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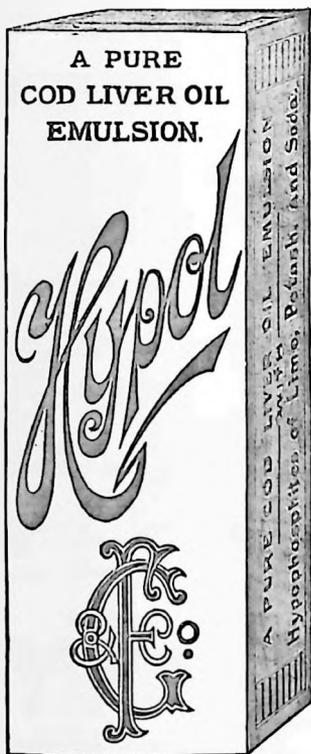
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The Supper and the Covenant.

Many incidents and statements of Scripture assure us of God's good pleasure in his people. The Supper is a token of highest favor. Two things may now be noted.

A covenant of blood.

With reference to the cup, Jesus said: "This is my blood of the covenant." That great phrase can best be understood in the light of Old Testament usage, and (since the Bible is an Eastern book) of oriental custom.

In the twenty-fourth chapter of Exodus, we find the phrase. Moses received God's words and judgments, which he wrote in "the book of the covenant." God laid down his will for the people, and promised a blessing if they kept his word. Then, as if to make the pledge more binding, he was pleased to ratify his promise. Animals were slain; part of the blood was sprinkled on the altar, and part on the assembled people. The Israelites declared, "All that the Lord hath spoken will we do, and be obedient." The sprinkled blood sealed the agreement. Moses called it "the blood of the covenant, which the Lord hath made with you concerning all these words."

In the East to the present time the blood covenant is known. Henry Clay Trumbull has described at length the different covenant ceremonies. He tells how two men made this solemn compact. One with a sharp lancet opened a vein in the other's arm, inserted a quill, and through it sucked the living blood. The second did likewise to the first. These men then became friends for life; they were pledged to help and protect one another. It was and is counted a shameful thing to violate a blood covenant. Sometimes the blood of an animal is used as a substitute and a type. Of necessity this was the case in the Old Testament, where the covenant was made with God.

The Old Covenant in many respects typifies the New. Through Christ God has revealed himself and his will in a better sense than he did through Moses. The closest compact is made. The promises are the greatest. God pledges himself to bless his children, who on their part solemnly engage ever to do his will. This covenant is ratified with blood, the blood of Christ, of which the cup of the Supper eloquently speaks.

A covenant of hospitality.

We have a loaf in the Supper, as well as a cup. Each may be looked at from a differ-

ent point of view. Oriental custom, ancient and modern, teaches us again. The partaking of food together, the receiving even of a cup of water, from another, binds the partakers, or the giver and receiver, together for a time. With our Western notions, we could sit at table together, and then go away and think and do the same mean things we might have done even had we not eaten together. Not so the Orientals. With them enmity must be laid aside; while the covenant of hospitality was not, like the covenant of blood, indissoluble, it meant at least a truce between even deadliest enemies.

With this in mind, read Jesus' announcement regarding the traitor. As they sat at table, the Master said, "He that dipped his hand with me in the dish, the same shall betray me." Here the enormity of the traitor's act is set forth. The Psalmist's words quoted part by our Lord well express the thought: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

The case of the Samaritan woman illustrates the same thing. She was surprised when Jesus asked for a drink of water. The incident is often referred to as an illustration of our Saviour's consummate tact and skill. It is that, but much more. The woman would know that Jesus could not entertain the ordinary Jewish feeling of enmity. He proved at the outset that he was willing to be a friend.

In Sir Walter Scott's novel, "The Talisman," there is a fine illustration. In the Crusades, during a time of truce, King Richard of England and his knights were entertained by Saladin, the Mohammedan leader. The Templar was present, who a little time before had committed a foul murder. When the wine bowl passed round, the Templar was about to drink; but, ere the cup could reach his lips, Saladin's scimitar leapt from its sheath "as lightning leaves the clouds" and smote off the Templar's head. Saladin had not intended to punish thus, but he said: "If I had permitted him to taste of my cup, how could I, without incurring the brand of in-hospitality, have done him to death as he deserved? Had he murdered my father, and afterward have partaken of my food and my bowl, not a hair of his head could have been injured by me."

The implications of the Supper.

If what has been written is true, then there are important applications to the Sup-

per. The lessons are so obvious as merely to require mentioning; they will make their own impression. What does our sitting together at the Lord's table at our Master's invitation mean? Three things are prominent.

1. We have a pledge on Christ's part to be our Friend. We sit at his board. He is our Host. So he enters into a covenant relationship with us. He pledges himself to be our Helper, always to seek our good and to protect us. This seems to us to be one of the biggest things in the Supper. This fact of the ever-present Christ pledged to support us is what enables us to live the Christian life.

2. Of course the covenant pledge is reciprocal. We receive the loaf and cup, as it were from the hand of Christ, and by virtue of the very fact of eating and drinking we pledge ourselves to be true to him. Our religious friends are wont to speak of the Supper as a "sacrament." We rightly prefer to speak of Bible things by Bible names. Yet the word is suggestive. The *sacramentum* was the soldier's oath of allegiance. In the Supper we have a solemn pledge, a renewal of our covenant with Christ. It should be no mere formality when we take the loaf and cup. Think of the enormity of betraying him as Judas did, and that after eating with him! We cannot repeat the act of Judas; yet we may in other ways betray our Lord, and so incur the shame of being a covenant breaker. The saddest thought that can be in our minds as we sit around the table is the remembrance of those who once were attached to the church of God, who once loved to sit at the table, but who now, alas, serve him not—thus violating the sacred compact they made with their Lord.

3. We eat with one another. The loaf and the cup pass from hand to hand. This means that we are pledged to help one another. Zwingli, the Swiss reformer, in a letter addressed to the King of France, once called attention to the fact that it had often been found that some who happened to sit together who had formerly had feuds and hatred one with another, upon this partaking together of the bread and of the cup, laid aside the passions of their minds. This is as it should be. The Supper is for those who are one family of God in Christ. For those who love him and therefore love one another. The family and social aspects of the Supper are too often overlooked. The

Continued on next page.

The Home Department of the Bible School

Reg Enniss, Victorian Bible School Organiser.

"All the church in the Bible School" is an American slogan. It is a worthy aim, and the end sought is a most desirable one. If it means, however, that every member of the church is to be in attendance at the Bible School session, then the idea is Utopian and impossible, for large numbers are simply unable to regularly attend the Bible School service, much as that might be desired.

For instance, there are the "shut-ins,"—those who are invalids, or whose home duties prevent attendance. There are also the "shut-outs"—those whose employment on the Lord's day prevents their attendance at school. There is a third and even more numerous class who may be named the "shut-off,"—folk who live at too great distance from the chapel to be able, after attending the morning service, to return to the afternoon meeting.

The Home Department is designed to meet the needs of those whom we have mentioned, *i.e.*, those who desire to systematically study the Scriptures, and wish to identify themselves with the Bible School, though unable to be in attendance. The Home Department is a good thing if it serves to help enforced absentees; it is not a good thing if it becomes a substitute for attendance at the school session.

For the work a superintendent and several helpers must be appointed. These may be teachers in the Bible School, if necessary, for the work of the department is done outside of school hours. Those taking charge of the work should prepare a list of church officers, church members, and others not attending the Bible School. These persons should be divided between the workers and waited upon personally with an invitation to join the Home Department, the conditions of membership being a willingness to study a prescribed lesson for at least one half-hour weekly, and, if possible, contribute to the funds of the local school. Those agreeing to join the department sign a membership card which reads, "I hereby pledge myself to spend at least one half-hour each week in the study of the appropriate Bible lesson, unless unavoidably hindered. This to continue as long as I remain a member of this department." These cards and other necessary printed matter and literature can be supplied by the Austral Publishing Company.

Having enrolled a person, it is the duty of the worker to furnish to the new member a lesson book, and a quarterly report and offering envelope. This envelope is specially prepared for the purpose. It provides a place for the name of scholar and of school, and small squares in which the scholar indicates the fact that study has been done, and the amount of money contributed, the offering being placed inside the envelope.

At the beginning of each quarter, the member must be again visited, the report

envelope and offering collected, and a fresh envelope and lesson literature supplied. The used envelope with the offering is then handed to the superintendent of the department, who records the work done, and passes on the offering to the school treasurer.

For the purposes of this department, our American brethren have produced a splendid lesson help known as the "Home Department Quarterly." This contains information on the appointed lessons, and much helpful reading matter suited for those whose duty is largely in the home. This would cost in Australia from 2/- to 3/- per copy per year. We have heard of some schools where, instead of the Home Department Quarterly, an appropriate Scholars' Graded Lesson Quarterly is used. This would cost about the same money, and would probably answer the purpose well.

It will be seen that the work involved in forming and running a Home Department is not great. Neither is the expense a heavy one; and this, by the way, would probably be more than met by the contributions from the department.

In conclusion, we may note some of the advantages of this department. It increases membership in the Bible School. It makes it possible for all the church to be in the Bible School. It brings systematic Bible study within reach of all. It encourages the use of the Word in the home, and unites the family in the study of the Scriptures. It is a source of comfort to those confined to the home by sickness or duties. It raises money for Bible School work. It provides useful work for some who maybe could not serve well as teachers in the Bible School.

We know of but few schools in Australia where this plan has been tried. Our American schools have a Home Department enrollment of 50,000, and have found the addition of this department a distinct advantage. We believe the work can be successfully undertaken in our Australian schools. It is a scheme adaptable to any school, large or small, in country or in city. We believe it to be a work which will commend itself to our Sunday School people, and which will, where adopted, bring gratifying results.

The Supper and the Covenant.

Continued from previous page.

loaf, according to Paul, speaks to us both of the body of Christ which was given for us and of the unity of the church, the body of Christ. "We, who are many, are one loaf, one body; for we all partake of the one loaf." We enter into a covenant relationship with one another; we promise to seek our brethren's good, and never their harm. This thought will enrich our conception of the blessedness of "the communion of saints."

Into the Lord.

"Whether we live, we live unto the Lord."
—Rom. 14: 8

I am recalling two very strong and gracious testimonies which were paid to the life and character of the late Bishop Westcott. One was by Archdeacon Boutflower; "In the presence of the unseen Westcott met all life, and you could not surprise him out of it." And the other was by Canon Scott Holland; "He read and worked in the very mind in which he prayed." Both testimonies are concerned with the same experience. Bishop Westcott conveyed to his friends the moving suggestion of the Divine presence, because he lived continually in conscious and all-controlling communion with God. When he passed from one thing to another there was no change of atmosphere. Nay, there was no change of spiritual posture; the mood in which he studied was the mood in which he prayed. His religious life was not a bundle of shreds and patches. It was a garment woven throughout, and without seam. If you came upon him unaware the mystic influence was not absent. You could not "surprise him out of it."

Arnold of Rugby said in one of his letters that he was very much dissatisfied with his religious life because he realised such a change in spirit and attitude when he passed from his private devotions to the common affairs and business of the school. And that is a dissatisfaction which is shared by a host of Christian believers. We leave something behind when we leave our chamber. The spirit of worship is not regnant in our work. We do not pray without ceasing. We do not meet all life in the presence of the unseen. And, therefore, there are long stretches of unconsecrated ground. We worship in this mountain, and perhaps in Jerusalem, but the distance between the two heights is not the highway of the Lord. Here and there in life there is a burning bush, but the entire forest is not aflame with the glory of the Lord. We go to service occasionally; life is not a ceaseless worship.

And yet our Father seeks unbroken communion with his children. He would have us meet everything in the fellowship of the unseen Friend. In his light we are to see light. Everything is to be viewed in the light of his countenance. The unflinching sense of his presence makes life a continual consecration. We are always at worship, and the whole world becomes the temple of the Lord.—J. H. Jowett, in "The British Weekly."

The Time is Short.

I sometimes feel the thread of life is slender
—And soon with me the labor will be wrought.
Then grows my heart to other hearts more tender,
The time,
The time is short.

Up, up, my soul, the long-spent time redeeming,
Now thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming—
The time,
The time is short.

—Hezekiah Butterworth.

Notes on Current Topics.

Jas. E. Thomas.

Concerning the Collection.

We will be uniting throughout Australia on July 2nd in our annual offering for the world-wide work of Foreign Missions. We have been heartened by learning of the splendid progress of the work in heathen lands, and believe that we are on the eve of a great forward movement in the great and darkened countries where as yet the gospel is not known. The reports of various societies tell us that in Korea, China, Japan, Africa, and India, there is the sign of great awakening. The old superstitions are being set aside, and ancient religions are crumbling. Men are looking for a new message that will mean a reorganisation of the social order and religious life. It is for us to find the munitions for the forces, and push on the crusade. More men, more money, more consecrated enthusiasm, and self-sacrificing efforts are needed. Let us seek each one to do our utmost next Sunday for the glory of our King and the saving of the world.

Russia and Its Religion.

There is a most interesting review in a recent number of "Great Thoughts" of a most timely book by Mr. Stephen Graham, entitled, "The Way of Martha and the Way of Mary." This is really a book dealing with the religious life of Russia. He rightly says that if you would know what a nation is you must ask what is the religion of its people. The best in a nation springs from its religion. In Russia religion has a ministry with which no other ministry can compare. It is an elevating and illuminating force for the lowly and unlettered. It satisfies an unquenchable longing in the soul that neither science nor art nor morality can bestow. Russia is the country where Eastern Christianity is inoculated with Mary's good part, that of meditation and simple adoring worship in contrast to the Western ideal of Martha in her restless active service. Mr. Graham looks on the leading ideas of Russian Christianity as suffering, self-denial, and self-sacrifice. This is why we see so much of sorrow in Russia. We are materialistic and practical and often lack the deeply spiritual. Russia waits upon God. They may have stern conceptions of God that lead them to sing "God, the All-Terrible," but they have a childlike implicit faith. We remember how the Czar and all the nation united in prayer when the German hosts seemed to be hopelessly driving the armies of Russia back from Warsaw. Their faith was in God. We have perhaps a more joyous as well as more practical view of Christianity, but it would be well for us to have the devotional, adoring, childlike spirit of faith and worship that Mary had that is so beautifully manifest in Russia.

The New Japan.

What a wonderful transformation has taken place in the land of the rising sun dur-

ing the last fifty years. In 1859 Japan was closed to missionary enterprise, and to Western influence. Since the signing of the treaty that gave entrance to the messengers of the Cross and ambassadors from other lands, there has been a phenomenal evolution in the kingdom of the Mikado. This has been emphasised more emphatically during the present world struggle, and we are learning more than ever how much we really owe to Japan as our silent but loyal and indefatigable ally. She has been almost incessantly working to prepare Russia for her wonderful advance by manufacturing munitions and guarding the great Siberian Railway. She has been sending forth her ships of war as greyhounds to guard our commerce as well as to protect our troopships as they have gone safely to their destination. We have recently welcomed some of these war vessels with their gallant crews to our ports. In responding to the welcome by the Acting Prime Minister, Senator Pearce, in the Melbourne Town Hall recently, Rear-Admiral Matsumura made a notable speech in which after paying a graceful tribute to our gallant soldiers, he assured us that if any need arose Japan was ready to use her forces for our help and protection. He further stated that Japan was not seeking to occupy other countries, but to develop her own. She welcomed the day of commercial and religious freedom, and believed that the good will now existing would continue and increase, and no misunderstandings would arise to affect the relationship of Japan and Australia. This is a great assurance from a powerful advocate for the New Japan, and is to the church an indication of the freedom of worship and Christian work now permitted in this great country.

Australia and Japan.

We do not wish to enter into any political controversy concerning a White Australia. In this great question we believed that circumstances and wisdom will guide our legislators to the very best that should be done. We simply want to emphasise what Rear-Admiral Matsumura has reminded us of, that Japanese on the whole are content with their own country, and do not seek others. They have ample room, and do not wish to migrate to regions beyond. This is most assuring in the light of certain alarmist warnings that have been for years re-echoed, that tell us of the yellow peril, and the desire of Japan for world conquest. It would be a very grave question to consider as a post war problem as to what liberty we will give to these brave allies of ours who may seek to peacefully come to our shores and dwell among us. We have received of their best, loyally and unselfishly given. We will doubtless encourage her trade as we are now doing; and possibly we shall cultivate a more fraternal spirit with her people.

There is no doubt that Australia will always be debtors to brave Japan.

The Arabian Revolt.

Messages concerning the attempt of the Arabs to throw off the Turkish yoke are as yet not very illuminating, but it is quite evident that another step has been taken within her borders for the overthrow of the power of the Turk. This is not only of military or national importance, but is deeply significant in the religious aspect. The Sultan of Turkey is the acknowledged sovereign head of the Mohammedan religion, and has been such for centuries. There seems, however, to be an awakening even in enslaved and oppressed Arabia, and the slave is turning on his master. There are two great divisions in the Moslem world, and this breach has evidently been considerably widening. Persia is perhaps seeking to foster this ferment, and the Shah may be in conflict with the Sultan. Whatever eventuates, it seems quite evident that the Arabs are not pleased with a religious head who would ally himself to the Kaiser and allow his subjects to come under the tyrannical yoke of Germany. The scheming of the German power seems to have brought its own retribution, and overreached itself. We can only hope that the internal disintegration of the Moslem power that has been foreseen by Dr. S. T. Zwemer and other great missionary workers for many years will be complete, and that Arabia and Egypt as well as our fellow Mohammedan subjects in India will not only for ever throw off the Turkish yoke, but welcome the ambassadors of the religion of Jesus Christ, and come under the healing and liberating influence of the gospel of the Cross. Surely this is the goal to which even in the conflict of the nations we are hastening under the overruling providence of God.

Our Tasks.

A. W. Connor.

1. *Evangelise* or make Christians. This is the end of our Home and Foreign Mission work, our Sunday School labors, and our gospel meetings. We must be evangelistic to the core. Failure here is failure everywhere.
2. *Christianise*, or make us worth while Christians. We wear a worthy name. We must wear it *worthily*. We must bring our lives and our service up to the level of our name and its implications. Our plea is nothing if not spiritual.
3. *Create new social conditions* in which men may live the new life. Hence we must be in the fight against liquor, gambling, and all rotten social evils. The call comes to each disciple to stand fast in the faith. We dare not refuse to go forward in our three-fold task.

Which is sweetest—to receive or give?
Sweet to receive—and sweet to give—in love!
When one is never asked that receives,
Not ever all unaided one that gives.

Where is Authority?

A. G. Saunders, B.A.

If the Bible be infallible, we have our authority. Truth is infallible. The things in the Bible are of such a character that if they be true the authority of the Bible must be accepted as the highest we have in relation to the most important matters in the world. Where would faith in God be were there no Bible? But the Bible is not merely the starting point of faith or the springboard of spirituality. It is much more. It is the daily bread of our souls. It is the all-sufficient warrant of our faith. Without it we should be without Christianity. It is the indispensable book. That scarcely needs argument. How can it be indispensable yet lack authority?

All this may seem unnecessary, so self-evident it is scarcely worth while to say it. But, alas, the occasion is not lacking for such re-affirmations. Biblical infallibility has been disposed of! The fact is the more impressive in that it holds good with some men whose faith, sincerity and ability are all, apparently, of the highest order. In other cases this is scarcely true. These people seldom lack assurance. Those who differ from them they regard as ignoramuses. Yet their opponents are often men equally reliable as themselves, equally capable, equally anxious to know the truth.

Some authority is necessary.

But the need for authority remains. We accept authority in science, in philosophy, in politics, and in all departments of life and learning. We need it also in religion. Having, as a result of certain more or less "assured results" of a professedly reverent and obviously remark-less critical process, shelved the Bible as an adequate authority, we have, it seems, been compelled to turn elsewhere to supply the deficiency. Rome, of course, asserts itself in season and out as just the thing desired. And the slump in evidence from certain sections of Anglican sacerdotals tend to the more grievously perverted Roman variety of Christianity would indicate that Rome's huge bluff and great arrogance in the matter have not been always in vain. Yet how the mummeries of Rome can satisfy the wonderful head that finds the luminous verities of the Scriptures inadequate is hard to understand. The fact is that many of those who accept the new point of view are somewhat at sea. They often admit it. One of them, in a recent book, says, "Christianity has recognised the new standpoint, and after counting her gains and losses, feels that the balance is gain. But at present the positive stage, the constructive stage, has not fully arrived." That suggests, almost, that the familiar remark is applicable here: "It is 95 per cent. criticism and the other 5 per cent. is no good." From us who had been taken away that which we had. And we have been offered nothing better in its place. We have been asked to deal with theories as though they were certainties. The wisdom

of men can no more compensate for weakened faith than a stone can serve the function of a stolen loaf.

The test of experience.

In the circumstances we need not wonder that, shelving the Book, and disregarding Rome's effrontery, the good brethren involved should have discovered the needed authority in a man's own experience. I have experienced the spiritual life within myself. Therefore, I know it is real. And so my experience becomes my authority. It is worth more to me than cartloads of writings on Christian apologetics and evidences. It means more to me than that Book which talks about a Christ who was born of a virgin, and who rose from the dead. Trampling on the Book I will hug this flimsy substitute to my bosom. It shall be my all-sufficient authority.

Perhaps our eyes are holden that we cannot see, but, to some of us, this which others find all sufficient is never and not at all sufficient. Of course, if you have an experience there must be a reality back of it, a something which you experience. And, equally, of course, if Christianity be true it will bring to you a real experience, if you accept Christianity. But a madman's experience is as real as a philosopher's, and the experience of a Hottentot as that of a college president. Falseness is a real thing. It exists as much as truth. Whose experience is the experience of authority? Experience proves everything. It proves anything. Rather, it *proves* nothing. Sometimes it "proves" a train is moving when, in fact, it is still. In which case this real experience we have had is soon shown to be untrue. Experience follows, it does not lead. How can it be an authority to direct our faith? *And this we need: not so much an authority to prove our faith as to establish faith in our hearts.* In accepting the Bible as God's Word, we possess the one authority that fulfils both functions. The human element, in the nature of things, obstructs upon experience so much that in matters vital to faith and salvation it is in itself fallible and unreliable. The Confucianist's experience is as real as that of the Christian. Then, if my Christian experience proves Christianity true, the Confucianist's experience proves his Confucianism true. And so also must it be with Hinduism, Taoism, Shintoism, Buddhism, Romanism and the whole array of isms besides. Before we can accept experience as our authority it must be dependent upon a reliable basis. Otherwise, it is but a faulty human substitute. That basis is the authority we need rather than the experience resulting from it.

The evidence of results.

A far superior test than that of experience is suggested by Jesus when he says, "By their fruits ye shall know them." Ex-

perience is the dead level authority of universal error. As we have seen, it proves nothing. But tested from the standpoint of results, the Christian religion is pre-eminent. The assertion is so obvious it needs only to be made. And Christianity is the religion of the Book! Where the Book has not gone it is not safe for you to go. Where other religions, or no religion, prevail, every type of darkness and evil hold mankind in taral. Those who know life only where the Bible is free, and open, and read, and believed, and obeyed, cannot conceive of the horrors of life when life is the outcome of the false and fearful and Bibleless systems of heathendom. Christ is the supreme theme of the Bible. The Bible is the one revelation of Christ in man's possession. No Bible means no story of the cross, no Christianity. The authority of Christianity, were greater warrant lacking, is contained in the Bible-demonstrated truth of Christ, supplemented by the evidence involved in the world's spiritual harvest and invariable benefit wherever that truth is believed. "Ye are the salt of the earth." Christianity, indeed we may say the Book, against every adversary has prevailed, in every condition has transformed, in every circumstance has uplifted, always has helped and enabled, and, now, in spite of war, in spite of all, is winning still. Still it goes forth conquering and to conquer. The gates of hades do not prevail against it. Christianity proves itself true by what it does. By contrast with all else it proves all else inferior and false. Are these facts a part of experience involving our positions in inconsistency? They are not a part of experience as it is spoken of by those who feel that experience is the best authority we have for our faith. But, if we be so involved, it is assuredly an illuminating inconsistency. For, if the obvious fruits of Christianity and their equally palpable superiority come within the range of that experience which constitutes the authority for faith, then a distinction is necessary. These things compose an experience from without. Even the Bible itself has a place in such an experience. And it is an experience common and apparent to all alike. It is substantial, not illusory. It is not mystical, it is superlatively practical. We must be convinced by the experience from without.

No higher authority.

So, after all, what authority is there to which the Bible must yield. None! Let us shelve discussion as to the infallibility or otherwise of the Book. It is a side-track. It is a detail. It is a dead Book, but it gives us a living Christ—a perfect man and a perfect Saviour. This perfect man, thoroughly tested in the crucible of suffering and disciplined in the yoke of obedience, dared to say, "All authority hath been given unto me in heaven and on earth." Lord, to whom shall we go? It is the Book that tells us. In the Book is authority enough. Because Christ is there. Who will say the Book is not true? What is more infallible than truth? Because the Bible gives us the au-

Spiritual Life at Salonica.

From the innermost point of the Gulf of Salonica spreads out a great city, once called Therna, because of its hot springs. It was the first European fortress occupied by Xerxes.

To-day it is called Salonica, the last fortress to be occupied by the Allies in the present war.

Here the Allies hold a key to the Balkan situation. Here two thousand years ago Paul founded a little church of Gentile believers as a key to open a door for Christianity in Europe.

The city of Therna was renamed by Alexander the Great, in honor of his half-sister, Thessalonica. Somewhere, in the course of time, its first syllable was lost, so that to-day it is Salonica. But through the centuries, as Macedonian, Roman, Greek, Turkish and now again Greek soil, it has been a commercial metropolis of the Aegæan Sea; in Paul's day sharing supremacy with Athens and Corinth, and in this day, with its nearly 200,000 population, surpassing Athens, and taking its place as first of the Balkan cities, Constantinople alone excepted.

Here Paul founded one of his first Christian churches. Here, as elsewhere, he suffered persecution. And to this church at Thessalonica he wrote from Corinth, the first epistle of his New Testament collection. Not only that, but this Epistle to the Thessalonians is the first word of our New Testament, written long before the Gospels, or the Acts, written, indeed, when Paul was almost as near the death of Jesus as we are to the assassination of William McKinley.

This letter of the great apostle, in its style, spirit and message, is as beautiful as the entrance to Salonica itself. The city's white walls, its groves of cypress trees, its glancing minarets and crowning citadel, with mighty Olympus rising nine thousand feet, a snow-white throne in the distance, makes its appearance majestic. To-day the array of battleships in the harbor and soldiers on land add to the imposing approach. But once landed, the dream of beauty disappears. Centuries of Mohammedan rule have left it as filthy, squalid and repellent as a Mohammedan city can well be.

Paul found Salonica "a whitened sepulchre," and it is hardly better to-day. Paul's message was for a white heart.

"The good news that we brought came home to you not merely as so many words, but with a power due to the influence of the Holy Spirit. . . . Quench not the spirit. . . . For it is his will, made known to you in Christ Jesus."

These sentences, from the first, fourth and fifth chapters of First Thessalonians, breathe the passion of Paul's message for whitened hearts. To-day the same need exists in Salonica, where Greek, Turk, and Jew are in about equal numbers. Protestantism is represented by two missionaries and their families, with church and school, under the American Board of Commission-

ers for Foreign Missions, and an Agricultural and Industrial Missionary Institute about three miles out of the city. The latter is in charge of missionaries from the American Board, but supported by a corporation in New York.

When the Greek triumph over the Turk shall be complete, squalor shall give place to beauty. When the spiritual gospel of Je-

sus shall triumph over the false, the bestial, the formal, Salonica shall arise a white city within as well as without. What is true of the city is true of all life in its relation to the gospel. God's purpose is to make men holy. This is his will made known in Jesus Christ. Salonica is one of the centres from which Christianity has gone into all the world. To-day her bread cast upon the waters is returning to bless her. So it shall ever be, in God's good time, with every Christian life.

The Love of God.

Ever and anon, and in various forms, one encounters a stanza in which, with majestic figures of speech, the love of God is shown to "pass all understanding." For the most part the lines take the following shape:—

Could we with ink the ocean fill,
And were the heavens of parchment made.
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love
Of God above,
Would drain the ocean dry,
Nor could the scroll
Contain the whole,
Though stretch'd from sky to sky.

The lines have been ascribed to many authors, for the most part nameless. For instance, now they are said to be the work of some criminal who scratched them on a prison wall; and again they are attributed to an imbecile who in lucid moments wrote them on the window of a lunatic asylum. On the surface, however, they proclaim their origin as the work of one with whom sublime figures of rhetoric were the common-places of thought and expression.

The stanza may be considered from two points of view—first as to its sentiment, then as to its poetical form.

(1) *As to the sentiment.* This is unquestionably Jewish. In fact, the stanza is based upon four lines of an Aramaic hymn which is sung in the synagogue on the first day of the Feast of Pentecost, having been written by Rabbi Meir ben Isaac Nehorai, who lived at Worms, in the early part of the sixteenth century. The hymn dwells upon the attributes of God in a singularly impressive fashion; and, as was pointed out many years ago, by Dr. Moses Margoliouth, a well-known Hebrew scholar, lines 5 to 8 have "the ink and ocean, parchment and heavens, stalks and quills, mankind and scribes," corresponding in every particular" with the stanza as commonly received. In a sermon reported in the "Jewish Chronicle" on June 5, 1914, the Chief Rabbi (Dr. Hertz), quoted the lines as representing the noblest Jewish sentiment.

(2) *As to the poetical form.* Everyone asks who wrote the English lines, but no assured answer is forthcoming. In the last century, from 1853 to 1860, there was a discussion on the subject in "Notes and Queries," but without definite result. It was shown that the striking figures of speech could, in several instances, be sampled in the writings of English poets from Chaucer

downward, and the following illustrative excerpt was given from a small manuscript volume in the British Museum, of about the year 1603:—

If all the earth were paper white,
And all the sea were inke,
'Twere not enough for me to write
As my poore hart doth thinke.

One contributor to the discussion spoke confidently of Dr. Isaac Watts as the author, but a careful examination of his works failed to discover the lines, and his latest biographer, Mr. Thomas Wright, of Olney, declares that "they are not in his style." Moreover, the Chief Rabbi, though gladly adopting the English form of words, is quite unaware of its origin.

In the course of the discussion to which reference has been made, Dr. J. W. Thomas supplied a more literal but less felicitous version of the Aramaic, as follows:—

To write the eternal power of God, no other
would suffice:
Although, such writing to contain, the volume
were the sides—
Each reed a pen; and for the ink, the waters of
the sea;
And though each dweller on the earth an able
scribe should be.

Striking and interesting as they are, the familiar English lines given above cannot at present be assigned to any known writer—"The Christian."

Where is Authority?

Concluded from page 388.

tharitative and infallible Christ it is indispensable and authoritative. It may not satisfy some hearts. Pity the hearts. It will satisfy all hearts. *It is the ever adequate basis for a flawless spiritual experience.* "It is from a foundation, ye saints of the Lord, I laid for your faith in his precious Word! What more can be said, than to you he hath said—To you who for refuge to Jesus have fled." "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience" (Luke 8: 15).

Fill Thou my life, O Lord my God,
In every part with praise;
That my whole being may proclaim
Thy being and Thy ways.

Then shall no part of day or night
From sacredness be free,
And my whole life, in every part,
Be fellowship with Thee.

—Bonar.

Reports from the Field.

New Zealand.

CHRISTCHURCH.—Working willingly, harmoniously, cheerfully, and steadily, was the subject last Sunday morning, exemplified in the people under Nehemiah, and applied to people under Jesus. In the evening Bro. Gubbie preached on "A Question and an Answer." On Wednesday evening a special business meeting expressed great appreciation of Bro. Gubbie's work amongst us.—P.S.N., June 17.

Tasmania.

LAUNCESTON.—On Sunday morning, 18th inst., a good number met for worship. We were pleased to welcome back Sister Hodgson, who has been in Victoria for some time, also Bro. Emmett, who has been visiting New Zealand. Bro. Tole presided, and Bro. Day delivered an earnest appeal on behalf of Foreign Missions. Pleased to report an improved attendance in the Bible School. The gospel service was very well attended. Bro. Day preached a splendid sermon on "The Two Ways." The church has suffered a severe loss in the death of our beloved Bro. E. Wood, who passed away last Wednesday morning. An "In memoriam" service is to be held next Lord's day evening.—J.P.F.

West Australia.

PERTH.—Bro. Blakenore spoke at both services on June 3. In the morning his subject was "God's Call," and in the evening "A Day of Doubt." At their last meeting the Men's Society had an interesting debate on "Is the Church Fulfiling its Mission?" Bro. Beck and Burchell took the affirmative side, and Bro. Ewers and McGregor the negative. Last Lord's day morning Bro. Albany Bell delivered a stirring address on Luke 5: 5. At night Bro. Blakenore spoke on "Sacrifice," and solos were rendered by Miss Ring and Mrs. Horn.—W.A., June 16.

CHINESE MISSION, PERTH.—Our anniversary celebration was held on May 22, and passed off very successfully. There was a large and enthusiastic gathering over which E. G. Warren presided. The secretary's report showed that steady progress had been made during the year. The contributions of the scholars have increased so well that the work is now self-supporting. An excellent programme of musical and elocutionary items was well rendered by the members of the mission school. The chairman, in the course of a stirring speech, spoke of the obligations of Christian people to the Chinese nation.—W.A., June 17.

PERMANIA.—On Monday evening, June 12, we had a Foreign Missions evening, presided over by Bro. E. M. Egan, chairman of the Conference F.M. Committee. The West Guildford Girls' Mission Band gave a good item on F.M. work. Bro. H. J. Banks delivered a stirring address on Missions. The Women's Christian Temperance Union had a fine spiritual meeting on Tuesday afternoon in the chapel. The Chinese Mission continues to be well attended. They are busy getting ready for their anniversary to be held on July 18 and are expecting to have a fine meeting.—June 17.

BUNBURY.—A social was held in the chapel to welcome Bro. and Sister E. E. Alcorn. There were present H. J. Banks (Organising Secretary of the Church of Christ in West Australia), in the chair, supported by Mr. S.W. Edwards, of the Congregational Church; Mr. W. W. Roger, Methodist Church; Mr. Ballinger, Salvation Army; also, on behalf of the Sunday School, Bro. Montritz, superintendent. Various speeches were given in accordance with the object in view, and solos and recitations were rendered by Misses Moore and Knight, and Mr. Mann. A most enjoyable evening was spent.—J. T. Moore.

NORTHAM.—We have started a Young People's Society, which meets every Wednesday at 7:45 pm, and we are pleased to report this is a great success. It started with 16 members, and

now has 45 enrolled. On June 4 we had the pleasure of a visit by Bro. Scheffel, from Sullivan, who exhorted from Isaiah 53. At the request of our evangelist, spoke on "The Divine Basis of Christian Union," and at the close two young women from our Y.P.S. made the good confession. The Discas Society is doing splendid work, which is already proving beneficial in our community.—R. S. Manning.

Queensland.

ALBION.—The Company of Friends still grows. The topic for last meeting was "What think ye of Christ?" as a Friend, Man, Sympathiser, Son of God, etc., and some very helpful papers were contributed. The mid-week meeting has decided to become a six o'clock prayer meeting to specially ask for success for the campaign starting in Queensland. Good meetings all day.—H.W.H., June 18.

BRISBANE.—During the mid-week service a young sister was baptised. Mrs. Harrison Lee-Cowie, who is visiting this State in connection with the six o'clock closing movement, was publicly welcomed in the chapel on Tuesday by the W.C.T.U. Yesterday a very cold snap prevailed; nevertheless we had good meetings. Bro. A. C. Runkle spoke morning and evening. At the last meeting of the church officers it was decided to secure individual cups for the Lord's table.—H.C.S.

New South Wales.

PETERSHAM.—June 18, good meetings both morning and evening. Bro. Arnott presided. Bro. James gave a very nice address from 1 John 2. We had the joy of receiving into fellowship Bro. Corlett, from Adelaide, who is training for the mission field. We wish our brother every success. Bro. Arnott gave the gospel address on "Unity," which was very effective, and the father of one of our families who has been with us for some considerable time responded to the invitation. Our attendance for the day was a record, according to the weekly register for the membership.—A.G.L., June 21.

WAGGA.—Since last report meetings have greatly improved. The average attendance at the Lord's table for the last six weeks was 20. Gospel meetings are also on the upgrade, and finances are steadily if slowly improving. We are beginning preparations for a special thankoffering to reduce the debt on the church building, to be taken on the last Sunday in the year. We are sinning for Bro. and any brothers or sisters desirous of assisting us in this worthy cause are assured that their assistance will be appreciated. Bro. Brown's term of office as evangelist terminated at the end of this month, but at the invitation of the church he consented to remain until the end of the year. A few weeks ago the church suffered a loss by the death of Sister Mrs. Gray. The prayers and sympathy of the church are with the husband and family of our sister.—W. F. Wenk.

MARRICKVILLE.—Bro. C. Hill presided this morning, and welcomed Mrs. Hazel Creek back again, after her operation. Bro. Payne gave a stirring address on Foreign Missions. Splendid address from Bro. Rush to-night on "Be of good cheer." On Wednesday evening the pupils of Miss Stella Kingsbury (under her guidance) gave us a splendid concert in aid of the Bible School funds. The building was crowded, and many were unable to gain admittance. Our best thanks are due to Miss Stella for the great assistance which she gives the school for these entertainments each year.—J. J. Taylor, June 25.

South Australia.

BORDERTOWN.—We regret to report that death has again visited our assembly, and removed one of our esteemed members, Sister F. Riches. The sympathy of the church is extended to Bro.

Riches and his family of little ones, who mourn the loss of a true wife and mother. At a service to the memory of our late sister we had the joy of receiving the confession of her eldest son. His brethren of Mundalla were pleased to have a visit from Bro. and Sister Edwin Rowe, last Lord's day. Bro. Rowe gave an exhortation, which was appreciated.—J.P.F.

SEMAPHORE.—On June 18, in the morning, Bro. Stanley, from the Seaman's Mission, exhorted the church, and in the evening Bro. Stanleys preached a powerful sermon, after which two young ladies were baptised. Bro. H. W. Manning, from Cottonville, took charge of the mid-week prayer service, his talk being enjoyed by all. Meetings were smaller to-day. Two sisters previously baptised were received into fellowship in the morning. Opportunity was taken by our evangelist of making an appeal on behalf of Foreign Missions. We anticipate receiving a record offering.—E.C.M., June 25.

PROSPECT.—Mission continues in spite of the very wet weather. During the week six confessions, making a total of 26 to date. On Monday night the Queenstown choir paid a visit to the tent, and on Tuesday night Cottonville were with us. Their singing was much appreciated. Miss Minnie Leedham is a great help with her solo singing. This morning two were baptised and received into fellowship.—P.

BALAKLAVA.—At our Foreign Mission rally on the 15th we much appreciated the addresses of Bro. Saunders, Huttonian, and White; also lantern views of work on the mission field. We are glad to have secured the services of Bro. J. W. Webb for a few weeks. Good attendance at our meeting for worship, Bro. Webb taking as his subject, "The Sword of the Spirit." Good attendances at Bible School and gospel service. Bro. Webb's address at the gospel service on the topic "Marvelous Appeal," was much appreciated. We sincerely trust that Bro. Webb assisted us during the last few weeks by taking services.—P.H.R.

MOONTA.—Our meetings on June 18 were very encouraging. Splendid attendance around the Lord's table. Bro. Allan spoke on "Foreign Missions." We extended the hand of fellowship to four who were immersed last Thursday. We celebrated Father's Day by a special gospel service at night. The usual good attendance. Blessed to Bro. Allan's fine address on "An Heavenly King—Father." A young man made the good confession.—H.N., June 19.

PORT PHILLIP.—Church anniversary services were held on May 28, and were greatly helpful. Bro. Harvey addressed the children, and exhorted at the morning meeting. Bro. Johnston preached a powerful sermon on "The Coward's Excuses" at night, to a packed congregation. There was a large attendance at the public meeting on Wednesday following. Bro. Hamp presided, and presided the secretary's report, which showed a profitable year's work. Bro. Johnston and Harvey spoke. Our Y.P.S.C.E. visited the Pirie South Society on the 12th, and provided the programme. Good meetings last Sunday. Bro. Harvey exhorted in the morning. Bro. Johnston preached at night, on "The Tenth Man." Two (a young man and Mrs. Wheeler, one of our Sunday School girls) made the good confession. On Monday last a united in memoriam service to Earl Kinnear was held in our church, Bro. Johnston being the speaker. There was a large attendance on Wednesday at the prayer meeting, after which a public welcome was tendered our Bro. Andrew, who was a deacon of the church, superintendent of the I.C.E., vice-president of the Y.P.S.C.E., and a Sunday School teacher, etc., who is on order of our ranks who is leaving for the front. Farewell words of appreciation were spoken by Bro. E. Arnold, E. McKean, W. Wright, D. S. Harvey and Johnston. Musical items were contributed by Bro. Overland and Sister S. Clark. Support was provided by the deaconesses.—E. A. Arnold, June 18.

QUEENSTOWN.—Q.Y.P.M., good meetings. Miss Watkins addressed the young people on "Throwing Stones." Worship, good attendance.

Bro. Brooker presided. Bro. J. Hawkes gave a splendid exhortation on the morning lesson. Evening, Bro. I. A. Paternoster was with us again, and delivered a magnificent address on "Christ's Treatment of Sin." Four members of the choir rendered a male quartette.—D.L.W.

MILANG.—With other churches we have been cheered by a visit lately from the three preachers, Bro. Willshire, Huntsman, and Samuels, and had a good meeting at our Foreign Mission rally. We hope to have a good offering for Foreign Missions next Lord's day. Since last report two more of our young men have sailed for the front, Bro. J. D. Blackwell and Arthur Moar. We hope it will not be long before they are able to return. Our meetings have been small to-day on account of the weather.—S.H.G., June 25.

Victoria.

MALVERN.—June 18, splendid meetings all day. Bro. Smith, from the College, spoke in the morning. Bro. Oldfield preached the gospel, delivering a powerful message. Two confessions. On June 25, Bro. H. Edwards gave a nice P.M. talk to a good meeting. Bro. Oldfield's gospel address was listened to with earnest attention by a large audience. One confession. Enthusiasm is running high.—J.H.

FOOTSCRAY.—Six received into fellowship this morning, a fair attendance of members present. J.C.E. making great strides, 45 members present. Bro. J. Young and Sister A. Lewis in conjunction conduct the meetings each Sunday morning at 10, interest being centred on a visit next Sunday by Bro. Anderson, of the College of the Bible. All meetings keeping up.—A.J.T.

BRIGHTON.—We enjoyed an exhortation from Bro. J. W. Baker this morning, and were delighted to listen to Bro. R. M. Main preach at the usual 5 P.M. service. Bro. Ludbrook baptised a young brother at the close of to-night's meeting.—R.P.C., June 25.

CHELTENHAM.—We had two very inspiring meetings yesterday. In the morning Bro. E. T. Penny presided over a splendid meeting. We received by letter from North Richmond six members, the Johnston family. Bro. Mulge was in form and full of zeal at a special P.M. appeal. The Bible Class is rallying under the guidance of Bro. Mulge, and will celebrate its anniversary on July 6th, with a rallying social on July 12. In the evening there was again a fine meeting, bright and inspiring. The choir is doing great work. After a splendid address from Bro. Mulge, the young group previously reported at confessing Christ was inspired.—F.W.M., June 26.

ASCOT VALE.—Increased interest is reported in connection with the mission being conducted by Bro. Haeger and Pittman. Attendances are large, splendid addresses are being given by Bro. Haeger. Good singing by local choir, assisted by excellent solos from Miss Jessie Jolly. Last Lord's day there were great gatherings at all meetings, and three confessions at a special P.M. appeal. Officers appear to be on the verge of decision. The mission will be continued this week.

NORTHCOLE.—Since last report we held our Bible School anniversary services. We had the pleasure of addresses from Bro. T. Cook and R. Morris. The singing of the scholars under the leadership of Bro. E. Austin reached a high standard. Bro. J. McE. Abercrombie continues to faithfully preach the gospel to growing audiences.—R.C.

STAWELL.—There is keen competition between the children of the Bible School as to who will be successful in collecting the largest amount for the Church of Christ Cot in the Children's Hospital. Two or three cards have been handed in, representing the amount of 47/6. There are three more cards to come to hand. Attendances yesterday were rather small. The kitchen tent tendered Sister Laura Kennedy last Wednesday evening passed off successfully, our sister being the recipient of numerous and useful presents. Bro. and Sister Johnston are to be tendered a social this evening, when they will be welcomed

to the town and church. We were unable to hold this function earlier on account of Sister Johnston's recent illness.—Arnold Sheppard, June 26.

EMERALD.—Since last report we have had visits from Bro. Clippinger and Bro. Adernant, of the Bible College. Sister Miss E. Giles has to fill the vacancy caused by the removal from the district of our Bible School secretary, Bro. Eric Hammond. Splendid interest is being shown in connection with our mid-week meetings.—R.L.S., June 26.

NORTH MELBOURNE.—We have been favored by visits from Bro. J. C. F. and J. Pittman, who both gave us very uplifting addresses. Bro. Giles has proclaimed the gospel very earnestly during the absence of our evangelist through sickness. We tender our thanks to these brethren for their kind assistance.—W.H., June 26.

DANDENONG.—On Sunday, June 11, Bible School Day was celebrated. Bro. Inghton, from Berwick, gave a fine address on "The Value of the Bible School." Distribution of prizes was made by the superintendent, Bro. Eaton. Attendance at the Bible School is improving. Bro. Lang, secretary of the C.E. Union, paid a visit to our school.—P. G. Proctor, June 25.

SWAN HILL DISTRICT.—We had good meetings throughout the district on the 18th and 19th. Cambridge had one of the largest audiences at Boga and Swan Hill that we have had for a long time. Bro. Aurich had paid meetings on the Ultima, Waitechee side. At the latter place the gospel meetings will be held during the afternoon for the winter. Good meetings in Swan Hill yesterday. In the morning Bro. McElwold presided, and the writer gave the exhortation. In the evening we had a good meeting, in spite of bad weather. At the close of the writer's address Christ was confessed by the mother of some of our Bible School scholars, and that of a young woman also. Bro. Aurich has been working hard in this place, and the credit of much of the good work is due to his faithful efforts.—D.A.C., June 26.

HARCOURT.—The church at Harcourt is going along nicely, and enjoy the preaching of Bro. Patterson very much. Since he has been with us two young people have been added to the church, from the Bible School. Bro. Patterson spoke at Sutton Grange this morning. Though few in number, the members attend very regularly.—F.P., June 25.

MORELAND.—Saturday evening, June 24, the girls of our Mission Band tendered one of their members, Miss R. Brown, a birthday surprise supper. Today at the meeting, for worship Bro. Withers was the speaker. Good attendance at the gospel service, when Bro. Evans gave a special address to young men. A woman and a young lad made the good confession.—V.C.K., June 25.

CASTLEMARNE.—Interest in the Red and Blue rally is increasing. Splendid attendance of 100 in Bible School today; number of new scholars for three weeks past, 22. Bro. are leading in attendance, and new scholars. Bro. Gibson devoted special attention to Foreign Missions in his morning addresses for two Lord's days, also at this evening's gospel service a message on "The World-wide Mission of the Church" was delivered in great earnestness and power. The choir rendered nicely "Hing wile the Gates." We are hoping to receive a worthy offering on July 2.—D.S., June 25.

HIZROY.—June 18th, good meetings all day. Bro. McCullum speaking at both services. On 25th Bro. H. Swain exhorted at the breaking of bread, Bro. McCullum taking the gospel service. Our sympathy goes out to our Bro. C. Mitchell and family in the loss he has sustained in the passing away of his father. May they all realise the sustaining grace of our heavenly Father. We are making great preparation for our home coming day on July 6th and 12th, and we heartily invite all old members and friends of the Tabernacle to join with us on these dates.—G.E.

CARLTON. (Layton St.)—Splendid attendance with fine spirit and interest manifested at each of the services on Lord's day. J. E. Thomas spoke morning, afternoon, and evening. At night we

had an impressive discourse upon "The Law of the Harvest." On Thursday evening, June 23, Bro. Thomas was publicly welcomed to the church. W. C. Craigie presided over a nice gathering. The public meeting was preceded by an old fashioned prayer meeting, which was well attended. The chairman spoke words of welcome to our new preacher. Letters of congratulation were received from J. C. F. Pittman, Ascot Vale church; S. G. Griffith, J. W. Webb, A. E. Hingworth, Federal Foreign Missionary Committee, H. G. Hayward, and Frank H. Hingworth at the front. Warm-hearted words of welcome and good wishes were spoken by Reg. Emms, J. W. Barber, H. A. Foster, C. Carter (representing Y.M.C.A.), J. J. Franklyn, A. R. Main, and R. Lyall. In a bright and happy speech Bro. Thomas responded. The choir rendered "The Gloria" in a masterly manner, while W. Davidson was recalled for his vision solo.—J.M.C.

HAWTHORN.—Three received into fellowship on Sunday morning. Good gospel meeting at night. Bro. Scambler preached on "The Power of an Endless Life." Sister Eaton, from Dandenong, sang two solos for us.

MELBOURNE (Swanston St.)—To a splendid attendance Bro. Franklyn preached his last sermon on June 25th, prior to leaving for Gt. Britain, Adelaide. He had been entertained by the church on the preceding Wednesday, at which a presentation of a travelling case and rug was made on behalf of the members, and on June 26th was accorded a public meeting. There was an excellent attendance, and an interesting evening was spent. Bro. Robert Lyall, church secretary, occupied the chair, and after expressing his pleasure as Chaplain Colonel Mackay, colonel of the 4th, of the College of the Bible, and President of the Conference, to attend the meeting. Other speakers were Bro. Harold Knight (Millie Park), G. D. Verco (Temperance and Social Question Committee), H. A. Foster, and J. E. Thomas (Lyons St.). Each spoke of the high moral qualities of Bro. Franklyn, and specially commended the fact that the Temperance movement in Victoria would lose one of its most effective champions. Bro. Franklyn, who was heartily received, expressed his appreciation of the sentiments conveyed by the speaker. The choir added much to the meeting. Bro. Franklyn was warmly welcomed while Miss Jessie Jolly was heard to exceptional advantage in "The Lord is My Light." The church wish for Bro. Franklyn the very best of success in his new field of action.

PRAMIRAN.—The interest in the Town Hill meetings is keeping up splendidly. The last two Lord's days were very successful. On June 18, our choir was led by Beryl Grady, and on the 25th Miss Edna Robbins. Both were much appreciated. We are sorry to report that we are losing the services of Bro. Wilfred Diamond, who is going into camp. Another of our young men, Bro. Arthur Brown, also left for the front last week. We shall miss their good help, and wish them God-speed. Next Sunday we celebrate the anniversary of Bro. Gordon's ministry. By then we hope to have all our renovations completed, and are looking forward to a great day.—A.E.M., June 26.

BURNLEY.—Sunday, June 12, Bro. Lacey, in the absence of Bro. Young, conducted the services all day, and his message was warmly appreciated. Sunday, June 25, was a Sabbath of special interest in the morning. Bro. Hunter presided, and Bro. R. C. Edwards spoke. The Bible School established a record. The attendance at the evening service was the largest in our history. Bro. Young gave a stirring temperance address on "The City of the Children." Bro. Grimes sang two solos, and a collection for the day amounted to 6/2. A fine spirit prevailed.—J.C., June 25.

GELONG.—Three baptisms at the close of the mid-week prayer meeting on Thursday. Lord's day, Bro. Chandler exhorted in the morning, and preached an excellent sermon at night to a fair attendance. Two young women made the good confession. Two were taken into the church at the after-meeting.—W.H.L., June 26.

Continued on page 404.

Foreign Missions.

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

Our Task.

J. E. Allan.

One of the most momentous incidents in the post-resurrection life of our Master Jesus Christ was that moment when on a mount in Galilee he changed his disciples to enter a life of activity for God and humanity. The message of divine authority rang in the ears and burnt into the hearts of the listening group. "Go ye therefore, disciple all nations, baptising them in the name of the Father, Son, and Holy Spirit." A divine commission had thus been given to men to establish a worldwide empire based on God's supreme love for man. To accomplish such a gigantic task it required the display of magnificent heroisms. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Equipped with this dynamic of heaven, the faithful disciples to whom this commission was given faced a sin darkened world, with the incomparable message of love, light, and liberty, a message that has brought so much happiness and hope to these God-blessed lands. And

"Shall we, whose souls are lighted

With wisdom from on high—

Shall we be so unthankful,

The lamps of life to deny?"

The plea of the people represented by this paper is the restoration of primitive Christianity in doctrine, polity, and practice, that involves the presentation of the commission as given by Christ, plus nothing, minus nothing, divided by nothing, consequently the Churches of Christ must be in the forefront of the religious world in the advocacy of Foreign Missions, or else forfeit the claim to restore New Testament Christianity. When we have forgotten the Christ vision of the need of the human soul, when we look out over the whitened harvest through the sorrow-filled eyes of Jews; when we are transformed by the absorbing passion of Paul, "Was unto me if I preach not the gospel?" when we are shamed into action by the unselfish devotion of the pioneers of modern missions, Zoroastrians, Christians, Brethren of America, people of Greenland, Carey of India, Martyn of Persia, Judson of Burma, Morrison of China, Livingston and Moffatt of Africa, Williams of Polynesia, Patterson of Melanesia, Hunt of Fiji, and an host of others of whom the world was not worthy, and such exhibitions of loyalty and sacrifice as Wharton of India, the Eldreds of Congo, Lewis of Tibet, Gird of Japan, Burchard of Canada; then shall the church in all its unrevoked strength rise to all its majesty and perform the present task in the world—the evangelization of all nations in the name of the King of kings and Lord of lords.

"Sir, no, O Lord, sir, no, Lord! for we can see

This glorious triumph day begin to break;

The dawn already gilds the Eastern sky,

O Church of Christ, arise, awake, awake!"

Baptism of Indian Jews.

H. H. Stratton.

In the Bombay Presidency there is a tribe of Indian Jews, called Beni-Israhites. These were discovered nearly two years ago by a missionary when itinerating in the Konkan. He heard of a tribe of people who never worked on Saturday, and later found they read the law of Moses in Marathi.

Since those days, more or less missionary work has been done amongst them, but, as in the case of the Syrian, Palestine and Baghdad Jews in India, few have become Christian. In Poona there is a large synagogue built by one of their wealthy men, and the law and the prophets are regularly read there, and services held weekly. Lately, I was asked by Sanderhat Power to come and baptize a man and his wife at their place in Poona, and this was to be, at the man's request, on the day of the Jewish Passover. So I went in, and

we had a very interesting service in Marathi, before a large congregation. Some of Sanderhat's women were also baptised at the same time.

It was good to see a well-educated man with a very superior looking woman and a family of grown children taking their stand against much opposition, on the side of Christ, for it is the experience out here that the higher the religious and the nearer such religions are to the teachings of Christianity (such as Zoroastrianism and Judaism), the worse the opposition they give to seceders from their ranks. Sanderhat's congregation is the only one practising immersion in Poona. The old Baptist chapel, built by General Haycock, has been closed for years. We wonder, at times, if we shall ever open it.

In the Hills.

H. R. Coventry.

I would like to tell you a little of our stay in Mahabaleswar. To begin, we have to remember that the fierce, penetrating rays of the Indian sun are dreaded by almost all Europeans, of which the missionaries are no exception. Hence the establishment of hill stations at various points all over India, to which there is a general migration of Europeans about April 1st. Mahabaleswar, at an altitude of about 500 feet above sea level, is the resort of the Governor of the Bombay Presidency during April and May. Being centrally situated in the presidency, and in Marathi speaking country, the missionaries of Western India flock to these hills. With the old veterans come also the new arrivals in order to escape the severity of the heat on the Deccan. Although one may receive the benefit of the magnificent climate, the young missionary is not allowed to forget that there is another language beside English. As a thorn in the flesh lest we become too comfortable in our brief stay here, a language school is held for the two months, being a continuation of the Poona school. Here missionaries of many different societies, famous fellows, suffer in the conflict with the vernacular. There are about 10 students attending the school this year from both the old and new worlds. This fellowship with fellow-laborers will not be for naught, but rather spells appreciation of those different opinions, and will lead ultimately to the triumph of the gospel over party distinctions. The Renaissance of India is not a dream, but a reality, a living force, and in this great event the church that will overcome the age-worn faiths of India will be a united Indian church. At our language school we have weekly early morning prayer meetings, and at these the burden of the prayers is for closer allegiance to Christ, to each other, and to the work in hand. Can we gauge the result of such meeting? The young missionary will have his mind moulded along the lines of right, and work to the end that India might present a united church militant to engage the heavy forces of Hinduism.

Our language school meets in three chupprats erected for the purpose; these are merely grass huts which are much used on this hill. The wisdom of a language school and uniform examinations has been attacked by the other missionaries to whom such an institution was unknown, but who realise its advantages through observation from work of its members. We not only have fellowship in language study, but also in our church worship. The Union church, supported by all societies except Anglican and Adventists, is a means of binding us closer together in communion with God. Our hearts are drawn nearer together with the cords of the love of Christ. We also have fellowship in daily exercise at the tennis net; some excellent courts are to be found in the American Marathi Mission compound, and in the Presbyterian compound. Here we fraternise in sport. Saturdays being considered an "off-day," no school being held, long tramps or "stunts" to dis-

tant points of interest are often arranged. On Mahabatta forts, etc., form interesting spots for a visit. The scenery is grand, great deep gorges and ravines, towering cliffs sometimes with drops of upwards of 2000 feet to the valleys below. Every point on this huge plateau provides fresh food for thought, of grandeur, of nature and the God who created it.

Oba News.

The last letter from Bro. Waters contained the news of his expected arrival in Sydney on July 10th. He and Mrs. Waters had come as far as Norfolk Island, but Mrs. Waters not being well, they had to delay their coming on. Mr. Waters, upon arrival in Sydney, will come direct to Adelaide, and will there in company with Mr. Chappell, discuss with the Federal Committee the work in Oba and Maewo. Bro. Waters' furlough being ended, it was felt wise to have him and Bro. Chappell meet the Committee.

Births.

There have been born into the home of Mr. and Mrs. Filmer a little daughter, and into the home of Mr. and Mrs. Watson a little daughter. We are glad to report that at the last meeting all were well and happy. All the friends of these dear people extend very best congratulations.

"Pray Ye."

1. That the offering on July 2nd may be worthy a people claiming to be apostolic in their teaching.
2. That Miss Tonkin may be given wisdom and strength in her work in Shanghai.

FEDERAL FOREIGN MISSION COMMITTEE.

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Treasurer, J. W. Cosh, Henley Beach, S.A.
Secretary, J. A. Paternoster, Prospect, Prospect, S.A.

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

South Australia—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville, Victoria.—Sec., J. I. Mudford, 76 Munro-st., Ascot Vale; Phone, Ascot, 267. Treas., Robert Lyall, 39 Leveson-st., North Melbourne.
New South Wales.—Sec., C. C. S. Rush, 43 Robert-st., Marrickville; Phone, Pent., 1813. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 7110.

Queensland.—Sec., I. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herriman, Railway Parade, Nundah.

West Australia.—Sec., W. B. Blakemore, Perth. 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 Secretary, South Australia.

A Prayer.

Oh, when my hour is come, if so Thou wilt,
Let the sweet blossoms of the hough of love
Hang over my head. But, howsoever it be,
Thro' the night watches, till the birds awake
Their sad impetrate music, till the morn
Pale on the pane, oh, let me wait for God!
Gently, my Saviour! stand beside the door;
Gently my life's leaves, adust with thought and care
In sacramental dew, and make them gold.
Smile on me sadly through my mist of sin,
Smile on me sweetly from Thy crown of thorns,
Rest over me in love, O pierced One!
As the dawn looketh on the great dark hills,
As the hills dawn-touched on the great dark sea,
As when on my heart's great darkness, Prince of
Peace!

—William Alexander, late Archbishop of Armagh

In the Religious World.

At a committee meeting of the C.M.S., held in London, it was stated that the income of the Society during the year which ended March 31 was £88,209, which is £24,682 more than was received during the previous twelve months.

A Convert to Rome

Two clerical intimations: (1) "The Guardian," of April 27, notified that the Bishop of Ely had pronounced sentence under the Clergy Discipline Act for immorality, upon a clergyman who for some years had been vicar of a Cambridge parish, and had deprived him of his benefice. (2) "The Tablet," of April 29, contained a notification that the same clergyman had been received into the Church of Rome!—"The Christian" (London).

Ignorance of Missions.

A writer in "Men and Missions" says: "To be ignorant of missions, and to be without the every-day method of supporting them, is to fail to see Christ and to recognise His purpose for the world. A rich man or a poor man in any church who does not believe in missions ought to be a challenge to the minister which would make his life worth living in the supreme joy of winning such a man over to the soul-saving vision of the kingdom universal!"

Is Your Bible Like This?

"If you read a chapter of the Old Testament and do not find Christ in it, read it again, for He is there," said Dr. D. M. Stearns in an address at a Bible conference some years ago. That one sentence was all that a certain young man in the audience heard that night, but it transformed his Bible study and his life. He is now a well-known teacher of a Bible Institute, and is publishing a Bible Correspondence Course based on the principle of finding Christ as the key to every chapter of the Book. "I have a peculiar Bible," he said recently to one of his classes. "In my Bible, the New Testament is printed between the lines of the Old Testament."—"Sunday School Times."

A Famous Hymn Attacked.

We are accustomed, says the "Life of Faith," from time to time to meet with the cry which has become good to say about our hymns, and who would condemn most of them to the flames if only they could have his way. The Rev. S. Haring-Gould, himself a hymn-writer of repute, is the latest addition to the ranks of the critics, and one of the hymns against which he discharges his invective is "Pence, perfect Pence." According to Mr. Haring-Gould, this is a "peculiarly unwhiskish hymn," and while its initial words might be appropriate enough when set up as an inscription over the grave of a deceased viager by her husband, the hymn itself is not suitable for a general congregation. We rather think that if the view of "general congregation" in the English speaking world could be obtained, it would be directly opposed to that of the champion in question. As a matter of fact, "Pence, perfect Pence" may safely be classed as one of the twelve best hymns in our language, and at the present time thousands of husbands and wives are finding comfort and strength in such lines as:

"Pence, perfect peace" with loved ones far away?
In Jesus' keeping we are safe, and they.

To think of loved ones safe "in Jesus' keeping," even amid the perils of the battle-field, is to realize something of the heavenly presence, and to experience a real acquaintance with the Divine life. There are hymns which could be dispensed with without any loss, but "Pence, perfect Pence" is most assuredly not one of them. And besides, there are hymns which, while offending almost every canon of poetic or musical art, have yet been wonderfully used to bring men and women nearer to God. Which proves that even our wisest men have their faith moments, and that to pose as a critic is no guarantee of infallibility.

About Victorian Home Missions.

Additions.—Our workers report the following addition for the month of May, viz.: Ellimlorr, 1; Jumbuk, 1; South Melbourne, 1; Uthman, 1; Ikerang, 1; Drummond, 3; Haven, 1; Dununkle, 1; Galah, 3; Bet Bet 1; Stawell, 2; Beluna, 1; Shepparton, 1. Total, 21. These make 92 for the first three months of the Conference year. No body in the face of this can say that our Home Missions are not successful.

Financial.—This paragraph should be read twice by all. Funds are not coming in fast enough, the consequence being that our overall is steadily mounting up. The receipts for the three months of the present Conference year which have gone amount to £537/5/8, while the expenditure has reached £408/15/7. It will be seen that we have gone behind on the three months' transactions to the extent of £128/9/11. Our income so far this year has not been up to that of last year. Will the friends of this great work please rally to its support? There must be a big improvement soon, or retrenchment will have to take place, and with all the heartaches and sorrow in the world, this is not a task that is easy, but it is a real and noble effort, for the gospel was never more needed than now. True, there are many calls for Red Cross and other work, but this should not be supported at the expense of the best of all work, the preaching of Christ.

Called from Repose.—Boort has had a highly successful winter, as, indeed, by Bren. A. R. Main, Rev. Emms, and E. Smith.

A Sunday School and gospel services have been commenced at Nanclea West, in the Rochester circuit. Land has been secured for a chapel in the town of Rochester.

Croydon is showing improvement in attendance, and prospects are brightening.

Irish circuit is now almost self-supporting; this should be the aim of every assisted place.

Shepparton has just completely renovated the chapel there, and the work shows other signs of advancement.

Warrambul, Burnley, and Stawell are all doing well in various ways.

Launceston.—Make the Treasurer and Secretary happy by sending a donation for the work at once. Send to 265 Little Collins-st., Melbourne, or 15 Walsh-st., Coburg.—Thos. Hagger, Secretary.

Tasmanian Home Mission Notes.

The Committee is glad to be able to report that Bro. J. D. Byard has commenced his labors with the churches in the Kollevie and Peninsula districts during the past month.

We expect Bro. W. J. Way to reach Tasmania in a few days when special meetings will be held to create greater interest in Home Missions. The churches in the Huon are looking forward to our brother's coming amongst them.

During the month the churches at Mole Creek and Caveside have been visited by members of the Committee, while at the former place a splendidly equipped tent has been secured, and it is hoped to commence shortly the erection of a chapel. May God's blessing rest upon the faithful few, who have so nobly kept the flag flying in this district. Any disciple (personally interested in the work at Mole Creek, or the brethren) desirous of assisting them by securing a home, may forward a donation, large or small, to Bren. Hynes, at Croke, Mole Creek, or to the writer; such will be duly acknowledged.

At last annual Conference it was resolved to recommend to the churches in Tasmania the duplex envelope system for finances.

Our treasurer, Bro. P. Duff, has been happier this month, owing to the splendid growth of the credit balance. Good! Let us hear further from all members throughout the State. Surely we can do more than we are doing. Can we place more workers in the field? Let us have your answer by giving the penny each week.

The church at Brierley continues to grow; two added to her since last report. Meeting bright.—N. J. Warrumbul, Secretary.

Queensland Notes.

A. C. Rankine.

The city of Brisbane, although lying so far to the north of the continent, has been chosen by 100 or three religious bodies as their headquarters. The Congregational Church held their Triennial Conference here some two or three weeks ago. A good delegation came from many parts of Australia, even far away West Australia was represented. The Congregational body is not very strong in this State. Their city church is not largely attended. They have some talented men in the ministerial ranks. It was present at one of their evening Conference sessions. The subject was "The War and Christianity." The speakers were first-class, reasonable and rational.

At one of the evening sessions the Governor presided. He made some sensible statements with reference to Christian Union. Reference has already been made to them in the columns of the "Christian." The matter gave me an opportunity to preach a special sermon on Christian Unity, and also offered the way for me to get a good letter in our leading daily paper. A man replied with the old worn-out argument, that was a good thing to have diversity of churches, as usual, fixing the blame on God for causing all the divisions. I again answered with a letter on the scriptural basis for Christian Unity.

The Synod of the Church of England has just closed. This church is fairly strong around the city limits, and the tendency is decidedly towards High Church policy. The church voters may wear togery much like Roman Catholic nuns. It is with difficulty one set can be distinguished from another. Archbishop Donaldson in his pastoral address exhorted the people to send their children to Church of England schools, and to be more attentive in the sacraments and confirmation.

Roman Catholicism does not fail to assert itself on every occasion. Last Sunday afternoon at Nudgee College, a few miles out of the city, they had the Corpus Christi procession. The report stated that 2000 persons were present, and as the host passed by the people fell on their knees and cheered to the host. The next paper set out in a brief article that in the twelfth century a priest had all his doubts settled as to the doctrine of transubstantiation, when on one occasion in celebrating the Supper he beheld the bread assume the form of Jesus and the blood trickling down. This is the rubric upon which the poor dupes of Romanism are fed. It is marvelous that the power they wield in this community.

Once again the Government have been approached by a deputation of the six old club closing movement. Yesterday a strong deputation waited on the Acting Premier from the Reformatory Order, representing over 2000 adult members. They carried an emphatic protest against State recognition, and urged the Government to grant a referendum re early closing of liquor bars. Mr. Theodore said the Government had definitely decided to have three hotels. He further stated that it was the intention of the Government to introduce a General Liquor and Refreshment Bill at the opening of Parliament. It is peculiarly strange that we have an unsympathetic Government at the present. Meanwhile the campaign for six o'clock closing is pushing on splendidly.

We have a number of isolated members in Queensland. Let me here remind them of their privilege in having fellowship with the brethren. We have a few letters from most of them for a long time. This is a thriving town of 25 miles from the city, where the Government workshops are located.

Arrangements are being made by the Home Missionary Committee with a view of sending out a gospel work in the important town of Ipswich. We have a few letters from most of them for a long time. This is a thriving town of 25 miles from the city, where the Government workshops are located.

Maryborough is now without a preacher. A. V. Heather has closed his work in that centre, and gone South.

No appointment has yet been made of an evangelist to carry on special evangelistic work in the State under the direction of the Home Missionary Committee.

Reports from the Field.

Continued from page 401.

MIDDLE PARK.—June 25th, good meetings all day. Bro. More, of Brunswick, after morning service gave a splendid address on "Foreign Missions" being received by Bro. Leich, and many new scholars are being added. In our Adult Bible Class we are studying the life of Paul which proves very interesting and helpful, our average attendance being about 35.—W.J.B.

Letter from Chaplain-Captain G. T. Walden.

My last letter was written from Gezirah Palace Hospital, Cairo. After a few weeks the hospital was closed owing to faulty drains, and the staff was distributed to the four winds of Egypt. My orders were to report to the 7th Training Battalion, Zeboon. I found men from nearly every State in the Commonwealth. I had a very happy stay here. There were Bro. Marshall of the North Adelaide church; Bueler Sampson, a member of Park-st. congregation; S. N. Charlesworth, of Norwood church; Bro. Moon, one of the deacons of Ilmurey church, W.A. My work was also to visit Helipolis Palace, Luna Park, Atelier Sporting Ground, and Abdassich Hospitals. In these I found officers of the Garrison, of Grestest, Serg. S. W. Porter, of Paddington, and as patients, F. Cleveland, of Grestest; Trafford Cosh, Henley Beach; Alex. Lambert, City Temple Sydney. As I was the first chaplain to the 7th Training Battalion, I had to get things organised. Through the kind help of the Comforts Fund Committee, Y.M.C.A., with some money I purchased, we got a well furnished reading room which we opened with a smoke concert. I put in this the piano Mr. Reg. Clark kindly gave me, and we had plenty of good music out of parade hours. Next we established a canteen, which was much appreciated by the men. When everything was in running order we received command to pack up and proceed to Tel-el-Kehir. The order was given at 5 pm, and we had to be on the station at 6 am next morning. At Tel-el-Kehir we found other training battalions. Each brigade has its training battalions, to which all reinforcements for the four battalions of that brigade are usually sent. Then when the battalion needs fresh men the training battalion has men trained and ready. The result of this is that you feel yourself in a sort of military boarding house. The men and officers are always coming and going, while a regular battalion is like a family; except for sickness and casualties, the battalion is always the same.

At Tel-el-Kehir I found other members of our churches. One day I was out with my battalion on a foraging trip in a camp lately vacated, and I spoke to two young officers on the same business, and found to my delight one was Madder, of Grestest. Other members of our congregations or churches here were Laurence Junr, of Park-st.; C. F. Deaking, of Norwood; G. D. Gray, of Auburn, N.S.W.; and Charlie Plumpton, of Park-st. At Zeboon I started a class to study the Bible and Egypt, and at Tel-el-Kehir we continued this class and started one to study French, and another to study Arabic. There were all held in a large but, soft square, which had been given me for sleeping in, and to use as a "class tent."

On Sundays we had church parade early in the morning, communion service in my tent about 10, and a voluntary service in the Y.M.C.A. tent, which I conducted. The communion service was succeeded by a "love feast." I usually had some biscuits and chocolate, and we ate and talked of our life in camp, but we principally talked of the home churches, and how we missed their fellowship. I think of all the services I hold, the "communion service" and "love feast" are the most precious and helpful. I get as many to take part as possible.

When I had everything fixed up again—reading room, canteen, classes and services, orders came for me to go to Serapeum, and join the Battalion. Though I was very happy in my work with the 7th Training Battalion, I was glad to get with a fixed Battalion. So another pack up, and a further 40 miles nearer the wilderness. I am very glad to be associated with such a fine lot of officers and men, half of them having been present on the original landing day.

Since coming here I have found other of our young men for my isolated members' roll—Q.M. Sergeant Meldrum, of Hindmarsh church; Harold Cowling, Cottonville, S.A.; Stanley Hargreaves, of Hindmarsh church; Bro. Hargreaves has helped with solos at the Sunday night service. Cpl. W. Jacka, Weddellburn, Vic.; Jack Woolley and Clem. Woolley, both of the Hobart church; H. Harris, Fremantle church; A. B. Abson, Cottonville church; Leslie Armstrong, Enmore church; P. Fisher, Warrawood church, Vic.; and G. B. Horne, Swanston-st. church. These are all in the Division to which I belong, and with Geo. Demis and Charlie Plumpton, of Park-st., Unley, and Corporal V. C. Walker, Swanston-st., form a group of our members, but I am sure there are many more if I can find them. E. J. Marshall, of City Temple, is in Alexandria.

We are now in the track of the children of Israel, when they journeyed to the promised land. It is nothing but sand and hardships and snail-slowness, and lies and sky above; it conforms to De Quincey's definition of a desert, "Treeless, trackless, waterless." Everything must be brought to our camp on camels—wood for fires, water to drink and wash, and food to eat, tents and blankets. The amount of organisation is wonderful. I saw at least 2,000 camels pass my tent this morning. Last Sunday I walked to all our posts, and held service with the men. We had five services, the first at 7.30 a.m., the last at 6 p.m.

This country is not one I should choose for a residence. The heat in my tent five days last week averaged 118 degrees; then we have a strong wind called Khamsin, which blows the fine sand into everything, and heaves the paper out of boxes in your tent. But still I never felt better in my life, and the health of the troops is magnificent.

Will my correspondents be patient? Apart from my home letters I have written a large number of letters, but opportunities are few. Address everything to 50th Battalion, 13th Infantry Brigade, A.E.F. Don't put the place, though it is pretty certain that long before you read this we shall be in La Belle France.—Geo. T. Walden.

N.S.W. Home Mission and Bible School Notes.

W. Gale, Organising Secretary.

Home Mission finances are far from satisfactory. Last month the total receipts were £5/8/6, against an expenditure of £14/3/5. This month £10/17/0 received, and £17/7/1 expended. The Home Mission Treasurer reports that despite a credit balance brought forward from last year of £14/6/7, we were left on overdraft of £17/1/0. The Home Mission Committee are sure that the officers of the churches will give Bro. Gale suitable opportunities, as he visits the churches, to urge the claim of Home Missions upon the brethren.

The committee has in hand a most extensive programme. Out of seventeen churches in New South Wales engaging full time evangelists, ten of these are supported by subsidies from the Home Missionary Committee. The fields assisted are: Erskineville, Petersham, Mooman, North Sydney, Belmore, Hornsby, Lidcombe, Wagga, Narrabri, and Banajoub circuit.

Additional significant reports—Lidcombe, 2; Erskineville, 6; Mooman, 3; Petersham, 27 total, 13 of which are supported by subsidies from the Home Missionary Committee. The attendance at the gospel services in Petersham has doubled since the advent of Bro. Arnot. Two hundred were present on a recent Sunday night.

The treasurer of the Bible Schools Committee reports less than £1 in hand. This is serious, as the committee has the annual examination before it, with its heavy expense in certificates and prizes,

etc., of at least £16, besides the £30 due to date to the Home Missionary Committee, who back the Petersham School of Methods is preparing for examination. The Bible School there reports its record attendance of 173.

The School of Methods will commence simultaneously during July in the following centres: City Temple, Enmore, Marrickville, Belmore, Auburn, North Sydney, and Lilyville. Text-books can now be obtained from Bro. Gale, 2/6 each, postage extra, 2/5d.

The annual examination will be held on Tuesday, August 8; entries for same close on July 15. The lessons cover most important ground, including as they do the first principles of the gospel. No course of study could be more profitable, more timely. Preachers, parents, and teachers should do all in their power to encourage scholars to enrol.

Fifteen scholars of the Enmore Bible School have made the good confession during the month. Enmore reports an attendance of 424. The secretary is appealing for six additional teachers.

During Bro. Gale's holiday in Victoria, he visited the schools at Lygon-st., Prahran and Cecil-st. At the latter place, a number took the Anti-Cigarette Smoking and Temperance Pledge. Bro. Gale is appealing through the post and personally to numbers of brethren for financial support to the Bible Schools Committee. Funds are urgently needed. Send direct to W. Gale, "Glenburn," Brook-st., North Sydney.

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The Family Altar.

THE LORD'S DAY.

Ours is not simply a Sunday religion, but it is a religion for every day of the week. We must not simply remember the Lord's day to keep it holy, but we must strive to keep every day holy. But this does not mean that this holy day is exactly like the other days. It commemorates the resurrection of our Lord, when he came up from the grave and brought life and immortality to light through the gospel; it is the day set apart for his worship, as the Sabbath was to the Jews, and it is the day when we eat the loaf and drink the cup in memory of his sufferings on Calvary for a lost world. Therefore it should be the great day of the week to us. Our souls should feast on holy things, and we should sit together in heavenly places to-day. And we can do this if we will, for God will help us if we ask him.

SUNDAY, JULY 9

Gems of Thought.—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26).

It was Sunday afternoon. Communion service was held at church, and I, with several young friends, was to partake for the first time. A solemn stillness was over the church. Then suddenly the organ pealed out its music, at first soft and sweet, but gradually increasing in volume, until it rang out loud and clear. Then followed that hymn, so beautiful in its simplicity, but, oh, so powerfully appealing to our better, nobler feelings:

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me."

I am young, seventeen years old, but the beauty, the solemnity, of the occasion appealed to me. Then, indeed, God seemed very near! All through life it will be a precious remembrance—that Sunday afternoon when I first partook of the Lord's Supper, when I gave my promise to be his forevermore. All through life the words of that hymn will stand out in a strong, clear light, and will be a precious reminder of that solemn occasion in my life.—Florence Teden.

Bible Reading—1 Cor. 11: 17-30: The Lord's Supper.

MONDAY, JULY 10.

Gems of Thought.—"Put on the whole armor of God" (Eph. 6: 11).

It is so fine a thing that he
Who has it knows it not,
Until, in some quick moment,
Of his life, upon the occasion,
The deed so brave is done.

Then quietly upon his way he goes,
And why men praise he hardly knows.

—Julia M. Ellabee.

If we must have heroes and wars wherein to make them, there is no war so brilliant as a war with wrong; no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy.—Hutchell.

Bible Reading—Eph. 6: 10-19: The armor of God.

TUESDAY, JULY 11.

Gems of Thought.—"Rejoice, inasmuch as you are partakers of Christ's sufferings" (1 Peter 4: 13).

Did you tackle the trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Or a trouble's blood, or a trouble's stain,
Or a trouble's ills, what you make it,
Oh, it isn't the fact that you're hurt that counts,
But only how you take it. —Anon.

The cares of to-day are seldom the cares of the morrow; and when we lie down at night we may safely say to most of our troubles, "Ye have done your worst, and we shall meet no more."—Cowper.

Bible Reading.—1 Peter 4: 11-16: How to meet sufferings.

WEDNESDAY, JULY 12

Gems of Thought.—"Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 17).

"I see not a step before me,

I would not if I might;

'T'd rather walk with God in the dark,

Than walk alone in the light."

In one of the famous tapestries of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window, falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads that he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark, and only his pattern is in the light."—W. R. Clark.

Bible Reading.—2 Cor. 4: 8-18: Our solace in sorrow.

THURSDAY, JULY 13.

Gems of Thought.—"This is our God for ever and ever: He will be our guide even unto death" (Psalm 48: 14).

Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand.

—William Williams.

The hand at the helm—not the direction of the wind—determines the course of the ship.—Anon.

FRIDAY, JULY 14.

Gems of Thought.—"Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table" (Psalm 128: 3).

My corals are two budding lips
As sweet as half-blown roses;
My pearls, the rows of little teeth

A happy laugh discloses;

Diamonds, the joyous light I see

As baby eyes smile up at me.

—Henrietta Lee Couling.

Children are what the mothers are.—Lambor.

Bible Reading—Psalm 128: 1-6: A happy home.

SATURDAY, JULY 15

Gems of Thought.—"My son, if sinners entice thee, consent thou not" (Prov. 1: 10).

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through.

—H. R. Palmer.

It is easier to stay out than get out.—Mark Twain.

Bible Reading.—Prov. 1: 10-18: Wise counsel.—From the American "Christian Standard."

S.A. Bible School Notes.

The classes in connection with the School of Methods are thinning out a little. This was expected. On the whole, the effort is a success, and the instructors are greatly encouraged with the interest taken.

Alvin Fischer, the secretary of the executive for the past two years, has resigned his position. It was accepted with regret. H. R. Taylor was appointed in his stead. Communications should

now be addressed to H. R. Taylor, Harcourt-road, Payneham.

All amounts raised on Sunday School Day for the Cot and Forward Movement Funds should be sent to the treasurer, E. A. Riches, 72 Cunningham-st., Mile End. He will also be pleased to acknowledge the receipt of moneys due for Supplemental Lesson Booklets.

The executive is anxious for a high enrollment of scholars and teachers for the Scriptural Examination. A golden opportunity is presented to impart a knowledge of first principles, for the studies are taken from "The Acts."

One school that we know is offering a New Testament worth half-a-crown to every scholar who passes an oral examination on the First Principles in the Supplemental booklet.

A fresh edition of the booklet has just been received from the printer. Will the schools secure their supplies at once?

Seven confessions from the Bible Schools were reported at the last executive meeting.

The most neglected and the most important department in the Bible Schools is the intermediate. "Problems of the Intermediate" were dealt with at the "Round Table" on June 26th.—H.R.T.

Obituary.

INMAN.—On May 20 the writer received the news from the military authorities of the death of our beloved brother, Private John Inman, at the Dardanelles, April 26, 1915. Our brother felt it his duty to be among the first to offer his services for King and country. He was received by letter from the Berwick church, Victoria, Nov. 4, 1914. Our brother was the secretary of our Bible School, member of the choir, vice-president of our C.E. Society, and had the interest of the extension of Christ's kingdom at heart. And now he sleeps in a soldier's grave, awaiting the resurrection morn. To all his beloved people we extend our deepest Christian sympathy.

When he awakes in that better land,
Divine Redeemer, like Thee he shall stand.
Not long the slumber and the dream abide—
When he awakes he will be satisfied.
—E. G. Warren, Fremantle, W.A.

DUCKETT.—On April 6th Sister Duckett, after a prolonged and severe illness, passed peacefully into rest. Our sister confessed Christ 43 years ago, under the faithful preaching of the late Bro. Twiddy. She proved herself to be a faithful, consistent Christian, a loving, Godfearing mother, and an honored citizen of Wedderburn. Just prior to her death all the members of her family gathered around the Lord's table in her home, and she had the great joy of knowing they were all on the Lord's side. An in memoriam service was held in the church, and the writer preached from the text she uttered just before she passed away, which indicated our sister's hope for the future. "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Our sincere sympathy is felt for the bereaved ones, and we commend them to the God of all consolation.—A.H. Wedderburn.

EVANS.—By the unfortunate circumstances of there being no preacher, either in the Tabernacle or South Dunedin, there was allowed to pass away without any record through your columns one of the grand old school of disciples of Christ, in the person of Samuel Evans. Our brother was born at Ironbridge, Shropshire, England, in 1835, and arrived in Dunedin with his wife in 1862. The year following he was immersed at Invercargill by Bro. Elhart, having been led to the truth as it is in Jesus through a copy of the "Harbinger." He then joined with the church now meeting in the Tabernacle, but then in a little building in Hanover-st. A few years later, about '68 or '9 he was appointed to the diaconate. He was a diligent worker, and was elected an elder. When the church was planted in South Dunedin, he removed his membership there, and all through the years has maintained a high Christian character.

being esteemed and loved by all who knew him. His trust in the Saviour was childlike in its implicitness, and hence he was a man of prayer. The day of his baptism into Christ he set up the family altar, and, through all the engagements of a long and busy life never neglected family worship. Through a rather long illness he was never impatient, but here it cheerfully, and some months ago he quietly fell asleep.—C.W.

OLDFIELD.—Some weeks past one of our well-known and esteemed brethren was called from our midst in the person of Bro. Frank Oldfield. Our brother had been a member of the Church of Christ for many years, almost from the advent of the cause into these districts. He also was a member of the Northern Union Executive since its inauguration. Though of a quiet and reserved nature, his presence, counsel, and brotherly advice were much appreciated. His departure from the Master's service leaves a gap in our ranks which it is hard to fill. Our brother leaves a wife, three sons, and five daughters to mourn their loss. Some of the family are members of the church. We sympathize with the bereaved. Bro. W. Luge has been appointed to labor in this Union. We trust that his labors will receive help and prayer. Thus with our united efforts may much good be accomplished for the extension of Christ's kingdom.—H.J.P., Te Hana, N.Z.

An Appeal from the Rochester Church Victoria.

In March of this year Bro. G. Burns and the writer held a successful tent mission in this promising field. A church was organised, which now has a membership of thirty. The church had no building of its own, so its few members set themselves to work to purchase a block of land suitable for a future home. They have been successful in this, and have purchased a nice block in the growing part of the town. The price was £40, and by the 26th of this month, will be fully paid for by the members here. At present the church is meeting in a room at the back of the Masonic Hall, on Lord's day mornings, and in the Shire Hall at night. This is costing us 7/- per week in rent. Arrangements, however, have been made to meet in the Fire Brigade Hall at 2/- per week, but there is no seating accommodation suitable. As we expect to be building later, we thought it would be good if we could get seats made, suitable for use in the Hall, and also for the chapel building. This has been arranged with a local carpenter, who can make us a nice seat at 25/-.

We appeal to the churches for the price of one seat, or two, or more. Gifts will be most thankfully received by Mr. A. J. Wilson, Seelsman, Rochester, or J. E. Shipway, Duntroon, Rochester.—J. E. Shipway, Evangelist, Rochester.

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 5. Josiah the boy king. 2 Chron. 34: 1-13.
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