and that no money, known to be the proceeds of gambling, be received. Our main reasons are these: 1. Gambling is one of our greatest national enemies. It eats the very heart out of honest industry and economy, and brotherly sympathy, and of good citizenship and patriotism. It ruins many body and soul. In Australia hundreds of strong men, who ought to be in the front firing line, are professional gamblers. We are now, even in war time, spending far more on gambling than we are giving to the whole patriotic fund. In fact, according to a recent estimate, placed before Parliament, the gambling turnover is about six millions

sterling annually in Victoria alone. The total Commonwealth War Bill for the current year is estimated at less than forty millions. This means that we are spending on this gigantic evil more than half as much as we are spending on the war. Even the doll raffle at a penny a share, in the same side and helps that terrible enemy which does no good in the community, destroys manhood, wrongly diverts our money, and prevents many from realising their duty to the nation. While we raffie, the most vagabond gambler can taunt us by saying, "You have your gambler and I mine, and there is no essential difference."

2. Raffling for patriotic funds is more dangerous than other gambling, because it is linked up with good, and made to appear as a good thing. Children and young people are thus taught to gamble when they would not begin to believe. Older people may not be excited by these raffles, but children and young people are, and the gambling instinct once aroused, who can say where the end will be? We intrait you to think of the children and the weaker brother or sister for whom Christ died.

3. The good aim does not justify the means, Raffling as well as stealing is unchristian, and no one is justified in stealing even for a good object. The logic is apparent.

4. The one thing most needed for the very national existence is self-denial and self-sacrifice, and raffling appeals to and develops the selfish instincts, and so may indirectly injure, more than they directly help, the patriotic funds.

5. The main objection to raffling is that it is contrary to the revealed will of God. No student of God's Word will attempt to prove that it is allowed by God. We sing,

"On God, our help in ages past,
Our hope for years to come,"

and "God of our fathers, known of old,
Lord of our far-flung battle line."

We all desire to sing these lines so sincerely that we can, in calm confidence, expect the blessing of God. We cannot sing them sincerely while we do that which is diametrically opposed to the will and spirit of God.

Archbishop Wright, of Sydney, "referred to attempts to raise money for war funds by gambling, as a scandal" ("Age," 7/9/15). The articles given can be dispensed of by Christian methods. They may not realise so much, but the slightly higher gain by raffling is bought at too high a price. God makes his leadership conditional: "Come ye out, touch no unclean thing, and I will receive you, and will be to you a Father, saith the Lord Almighty." For the sake of the righteous Allied

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cause, to save the lives of our soldier boys, to shorten the agony of the invaded nations, and to secure a quicker and better peace, we urge you to refrain from raffling, and to bring suitable resolutions on this subject before your patriotic societies.

Yours for the righteousness which exalts a nation, on behalf of the Kaniva Ministers' Association.

A. R. Benn, Secretary

Victorian Home Mission Notes.

Thos. Hagger, Secretary.

Our workers reported 23 additions by faith and baptism for the month of April, as follows:—
 Hel Hel, 7; Cheltenham, 1; Echuca, 2; Haven, 6; Hersham, 1; Kaniva, 1; Kyneton, 2; Maryborough, 2; North Carlton, 3; St. Arnaud, 1; South Melbourne, 2.

For the two months of this Conference year which have now gone, there have been 71 additions through our Home Mission work. This is most gratifying.

The new work in Rochester goes well, and Echuca is being benefited by the circuit work. Baruly is very optimistic, and gives promise of great success.

H. Gray has been visiting isolated members in the Garfield district; a small church should be organised there.

J. R. Conbridge has planned for a short tent mission at Haven, chiefly to confirm in the faith the 22 who have recently confessed Christ out there.

We need more financial support. There was a fine offering at Conference, but it was chiefly in promises, some of which may not be redeemed till well on towards next Conference. We shall be glad to receive the amounts promised from as many as possible soon, and equally glad to receive contributions from those who either were not at Conference, or did not promise. Send now, brethren, to either the Treasurer, W. C. Craigie, 265 Little Collins-st., or to the Secretary, 15 Walsh-st., Colburn.

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3. He ready to give an answer. 1 Peter 3: 8-18.
4. Is it worth maintaining? 2 Tim. 3: 14-17.
5. Study to show thyself approved. 2 Tim. 2: 1-16.
6. Unity spoiled. 1 Cor. 1: 10-23.
7. What is our history? Rom. 12: 1-21.

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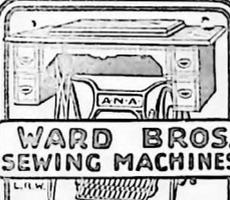
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**A Home for Neglected, Orphan and
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No Really Destitute Boy Refused.
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 Reference can be made to the Committee and officers.
 Of all the work in which Christians can engage, this is the most encouraging and reproductive.
 You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist
 the great work of saving the boys.

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