

# The Australian Christian

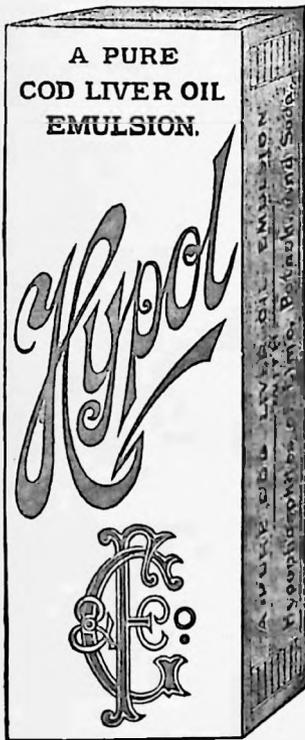
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## "Speak Ye Comfortably."

Isaiah had been speaking strongly against Israel's sin, denouncing her for relying on any other than Jehovah for help in her hour of affliction, and predicting the Babylonian captivity. God, however, could not leave his people with a message of distress or despair. He caused the prophet to speak of the better days that lay ahead. Hence this message: "Comfort ye, comfort ye, my people, saith your God: Speak ye comfortably to Jerusalem."

"Comfort" in the Scriptures does not simply mean what we are apt to have in mind when we use the word. It does not merely mean console, or bring to a state of ease or freedom from worry. Sluggish inactivity is not comfort. Many a Christian man thinks he is experiencing the blessed fulfilment of the word, "Comfort ye my people," when he is most in need of "Wee to them that are at ease in Zion." To comfort is more than console; it is to cheer, to arouse, to energise, to make strong. "Hearten" would be a good word. Similarly, to speak "comfortably" is, as the literal marginal reading shows, to speak "to the heart of."

We think there is in this familiar text a splendid message for to-day. He who speaks to the people on behalf of God has a commission such as Isaiah had. We, too, live in a time of storm and stress; what shall be our word? We hesitated about putting as a heading to this article, "War Time Sermons." It is written when, owing to the second anniversary of the world-wide conflict, sermons by the thousand are being delivered on war themes. We think the war gives an opportunity to the pulpit. How shall we use it?

In the early days of the struggle there was aim at a webber of gory speech, direct war teaching, a Sunday reiteration of the news the people had already been sadly reading every day of the week. In some places, another kind of sermon was preached; doubtful prophecies as to the war and the time of the Lord's approach were presented. We are getting past that. Recently a chaplain at the front reported how a soldier besought a new chaplain *not* to take as the subject of his first address Paul's advice to the Ephesians about the Christian armor—they had heard that already almost *ad nauseam*. So a certain kind of war sermon has had its day, and almost ceased to be.

We cannot ignore the war. Not even the

most confirmed pacifist—ready belligerent in a wordy warfare—can do that. We must indicate our sympathy with the cause of good and right and truth, and our utter abhorrence both of the spirit which originated the war and the inhumanity and barbarism which have marked the conduct of the originators. We are none the less patriots because we are Christians. We have and show a solemn pride in the fact that, if the gigantic evil of war exists, we are on the right side, fighting for freedom, plighted word, and humanity.

"Speak ye comfortably." There is the message for the war preacher. Give a message "to the heart." May it be one of comfort and consolation, soothing the heart of the bereaved and anxious friends. It should be strengthening and energising, leading all to a deeper faith in the triumph of right, because our God is the God of right and justice. The sermon of "comfort" will not

be one breathing a spirit of revenge; still less one which would lead our Empire to practice such reprisals as would tend to reduce us to the level of those whose atrocities we condemn. Two extremes we must avoid. The one is to let a sermon degenerate into an English prose equivalent of a German "Hymn of Hate." The other is the way of some neutrals—to talk of the evils of war in general, and of the atrocities of the present struggle in particular, as if both sides in the present conflict were equally guilty. This last is about the worst kind of war sermon there is, being founded either on a colossal lie or an abysmal ignorance.

We shall seek to comfort, to speak to the heart, lead men to trust in God, to face the future with optimism, to look for a brighter day when this conflict shall cease, to work and pray for the day when war shall be no more, and also to put away from ourselves and our own land all the sins which may lead the Lord in his wisdom to delay the hour of triumph.

## £1000 Reward.

Under this heading the writer of the department entitled "At the Window" in the Melbourne Methodist organ, "The Spectator," refers to the offer of Sir Charles Goode, of Adelaide, to give £1000 to anyone who can show him infant baptism in the New Testament. No! let not the hasty reader of this imagine that the "Spectator" contributor is forwarding a text, or claiming the £1000. Sir Charles Goode's banking account is confessedly to remain undisturbed by our Methodist friend, who contents himself with writing thus:

"Great questions are not to be settled by such methods. For instance, there is another sacrament as well as baptism, and it might be that someone would come along and offer £1000 to Sir Charles Goode or anyone else who could show from the New Testament that women may attend the Lord's Supper. If it be right to assume that the believing sister could not be excluded from a place at the feast of love, that it would be alien to the entire spirit of the Gospel to think otherwise; then what abundant ground we have for the assumption that children are fit subjects for baptism, seeing they are regarded as already by God's sovereign grace inheritors of all the blessings which he has wrought for the world in Jesus Christ; that our Saviour himself declared of little children, that 'of such is the kingdom of heaven,' and that it is recorded in apostolic history that persons were baptised together with their households! How consonant with all we know about the Good Shepherd it is, that the lambs should be included in the welcome to his fold!"

One of the good and true things in the above quotation is its reference to the "assumption that children are fit subjects for baptism." Of course it is an assumption, but we have not always had such a frank admission from "The Spectator." Since "The Christian's" last dealings with it, it has apparently advanced.

We wish now to direct attention to another "assumption" which the writer of the above extract makes. He merely assumes that the evidence for the communion of a "believing sister" is no greater than that for the baptism of a non-believing infant, be it sister or brother. It would be a reflection on the intelligence of the esteemed editor of "The Spectator" to suggest that he is ignorant of the fact that if he had as good a ground for belief in infant baptism as he and Sir Charles Goode both know to exist for women's right to commune, why then for the funds of the Methodist College, for which "The Spectator" has lately been pleading, might have an additional thousand pounds wherewith to further the teaching of right doctrine.

Were women regarded as Christians, disciples, members of the church of Christ? Neither Methodist nor Baptists are in doubt. If they were, such passages as Acts 8: 12; 1 Cor. 11: Gal. 3: 28, would settle the

## The Demon of the Chapel.

matter for them. Paul writing to "the church of God which is at Corinth" (1 Cor. 1: 2)—a church which included "women (1 Cor. 11)—refers to the Supper (chapter 11). This Supper passage is written to "the church," and the "ye" and "you" of it refer to the Christians at large, not to the male or female section alone. Again, who ever gladly received Peter's word on Pentecost were baptised (Acts 2: 41) and these continued steadfastly in the breaking of bread (verse 42). Let similar evidence be given for infant baptism, and Sir Charles Goode must forfeit his £1000. We may say with Bannerman, a Pædobaptist champion, that regarding the communion of women, "the duty and privilege can be established by good and necessary inference from what God's Word says, and from what it does not say, and by the right application of general Scripture principles and statements." We deny the contention that a similar duty and privilege can be shown in the case of infant baptism. "The Spectator's" passages will not serve. We, too, believe that Jesus said regarding children, "Of such is the kingdom of heaven." But we point out that the passage which tells us this shows that he took them in his arms, laid his hands on them, and blessed them; it does not suggest he baptised them or authorised others to do so (See Mark 10: 13-16). Household baptisms help not at all; for in four out of five New Testament cases a direct argument against infant baptism can be drawn, while in the fifth there is not an atom of evidence in favor of infant baptism. The reference to "lambs," with the expanded argument which the present President of the Methodist Conference made on a former occasion, is more hazardous still. For, supposing Jesus' words about our duty to lambs referred to infants (another Pædobaptist "assumption"), we only have warrant for feeding, not for baptising (John 21: 15).

### The Feeding of the Multitude.

*This little bit is Gothic—  
Two fishes and five loaves had he,  
Which Christ did use most wondrously.*

When Christ went once, a little space  
Into a lonely, quiet place,  
The people followed Him apace.

And following for, without a care,  
And all grew faint and hungry there,  
For, in that place, no shops there were.

And then they found a little bit,  
Two fishes and five loaves he had,  
To Christ he gave them, and was glad.

And Christ, He made all sit in hand,  
Upon the fair green meadow land,  
And took the food within His hand.

Then having prayed awhile, He stood,  
And to His friends gave out the food,  
Who gave it to the multitude.

Two little loaves, five fishes said,  
And yet there was enough for all,  
And fragments on the grass did fall.

Five thousand eels, and more, they say,  
Sat down upon the grass that day,  
And all were satisfied away.

*All, dearest Lord, a child art I,  
In use Thy great name glorify,  
My loaves and fishes multiply.*

—Selected.

Whittier, in one of his poems, complains of a man whom he cannot keep out of his study, try as he will, and he calls this intruder "The demon of the Study." The poet leaves us to guess the identity of this impudent and persistent invader of his sanctum. If I understand his parable aright, there is suggestion in it for what I am going to say.

These are times when we want folk to go to church, or being a churchman, shall I say, "come" to church? We devise ways and means, fair, and even sometimes unfair, to get people into our buildings, and like Oliver Twist, we still cry, "More." But in spite of all this dread of empty seats, there are people whom we wish to keep out of our meetings. Of course, I am speaking for my own locality.

In our neighborhood there lives a man who has been given to understand that he is not wanted. Perhaps I should not have said that, for he is such a thick-headed, obtuse being that I do not know whether he has understood. We have not succeeded in offending him away yet, and the man who does so succeed will deserve our thanks. We do not know where he lives, or how he gets his living. If we did, we would try and buy him out, or starve him out. We only know he goes to church, and we think we would be ever so much better without him. Sometimes he sings; if so, he is mostly in tune, but all the time we are singing his mind wanders over the universe. First, he may be wondering what impression the singing makes on someone who is listening outside, or someone who lives next door; then he may wander off in his mind to the dinner that is waiting for him, and so he travels on and on and round and round, till the hymn ends and brings him back to the meeting.

When the Scriptures are being read, instead of listening he is wondering how Bro. Stranger, who comes from a very fashionable church, will appreciate the reading and the fine Bible, and the showy desk cushion. Prayer time is when he travels the earth, at a speed exceeding the velocity of light. Things are being asked which men and women need more than all else, yet this man, who we wish would stay at home, is taking a mental trip which is certainly not expensive from a financial standpoint. He visits Belgium, the Dardanelles, and Salonika, and just while he is speculating as to the possibility of an attack on this city, it occurs to him that this is prayer time, and he comes back to the prayer. Then the brother who is leading in prayer makes some reference to the bountiful harvest, and immediately this wretched intruder, if he be sitting in a farmer, I should have said "by a farmer," begins to wonder what will be his dividend in the wheat "pool." If he happens to be sitting inside or beside someone who is not a wheat grower, then he will begin to reckon up what should be the price of flour and bread these times. This quick-thinking man, if he be a man, has just about travelled the world, wrestling with many problems—en

route, when the "Amen" brings him back to the things of "time and sense."

We have asked this demon to stay at home, or to stay anywhere else but in our chapel; but up to the present he has not taken the hint. Any normal being would have joined another church long ere this. This thing has neither shame nor independence, or else is wonderfully forgiving both to himself and others. Or is it that he is so taken with our church that nothing will induce him to resign? I have discovered that the last named is not the reason, for he frequents other churches, even when they are held at the same hour of the day or night. He is not simply quick-minded, but broad-minded, nothing of the narrow bigot about him.

Now this is his sort. We meet some Lord's day, there are, say, fifty of us, no sign of this ubiquitous being, then in a few minutes, there he is. If you count them, there are still just exactly fifty. If you stand at the door and shake hands with every mother's son and father's daughter of them, and count them, you will find but fifty; and not one of them a person whom you do not want. You go back into the empty chapel, and the man you would like to strangle is not there.

I could have told lots more things about this demon, but will not just now. We want to keep him out of our meetings, and yet we would have not one less at those meetings, and we do not want any alteration in the personnel of our congregations. But we do long for this man, or woman, or ghost, or whatever he, or she, or it, is, to keep away.

Now, is there a good brother who will say that I am hitting at him, and that the cap has been made for his head, and that henceforth he will come no more to our meetings? I implore him not so to do, for if all whose head the cap fitted were to refrain from coming, where were the congregation, and the elders, and the deacons, and the preacher? Come, all of you; but try and keep this demon of the chapel out. And if ever in the chapel you find he is there, do your best to get him out, and do not wait for the benediction, for if you do, he will spoil it; and do not go out with him, or let him ever come to meeting with you.—"Chaffetter."

### The Kingdom of the Meek.

*Kings choose their soldiers from the strong and sound.*

And hurl them forth to battle at command.  
Across the centuries, o'er sea and land,  
Age after age, the shouts of war resound;

Yet, at the end, the whole wide world around,  
Each empty empire, once so proudly planned,  
Melts through Time's fingers like the dropping sand.

But once a King—despised, for-aken, crowned  
Only with thorns—chose in the face of loss

Earth's poor, her weak, her outcast, gave them love,

And sent them forth to conquer in his name  
The world that crucified him, and proclaimed  
His empire. Lo! pride's van-ho! thrones above,  
Behold the enduring banner of the cross!

—Priscilla Leonard.

## Notes on Current Topics.

Jan. E. Thomas.

### The War Loan.

The response to the call for money in the hour of our national crisis was worthy of our Commonwealth. Not only was there nearly £22,000,000 contributed to the loan, but that in all we have raised £55,000,000 in our young country of 5,000,000 people within 12 months. This certainly seems, as the Federal Treasurer said, very satisfactory. We have had emphasised, during the meetings held and appeals made, the necessity of all doing their part in this great struggle, those at home as well as those at the battle front. We have no right to receive that which we are not willing to make some sacrifice for. We cannot help thinking that the present splendid effort only represents as much as is spent in drink each year in our fair Australia, and that in all, we have only lent to the war fund at a very profitable interest a little more than has been wasted in drink during the period of the war in our Commonwealth. What we would really like to see is some heroic sacrifice that will curtail our national and individual extravagance, and bring money to our cause that is thoughtlessly and selfishly wasted. When we remember that in the Franco-Prussian war women sacrificially brought their jewellery and gave it toward the extortionate indemnity, and that in Japan women wore coarse cloth instead of silk in order to successfully wage war with Russia, we cannot say that we have in any way come to a period of sacrifice in our expenditure and giving yet. There were, however, a great many who brought their small savings and placed them in the fund. These are no doubt acts that cost sacrifice. After all, when we give our best and utmost, we are doing it for the cause of righteousness and honor, to which many have nobly given their all. It remains for us to cultivate even more fully that spirit of true patriotism that will lead us to do continually that which means the surrender of something for our country and our Empire's cause.

### The Return of Mr. Hughes.

We do not enter into the realms of politics in these columns, but the return of the Prime Minister of the Commonwealth to these shores, after such an historic visit to the Mother land, is a matter of national importance that is beyond the realm of party politics. There is no doubt that Mr. Hughes has risen to the occasion as a statesman, and that the time of his visit made it possible to make his presence felt. He has demonstrated the fact that he is an ardent Imperialist, and through his visit to the Paris Conference, he has assisted in defining a commercial policy that will not only make for the unifying of our Empire, but be an incentive to a more aggressive Commonwealth. Mr. Hughes has had a most memorable reception at Perth and Adelaide, and this will doubtless be repeated on a larger

if not more hearty scale in the greater cities. There is no doubt that his reception in the Home land and South Africa was not only a tribute to his own personality, but to the admiration and esteem in which the men and country he represented were held by those who have in honoring him honored the heroic men he represented. Mr. Hughes has only had his opinion of Germany confirmed by his visit to the front, and as he said in a brilliant speech at Adelaide, he believed that "if any nation had forfeited the right to be treated as a civilized nation, Germany had." We are glad, however, that his policy is not simply that of the destruction of militarism and autocratic pride in Germany, but of building up a greater country in our great Southern land. He still believed we must continue as we began, a British community, but that we must so adjust our perspective and strengthen the fibre of the nation as to enter into the development of this greatest heritage that ever fell to the lot of man—Australia. We like the optimism of the Prime Minister, and we welcome him to the land in which he has such implicit faith. His mission has been a most unique and significant service to the Empire. We only hope that not only will we be developed as a progressive, industrial, material power, but in those things that make for the righteousness that alone exalts a nation.

### Reaching the Unchurched.

The real problem the church has to face is how to reach the masses. We are glad to welcome any suggestion that will enable us to more effectively reach those who have no settled church home, or who do not go to church at all. There is a most commendable spirit largely growing that is leading men to depart from the usual and often unfruitful methods that have been tried, and go into some fresh avenue. To this end we have organized tent missions, special services, and meetings in public halls. Experience has proved that many will come to what might be called a neutral place, that do not attend regular church services. One of the most successful efforts recently has been that of Gifford Gordon at Prahran, Vic. Two years ago he entered upon the work of preaching for a congregation that had been having a struggle to build up the languishing cause in this populous centre. He has toiled incessantly during this period under the handicap of war time and limited finances. The work has gradually grown. His latest move was to take the new Town Hall that holds about 1000 people. This was an example of attempting big things for God. It has been wonderfully successful. There have been magnificent meetings, and most encouraging results. Many have confessed Christ, and the church has been heartened to continue this great effort. Unfortunately Bro. Gordon has labored so incessantly that the strain has been too great, and after two

months of wonderful services, he has had to take an enforced holiday. This is unfortunate, as the great test of this work is in the number who return to the church building when services are resumed there. We feel certain the chapel that once was poorly attended will be overcrowded. We cannot all secure such a splendid hall near to our churches, but it is worth while making a similarly heroic effort to reach those to whom we would preach the gospel of the Son of God. We trust our Bro. Gordon may soon be restored in health and to his great work for God again.

### Christian Union in Canada.

The passing of the motion agreeing to the scheme for church union between the Methodist, Congregational, and Presbyterian Churches by the Assembly of the latter body, has made the whole three bodies unanimous in their undertaking. This means that after the war these three great Christian communities will be united as the United Church of Canada. This certainly is one of the most significant steps toward the union we all devoutly desire that has been seen in modern times. When we remember the conservatism of the Presbyterian Church on matters of doctrine and custom it is a matter of note that the Assembly agreed with such unanimity upon this historic step. This opens up the way now for a larger world-wide union between these bodies, and we sincerely hope that this may be accomplished in the near future. Not only so, but possibly the inspiration of this fraternal spirit in such a practical way may give to the discussions on Christian union a more concrete form, and lead to something more practical in the Christian world. This great step only means after all the union of three bodies so akin to each other that their greatest differences were merely matters of polity and opinion. In all these things we should certainly be willing to surrender even our long cherished opinions that did not affect fundamental principles, for the sake of the union of God's people. If it is possible for these churches to sink their historic names for the sake of union, surely all could do that and still wear Christ's name. If it is possible for these intelligent bodies to set aside their creeds in such a way as to make union upon God's Word possible, surely all other churches could do that. We earnestly pray that this unique step may be the forerunner of many such, that will, under the providence of God, lead to the time when all may be united upon his Word, according to his will, "that we all may be one, that the world may believe."

"What is the beginning? Love.  
What the course? Love still.  
What the goal? The goal is Love on the happy hill.  
Is there nothing, then, but Love, secrets we shy  
and earth?  
There is nothing, out of Love, that hath perpetual worth.  
All things fall but only Love,  
All things flag and decay;  
There is nothing, only Love,  
Worthy you and me."

## Good Eyes and Bad.

"And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened."  
—Matt. 20: 32, 33.

From my window I can see the boys and girls passing to school every morning, and some of them I have got to know and watch for. One morning I saw a little boy I am much interested in. He was running along, when suddenly he seemed to have a companion with him, exactly like himself, and next minute a third little boy appeared. Now this little boy is always alone, so I rose to see where the others came from so suddenly, but when I reached the window there was only one little boy there. I was puzzled, and went back to the same seat, and looked out as before. Presently the same thing happened. A child came along, for a second I saw two, then three, then only one. Then I saw the reason. There was a defect in the glass of the window at one spot, and objects seen through it were multiplied.

Our eyes are the windows we look out at. Through them we get our information about the things around us. But these windows sometimes have defects in them, and then we get quite wrong ideas of what we see.

(1) Sometimes our eyes are like microscopes, which magnify things, or like my window-pane, which multiplies them.

Then we make mountains out of mole-hills. We see hills of difficulty where a little effort would make everything easy. We see the little thing of life as though they were very important, and make a great fuss about what matters nothing at all.

The eye of a butterfly is made up of a great many thousand eyes, in each of which objects are reflected. Professor Enoch showed this in a lantern slide.

He placed on a screen a slide that was described by the daily press as 'a wonderful micrograph of a butterfly's eye, which contains 13,000 lenses, in each of which was the image of a locust.' He explained that he had produced this by dissecting an eye, placing the lenses under a microscope; then underneath he had a small beam, so that when looking through the instrument the image of the beam was reflected in each of the 13,000 lenses of the butterfly."

Some people cannot tell a story without exaggerating it, so that it is impossible to believe what they say. A knight and his squire were travelling through Spain on their way to join the army of the Crusaders. They were brave men, and the squire, like Sancho Panza, dearly loved to talk. And a man who talks very much often says things that are neither wise nor true.

"The journey, which they performed on horseback, was long and difficult. The road led through mountain defiles and dense forests. They often heard the cries of wild and ferocious beasts, and saw venomous snakes. Once a red fox bounded lightly across their path.

"What a fine fox!" cried the knight. "I never saw one larger."

"I have," said the squire confidently. "In

Brittany, where I was born, the foxes are as big as cows."

"One day a fallow deer peered at them through a thicket, and the knight pierced it with an arrow.

"Is it not beautiful and large?" he exclaimed, proud of his trophy.

"Large for this country, perhaps, but you should see the deer in Brittany," said the squire. "I have often seen them as large as horses."

"And pray, how large are the horses?"

"Oh, sir, as large as—well, twice as large as any other horses in the world."

"Just then the roar of a great river was audible, and the knight, springing from his horse, knelt in prayer. The squire, not knowing what to make of his master's impatience, waited till he felt bursting with impatience, then cried:

"Tell me, sir, why you pause now to pray? I thought up till now, morning and evening prayers were all that are demanded of the most pious knight of the Holy Cross."

"We are near the Fibro," said the knight, and resumed his petitions.

"And what if we were?"

"All liars who attempt to ford it are drowned; and, while I do not recollect ever to have told an untruth, I am but a poor, weak creature, and I want to commend my soul to God."

"After a few seconds the squire gave a deep groan. "O my master!" he exclaimed; "perhaps the animals of Brittany are not so large as I seem to remember them." The roar of the river sounded fearful in the silence that followed, and the poor fellow added: "God have mercy upon me! The red fox of Brittany is but a common red fox, and the deer but common deer; and as for the horses, they are but sorry colts. Lord, have mercy upon me for a miserable offender!"

(2) Our eyes may see too little. Many people have lived to regret that they did not see the goodness and kindness of those about them—mothers, or brothers or sisters—till they had lost them. They were blind, and their eyes were opened too late.

And how much we lose by not seeing the beauty that lies everywhere round us, in the commonest flowers and grass, in the clouds, and the birds and animals. Painters and poets are those whose eyes are open to this beauty, and can sometimes show us what our eyes are too blind to see for ourselves.

Turner, the great painter, used very brilliant colors for his sunsets. Someone objected to this and said, "I never see such colors in Nature." But the painter said—"Don't you wish you could?"

There are many fairy tales which tell of a magic ointment rubbed on the eyes, which made the fortunate person able to see the fairies at their frolics, though they were invisible to the eyes of other people. That is like the gift which some people have of seeing beauty where others see none.

When Millet, the great French painter, was a boy, he worked in the fields with his

father. "The father and son worked together at the daily common tasks of the ordinary laborer, but they saw in their work things which few ordinary laborers see. They both loved everything that was beautiful either in form or color, and nothing to them was commonplace. Years before, when Francois was a little boy, trotting along by his father's side, his father would stoop and pick a blade of grass and bid his little son look at it."

"See," he said, "how fine that is."

"Or, he would point to some tree they were passing, and say, 'Look at that tree, how large and beautiful it is, as beautiful as a flower.'

"One day they had stood together on the cliffs to watch the sunset, and the wonderful pogeneity of the crimson sky and the golden glory of the shining sea made Francois exclaim with delight. But his father stood still and reverently bared his head. 'My son, it is God,' he said; and Francois never forgot those words."

(3) There are people who are color-blind. They cannot tell blue from green, or red from yellow, so they can never be employed on railways or ships, where a mistake about the color of a signal might cause a terrible accident.

Have you ever tried looking through a pair of dark spectacles such as are used to protect the eyes against the glare of the sun upon snow? If you have, you would see everything toned down to one dull shade. But if you look through a bit of red glass you see the same things in the glow of sunshine. There are people who see things in both of these ways. There are the happy people who see the good side of everybody and every thing, and the unhappy folk who can see only the worst side.

(4) But the worst kind of eye is the one that sees things crooked. You may often see that in looking through bad glass. If you use a camera you will know that if you do not hold it straight you will get a picture of your house all tumbling down. So some people see things out of focus. These are the suspicious people who find bad motives in the most innocent actions, and see slights where none were intended.

There were all kinds of people in Palestine. There were blind men sitting at the roadside begging their bread; and there were blind Pharisees, who saw the Son of God and did not know him. They saw all he did distorted, out of focus, and they said, he did his wonderful works by the help of the devil.

One day, as Jesus was leaving the town of Jericho, two blind beggars were sitting at the roadside, and kept calling, "Lord, have mercy on us"; and when he asked them what they wished, they said, "Lord, that our eyes may be opened"; and he was sorry for them and healed them.

That is a prayer for everybody. Let us all pray to have our eyes opened, that we may see things as they truly are, and the beauty that lies around us—the beauty of Nature, and the goodness in people, and above all, the beauty of Jesus (Christ himself)—"The Expository Times."

## Prohibition in U.S.A.

J. W. Webb.

Two things, re the great temperance movement, rejoice me, just now. One of our Californian judges said lately: "Mr. Webb, it must be very gratifying to you, after working so long and ardently with the minority, to see the rapid progress of prohibition." I replied: "It certainly does, Judge. I thank God and take courage"; "spit on my hands, and take a new hold." But I am more than pleased to see the decisive majorities in South Australia, Tasmania, and New South Wales for the 6 p.m. closing of liquor bars; and the "arrestment," on the same subject, in Victoria. I am proud to see the firm stand and open advocacy that the Churches of Christ, and our staunch paper, "The Australian Christian," are taking on the subject. (By the way, that is another reason why all families in our churches should take, read and lend the paper. If it is lent to neighbor or friend, with temperance items marked, religious articles may be perused with interest and profit.) I was particularly pleased to note that neither faculty nor students in our Glen Iris College of the Bible use "the filthy weed," tobacco. Whatever excuse may be made for old brethren, who were not taught on the subject, in their youth, there can be no question that smoking is detrimental to our young preachers, both physically and in the example set.

I hope to get back to Victoria in time to "do my little bit" for early closing, this year, and for "No-License in 1917." It does one good to see the quiet in this town and in Adelaide, after 6 o'clock p.m. Especially good is it to note the absence of drinking, carousing, and drunken soldiers, so many of whom come from temperance and Christian homes, where they never were subjected to the subtle and persistent temptations to social drinking, shouting and the evil effects. Our American Band of Hope pledge is a triple one—against drinking, tobacco and profane and vulgar language.

News from U.S.A. is very encouraging. Since I left, last September, five more States have gone "dry." That means the prohibition of the manufacture, importation, sale and giving away of alcoholic beverages. The last inhibition is to prevent "selling" a man a biscuit for threepence or sixpence, and "giving" a drink.

One trouble in the early days of prohibition was the laxity in regard to enforcement. Prosecuting attorneys and juries constituted themselves judges of the desirability of the ordinance instead of being impartially governed by the law and the evidence in the case. The judge on the bench, even, would often favor the drink seller. In all legislation and prosecutions there has been too much protecting of the victimisers instead of the unfortunate victims of the accused and ever cursing traffic. But the tide is turning. When the State of Oregon went dry, the Attorney General announced that

every liquor sign and advertisement, even the big electric ones, costing hundreds of pounds, must be taken down by midnight of December 31st, 1915, because the new law would go into effect the first day of the present year. A meeting was also called of the county district attorneys of the whole State, in order to discuss the matter of enforcing the law. No newspaper could be sold if it contained a liquor advertisement. Magazines published outside of the State could not be sold within its borders unless all liquor advertisements were first cut out. One—German, as it happened—in the Prohibition State of Kansas, wrote to a friend about the obnoxious law that interfered with his liberty. "Never mind," he was advised, "they can't put you in prison for selling; it's against the constitution," etc. "Vat's der use of dalking like dot; I dells you I am in der brison, right away, shoost now!" replied the law breaker. In my own town fines of £50 were imposed on liquor sellers.

The ordinary newspapers are reporting less crime and disorder; and more cash trade and bank deposits in dry States. Business men who worked and voted against prohibition, in many instances, declare that they are converted, and now favor it because of the improvement that they see. In Ex-president Roosevelt's National Convention of the "Progressive" Party, for the nomination of a president of the United States, a prohibition plank was actually suggested—"a straw that shows which way the wind blows." The question of an amendment to the constitution of the United States for ever prohibiting the manufacture, sale and importation of intoxicating drinks, has been, in a statesmanlike manner, debated pro and con for days in both Senate and House of Representatives. And in both, it was carried by a majority, but, as in New Zealand, not quite large enough to make it effective.

The end is not yet. The great W.C.T.U. organization, and the active, virile Christian Endeavor Society of Young People, have set the stakes for national prohibition in 1920. Several States are about to vote on the question; notably, California, in November of this year. It is becoming thoroughly aroused. An editor of a paper that has never taken up prohibition writes that "California is going dry." That would be wonderful, for it is so cosmopolitan, with some large, "wide-open," or "free and easy" cities. But great reliance is placed there, as in Australia, on the women's and rural vote to help carry the day. A recent paper tells of a society of hundreds, soon to grow into thousands, of bankers, merchants, and professional men who have organized a "No-thank-you" society. They wear a button bearing those words, and are pledged that, although they may go into a bar and buy a drink, they will decline any proffered drinks

at the expense or as an expression of sociality of others. This will strike a big blow at treating or shouting. I noticed that a leading secular paper commended it, yet showed the weakness of going in to drink. Another society is forming, which disclaims all "sob" and sentimental arguments, but is out for prohibition, like the big railroad companies, because of the economic and efficiency loss. But I forbear. The cause is on the upgrade at a good pace. Let us aid by voice, pen, prayer, means and votes.

### The Everlasting Procession.

The pastor of one of our largest city churches recently remarked that if the present tendency toward neglecting attendance upon the regular services of the church, upon the part of a large per cent. of the Sunday School, is continued for the next twenty-five years, the distinction between the church and Sunday School will be as great as that between the church and the Young Men's Christian Association to-day. That was not a thoughtless remark. It was a serious utterance of a man of mature thought, wide experience and much observation. It indicates that thoughtful men are pained and perplexed at the endless procession that passes out of the Sunday School and turns its feet away from the Lord's house, the public service of the church, the communion table and the fellowship of saints. In many churches the attendance at Sunday School is much greater than that at church services.

This is a feature of church life furnishing a field for the greatest possible wisdom and requiring serious purpose and plans to avert a possible disaster to the church of the living God. The Sunday School properly understood is the church of Christ at work teaching the gospel and thus carrying out the great commission of our Lord. If it fails not only to win people to the Christ but also to lead them into active co-operation and fellowship with the church, it has failed in its chief purpose. All things else are of minor importance.

We urge upon our preachers and Bible School superintendents and teachers the utmost consideration of this vital question, and the most serious effort at its solution. This needed change can be brought only by continuous teaching and training of the Sunday School attendants in the matter of their duty to the church. The church can render a distinct help in bringing about this important end by putting forth the utmost effort to make its services attractive and helpful to the young people. Many churches are supremely indifferent to this important consideration, and fail to see that the public services of the church must be adjusted to the needs and generations served by the church—"Christian Evangelist."

No amount of thinking will stop the man who doesn't stop to think.

Who dislikes the fellowship of the saints would scarce feel at home in the company of the angels.

## Reports from the Field.

### Tasmania.

**KELLEVIE**.—Bro. Byard is doing all in his power to build up the church, preach the gospel, visit, distribute tracts, etc. Prayer and cottage meetings are being held where opportunity opens. We regret to report the loss of one of our eldest and most respected members, Bro. Geo. Burdon, who passed away on July 26. Our brother was first led to become obedient to the truth by Stephen Cheek, the founder of the church in this district. Our brother never faltered in the great purpose of his life, which was to live Christ before his fellows. We extend our sincerest sympathy to the widow and family. His remains were laid to rest at Brean Creek, on the 28th, Bro. Byard conducting the service.—A.S.C., Aug. 2.

### New Zealand.

**CHRISTCHURCH**.—Last Sunday the exhortation was Rom. 15: 13. At night Bro. Gebbie preached on "No Need to Fret." A young man came forward. At the Wednesday prayer service, Bro. Nelson spoke on "The Dynamic of Christianity." The men held a special meeting on Thursday to discuss the St. Albans building proposal.—P.S.N., July 29.

**PALMERSTON NORTH**.—Bro. Grinstead is working Pabiatua, Levin, and Palmerston, speaking at Pabiatua and Palmerston every alternate Sunday, and Levin every Thursday evening. The meetings are very well attended here. We are sorry to report that Sister Grinstead is not well. Her esteemed Bro. and Sister Cairns are about to remove to the United States. We long still to have them meet with us.—L.H., July 23.

### Queensland.

**BRISBANE**.—Good average attendances at the worship meetings. Yesterday Bro. T. F. Stubbins and family, of Brisbane, met with us, and his son Frank, just returned from the front, attended the gospel service. Bible School attendance is very satisfactory, and we are after more new scholars. Last night A. C. R. King preached a good and timely sermon on "Evil Threatening the Nation." A collection was taken up for the Six o'Clock Chalking League.—H.C.S.

**ALBION**.—A large number attended last evening to hear the address by Bro. Graham on "Confession," one of a series which has been running for several Sundays. The Company of Friends were favored last week with the presence of the Young People's Class from the City Church. They gave a very interesting and interesting programme, which was much appreciated.—H.W.H., July 24.

**TOOGOOMBIA**.—On July 18 we celebrated the centennial anniversary by a tea and public meeting, which passed off very successfully.Greetings were received from the Baptist Church (Mr. Moore), and the Congregational Church (Mr. Bomers). The church is taking an active part in the six o'clock chalking movement. Bro. Davy and Sherman being on the Executive. Bro. Symonds goes out to Bro. Sam. Draney and family, in the loss of their youngest child.—H. A. Coleman, July 29.

**ZILLMERE CIRCUIT**.—Good meeting all day yesterday. Bro. Eagle exhorted at Sandgate in the morning; in the afternoon conducted the Bible School at Nudgee College, and preached; and in the evening preached at Zillmere. At the morning worship J. Swan exhorted. The Bible School is preparing for the annual examination. We are very in the six o'clock movement. Bro. Eagle is working hard to get all departments of work in good going order.—J. Bruce, July 31.

### West Australia.

**SURBACO**.—Fine meeting Sunday morning. Bro. Sheehy addressed the church. Many of our folks are sick. At night a fine hour, in spite of a heavy downpour of rain, listened to a message on "The Inevitable Conflict," by Bro. Con-

nor. We hope to swing our State into line on the early closing of bars. This address was to help on the effort, and was much appreciated. Three kids baptised on July 26.

**WEST GUILDFORD**.—The meetings in West Guildford have been splendid during this month. We have had an average of 25 for the month so far, at the Lord's Supper. The gospel meetings were largely attended, and the Bible School is doing a good work. Have had six confessions during the last three Sundays. The writer, through illness, was absent for close on three months, during which time Bro. C. A. G. Payne nobly and willingly carried on the work of preaching, whilst several other brethren came in helpful much. Under the leadership of Bro. Robinson the school children are preparing for the Bible School anniversary.—G.F., July 24.

**FREMANTLE CHINESE MISSION**.—On July 18, the anniversary and farewell social to Bro. E. G. Warren was celebrated in the chapel. The building was crowded. Bro. H. J. Banks was chairman. Bro. Upham, representing the Perth Chinese Mission, made two very nice presentations. James Owen gave a fine address. Daniel Poon presented Mrs. Warren with a silver egg-cup, and on behalf of the Fremantle Chinese Mission, made two fine presentations to Bro. Warren. The secretary in his report said that the mission had raised over £40 during the last nine months, and two scholars had taken their stand for Christ. Bro. H. Veres is the new preacher.

**COLLIE**.—The church decided to hold an eight-day mission from July 2 to 9. H. J. Banks was to be the missionary. The chapel was crowded. Diagrams of the old and new covenants, the divine library, and baptism were closely scanned, and a colored picture of the Tabernacle in the wilderness clearly convinced many who attended. Bro. Banks was at his best, and 24 took their stand for Jesus. Of these 13 have been immersed, 5 restored to fellowship, 4 formerly immersed, 2 to be immersed as soon as convenient. We deeply regret that our brother had to close the mission so quickly, having to be in Perth on the 10th, the enlargement of the church building must be the next consideration.—L. J. Moignard.

### South Australia.

**BERRI**.—We had good meetings on July 30. Pleased to note an increase in attendance at gospel meetings. To-night we held a united prayer meeting in the Methodist chapel. We are making preparations for a united mission to be held in the local hall, commencing August 13, to be conducted by Mr. Barrett (Methodist) and the writer. Will the brethren pray for the success of this united effort.—Roy Raymond, Aug. 1.

**OWEN**.—Good meeting to-night, building was nearly full. At the close of a fine address by Bro. J. Graham, one young man made the good confession.—W.J.M., Aug. 6.

**NORWOOD**.—Two confessions last night, L. W. Baker preaching. Great interest in forthcoming mission.—G. H. Jenner, Aug. 7.

**COTTONVILLE**.—On July 31, Pastor Dowling, of the Edwardstown Baptist Church, gave a very helpful address. Fine attendance at Bible School; three more scholars. At the gospel service we had the largest attendance at a gospel meeting in the history of this church. Two men and two women confessed Christ. On Friday (Australia Day) a number of our young people, led by Mr. Manning, went to the Adelaide Hospital, and wheeled about 50 of the patients out on to the terrace, thus enabling them to view the procession. Their thoughtful kindness was much appreciated. Fine meetings to-day. Five received into fellowship. Bro. H. Bateheler gave a helpful exhortation. One new scholar at Bible School. At the close of the lesson by a young woman made the good confession. To-day was observed as "Violet Day." At the evening service a large number of those attending brought bunches of vio-

lets to be taken to the Adelaide Hospital. Our young people sang a number of the favorite hymns of the patients in the hospital, which they did every Saturday evening. Splendid sermon by Bro. Manning—H., Aug. 6.

**PROSPECT**.—The annual meeting of the church was held on Wednesday night. Very encouraging reports were presented by the various departments. The Bible School shows good interest, and with the reorganization of the department, promises to yield good results. During the year (to be recalled to the church) of those coming through the mission just last year there were 8 boses, making not increase of 50. Total money raised for the year, £12/2/6. 2/3 of this going to missions. The election of five deacons resulted in the four retiring ones being re-elected. To-day's services well attended.—P.

**QUEENSTOWN**.—O.V.M., splendid meeting. Bro. H. J. Horall, from Croylon, gave a splendid address on "Elijah the Model Helper." Worshipping Bro. J. G. R. from the City of H. J. Horall exhorting on "The Christian's Joy—Come and be Raptured Inspiringly on a Christian Joy—Come and be Raptured." Evening special national service for second anniversary of the war. Appropriate hymns were sung by the congregation, quartette party, and choir. Bro. Breaker delivered a powerful sermon on "War for the Sale of Peace."—D.W., Aug. 6.

**WALLAROO**.—The work is steadily progressing. Interest in all departments is still keenly shown. This morning Bro. Taylor exhorted the church on "Self-Denial." The afternoon service was devoted to a British and Foreign Bible Society gathering, when all Sunday Schools of the town gathered at the Town Hall. Mr. Arthur Williams, the deputy of the Society, gave a helpful address on the "Relationship between the Bible and the Flag." This evening Mr. Williams preached in the presence of a large congregation. Bro. and Sister G. R. delivered a duet, which was much appreciated.—D.E.H.

**NORTH ADELAIDE**.—Our tent mission has now been in progress for a week, and an increasing interest has been shown in the meetings. Bro. Withers faithfully proclaims the truth. We have been cheered by visits on respective nights of singers from Mile End, Maylands, and Collingwood. This morning the writer exchanged with H. W. Huntsman, of Unley, whose address was much appreciated.—K.H., Aug. 6.

**ADILEY**.—Bro. D. Harkness, of North Adelaide, at our morning meeting gave us a thoughtful address. Bro. Waters, from the New Hebrides and Bro. Chappell, were also present. Bro. Waters gave an interesting talk at the Adult Bible Class on "The Life and Customs of the Islanders." Bro. Thorne brought a lady, just returned from the Baptist Church to speak to the children. The Sunday School officers and teachers are doing the good work. We are now waiting for the new building. Our church organist, Mr. Powell, has kindly consented to train a Sunday School choir. The members of the orchestra are arranging a concert in the interest of the Sunday School to be given shortly. The Junior Endeavor Society is doing much good in training the young people in Christian service. The membership number for providing a service is growing. For the children of the classes in the school.—O.V.M.

**GLENELG**.—The church held its 25th anniversary on 1st July, July 23. We had good meetings. Bro. E. W. Hittman gave the morning exhortation. Bible School anniversary was celebrated. Mr. R. Taylor addressed the school in the afternoon, and preached the gospel in the evening. On July 30, in the evening Mr. Raymond preached on behalf of the British and Foreign Bible Society. There were chances of pulpit for such on the 31st. Bro. W. P. Brian tried his abilities with the Methodists. There were no confessions on Wednesday evening, August 2, the annual business meeting of the church was held, when a large number of members were present. Those who attended the eighth year of Bro. Taylor's ministry with the church. The thought of the 25th anniversary of the church the opportunity of seeing an other evangelist in the training of our young people. The elders, Bro. Barred and Biley, advised that

Bro. Pittman be asked to reconsider this. The large meeting expected this evening. Bro. Pittman was chosen as the term of fifty years to labor with the church. The whole town rejoices with the church that their stay is to be prolonged. —Win. Burford, Secretary.

### New South Wales.

**SOUTH KENSINGTON.**—Bro. Stevens addressed the church in the morning of July 9, when a baptized believer was received into the fellowship. A married woman made the confession at night, Bro. Gardien preaching. Sister Mrs. Gardien has recovered from her illness. The Young People's Union have accepted a return challenge from the Hurstville Young People in a Bible contest.—A.A.S.

**INVERELL.**—On July 30, Bro. E. J. Waters, who has been taking a much-needed rest, resumed his labors, and exhorted from the text, "And he judges not that the Lord was departed from him," Jude 16-20. It was a good, helpful and timely message. In the afternoon, in conjunction with Bro. Bright, we had a special service for preaching outpost at a place called Gungahwal. The attendance and interest indicate that the services will be appreciated. The gospel address in town at night was also given by Bro. Waters. At the last officers' meeting it was decided to hold a social evening in September. The amount collected for Foreign Missions was \$614.—J.H.

**NARRABRI.**—On July 16, we had a visit from Mr. Meyer, representative of the British and Foreign Bible Society, who gave us a splendid address at the morning service. We held a united Sunday School service in the afternoon, and Mr. Meyer again spoke. Our quarterly business meeting showed each department to be in a healthy condition. Sunday School scholars are giving the value of their yearly prizes to help the starving Belgian children. We are preparing for a bazaar and concert for that purpose. One boy, a member, 14 years old, carried in two dry loads of wood, and gave proceeds (\$175) towards the bazaar. The girls are doing well at collecting.—G.C.

**NORTH AUBURN.**—Meetings all day were good and well attended. Bro. Buckley's exhortation in the morning was enjoyed by all. Bro. A. Morton gave the gospel address, especially to young men. His subject was the life of Christ. We are sorry to hear of our Sister Fordham's son being wounded.—A.S.H., Aug. 6.

**AUBURN.**—Grand meeting this morning, 100 present. The writer presided. Bro. Samuels exhorted. We were pleased to welcome back after sickness Sisters Arrowsmith and Hall. This evening, Bro. Samuels' subject was "What we are, and what we shall be?" It was listened to most attentively by all present.—G. Stroh, Aug. 6.

**ENMORE.**—We had a most encouraging day on Sunday, August 6. Bro. Williams spoke and exhorted. Excellent meeting at night, large attendance of strangers. One young man confessed of the Saviour. Our School of Method is doing well; on present last week from the teachers.—Aug. 7.

**HORSBURY.**—Bro. J. Allen presided; Bro. L. Gordon gave us an excellent exhortation on "Preparing Temples for the well with publishing throughout Australia." We enjoyed Bro. Gordon at the gospel service, his topic being "The Art of Gladness."—Thos. E. Rofe.

**SEVEN HILLS.**—Since last report we have been steadily working to achieve our object, viz., the erection of our chapel in one day, on Eight Hours' Day. Our great drawback seems to be money. Brethren, we make our appeal to you, feeling sure you will give us your assistance in this matter. We are nine miles from any other Church of Christ meeting place, and are assured that there is much scope for work in this district. Kindly send donations, small or large, to G. L. Piper, "Hazeldean," August 6th.

**PETERSHAM.**—August 6th. This morning's address on "The Inspiration of the Church" was very helpful. We had the pleasure of receiving Sister Miss Elsie Moran into fellowship. The gospel intercession service on "The Third Year"

of the war, was attentively listened to by a large gathering. One of our Bible School scholars, made the good confession.—E. V. Sainsby.

**MARRICKVILLE.**—A splendid meeting this morning when we had the pleasure of receiving into fellowship Bro. Fraser. Glad to have Bro. Anderson, from Moreland, Vic., with us as a visitor. Bro. Rash delivered a very forceful address on "Church Membership." To-night he gave a splendid address on "Two Years of War." We are starting a fund of Hope for the young people on Friday evening, at 7:30.—J. J. Taylor, Aug. 6.

**CITY TEMPLE.**—Good meetings to-day. Visitors present, Bro. Amor, Newtown, Vic.; Sister Macaulay, Taree. Bro. Campbell Macaulay received into fellowship by letter from Taree. Bro. word of exhortation on morning lessons by Bro. Harward. An men's prayer service for late Bro. Lieutenant John Parker, who was killed in France, July 20, was held at night. To a large audience Bro. Harward gave a most impressive address on 1 John 2: 11, drawing lessons from the life of our brother, who, though only 20 years old, had spent much time in service for the Master. The audience, including the organist, played "O Rest in the Lord." The platform, etc., was beautifully decorated by the young ladies of the church with white flowers, and the Battalion colors of the deceased regiment.—J.C.

### Victoria.

**BOORT.**—Good meetings on July 30. Kindergarten exceptionally promising, and a Young Men's Class was started in addition to the Bible School. Bro. Hagger expects to be with us on August 10, when he will hold a gospel meeting at the close of which matters relating to the future work of the church will be given attention, and a scheme to widen our sphere of work in the district will be discussed.—S.G.L.

**DANDENONG.**—The half-yearly meeting of the church was held on July 23. The financial reports showed that the adoption of the envelope plan resulted in a decided success. The report of the building fund showed that up to date about £20 had been paid off the original debt of £100 The Bible School, Christian Endeavor and Kindergarten, under the able care of Bro. and Sister Eaton, were in a very satisfactory state. In the afternoon of July 24, in the evening, Bro. Eaton gave a splendid temperance address in favor of the six o'clock closing of liquor bars. Sister Eaton contributed a nice solo.—J. Francis.

**SWAN HILL.**—The opening of the new chapel at Woremin was held on July 12, and representatives from several churches in the circuit were present. In the afternoon a meeting of the members was held. Bro. Cockrill gave a most interesting report of the erection of the chapel, and made an earnest appeal, resulting in cash and promises of about £10. In the evening the building was well filled. Bro. Cockrill presided. Addresses were given by Bro. Amiehl and Cameron, and general restoration and services rendered. The program was a most uplifting one with a special mission by Bro. Cameron, whose able gospel addresses aroused much interest, but owing to inclement weather, large numbers were prevented from being present. The annual conference of the circuit will be held on August 13 and 14. Members of the circuit and visitors are anxiously desirous to be present. A feeling of general regret is expressed at Bro. Cockrill's departure. His work will remain, but he will be greatly missed.—P. Amiehl.

**BENDIGO.**—Since Bro. Mitchell left us we have been without a regular preacher, and have had supplies from the city. During the absence of Bro. J. Bennett, Alex. Wilson, and J. I. Mulford have been with us, and their services have been much appreciated. On the morning of July 23, the possibility of securing the services of a suitable preacher was brought before the brethren, but consideration of the matter was deferred until August 6. During the month two have been received into the church, one brother through faith and baptism, and a sister by letter. Our mid-week prayer meetings have been fairly well attended. Next week we are to be favored with a visit from

Mr. Trainor (Congregational minister), who is going to address the gathering. A pleasing little gathering took place on Thursday evening, July 29, when the members of the choir assembled to do honor to the church organist, Sister Ida Sreeder, on the eve of her marriage to Bro. C. Barden. The leader of the choir expressed the good wishes of the members, and presented our sister a valuable piece of silver.—A.E.S., July 30.

**STAWELL.**—At a meeting of members held on July 26, for the purpose of discussing the question of enlarging the present building, Sister Johnston was appointed collector. Our Bible School is steadily growing, and will soon need more accommodation—the erection of a separate class room. It was resolved to ask all members to contribute anything from 1d. per week regularly. Bro. D. Perry presided on Sunday morning, July 30, and Bro. Robb exhorted, while in the evening Bro. Johnston, speaking under difficulties with a severe cold, gave a fine address on "The Wrath to Come."—Arnold Sheppard.

**CROYDON.**—Last week we farewelled our treasurer, Bro. Sainsby, and his wife, who have returned to Hurs' Bridge. We are very sorry to lose these workers. Services lately have been fairly well attended. Last Lord's day Bro. Nantivell gave a splendid address on "The Error of Neglect." We are looking forward to August 24, when Bro. Hagger will commence a mission in our midst. We are endeavoring to raise sufficient funds to erect a baptistry before the mission commences. The Bible School is busy practising for the anniversary, which will be held on Sept. 10. Three of the scholars are competing at the forthcoming Bible School examinations.—C. H. Grenness, July 31.

**NORTH MELBOURNE.**—Bro. McCracken being very ill, we are indebted to Bro. Leese, Anderson, and Shain for filling our platform on July 20. To-day, Bro. Shain was with us all day, and we enjoyed his talks very much. One of our young men, Bro. Black, has sailed for the front, while another, C. Mason, is at present in camp at Bendigo. Our sympathies go out to Sister Fordham and family, whose husband and father passed away during the week.—W.B., Aug. 6.

**EAST CAMBERWELL.**—Our first meeting for worship last Lord's day may be accepted as a warrant for the continuance and permanency of the same, as there were present 25 adults and 8 children. Everyone appeared to enjoy the service. Bro. W. Hunter presided, and A. R. Main gave a talk on "What the Church Stands For." Sunday School now stands at 33 scholars and 7 teachers— which includes 4 new scholars for last Sunday.—Bro. W. L. Jones will speak next Lord's day.—C.E.

**MELBOURNE.** (Swanston st.)—Inspiring services on August 6th. As the day commemorated the anniversary of the war's commencement, all services took the form of special messages from the past two years. In the morning, Bro. Blakeney's subject was "The War: How it Came, His Rider," and in the evening, "Watchman, what of the Night?" Both these meetings were well attended, especially in the evening, when the service was much helped by the vocal selections of Mr. and Mrs. E. Hocking, Miss Edna R. Sims, Miss Jessie Jolly, and the choir. The B.M.S. School again had an increased attendance, with keen interest. Among the visitors for the day was Bro. J. J. Silvester, who is on his way to his home in Western Australia, after having spent some time in America. He kindly took the Bible Class in the afternoon, and his address was much appreciated.

**FOOTSCRAY.**—Bro. Knott was with us this morning, and addressed the church. This afternoon, Bible School was again fairly well attended. Bro. Whelan had charge of the Bible Class. The J.C.E. are making rapid strides, 52 being in attendance, while 7 new members were enrolled this morning. The church has had a very good evening, and we joined in singing "God be with you till we meet again" to more of our members who are now on final leave, present at going to the front.—A.J.T.

Continued on page 488.

## Foreign Missions.

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

### Native Marriages.

F. G. Filmer.

The following re native marriages in the New Hebrides will probably show an increase, so that there is sufficient reason for re-marriage in this group.

There are three distinct conditions under which men and women become united, viz.: 1. Native fashion, 2. Plantation fashion, 3. Christian fashion.

1. Native fashion.—The bride-to-be's father seeks out the man of his acquaintance with the largest number of pigs, regardless of how many wives he already has, and offers his daughter; if a good deal cannot be arranged, he goes elsewhere until he makes what he considers a good business arrangement; he accepts so many pigs and mats on the spot, and continues squeezing as many as possible until the girl is handed over (this usually takes place when the intending groom shows a sign of discontent); then the daughter in the enemy's camp assists her father until often in absolute disgust (a) at the quarrels over pigs, mats, tins of meat, tobacco, etc., and (b) because the girl wife proves a failure at gardening, he cries the whole deal off, returns the wife to her father, who sells her again elsewhere and gets back as many of his pigs as possible. He loses heavily, here, however, and so more often enters recruits on a ship with his wife, or else goes in for another wife, and so with the new pa-in-law's help he is able to choke off the first.

You will see from the above that natives do not consider these marriages morally binding.

2. Plantation fashion.—A man goes to work on a plantation. As often as not he leaves a wife behind him. A woman also runs away from her husband and family. These two meet on the plantation, desire one another, make representation to the master, and are told that if they will extend their term of engagement for two or three years they may marry. The master usually regulates things so that a good working man whose term of engagement is almost expired may get a wife and so re-engage for a further term. It is usually a two or three year agreement.

Often before the term is complete the man tires of the woman. Master's ship has been out recruiting, and has brought home another woman younger and fairer than his present wife, so he again goes to master, asking to be released from the first woman and joined to the new one. If he is a good man, and the master wants to keep him, he allows this, and then passes on the first wife to another man, who re-engages to secure her.

You will observe that these are no marriages at all, but a corrupting system of adultery and sin.

3. Christian fashion.—These marriages are the only ones recognized as binding. Not by the missionaries, who tries to point out that all are binding, but by the native population. Although heathen school people will enter upon either of the other systems of marriage without a second thought, they are very wary about being married in the chapel, for they fear that either they may change their minds regarding the lady, or possibly she may run away on a ship with another man, and then they will not be able to re-marry. In direct opposition to Rome's "Ne Temere" decree, which aims at dissuading marriages, we seek to make them binding.

I do not think that the brotherhood will find any fault with our system of re-marrying now that the position is explained.

### Tokyo.

P. A. Davey.

I have been somewhat rushed lately, making a thorough investigation of the actual facts and conditions in all the churches of the F.C.M.S. in Japan, and have also prepared a series of lectures

on "Half-hours with the Good Shepherd," for our preachers' Institute in June. These and other things take time, and hence my delay.

In spite of the war the work is moving along here. The average attendance in my Bible Classes is higher this year than it has ever been. There have been 27 baptisms in connection with work with Mrs. Davey and I are immediately engaged. The highest attendance reported on all the Sunday Schools in connection with our work in Greater Tokyo, during the year, was 1054 in 27 schools. This is near the average. Mrs. Davey's class of nine young ladies whom she teaches in Japanese in the Sunday School has been all the year the best attended from the standpoint of regularity. Her women's meetings in three districts have grown in numbers lately. The attendances at our regular church services have been more encouraging than at any time since our return from furlough.

We are pleased to have with us in our home for a day or two, Bro. and Sister C. H. Mitchell, of Swanston-st., Melbourne. It is not often we have the privilege of seeing representatives from our Australian churches.

I am with you in hoping that the offering for the work of the Federal Committee in all lands will be one that will prove to the churches themselves as well as to the workers in foreign lands, the reality of their faith in Jesus Christ. We are grateful for the prayerful and thoughtful interest of many Australian friends.

### Baramati.

H. H. Stratton.

The monsoon is upon us a little earlier this year. It broke in some parts of our district with fearfully heavy storms, and the bungalow at Diksal lost a few tiles, but considering the damage done further east, in uprooted trees, and levelled houses, we have nothing to complain of. The new rooms here and the school building are great boons, and provide much needed accommodation for our ever increasing families on the compound. This evening I have to go to Shirsupal, as the people there want me to arbitrate between the two factions, which have become implicated in a number of Court cases of late. I do not like leaving Mrs. Stratton alone here at night, but having

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All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

caste Hindu homes, and has given us influence

these out-stations to look after means that this has often to be done.

It is perfectly bewildering to see the way these Shirsupal people have become involved by false witnessing in their cases, but the fact that both parties are now willing for me to arbitrate, is fairly hopeful, and may save many of them from getting into jail.

I am putting out all of the field work this season, on the half share system, and putting the Christians that were on it on to other work, as the farm work used to take more of my time each year, than all of the other industrial work put together, and after all only supported a very few, and that support was uncertain; in fact, going over the accounts for the last ten years it shows considerable losses, on the average, owing to bad seasons.

All are well here. Miss Toke is now acting-matron at the Mhow Hospital, and very busy.

### A Soldier's Letter.

Some time ago Bro. A. M. Bryden, of Auckland, N.Z., sent me a very interesting letter from Bro. D. K. Henderson to his New Zealand brethren and sisters. We reproduce most of it, for we are sure it will be of general interest—

Several things have struck me very forcibly lately, regarding human nature, and the moral courage of some men. I have learnt a little about this world, and have mixed with all classes of men. One could hardly believe that there are a few who faithfully and truly respect the God who ruleth over all, and yet when one finds out a little about the innermost hearts of these men, they are not as bad as they at first appear.

I will try and relate to you an incident that struck me, and going to show that there is often just that little bright spot in I was talking the other day to a soldier, busy packing his kit. He was leaving for the front in the morning. He had nearly finished stowing his gear away, when he, smiling, picked up a little book, and while turning it over and looking at it remarked, "I must not leave this." "What is it?" I asked. Then he continued, "It's a New Testament, and I wouldn't leave it for anything." I carried it all the way with me on the Peninsula, and I would not part with it for the world." He did not pack the precious little book into his pocket, but carefully put it into the breast pocket of his tunic, the pocket which usually contains a soldier's keep-sakes. I had hardly ever heard that man open his tunic except with an oath. Thank God he had a bright spot, though it was mostly hidden from sight. This is the life that brings the true man to light, and shows him up as he really is.

I know of some who were religious men when they left, but I am sorry to say, they all too soon forgot the God they once served. Some I know who were Christians, and who to-day are as faithless as ever. But I have had my eyes opened to the positive weakness of man in himself. I can not think of any other place where this could be seen to better advantage than in a soldier's life. He is tied down to a certain amount of strict discipline while on duty, and when free at nights the man who does not forget himself is the one to be admired. A soldier lives a strange sort of life. You really have not the slightest idea what it is like. I thought I knew, but I found out only by joining the army I had not known. That "after joining the army" sounds quite funny. You are apt to have strange imaginings of a soldier's life and feelings. Certainly the life is a hard one for a start; yet it is astonishing how quickly one can adapt one-self to the new environments. I guess I know a little about soldiering now, and also a soldier's feelings while under training. I know about the firing line, and I know a little of his feelings when in the firing line, for I have at present a troop of 30 men, only six of whom have not been in the trenches at Gallipoli. Thirty of them were seriously wounded in the fighting at the

Dardanelles, were sent to hospital in England, and have again returned to Egypt ready to take their place at the front. They are continually going on about the fighting; in fact, sometimes I seem to wonder if I have not been in the trenches myself. I hear so much about the happenings there.

I am not going to close this note without trying to send you just a very short message that I think might help you, especially the younger members. I will try and briefly show you the three stages in a soldier's career, which I think fit in remarkably well with the Christian life.

1st Stage.—The young recruit comes into camp, and in a week or so settles steadily down to solid work. Everything is new, and the first excitement not having worked off, he plods along merrily. He is perfectly well satisfied for the time being.

2nd Stage.—There comes a time when the training becomes very monotonous. Too much sameness; nothing seems to please. Wants a change. It is then that the recruit begins to get a little hounding. The discipline has to be watched, and unless the young soldier is properly treated, there is apt to be trouble. One Imperial instructor told us that men were like monkeys. He said, "They will imitate and do just as you do." Perhaps he was not far wrong, for example counts for a lot even in a soldier.

3rd Stage.—When the order is given to pack up and prepare for moving to the firing line, what a difference in the men. Those who were sluggish and discontented, take new heart at the thought of meeting that for which they first enlisted. Everything is excitement, and everyone is happy as a child he. They see something real ahead of them, and the thought of facing death does not enter their heads to mar the delight. In the firing line they will rush anything without ever complaining, and are in their element while engaging in that for which they first set out. Only last week I witnessed the departure from this camp of the newly formed New Zealand Mounted Brigade. How grand they looked! The faces of the men positively shone with keen and eager expectancy. What a contrast to a fortnight before when they were undergoing training.

So that it was the 3rd stage that a soldier was apt to have heart in his work. Is there not similarly a middle stage in a Christian's life, when the first excitement has worked off, when the young Christian soldier is apt to fall away and lag behind. Is it not just then that the tried Christian, the old soldier, as they say in the army, should come to the front, and help to stiffen the ranks by encouraging the one who is weak? In most walks of life this middle stage seems to be the hard one. Another example of army life: I want you to imagine a body of troops here in this country going out for the day to train on the desert.

3rd Stage.—In the morning they are very fresh and march along merrily. They are in the best of spirits, and sing a soldier's chorus as they go. A spectator would say, "Those men seem happy enough."

2nd Stage.—Towards mid-day what a difference one would find in those men. All the freshness has disappeared, and with it, mid-day sun beating fiercely on the sandy desert, the men are weary and take absolutely no interest in the work. Even the thought of a short rest at lunch time has not the effect of making the men put some ginger into their work (Soldier's expression). And then the luncheon is only holly-berry and bread. But by the time the men have had only two hours rest, and not spoken of very highly by their officers.

3rd Stage.—Notice the light and cheery step of the men as toward evening, when it is growing cool, they march home to camp. It is a fact, and the difference is truly marvellous. The officers have to check the pace of the leading man, who, as a soldier would say, "wasn't making waiting for them."

In the half-an-hour they hope to be sitting down to a hot meal, and afterwards free for the rest of the evening. To you it may not seem much, but to a soldier who has been doing weary drill

all day, it is everything. How it invigorates him!

If, then, there are three stages in the Christian life, I am bound to believe that the middle one is the stiff one. When one first becomes a follower of the Lord Jesus, he is enraptured with the new life, but for the time nothing could possibly come between him and his work. Then there may come a time when very little will hinder the once zealous Christian from doing that which his leader would have him do. This is the middle stage, and it is the time when the young man or woman in the church needs careful handling, yes, perhaps the closest. I have myself seen a recruit, a proper waster, after being carefully handled, turn out a real good chap who would work well and steadily. I am satisfied there is a time when the young man in the church needs help. It is also the duty of the strong-minded young man or woman to guard themselves. We have all to remember we live for a purpose. We sometimes forget our high calling to do the will of God, to help others, and do all in our power to make them happy. Get over that middle stage, and there is every chance of an eternal rest and glory. When we will find it easier to live the Christian life. Let us aim high. Others have made their mark, by living a clean and noble life; why shouldn't we?

"Lives of great men still remind us  
We can make our lives sublime."

Remember the boys who have left New Zealand to fight for you. The women of New Zealand are doing a noble work, appreciated much, not only by those on the front, but especially the wounded in hospital. I have gone into a hospital after the distribution of gifts, and seen the pleased looks on the faces. Remember the wounded here are not visited by friends, as in New Zealand. It would open your eyes if you could only take a walk to the front of the large military hospital that are here. There is plenty of work for you in the struggle. May the Lord richly bless you and help you in your work.

Revising the Decalogue.

The following from the American "Christian Science Herald" is suggested by the proposal to revise the decalogue, dealt with in last week's leader:—"Editors of some of the denominational papers are disposed to 'view with alarm' any such unspiritual interfering with the Word of God. The United Presbyterian wonders why the Episcopal Commission does not proceed to cut out from the Sermon on the Mount such parts as may seem to it superfluous, or not well adapted to this age in which we live. There would be as much justification in one case as in the other." Sure! Nor is this disposition to tinker with the Scriptures restricted to the Ten Commandments or the Sermon on the Mount. It characterises not only Episcopalians, but also many in 'other communions.' Dr. Lyman Abbott, who started out as a Congregationalist (but who seems to have lost his tag), has dogmatically cut out from the Sermon on the Mount its authoritative claims, as 'not being well adapted to this age in which we live!' To make good his declaration, 'Jesus did not require his disciples to translate the Sermon on the Mount into rules for conduct,' he would have to eliminate, 'Not every word that I say unto you, but that which shall enter into the kingdom of heaven, but that which the will of my Father who is in heaven'; 'Every one that heareth these words of mine and doeth them shall not be likened unto a foolish man who built his house upon the sand,' and many other portions of that sermon, which assuredly would enter into the kingdom of heaven, by the quality which Dr. Abbott says it did not possess—*unadaptability*. The motto of this heady age is, 'If I don't have to, I may do it; if I have to, I won't.' These Episcopalian revisers and expurgators of the Decalogue, and Dr. Abbott, the expurgator of the Sermon on the Mount, are not at all different from all who dwell in the tents of 'up-to-date' pagans. These 'blasters at the Rock of Ages' may be found in all denominations. They are tinkering with all parts of the Scriptures which do not seem to them to be well adapted to this age in which we live."

In the Religious World.

Japan and Sunday Schools.

Preparations are being made at Tokyo, Japan, for the World's Fourth Sunday School Convention, in spite of the fact that the date is deferred until after the close of the European War. The Japanese Committee, of which Moriaki Okuma, Premier of the Empire, is chairman, and Banjo Shibusawa, Japan's foremost financier, is vice-chairman, has already raised 32,000 dollars for the reception and entertainment of the delegates.

The Neediest Field.

"What is the least evangelised field in the world?" Professor Harlan P. Beach was recently asked. "East Afghanistan and Tibet," answered this veteran whose knowledge of the mountains is unsurpassed. "The Moravians and the Church Missionary Society on the West, the China Inland Mission, and the Disciples on the East, and the Church of Scotland on the South have touched the edges, but there has been as yet no satisfactory penetration with the Gospel. 'O' where the need is greatest," said John Wesley.

A Challenge to Unbelief.

"The Presbyterian Record" (American) writes: "A young man in Massachusetts who was recently offered a package of mailed publications, replied: 'If you have anything better than the Sermon on the Mount, the Parables of the Prodigal Son, and the Good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along.'"

Pilgrim Centenary, 1920.

American Congregationalists are already preparing for the celebration of the Pilgrim Tercentenary in 1920. In the coming four years are to be marked by the intelligent study and setting forth of those political and religious convictions which brought the Pilgrims to America. During this period the churches undertake to add to their fellowship not less than half a million members. In accomplishing this, the churches are to be effective not by the aid of all the well-proven agencies of evangelism and Christian nurture, special attention being directed to the Sunday School. The American Congregational churches are to endeavor to attain an annual rate of giving from living donors, through the missionary agencies, of not less than two million dollars (£200,000). As a memorial of the Pilgrim, there is to be established a great permanent fund, to be subscribed before December 31, 1920.

Milton's Latin Bible found.

Lieutenant Wm. Jazgaard reports in the "Athens" the discovery of Milton's Latin Bible, which he found buried in a chest of books in London, the papers destined for reincarnation in the paper mill. The volume is a Latin Bible (thick folio—quarto size, bound in early, though hardly coral, brown calf), issued jointly from the London presses of Henry Middleton and Thomas Vautroller in 1581.

"O blessed Lord God, who hast commanded that we shall not add to Thy word, nor yet take from it. Grant, I beseech Thee, that I may neither think Thy certain true Scriptures to be doubtful, nor the uncertainty to be Canonical, but possess me with awful and reverent thoughts... that I admire the fulness thereof, may avoid all haughty, supine, forced, and uncharitable expostions, and fetch my little light and candle of knowledge from that first shine and prime rays of Thee, the only Light, my Lord and Saviour, Jesus Christ, Amen." Scattered through the volume are marginal annotations, in the same literary hand, in Latin, Greek, and Hebrew, and others in a later hand.



We hear that Bro. Chaplain-Captain E. W. Pittman, of Glenelg, S.A., sent in his resignation after eight years' service, to test the feeling of the members, but at the annual church meeting, which proved to be about the largest on record, such a strong desire was expressed that he should continue as the evangelist, that he withdrew his resignation, and has accepted another two years' engagement.

"The Geelong Times" in its issue of August 1, thus refers to our esteemed preacher and his work: "Mr. Gilbert E. Chandler, who completed his second year as minister in charge of the Church of Christ, Latrobe-terrace on Sunday last, has had a fine record in Geelong. Since taking charge of the church he has had the pleasure of witnessing 185 conversions, 156 of whom took membership with the church, and the remainder for the most part identified themselves with other churches. Over 200 members had been added to the church, and the Bible School had increased by 100 scholars. His own Bible Class had doubled in size, and had 150 names on the roll. A sum of £130 had been raised for church purposes. In addition to church work, Mr. Chandler has, since the Geelong camp was formed, spent one week a month as resident chaplain. He is an ardent temperance worker, and president of the Geelong Band of Hope Union. His success as an evangelist is noted in other States, and he has received invitations to hold meetings there."

J. W. Webb writes:—"I had such excellent success through your columns in discovering whereabouts of relatives and friends of Californian brethren, that I must beg the aid of your widely circulated paper once more. Sister Irene Wallis, of Modesto, California, U.S.A., very much desires to obtain the address of a member of the Church of Christ—Charles H. Bullock, who made her father's home his home, and her brother Stanley Wallis, was his room-mate, while both boys attended the Bible College in Lexington, Kentucky, U.S.A., studying for the ministry. She would like him to know that Stanley, a splendid Christian young man, was called home a few years ago; his brother Fred, is married, and lives in Melbourne. Mr. Bullock lived in South Australia, although he frequently spoke of Melbourne, Sydney and Perth. He had a father, brother, and sister Winnie. Any information would be gladly received by J. W. Webb, c/o 'Australian Christian,' 530 Elizabeth-st., Melbourne, Victoria."

The six o'clock closing movement is gripping Queensland. All the Protestant churches are stepping into line, and a number of their ministers are taking an active interest in the campaign. The A.B.A. church has given me a free hand to conduct meetings anywhere that the League needs my services. I am glad of the opportunity of being able to help in this State. Being a member of the State Executive gives me prominent opportunities of public work. Already I have conducted seventeen six o'clock public meetings in halls, and in the open air, journeying 100 miles to the North and about 70 miles to the West, addressing in all about 7000 people. Only two six o'clock meetings were raised against the appeal for a referendum in all meetings conducted. I really enjoy wider scope of active interest is being felt for good in the church, as a number have attended the gospel meetings who otherwise would not know us. Quite recently our chapel was filled to its utmost with the attendance at the children's demonstration—Ross Graham, "Purified," Whycliffe-st., Albion.

Bro. Louis Anderson, formerly one of our Bible College students who volunteered for Army Medical Corps work, and has been in Egypt, but now is in France, at the seat of war, writes as follows: "Somewhere in France, June 10th, 1916. In spite of the trying times I hope the work of the church especially of our College, goes on well. I am almost cut off from communication with our folk, my mail being somewhat irregular. Just at present I am attached to a field hospital a little distance behind the trenches. It is not possible for me to say just what we are doing. Perhaps your Australian papers tell you as much as is desirable. The English papers give us a day an account of a review of Australian troops by Mr. Hughes. I had the

pleasure of being among them. There are perhaps plenty of our French people about, but it is difficult to find them. In Egypt I met several, but here I have caught a glimpse of one only as he passed to the trenches. We have a very nice service Sunday evenings, conducted by a Methodist minister since at Maryborough, a man for whom the men have a very high regard. He has been with the corps, the 4th Field Ambulance, all through the Gallipoli campaign."

**DEATHS.**

**PARKER**—A loving tribute to the memory of our dear friend (Jack), Lieut. J. Parker, killed in action in France, July 20th, in his 28th year.

"Until the day dawn and the shadows flee away—"

—Inserted by Mr. and Mrs. Warner and Family, Annandale, Sydney.

**SIMMONDS**—On the 28th July, at the residence of her son-in-law, Mr. E. Prittie, "Koru," 114 Princess-st., North Carlton, relief of the late William Herbert Simmonds, of Prahran, much loved mother of Emmu (Western Australia) and Ada, after a long and painful illness, in her 76th year. She was one of the best. Loved by all.

**IN MEMORIAM.**

**WEDD**—In memory of our esteemed Uncle Walter Stockbridge Wedd, who, on July 16, 1915, was killed at the head of his troops in German East Africa.

—Inserted by his nephews, Allan J. and Gordon Wedd.

**THANKS.**

Mrs. McCallum and Family desire to sincerely thank their many friends for their loving expressions of sympathy in their recent sorrow.

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 Children: 15/- per week, 3/- per day.  
 Trains met when advised.

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**Here is the Sequel**

to the Two Striking Letters which appeared in our last two issues:—

The writer of the letter which appears below is a stenographer of some years' standing, and is employed in one of the Government departments. His daughter has been with BRADSHAW'S for some months, but her father would not consider "PARAGON" Shortland, preferring that she learn the system which he himself uses.

Receiving a copy of the pamphlet containing the letters of Mrs. Field and Miss Gale, he called and saw them both. His interview completely changed his attitude on the Shortland question. His decision was given to BRADSHAW'S in the following letter:—  
 "Your favor of the 23rd inst., enclosing copies of letters received by you from Jessie Gale and Ida Field is had.

"I am personally acquainted with these two girls, having known them both for years. I also had the pleasure of coaching Ida and Jessie's sister for Bible School competitions. The reading of these testimonials has caused me to change my mind, and allow Ira to take on Paragon Shortland, and to extend her present studies to the Full Course in Book-keeping, Business Practice, Typewriting, Handwriting and 'Paragon' Shortland, for the eight months' all day training. Please send me half a dozen copies of these two letters.

"Believe me to be, dear sir,  
 "Yours sincerely,"  
 (Name and Address Supplied to Anyone interested.)

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**Correspondence.**

To the Editor "Australian Christian,"  
 Tinwald, Ashburton, Canterbury, N.Z.,  
 July 14, 1916.

Would you kindly publish in the "Christian" the following notice to Churches of Christ, South Island District, New Zealand? May I call the attention of said churches to the fact that some are trading with the enemy, by taking up collections at gospel preaching services, as a positive principle. The question is, Is it a positive or a negative? Is it right or is it wrong, in the light of Bible teaching? Will churches answer this query to Bro. Bull, Oamaru, and ask Bro. Bull to reply to the "Christian"?—Yours in the Lord,  
 William Bradshaw.

## The Family Altar.

### OUR WEALTH.

One beautiful moonlight evening, with our little girl in my arms, I was passing under a large sugar maple. The beams of light filtering through the dense foliage made a picture never to be forgotten. Pausing for a moment, that I might feast my soul upon the scene, I pointed upward, and said to the child: "Daughter, what is that?" And, without a moment's hesitation, she answered: "That's my moon." And the little child was right: it was hers, and it was mine, and it was all men's. Like the cross, it is not to be monopolized by any, but is heaven's good gift to all. The elegant mansion near me, palace-like, is said to belong to another, and, in a sense, that is true. Another has the deed to it, and pays the taxes on it, and has the burdensome care of it, and sleeps within its spacious walls, and yet, in a very precious sense, it is mine. So of the mountains, the hills, the plains, the forests, the flowers, the sweet-scented birds, and a thousand other things, though I may have no legal right to them, still they are mine. Men plant and keep and cultivate the rose-garden, but the bees get the honey.

### SUNDAY, AUGUST 20.

Genus of Thought—"All things are yours" (1 Cor. 3: 21).

Hear of the King of kings, never repine;  
Talk not of poverty, riches are thine;  
Hear of the Holy One, canst thou not see  
Treasures unbounded are waiting for thee?

—May B. Wingham.

There are multitudes of rich notions among us who will soon be picked to death, and in a moment, they will be gone and forgotten. What does a thirty man care for the cloud that brought the water which he drinks? And so we forget the man by whom money is handed down to us; or we remember him only for living so long, and worrying our patience as he did. A mere muck-raker has nothing in him that men want to remember. We like the fire, but care little for the coal-cuttle in which the fuel was brought. Men like money, but they care little for the man whose only purpose in life was to scrape it together.—December.

Bible Reading.—1 Cor. 3: 10-23: All is ours.

### MONDAY, AUGUST 21.

Genus of Thought—"Let not thy left hand know what thy right hand doeth" (Matt. 6: 3).

"I have done one braver thing  
Than all the worthies did;  
And yet a braver thing doth spring  
Which is to keep that hid."

He who waxes to do a great deal of good at once will never do any.—Dr. Johnson.

Bible Reading.—Matt. 6: 1-3: Little deeds for God.

### TUESDAY, AUGUST 22.

Genus of Thought—"My people are bent to bowing down from me" (Hos. 11: 7).

"A bly torn and trampled in the mire,  
A poor crushed love, its snow-white beauty gone."

When the shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied: "Yes, when they are sick; but never when they are well. A sick sheep will follow anybody." Just so long as a Christian keeps himself in a healthy condition by feeding on God's Word and by exercising in his fields of activity, there will be little danger of his going off after the "faddists" and false teachers of his age. It is when his ears become diseased—when he has contracted ear-itch—that he becomes reckless and disoriented with his Master.—The Lookout.

Bible Reading.—Hos. 11: 1-8: Sick Christian.

### WEDNESDAY, AUGUST 23.

Genus of Thought—"He cast down the pillars of silver in the temple, and sent and hanged himself" (Matt. 27: 5).

"Hear me, ye wind and waves!  
Your help proud Caesar craves!  
Bring to my aching breast  
Peace and eternal rest!  
No hope in heav'n above,  
And turn from all I love,  
Despair now holds me,  
Forsaken and undone,  
I pray for death alone."

It is impossible for that man to despair who remembers that his Helper is omnipotent.—Jerry Taylor.

Bible Reading.—Matt. 27: 1-10: Renounce in-  
stead of repentance.

### THURSDAY, AUGUST 24.

Genus of Thought—"My goodness, and my fortress. My high tower, and my deliverer; My shield, and he in whom I trust" (Psalm 141: 2).

Oh, sometimes the shadows are deep,  
And rough seems the path to the goal;  
And sorrow, how often they sweep,  
Like tempests down over the soul!  
Oh, then to the Rock let me fly,  
To the Rock that is higher than I.

—E. Johnson.

So long as the tranquil dome of heaven-stead earth is spread beneath our feet, while the everlasting stars course in their mighty orbits, . . . so long must our hearts go out toward him who upholds and includes them all.—Goethe.

Bible Reading.—Psalm 141: 1-9: Trust in trouble.

### FRIDAY, AUGUST 25.

Genus of Thought—"Hath God forgotten to be gracious?" (Psalm 77: 9).

There must be rough, cold weather  
And winds and rains so wild;  
Not all good things together  
Come to us here, my child,  
So when some dear joy comes,  
Its beauteous summer glow,  
Think how the roots of the rose-  
Are kept alive in the snow.

—Alice Cary.

Are you borne down by trouble, then remember the words of Carlyle: "The eternal stars shine out as soon as it is dark enough"—Beecher.

Bible Reading.—Psalm 77: 1-13: The helping God.

### SATURDAY, AUGUST 26.

Genus of Thought—"Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24: 26).

A Persian fable says that the earth was created a great barren plain, without tree or plant. An angel was sent to scatter broadcast the choicest seeds on every spot. Satan, seeing the seeds on the ground, determined to destroy them. So he buried all the seeds in the soil, and summoned sun and rain to make them rot away. But while, with malignant feeling, he triumphed, he smiled on the ruin he had wrought, for the seeds, which had been buried away to rot, germinated and sprang up, clothed all the earth with plants and flowers, and in beauty undreamed of before. And a voice from heaven said: "Thou fool, that which thou sweetest is not quickened except it die." The burial of Christ was thought by his enemies to be the end; but in truth the grave was but the necessary way to his final and glorious victory.—Dr. J. Miller.

Bible Reading.—Luke 24: 19-27: Calvary essential.

—From the American "Christian Standard"

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

During the past couple of months the Home Mission expenditure has exceeded the receipts by a considerable sum. Receipts for month ending July 15, £715/5/-; expenditure, £113/15/3; deficiency, £242/10/3. The debit balance now amounts to £250.

Over 500 entries for the Bible School Examination have been received. North Shore school enters for the first time. Entries from several of the larger schools show a falling off. The Literary Competition is being keenly contested, especially amongst the smaller schools.

An effort is being made to raise £250 this year through the collectors. For some years past collectors' receipts have fallen. Each church will be apportioned an amount to be raised.

The Schools of Methods are being attacked satisfactorily. Nearly 150 have commenced the course. Unfortunately, only about one-fourth have purchased text-books. This has made the task of the lecturers much more difficult, and will detract much from the effectiveness of the schools. Our schools will only be pulled out of the rut by persistent, intelligent effort, and the adoption of newer and better methods.

An effort should be made by every Bible School to support the funds of the department. Several have not replied to appeal. Peterson has decided to contribute on the apportionment basis.

Bro. P. J. Pond, who is recovering from an illness, hopes to spend his holidays in Queensland, whence he has been ordered by his doctor. In his absence from Erskineville, Bro. W. Gale will conduct the Lord's day services.

Bro. H. G. Payne has accepted an engagement under the Home Missionary Committee, to work at Hurstville.—W. Gale.

## A Doctor Returns His Fee

The late Dr. S. T. WRIGHT, of St. Thomas, Ontario, was so successful in the cure of acute and chronic rheumatism, sciatica, and lumbago, that it was his inviolable rule to return his fees in full if six bottles of WRIGHT'S RHEUMATIC REMEDY failed to cure even the worst cases. After receiving the refund, many were subsequently cured by continuing the remedy.

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