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The War as it Affects Us.

For nine months the greatest war in history has been waging. Nations are at death grips. Millions of men are engaged. Casualties have been numbered by the hundreds of thousands. Our Empire is engaged in a conflict in which the existence of nations, in which its own existence, is involved. Liberty and culture are both at stake; while by a certain irony of fate it is a boastful "kultur" which is opposed to liberty.

One of the most remarkable things in the situation is the feeling of calmness in which we possess our souls. What visitor from another sphere would imagine we were at war? Business goes on, affected far more by drought than by war. Well dressed crowds in holiday attire walk our streets. Sports are carried on. Places of amusement, from picture shows upwards or downwards, are well patronised. A Governor can find time to open a dancing hall. There is a spirit of security—not to say unconcern, or apathy—which is extraordinary in the circumstances. There really seems to be some need of an effective announcement: *We are at war!*

Some of our folk are not apathetic. Those who have heard the call of Empire are now representing us on the field, or are in training in the camps. These, and their loved ones and dependents, are taking the war seriously. It is well that the rest of us follow their example in this. The following paragraph was written of the folk in the mother land, but its words are at least applicable to the people under the Southern Cross, who need to be reminded of

"The purchase price of those at home."

"But few people among those who are quietly at home to-day, living a life of safety, getting their daily bread and quiet sleep at night within the compass of these blessed isles, which for evermore will seem to be a very haven of refuge, but few who enjoy its splendid ether seem to realise to the full the purchase price which has been paid and is being paid hour by hour for all the security and peace and physical safety which we enjoy." "Public Opinion," and yet it does not require much imagination to count up some of the items at that tremendous price which none of us can ever repay. Here are some of them:

1. First the bodies of our fathers and sons slain by the thousand and sleeping their long sleep in distant graves.

2. The stricken hearts of women who have

given their all—the hearts of mothers and daughters and lovers.

3. The grey hairs of parents who will go in sorrow to their graves.

4. All the sacrificed hopes of youthful dreams and aspirations—those long, long thoughts which were to mean so much.

5. All the dreams of plighted lovers—the dreams of would-be mothers and their children to be.

These are a few of the chief items in that woeful price which has already been paid for our redemption, and yet while the price is still being exacted, there are far too many who, heedless of the price, regard it not, possessed as they are with that gigantic egotism which excludes everything except Self."

Apathy will vanish.

Our remoteness from the scenes of conflict has kept us from a realisation of the awfulness of the struggle. We have read the newspaper accounts with an interest which could not wholly become a personal one. Had German airships circled over our cities and dropped bombs on our houses, our air of detachment would have vanished.

The last few days, however, have changed the situation for us. Our own men are now in the firing line. Australia's sons have joined with their brothers from the Dominion of New Zealand in deeds of courage and conspicuous gallantry, such as have called from our King an expression of his warm appreciation. At their baptism of fire, our soldiers have borne themselves as we believed and hoped they would do.

Our enthusiasm bids fair to be stirred at last. Interest and patriotic fervor will increase the more our own are involved in the struggle. Already many homes have a melancholy interest in it. Some already mourn their loved ones. Hearts are being torn in our land with anxiety. The postman is a messenger of sorrow to many; and to others the absence of news will with the accompanying horror of suspense be harder to bear than any message could be. Sorrow there must be, even though it be assuaged with feelings of pride and the thought that those about whom the sorrow and anxiety arise put Duty, King and Empire before even life itself.

With their fellow citizens, the members of the churches of Christ will have an increasing interest in the war. A large num-

ber of our young men have volunteered for service, and some are now at the front, serving in various capacities. Soon we shall be represented in the religious activities of the service by our Bro. G. T. Walden, who goes as Chaplain to the forces. Increasingly, therefore, as the days go by, our thoughts will be with "the men at the front." When more of our own are in action, and especially should sorrow come to the homes of our people, then "when one member of the body suffers" all will suffer with it.

"Go to the Welsh ant."

In a recent address at Bangor, Lloyd George referred to the service which every man may give to his country at this time. "Some can render great assistance, others but little. There is not one who cannot help in some measure, whether it is only by enduring cheerfully his share of the discomfort." The Chancellor closed his address with an apt illustration:

"In the old Welsh legend there is a story of a man who was given a series of what appeared to be impossible tasks to perform ere he could reach the desires of his heart. Amongst other things, he had to do was to recover every grain of seed that had been sold in a large field, and bring it all in without one missing by sunset. He came to an ant-hill, and won all the hearts and enlisted the sympathies of the industrious little people. They spread over the field, and before sundown the seed was all in, except one, and as the sun was setting over the western skies a lame ant hobbled along with that grain also.

"Some of us have youth and vigor and suppleness of limb, some of us are crippled with years or infirmities, and we are at best but little ants; but we can all limp along with some share of our country's burden, and this help her in this terrible hour to win the desire of her heart."

These words should find a response in our hearts, and rouse us to seek to share the privilege of service. We can give our means to help the smaller nations who have suffered so intensely. We can show our practical sympathy with and interest in the men prepared to make the supreme sacrifice of their lives in a righteous cause. We can invoke the Almighty that the day of a righteous peace may soon dawn. We should imperatively give heed to the request made by Chaplain Walden in the last number of the "Christian" and pray for the men who represent us on the field of battle.

Editorial Notes

Dr. Scoville's Union Meetings.

Among the reports in the latest American church papers is one from our old friend, C. R. L. Vawter, of a mission with the Church of Christ at Twin Falls, Idaho, with 266 additions. In the same paper C. R. Scoville, whose party numbers twelve, including Marty and wife, reports a union meeting at Akron, Ohio, with 5000 to date, of whom 223 came forward on day of report. It would be interesting to know how many of these were baptised. Dr. Scoville is doing much in union meetings the last year or so. We wonder if he preaches with as much freedom as he did when in Australia, and if so, how he manages to retain the adherence of his denominational friends. It will be remembered that when here strong exception was taken to his statements on baptism. Has he toned these down to suit the people, or are they more tolerant there?

"Making Too Little of Baptism."

A contributor to the "Southern Baptist" is persuaded that "Australian Baptists make too little of baptism," and affirms that "Never in the history of the Christian Church were so many Christians 'exercised' on this subject." He further says, "We are not ashamed that we stand for one supreme fact: Obedience to the simple and plain commands of our Lord." But do all Baptists stand for obedience to the plain command of our Lord? The command is plain enough, but the fact is equally plain that scores of Australian Baptist Churches virtually ignore it. They freely admit the unbaptised into church membership, and the result is that in some of the States there is a considerable proportion of unbaptised Baptists, notwithstanding "the plain command." It is not very clear to us whether the people who disobey, or those who encourage them in disobedience, are more neglectful in their stand for the one supreme fact." The one thing quite clear, however, is the truth of the statement that "Australian Baptists make too little of baptism."

Indignant Roman Catholics.

Our R.C. friends of Victoria are on the war path. Their failure at the last parliamentary election was profoundly depressing, and now comes the action of the Political Labor Conference, excluding Roman Catholics from the Labor Council unless they withdraw from the Catholic Federation. It is true that it also excludes Protestants who are members of associations selecting candidates, but the R.C. party regards the resolution as directly aimed at itself.

They claim that the Labor party has violated its pledges, and is guilty of gross ingratitude. Possibly the Labor party will have something to say in reply. The charges made at the Town Hall meeting in Melbourne last week were bitter and definite. Dr. Mannix stated that "when the Labor party began to grow in power, it drew much sympathy from the Catholic body, and it grew as a result of the Catholic vote." "Labor men had always said that they were favorable to the Catholic claims, but the time was not ripe to right the wrong." Another speaker affirmed that "95 per cent. of the Catholic people had been driven into the Labor party. Now, unfortunately, the Labor party seemed as if it were going to kick away the ladder by which it has ascended." Whether any agreement existed in which the Laborites affirmed that "they were favorable to the Catholic claims" must be left for the parties concerned to settle. It was felt by many Protestants that in return for their whole-hearted support the R.C. party would expect support for their claims, and some feared that an understanding existed in that direction. They were probably mistaken. The one thing clear is that the Political Labor Conference did not consider itself bound by any such statements as Dr. Mannix affirms were made.

The R.C. Vote a Clerical Vote.

The tone of the meeting in the Melbourne Town Hall indicates that the Roman Catholics mean business, and it remains to be seen whether the Labor party will climb down or face the result. The threat is pronounced. The Coadjutor Archbishop did not mince matters. "They had met that night to tell all whom it might concern that if any State party made war on them, they would leave no stone unturned to defeat that party everywhere it showed itself." "Some would say that as in regard to the education question, the Labor party stood so badly and promised so badly, the proper attitude for Catholic Laborites to take would be to resign at once from the Labor party and all its Councils and Unions. He knew that many took that view. Many had expressed it to him, and outside these were thousands of people who were just waiting to fall out of the ranks if they were called to the colors to-morrow by the Archbishop." "These people of the Labor Conference could now see that they had raised a quarrel with the Catholic Church, and every loyal Catholic in Victoria with the Archbishop at their head." What most Protestants will note in these and similar utterances at the meeting is the assumption that at the word of command from the Archbishop, the R.C. members will vote solidly as directed. It appears to be thoroughly understood that implicit obedience to the State head of the Church will be required and rendered. This, of course, is quite in keeping with the historic position of Roman Catholicism. Its people must vote as directed, and are ready at the call whenever wanted for this purpose.

Labor and Rome in New South Wales.

But it is not in Victoria alone that the Roman Catholics have run foul of the Labor party. At last election in the mother State a prominent clerical leader affirmed that the Roman Catholic voters would "sell themselves to the highest bidder." And now they complain that they are not receiving the proceeds of the sale. Dr. Mannix at the Melbourne meeting said, "It was the Labor Premier of New South Wales, who, to pick up the cheers of faddists and bigots at the Labor Conference in Sydney, had represented the Catholic body as looking for payment for teaching dogma." This is not only Mr. Holman's conception, but that of the public at large. The State supplies free all the requisite secular instruction, and that is available for Romanists as well as Protestants. Moreover, it permits the Roman Catholic priest or other Roman Catholic representative to go into the school during school hours, gather the Roman Catholic children into a room by themselves, and teach them Roman Catholic doctrine once a week, Protestant representatives having, of course, the same privileges. But this does not satisfy the Roman Catholic clergy of New South Wales. They must have their own schools, and their own teachers, and have more time devoted to the teaching of Roman Catholicism; and then they complain because they cannot have the public funds for the purpose. If this is not "receiving payment for teaching dogma," our English language is singularly defective. The State supplies the secular teaching already, so they have no need to ask assistance for this. The only purpose for which they wish to exploit the public purse is the teaching of Roman Catholicism, and many tides will rise and fall before the public will tolerate this. By the way, the Labor party in New South Wales, West Australia, and Tasmania, is strongly favorable to the systems existing in those States, by which undenominational Scripture instruction is given in the State Schools, with a conscience clause permitting the withdrawal of any whose parents object. When the Labor party of Victoria falls into line, no ground of complaint can exist that any party is unfairly treated. Romanists, Protestants, Jews, and those who have no religion, can receive secular teaching, and also undenominational religious instruction, if they so wish, and even sectarian dogma by themselves from accredited representatives of their own churches, should they choose to do so. Thus all parties are catered for.

Triple Vision.

When these eyes began to lie,
Blind was I, but now I see.

Later, when Thou calledst me,
Blind was I, but now I see.

When life's night on me shall fall,
Hear me a blindfold call
Through the blackness of that night:
"Lord, I would receive my sight!"

America Revisited.

A. C. Rankine.

We set sail from Sydney on board the C. and A. liner "Niagara," of 13,000 tons, the largest ship now running between Australia and America. There were not many passengers on board. January is a month rather out of the season for travelling northwards. Our first port of call was Auckland. The ship waited there a full day and night, giving opportunity for travellers to see any friends or nearby sights.

We enjoyed the fellowship of Bro. and Sister F. Greenwood, old friends of other days, and were pleased to meet Bro. and Sister Fleming Macdonald, Bro. Dick, Sister A. Fischer, of Adelaide, and her aged mother. The vessel took on 40,000 cases of butter for Vancouver. It was a great sight to see this tremendous quantity of butter being put into the hold of the ship. Americans open their eyes when I tell them the quantity of butter our ship brought to their shores.

The voyage across the Pacific was, for the most part, calm and pleasant. Our ship put into Fiji, and remained for several hours. The town of Suva is dirty. It does not seem to improve with the passing years. There are pretty spots among the islands. There are a large number of Indians in Suva. They are a race cleverer than the Fijians, and one could see how the Indian traders predominate. The islands of Fiji have suffered a great deal from tornadoes recently. Across the Pacific our ship was speeding on at night with canvas enclosing the decks, and blinds up to port holes to keep in the light. Our captain took no risks, but safeguarded the passengers from any German warships that might be patrolling the seas in search of British vessels. Again and again our wireless gave us messages of important events going on throughout the world. Every day a sheet of news was posted up for the passengers.

In landing at Honolulu, the capital of Hawaii, one could see a great improvement in the town. Six years have made a vast difference. Japanese are numerous there. They have the trade in hand. Scores of beautiful motor cars ply for hire, and run out in all directions. There is, of course, a splendid electric car system in the town. This is a veritable beauty spot. It is becoming more and more frequented by Americans, who spend some weeks among the Islands of Beauty.

We left the ship at Victoria, British Columbia. This city has made great headway of recent years. The climate is good. Many people having made a competency for life come and reside in Victoria; consequently there is much wealth in the city. Here we saw hundreds of soldiers on the eve of departure for Europe entertained by the citizens. Hundreds of motor cars were requisitioned, and the soldiers driven through the

streets, afterwards meeting in front of Parliament House and addressed by the Prime Minister. I had a chance afterwards of entering within the legislative chamber. The session only lasted about half an hour. Several boys about 14 years of age, neatly dressed in knickerbocker suits, sit on the front of the Speaker's rostrum. Presently the boys rise from their seats, and divide, and the Speaker appears in his robe. These boys act as messengers to the members of Parliament.

We sailed down to San Francisco. Uncle Sam charges each person from over the seas the sum of four dollars poll tax, and he is very sure about getting it, too. A war tax has also to be paid at the present time. We saw the opening of the great Panama Pacific Exposition. About 135,000 people attended the ceremony. We heard the orations. The Exposition is not nearly finished. It will be two months or more before some of the exhibits are in readiness. Australia has a creditable display, but to my mind Canada has one of the best exhibits on the ground. That seems to be the general opinion, even of Americans themselves. There are some immense structures on the ground. It is a huge undertaking. One sorrowful feature about it, from a religious standpoint, is that the Lord's day is not observed in the matter. The authorities have decided to keep the whole thing going every day in the week alike. I felt glad to know that the Canadian and Australian exhibits were closed on the Lord's day. San Francisco is said to be the wickedest city in America. Certainly religion seems to be at a low ebb. All the churches seem to have difficulty in getting the people inside a place of worship. Preachers advertise some strange subjects. Here is one outside a Baptist church: "Are You Tom's Twin?"

On the Lord's day morning we walked unknown into our West Side church. There were about 90 persons present. The building is a fine one. Before the address the Lord's Supper was observed, and Bro. Russell preached a good sermon.

We were present at a week-night function at the First Christian Church, where Bro. White preaches. It was a social evening, and my wife and I were called on for short addresses.

On the following Sunday I was called on to preach morning and evening at the First Christian Church in Oakland, across the Bay. About 100 persons were present there also. The new preacher will take up work there this month. I gave them the "old, old story," and found the people hungry for more. I wonder whether it is the case in this country that the people are asking for bread and getting only stones. I know that in some cases it is true.

Curiosity led me one Sunday evening to go and hear Dr. C. F. Aked preach. He was, as you know, once a Baptist preacher, but is now a Congregationalist. His congregation has just completed a fine new building for him, seating about 1500 persons. They had met for sixteen months in Jewish Temple, Immanuel. It was the last service in that building I attended. There were about 700 people present. Dr. Aked's subject was "The Search for the Soul of the Great Exposition." It was not a gospel sermon. There was no gospel in it. It was simply a lecture concerning the discovery of America, and the amount of work and labor expended by men to make America what she is to-day, and a eulogy of men who had planned and built the great structures on the Exposition grounds. "The soul of the great Exposition," he said, "is *service*." I heard it on several occasions that Dr. Aked was really Unitarian in views expressed by him. Around the walls of his new building are the names linked with Jesus and Emmanuel, of Zwingli, Calvin, Wesley, Carey and others. I left his service unsatisfied in spirit, feeling that if I had been an un-saved man, Dr. Aked said nothing that would show me the way into the kingdom, and how my sins could be forgiven.

We are now in Los Angeles. The weather here is delightful. This is the country to which so many people come from the cold East of America, to enjoy the sun-shine. It is the place of orange groves. Fancy buying beautiful oranges for five cents (2½d.) per dozen or more.

Our cause is stronger here. But preachers are plentiful in this city. I was told there are about forty Church of Christ preachers in this city alone. A number are without churches. There are no vacancies at present. I have been asked to fill the pulpit in several places. The congregations seem to be better than in San Francisco. But all churches are suffering somewhat. America is feeling a commercial depression at present. Money is tight, and large numbers are out of employment; coupled with that there seems to be a whole herd of religious humbugs swarming this country. Christian Science and Russellism, Spiritism, and New Thought are much in evidence. The more unscriptural the theories presented, the more easily the people seem to take and receive them. I am greatly enjoying a series of addresses by Dr. Arno Gabelein, of New York, brought over here by the Bible Institute people of Los Angeles. Dr. Torrey is one of the leaders in it. Dr. Gabelein has no time for higher critics, and deals in a trenchant manner with all the above named fads. He is getting good attendance. Thank God for the men who still preach the verities of the old Book and build on the sure promises.

Christian love to all in the home land. Any letters addressed as follows will find us wherever we are in this country: Care of J. C. Dickson, 144 North Kern-st., Los Angeles, California, America.

The Case Against the Totalisator.

From a Sermon preached at Swanston-st., Melbourne, by J. J. Franklyn.

The gambling mania of Australia costs about £20,000,000 per annum. In order to get a bigger slice of the money so invested, the Victorian Racing Club, assisted by various societies interested in charitable institutions and the press, have prevailed upon a member of the Victorian Legislature to introduce a Bill to legalise the "tote." This measure will come before Parliament in this present session. The matter, instead of being submitted to the people by way of referendum, is to be decided by the legislators. This fact should arouse all opponents of this gambling machine to take every opportunity of influencing the politicians to strenuously object to the introduction of a method of betting that has proved a dismal failure in the only three parts of Australasia where it has been tried, i.e., in New Zealand, Tasmania, and South Australia. The public is in danger of being hoodled into a favorable view of the totalisator by the fallacious notion that it is the lesser of two evils. If after perusing the case against this machine, you decide that at best it is a doubtful experiment, and should not be foisted upon this State, I would suggest that every reader of this paper and all their friends should send a letter of protest to the members of both houses of legislature for their respective districts. Simply deluge the politicians with letters of protest, calling their attention to the testimonies of leading politicians in each of the States where the totalisator has been legalised. They have all been supplied with this information. A letter will cost you but one penny and a few minutes of your time. This is the only method of fighting the totalisator party. I confidently appeal to all members of the church to send this letter of protest addressed to the member for the district, and do it to-day. The four chief objections to the totalisator are:—

1. It is a proven failure. Take New Zealand first—Sir Robert Stout, the Chief Justice of the Dominion, says, "The 'tote' has not one redeeming feature"; and after twelve years' residence in that country I can honestly say that if the better thinking people of New Zealand had a voice in this matter, the totalisator would be abolished to-morrow. Listen to the Hon. T. Dick, M.L.C.:

"Hon. T. Dick (a member of the Cabinet which introduced the totalisator), writing the Rev. A. H. Wilson, Victoria, says: 'I hope the totalisator will not be introduced in Victoria. We have it here, as you know. Mr. Wignaker, when he introduced our Gambling Bill into Parliament, inserted a clause legalising the totalisator, under certain conditions, in the hope of eradicating the gambling. But I fear the remedy is a failure. Bookmaking continues, and I think gamblers go to the totalisator who never would have thought of gambling but for it. I wish we could get the law repealed.'"

Now, South Australia:

"It has failed to fulfil public expectations where

tried. So far from diminishing betting, abolishing bookmakers, and garifying the turf, the testimony of experience is in the reverse direction. It is true that it has popularised racing, and brought revenue to racing clubs to the extent of tens of thousands of pounds, but the moral disaster has been very real. In South Australia, the Hon. W. Sanbyer said: 'The Totalisator Act was a failure; it had created a class of gamblers which the legislators had not anticipated.' The S.A. Register said: 'The bookmakers who were to have been crushed by the adoption of the machine do not appear to have suffered in pocket or diminished in numbers.... The fact is, the Totalisator has simply taken its place by the side of the bookmaker. It was called a nursery for young gamblers.' A deputation of 1000 strong pleaded with the Government for its abolition."

Twenty-one leading Adelaide merchant firms, knowing what a terrible snare it had been to their employees, started a public protest, on 23rd August, 1902, against any extension of the use of the totalisator, on the ground that they were "in a position to judge of its harmful results in the city." Since then the amount passing through the machine has increased from £197,740 in 1902 to £401,413 in 1914."

In the South Australian public is not satisfied with the Totalisator. In October, 1908, a deputation, 1000 strong, two lines for any Government building, filled the Town Hall, and asked the Government to repeal the totalisator. There are petitions now in course of signature in South Australia pressing home this prayer. I could quote more than fifty leading public men, representing education, press, pulpit, law, medicine, commerce—indeed, all interests—to show that the intense hostility exists in that State against the totalisator."

Lastly, Tasmania:

"In Tasmania the Legislature passed the V.D.L. Bank Lottery Bill in 1893, and the next year could not refuse a Totalisator Bill. Two years later, another downward step was taken, when the cancerous evil—Tattersall's Sweep—far-fetched in all the Australian States—found a home in Tasmania. The Premier led the community by this same argument, when he said: 'I do not see how, legally, Parliament can be asked to do that (i.e., suppress), in respect to Tattersall's Sweep, that which has, by special Act of Parliament, legalised another lottery—the V.D.L. Bank Lottery.'"

"Tasmania's cup of iniquity is not full yet, for that State, with the co-operation of the present Premier, is setting aside the State laws to evade or neutralise the Federal Postal Laws, 1901, against transmitting lottery matters through the mails. It is spreading a cancerous sore all through the Australian Commonwealth, and a day of reckoning will come. The latest Tasmanian development is that the Government is claiming a royalty on Tattersall's business."

Objection No. 2.—It does not abolish bookmakers:

Mr. McLean, M.P.: "As a matter of fact, the totalisator has not abolished the bookmakers. We all know perfectly well the bookmakers exist, and carry on their trade, not perhaps on the racecourse, but off the racecourse pretty much to the same extent as they did before."

Mr. Taylor, M.P.: "I believe in all large centres anyhow we have as many recognised bookmakers to-day as we had before the machine was recognised."

Dr. Morley, of Christchurch: "In this town, prior to any race, there are always large numbers of bookmakers, who come for the purpose of making money. They gather in well-known places, and they, and the agent of the tote shops, not only urge young men in the street to

bet, but actually go into the shops, and try to get the employees to bet 2/6 or 5/- on. Shopkeepers tell me that they have to order them out, and some of the employers say many of their lads are tempted to pilfer from the till with the hope of this making money."

Objection No. 3.—It creates a dangerous monopoly:

"Lovers of racing should pay for their own pleasure without invoking Parliamentary machinery to enfold them with a lucrative monopoly through the use of this gambling instrument. A single S.A. Club secured a revenue in one year of £1481 from the tote; spent £10,000 on its course out of profits, and reduced its fees to owners by 20 per cent. At a State election the secretaries of three Clubs sent out circulars, declaring—'The present prosperous state of racing in this colony is mainly due to bringing about the re-introduction of the totalisator.'"

"The moment the Legislature gives legal life to the totalisator, the turf will have Parliamentary and pecuniary privileges to conserve. Racing is popular enough to obviate the need for Clubs coming to the State for financial advantages. I know there are high-minded gentlemen connected with racing clubs, who love racing and abstain from betting; but it cannot be disguised that racing clubs are mainly concerned about racing, and not the moral damage to youth from multiplied facilities for betting."

Objection No. 4.—It is degrading to charity:

"The offer of gambling gains as a subsidy to charities is humiliating to generous principles, and should be firmly rejected. Recognising the inadequacy of former pleas for legalising the totalisator, a new motive is imported by the offer of a percentage of the profits to aid charities that might realise £50,000 a year, while the Racing Clubs retain £700,000. This is a 'sop to Cerberus' to quell men and women into doing 'evil that good may come.' This principle is philosophically and practically unworkable. Good does not come from evil. 'A corrupt tree cannot bring forth good fruit.' 'Who can bring a clean thing out of an unclean? Not one.' It is a misapplication of language to speak of evil as the cause of good. 'Like begets like'; causes and effects are co-related; evil produces evil, and not good."

"To find relief from doubt in doubt,

To find relief from sin in sin,

Is but to drive a tiger out,

And let a hungrier tiger in.

"It would be degrading to the true spirit of charity to connive at an acknowledged evil, for the ignoble motive of evading the calls of the needy and saving our own pockets. The price to be paid is too great. The streams of our charity would dry up, because some would withhold on the ground that the aid from the gambling subsidy was sufficient. Others would distribute their charity to institutions that decline the gambling bribe. Our true wisdom is to 'shun the appearance of evil, and hold fast to that which is good.'"

Conclusion:

"If judgment and conscience have been convinced, there will be no need for exhortation to oppose with might and main this mischievous Bill now before Parliament."

"We cannot afford to be idle, as all the Racing Clubs are circulating the plausible pleas concerning charities, and the promise of a 'turf millennium' all of which are falsified by actual experience in other lands. I conclude as we began, with the prayer, 'Wise men learn by the experience of others, and fools by their own experience.' It is to be hoped Victorian legislators when this Bill comes before them, will prove themselves to be 'wise' men by refusing to embark on so dangerous an experiment as the legalisation of gambling."

"In order to strengthen the hands of the politicians, send on your letter of protest at once.

Foreign Missions.

Personal Message from the Secretary.

The Federal Conference has seen fit to honor me with the position of Secretary to the Federal Foreign Mission Executive and as I enter upon my duties I wish to express my deep appreciation of the honor thus conferred. It is always an honor to serve the Master, but when asked by one's brethren to undertake such a work as this one is led to feel the great joy of service. It is my desire, through this office, to work for the extension of the Master's kingdom "to the uttermost part of the earth." My desire has always been to devote my life to Foreign Missionary service, but hitherto it has not been as fully realised as I have wished.

I see now a greater opportunity for service than ever before, and shall strive to put the best of my life into the work. It is my hope to be able to assist any of the churches in Australia, and without trespassing on the work of the State Secretaries, shall be glad to help forward the work in any of the States.

The work of the Federal Foreign Mission Committee is growing each year; and as we look back over the past we thank God for the men whose names are identified with its growth. The names of Iren, H. D. Smith, A. C. Rankine, F. M. Ludbrook, G. T. Walden, Robert Lyall, the late T. B. Fischer, and Bro. J. J. Mudford, must be mentioned in this connection, and we in South Australia hope to be able to give as creditable a record in the days to come.

The Foreign Missionary sentiment in our churches must grow. As we realise the increasing opportunities for service the call will be heeded more and more. Often the cry has gone out for men, and we repeat that what we need to-day is a well equipped medical man. The medical missionary, provided he has the necessary consecration, has no superior on the mission field.

During my visit to the Eastern States I heard the suggestion that £1000 should be raised as a special fund to provide for the medical training of men for the field. This sum would ensure our sending out one man every five years. Cannot this amount be raised this year? We have brethren deeply interested in missions who could establish an endowment fund, such fund, if they were willing, to bear their name, and the interest from it educate young men. I am sure our new treasurer would be glad to receive such a gift, and this would surely be one of the best ways of starting him in the work.

No man can better represent us on the field than those of our own training, educated in our Bible College, and medically trained in our own universities and hospitals. We should thus be able to send out men who will bring honor and glory to the name of Christ, and credit to the brotherhood.

It needs a better prepared man to send the gospel of Jesus Christ to the heathen than it does to represent some commercial interest. So we call for men and women, strong in body, strong in brain, and above all strong in faith to help us carry the banner of the cross to greater victory.

United for World Conquest.

In this great Commonwealth that we love as our home we have sometimes seen a rather pitiable exhibition of the strife and bitterness that has been the result of party politics and the contentions that naturally arise from the existing conditions of human society. A change of government has oftentimes simply intensified this keen rivalry and criticism. These things often come as the result of a narrow-minded or partisan spirit and are not beneficial to the development of our national life. When the great conflict in Europe brought to our Empire the greatest call for united effort that has ever come to us, the men were large enough to put aside all differences that might hinder our co-operation in the great and righteous cause of the mother land; and Australia has united in a noble response of men and money that has been a worthy answer to the Imperial call. All have united in a commendably patriotic manner to send our very best, and do our utmost for our nation that we may stand by poor battered brave Belgium, and break the tyrannical military despotism of the German power.

There has been a spirit of unity which has come in recent years more largely to the church that has been the outcome of a more profound realisation of the great task that confronts the armies of King Jesus to-day. We are not engaged in warfare against the German hosts, but against unseen but devastating forces. We are faced with the hosts of heathenism, and those who are living in the helplessness and hopelessness of a Christless country and a land of superstition and sin. These are the millions for whom Christ died, and they are still without the knowledge of the Saviour who alone can redeem them. We must be true to our mission as a people, and pray and seek more earnestly than ever for the unity of God's people in this great world-conquest for our gracious King. We must never be satisfied till every nation and kindred and tribe and tongue know him, and until he shall have dominion from sea to sea. This is the great task to which our Lord has called us. May he have allowed smaller things to hinder us, and the little things of our erring opinion to stand in the way of greater unity in his purpose and plan.

We are federated with the idea of becoming stronger in the work of saving men. Often in our own churches and in our work in the Foreign Missionary enterprise we have lost opportunities and wasted time that

can never be recovered. We have argued about the lesser matters when the greatest thing that man has ever been given to do remains to be done. As one who has been honored by his brethren with the position of Federal President among a great missionary people, I would like to give as my first and constant appeal that we seek great things for God. Let us sink all idea of the little things that may hinder our progress in our Foreign Mission work and build more largely and securely on the splendid foundation that has been laid under the blessing of God and the guidance of the Victorian brethren who have so nobly and earnestly led us in the years that have past. We owe them a great debt of gratitude. When we remember twenty years of loving service given by our beloved Robert Lyall, and the faithful work of F. M. Ludbrook, and all that have been associated with him, and of the noble T. B. Fischer who has joined the company of heaven, we as a committee realise something of the words of Jesus when he said, "Others have labored, and ye have entered into their labors." We want our brethren to know that we will seek to prove worthy of the task entrusted to us, and do our best for our glorious Lord.

We humbly and earnestly ask that our brethren in all our great brotherhood of Australasia will be united in prayer in the loving spirit of self-sacrifice, in deeds of noble endeavor, and that we may go as a great united people unto further victories for Christ, and with one desire that the lands that now sit in darkness may know of Jesus and the salvation and hope that he brings.—J. E. Thomas.

A Noble Work.

Since the war began, the British and Foreign Bible Society provided in August, September, and October, one million Testaments and Gospels, in English, Welsh, French, Flemish, German, Bohemian, Hungarian, Russian, Polish, Servian, Turkish, Arabic, Urdu, Punjabi, Nepali, Pashto, Japanese, and other languages, for sick and wounded soldiers and sailors, for prisoners of war, for civilian refugees, for aliens in detention camps, for troops going to the front. "My Word shall not return unto me void."

It is proposed to hold a World's Bible Congress among the various Congresses which are to take place in connection with the Panama Pacific Exposition at San Francisco in 1915. The Congress will probably last for three days, beginning on July 25th.

Our missionaries should be supplied with magazines. Many of us have these in our homes, when they could be sent to the Islands or India. Ladies' Home Journals, fashion books, etc., will be welcome. Your "Christian," after you have read it, could be sent to one of the workers. The Secretary will be glad to direct you in the sending, if you will write him.

A Birthday Reverie.

Sixty-two years old to-day. I can scarcely realise it. I suppose I am really an old man; indeed, as a youth I well remember how old I considered a certain neighbor who was said to be sixty. And young people regard me as an old man now, one who has had his day, whose work is nearly done, and who must shortly make room for others. Well, the sentiment is natural, and I must endeavor not to feel hurt, even though it be sometimes expressed with more candor than consideration. But it is not always easy to "grow old gracefully," nor is the task made easier by those deficient in "the milk of human kindness," who are ever ready to remind the old of their declining usefulness. By the way, I wonder whether we are always right in concluding that an elderly preacher is merely fit for the scrap-heap. In other professions the wisdom of years is counted an asset. Judges, physicians, politicians, even army officers, are valued according to their years of experience, and their counsels and services are more highly appreciated than those of younger men. But in the pulpit it is not so. Why? It appears strange to me; but then it may be urged that I am an interested party, and therefore too biassed to form a correct judgment, and perhaps this is true; so I will not press the subject.

It is natural as we grow older to live in the past, which means so much to us and often so little to the rising generation. The church problems of forty or fifty, or even of twenty or thirty years ago, are nothing to them. Discussions about the "open" or "close platform," the use of the organ, and other once heart-burning questions, are dead issues now. But some of us remember when to advocate innovations along these lines almost seemed like laying presumptuous hands on the ark of God. Perhaps in a few years problems now confronting us as matters of vital importance will sink into similar insignificance.

It is impossible, as I look back upon the past, to avoid a feeling of sadness at times. So many hopes have been unfulfilled, so many ambitions unrealised. Youth is the time of bright prospects and rose-tinted dreams, when scarcely anything seems impossible. The young man's face is toward the east, and his sky is ever growing brighter. But when we come to face the setting sun, and the night approaches "in which no man can work," we feel disappointed. "So much to do; so little done." The mistakes that have been made, the many failures, the little accomplished compared with what was purposed, the continual fight with a physical infirmity, and the shipwrecks of hopes and plans with which the past is strewn, all conduce to make one feel with old Jacob: "Few and evil have the days of the years of my life been."

But they have not all been evil. Clouds and sunshine have alternated, and there have been many "seasons of refreshing." Sometimes, when depressed, I have wondered whether, after all, I had not made a mistake in abandoning secular employment to become an evangelist. But in times of prosperity, when churches have been successfully planted, when men and women have confessed Christ, when letters of thankfulness for spiritual help have been received, when I have been used to win back some erring one, to comfort some mourner, and to sympathise with and advise some one in perplexity, I have had no doubt. From the financial standpoint, indeed, life has been a failure. Judging from my experience before I became an evangelist, I feel sure I could at least have gained a competency for old age in my former employment. But success is not necessarily spelled that way. While I have kept no complete account of those brought to Christ under my ministry, I know that I have led considerably over one thousand down into the waters of baptism. This is little compared with the work of many others, but it is more than I could have done had I remained in business. So much for "visible results." Some tell us we should work on contentedly even if we cannot see the results of our labor. That may do for them, but would never satisfy me. I think that, maybe, I have achieved more for the Lord with my pen than with my tongue, but I cannot tell. England's great bard tells us that a "divinity doth shape our ends, rough hew them how we may," and a higher Authority assures us that our steps are ordered of the Lord. And so I am content. The patriarch, Jacob, said, indeed, that his days were "few and evil," but later he had a clearer vision, and ere departing testified of "the God who fed me all my life long until this day, the Angel who redeemed me from all evil." And he was right.

As I sit here, pen in hand, my mind goes back to the companions of former years. Where are they? There was one intelligent lad of my boyhood companions, whose future was especially bright with promise. A while ago I met poor Will in one of our city streets, ragged, unshorn, disreputable. His broken-hearted wife had long since passed away. With bleary eyes, bloated face, and offensive breath, he begged me for old time's sake to give him sixpence for a drink. And there was another who sat by my side in school and won a prize for which we both competed, who also fell a victim to drink, and filled a drunkard's grave. As I think of these and others I remember the words of the immortal tinker, who said as he saw a criminal on his way to execution, "But for the grace of God there goes John Bunyan." And there were those of my manhood life, my companions in the work of the gospel. One, I hear, became an infidel; two

or three joined other communions, but the great majority remained true to the plea for simple New Testament Christianity. Some of my choice friends among them have been called home to higher service, while others are "only waiting till the shadows are a little longer grown." D. Macalister, C. L. Thurgood, J. Colbourne, R. C. Gilmour, W. J. Williams, T. B. Fischer, M. W. Green, and F. G. Dunn, are among the former, while of the latter, H. D. Smith, T. J. Gore, and J. Pittman lead the veterans with whom it has been an honor as well as a delight to be familiar.

And as I muse upon the past, I wonder whether it is only my fancy—the natural pessimism of age, which makes elderly people love to dwell upon "the good old days"—only this, or were the brethren of say thirty years ago really more intimate with the Word and as a whole more loyal to its teaching than the younger ones of to-day? Of course the world is moving, and methods of work and moulds of thought are changing, but, after making all allowance for this, are the great eternal verities grasped as firmly as of old? I hope so, but I am not sure. I am sure, however, that it is still needful that we should "contend earnestly for the faith which was once for all delivered to the saints," and I am confident that as the older preachers drop out of the ranks their places will be filled by loyal successors.

One of the accompaniments of approaching age is the inclination to be verbose. I find I have to watch the clock when I am preaching, lest I go beyond the thirty minutes which even an indulgent audience usually considers full measure, and I am reminded by the length of this article that an editor's patience may also be exhausted, so I include my reverie ere I have scarcely begun.—ETA, April 28.

The Best Wind.

"Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breezes
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way.
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that life
Who launched my bark will sail with me,
Through storm and calm, and will not fail
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering Heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best."

—Caroline Atherton Mason.

David Becomes King over Judah and Israel.

Bible School Lesson for May 23, 2 Samuel 2: 1-7; 5: 1-5.

W. C. McCallum.

Upon the slopes of Gilboa the sun of Saul had set. While there had been some things that were inglorious about Saul's reign, yet his end was such as became a king. Just why then a battle was fought with the Philistines so far in the north of the country is not very clear. It would seem that the Philistines marched their armies north along the coast plain, passed into the Great Plain (Esdraelon), and then advanced in a south-easterly direction against the army of Saul.

David and his men had gone with the Philistines. Just what he intended to do we do not know. He could not refuse the invitation of Achish, his protector, to accompany him without incurring suspicion of disloyalty and ingratitude, and on the other hand, he could not take part in the battle against Israel without branding himself as a traitor to his people, as well as outraging his own feelings in the matter. He was saved from the dilemma by the suspicions of the other lords of the Philistines, who insisted that Achish order David to return.

While David and his band were pursuing the Amalekites, who had taken advantage of the absence of the armed men in the north to pillage towns of the Philistines and of Judah, including Ziklag, the town of David and his men, the last scene of Saul's life was staged upon Mt. Gilboa. Before the battle Saul seems to have been seized by a great dread of calamity. He sought the Lord through dreams, by Urim, i. e., the sacred lot, and by prophets, but he received no answer. He faced the supreme crisis of his life, and the Lord was not with him. Out of touch with God in the hour of desperate need, it is no wonder that "his heart greatly trembled." We may proudly dismiss the counsel of God in the hour of success, but when we stare destruction in the face it is then we become aware of the tragedy of being without God. In this desperate moment Saul's thoughts reverted to the old prophet whose commands he at one time had held too lightly, but he was gone. How communicate with him? Saul did that which people still do when the limitations of their own hearts keep them from finding satisfaction in the well-tried paths of God's truth and grace. He paid a visit to a medium. From the spirit of the departed Samuel he received an assurance only of the defeat of Israel, and the predicted death of himself with his sons. This pronouncement left Saul in a state of collapse from which he was revived by his servants, with the help of the medium's hospitality, and he went out to meet his death in battle. Three of his sons, including Jonathan, had fallen; he was sore wounded by the archers him-

self; he dreaded the shame, should the enemy take him alive, so took his own life by falling upon his sword.

Saul had come to the throne in a hard and turbulent time. In view of the difficulties he met, he did well. He was a strong man. The best commentary upon the strength of his rule and the contentment of Israel under it was the fact that a popular hero like David had to remain an exile till after Saul's death, and then after that event it took him seven years of war to wrest the kingdom from the now almost extinct family of Saul.

David was readily welcomed by his own tribe of Judah. The crushing defeat of Israel at the death of Saul, as well as the death of the king, must have thrown things into confusion for a time. Of course it would be less so with Israel because the tribal organization was still intact, but the disturbance would be enough to make the tribe of Judah welcome a leader in David. David was one of their own, and at the same time one they could trust. David himself had wisely paved the way for this hour by presents of spoil made to the elders in a number of towns of Judah, while he was still in exile.

Established as king over Judah in Hebron, David turned his thoughts to the northern tribes. The men of Jabesh-Gilead had shown themselves especially the friends of Saul. They had rescued from indignity the bodies of Saul and his three sons from off the walls of Bethshan, where they had been hung by the Philistines. In this way they had shown they could remember a kindness, for it was on their behalf that Saul had fought his first battle, and won his first victory. Such kindness to the dead deserved all the praise David bestowed, and there is no doubt that the commendation of their act came from the depths of David's heart, for he strove to carry on the struggle between himself and Saul in a noble way. This he showed by the summary execution of the man who laid claim to having killed Saul, and later the punishment of the boasting and reward-seeking murderers of Ishbosheth, the rival of David.

Yet this message to Jabesh-Gilead had also some diplomacy in it. If David could make these true and courageous friends of Saul his friends also by showing them that he had really desired to be a friend to Saul and himself revered his memory, then an important step would be taken toward securing the allegiance of the other tribes of Israel to him as king. But this pacific effort toward consolidating the kingdom under him was frustrated by the action of Abner, Saul's general. He retreated from

before the armies of Philistia, and established himself to the east of the Jordan, at Mahanaim. Here he had Ishbosheth, son of Saul, crowned king over Israel. Then followed a long civil war, a contest for the kingdom. Seven years passed before David reached the desired goal, and became king over all Israel. A dispute between Abner and Ishbosheth leads Abner to bargain to deliver Israel to David. The murder of Abner by Joab leaves Israel without an able leader, and the murder of Ishbosheth by Rechab and Baanah removed David's rival. All the tribes now came to David at Hebron. Here they made a league with him before the Lord, and anointed him king.

When they came to make David king, the elders of Israel dwelt upon his fitness to be king, a fitness that was manifest even in the old days when he was captain of the host under Saul as king, and a fitness endorsed by the manifestation of God's choice. These representatives of the tribes had good reason to dwell upon David's fitness. Happy the young man who enters upon his life work possessing the characteristics and fitness of David. Happy the people who can find such traits in their chosen leaders.

David had shown himself a loyal soul. He was loyal to his king even when the jealousy of that king compelled him to seek refuge in exile and pursuits that must have been repugnant to him. He was loyal as a friend. The conspicuous friendship of David and Jonathan must have been a matter of remark far from the court of Saul. We all desire to know the man who can be a loyal friend. It was personality that won for David. "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker," during the seven years of contest for the kingdom, and with reason; the tribes still had a large measure of freedom, and they chose the man who could be a loyal friend, and preferred as king the man who had been loyal to "the Lord's anointed."

David had shown himself possessed of nobility of heart. The trying situations arising out of Saul's man-hunt for David gave numbers of opportunities for petty dealings, and great temptations to adopt that kind of thing, but David with remarkable consistency held to a noble and dignified course of action. We trust the man whom we know to be possessed of a heart above petty dealing, who has a deep hatred of dishonor, and who is magnanimous enough to despise and scorn the chance of revenge.

David was a man with ideals. Much is said sometimes in scorn of the idealist in statecraft, but it is to this kind of man the nation must look to lead its progress. The man who just falls into the rut worn by centuries of precedent is valueless. David as a man of God had lofty ideals for Israel. Like all great men his vision was better than his achievement, but he left an indelible impress for good upon the life of his nation.

"Wherever Two or Three—"

Characters.
Minister—A Scottish Corporal.
Congregation—Three privates.
Choir—All Four (minor key).
Burial—A German Officer.

Scene.
Lift in a Belgian house. Battle raging in the street; houses burning.

"In all times of our tribulation, in the hour of death, and at the Day of Judgment"—Church of England Litany.

There had been a sharp engagement, and the British troops holding a village had been hurriedly forced by great masses of the enemy to retire. In the confusion three Scottish privates and a corporal were cut off in the streets, so they lacked the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach.

"Hester lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting and killing. Now and again they heard screams and the discharge of rifles; sometimes an explosion would shake the building, while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

Suddenly the corporal said: "Lads, it's time for our church parade; let's have a wee bit service here; it may be our last. The soldiers looked a little astonished, but they put their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages. "Canna we sing something first? Try yere hand at the gude Psalm. Quiet, no—very quiet."

"Yes, though I walk in death's dark vale,

Yet will I fear no ill;

For Thou art with me; and Thy rod

And staff me comfort still."

There wasn't much melody about the tune, but the words came from the heart.

Then the corporal began:

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not ye two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

As he read these were loud shouts below; doors banged, and glass was smashed. But he went on:

"He that loveth his life shall lose it; and he that loseth his life for My sake shall find it."

He ended, and his grave face took on a very smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

The corporal stood, with his book in his hand, and the soldiers knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on.

After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realised; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the surprise lasted, and then came the soft closing of the door, and his footsteps dying away.

The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk the four men ventured forth, and by making a wide detour, worked their flank of the enemy and reached the British only a few miles in safety.—From the "United Free Church Record."

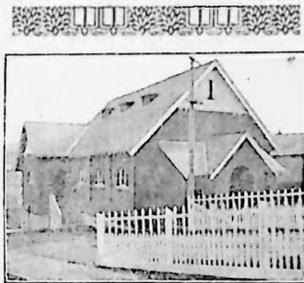
Correspondence.

To the Editor of the "Australian Christian."

Hear Brother,—As the mover of the resolution in the New South Wales Conference of "Fellowship with the Baptist Churches," would you grant me—pare to say a few things, therein which personally I deem of considerable importance?

1st. I sought to recognise by the wording of my resolution the fact which we all admit that Baptists equally with ourselves are members of the Church of Jesus Christ. That is that there is already a very real though invisible unity amongst us. On that point I would like to say that there is often a greater diversity of opinion upon various topics, important, though not fundamental, between two brethren, or say two sets of brethren, meeting in any one of our churches, than between many of us and those who meet in a Baptist Church. Spiritual unity is not affected by differences of opinion, and from the same argument we prove that organic unity need not be affected either.

2nd. There is a most important band of union between us, even that which at once separates both parties alike from the other religious organisations. The "one immersion" for which we both



New Chapel at Roslyn, New Zealand.



alike contend is really, did we but stop to think, at once the linking link between us.

Pardon any seeming ostentation on my part, brother, if I stop to urge the avoidance of a possible pitfall just here. Would to God that both parties would take that simple statement "one immersion" as sufficient, and let the carnal wrangling about definitions, interpretations, and various shades of meaning, be dead and buried for ever. For our own part in this discussion, we have tried to discover a perfect uniformity of interpretation amongst ourselves. While I was discussing this very point with Bro. Menzies, Baptist pastor at Newtown, at Hurville on Easter Monday, one of our brethren came up and said, "Yes, and I don't agree with many of our brethren upon that point."

Bless the Lord, brother, we are not saved by opinions and interpretations and shades of meaning, but by facts; the fact here being that Baptists and Disciples alike confess to "one immersion" into the Divine Name. May God in his patience save us from splitting strands while there is weightier work to be done.

3rd. In reading the "Life of Elder John Smith" I notice that the old point of cleavage was the operation of the Holy Spirit in conversion. From experience I know that the Baptists of to-day differ as really as we do from their brethren of one hundred years ago upon that point. They confess as emphatically as we do, "They generally, to my own knowledge, ask men and women to accept God's offer as earnestly as we do. In fact, saving perhaps in rare instances, the gospel meeting of a Baptist pastor is as truly evangelistic as any our

preachers conduct. On the other hand, may I respectfully suggest that there has been a modification of statement on our part upon this theme. To the uninitiated some of the statements of our pioneers would seem to deny the presence of the Holy Spirit in conversion at all. It does not cover all the truth simply to say that "the Word is the voice of the Spirit." There is a psychic fact which we all recognise, which is by no means covered by the above abstract statement. I confess before God that the dependence of every soul winner must be in the vital presence and power of the Spirit making effectual the preached word. Upon the vital principle of that truth there is to-day no cleavage. But I pray God that he may shape our speech so that we may not crudely say what we do not mean. As we have discovered the Divine basis of union, so let us as we fear God and love his church introduce nothing outside that Divine basis as necessary to union or as a condition of union.—Yours, etc., G. E. Burns.

"HAVE WE MADE A MISTAKE?"

Bro. Procter's article in review of the book, "The Church in the New Testament," was suggestive of many serious thoughts. I thank him for it. It helps us to see the other man's point of view, and consequently where our attack must be made to-day, if it is to be successful. No good firing at exalted trenches. His suggestion that our men of ability set themselves to furnish a new apologetic is certainly in order. The old method still reaches a large number, but it leaves a still larger number untouched. It is a simple fact that they question the source of our authority. "Have we made a mistake?" Like Bro. Procter, I certainly think not. But we must give more attention to proving that we have not, if we are to win an increasing number of thinking people. May the need soon call forth a new literature in tract and pamphlet form. That the need is real and deep every day convinces me more.—A. W. Connor, Solihull, W.A.

The Unnamed Saint.

What was his name? I do not know his name.

I only know he heard God's voice and came;

Brought all he loved across the sea,

To live and work for God and me;

Felled the migrations oak,

With his horrid toil,

Dragged from the soil

The three-garbled roots and stubborn rock;

With plenty filled the haggard mountain-side,

And, when his work was done, without memorial died.

No blaring trumpet sounded his name;

He lived, he died, I do not know his name.

No form of bronze and no memorial stones

Show me the place where he lies mouldering

in lonely

Only a cheerful city stands,

Builded by his hardened hands;

Only ten thousand homes,

Where, every day,

The cheerful play

Of love and hope and courage comes—

There are his monuments, and these alone—

There is no form of bronze and no memorial

stone.

And I?

Is there some desert or some boundless sea

Where Thou, great God of angels, wilt send me?

Some ask for me to rend, some soul

For me to break,

Some handful of thy corn to take,

And scatter far afield

'Till it in turn shall yield

Its hundredfold

Of grains of gold,

To feed the happy children of my God?

Show me the desert, Father, or the sea,

Is it Thine enterprise? Great God, send me!

And though this body lie where ocean rolls,

Father, count me among All Faithful Souls!

—Edward Everett Hale.

The Family Altar.

Conducted by A. E. Illingworth

MOTHERHOOD.

The blessedness of the family circle is very largely determined by the character and ability of the mother.
Solomon in Proverbs 31 pays a beautiful tribute to a virtuous woman ("It is a good reading for 'mother's day'"). "Her children arise up and call her blessed; her husband also; and he praiseth her. This witness is true, as many of us are glad to testify.

O radiant crown of womanhood,
A mother's heart, a mother's care;
O grace so little understood,
A mother's love, a mother's prayer;
God's light and peace still bless the earth,
In the dear angel of our birth.

—R. P. Downes.

Let us remember specially in our prayers just now the numberless, broken-hearted mothers whose sons have been slain in battle, and the anxious ones who still think and pray for "boys" at the front.

God Bless our Mothers.

SUNDAY, MAY 9.

See! Thought.—*The spirit in which we ought to go to the meeting.* "Let us draw near with a true heart in full assurance of faith."—Heb. 10: 22.

Selected Gems.—

When we sing the praise of God,
We will sing sincerely,
So that heart and mind accord
In his worship clearly.
In my heart, in my heart,
Keep thy joy for ever;
Teach me how to praise and pray,
Blessing each endeavor.

When the feast of love is spread,
Shall we draw still nearer,
Finding as we break the bread
Faith and hope made dearer?
Love divine, love divine,
In communion glowing
Bind my spirit safe with thine,
Joy and peace bestowing.

—P. Stephen.

Scripture Reading.—Heb. 10: 19-25.

MONDAY, MAY 10.

See! Thought.—*Parental Responsibility.* "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4 (compare also 2 Cor. 12: 14).

Selected Gems.—I acknowledge the all but omnipotence of early culture and nurture.—Thomas Carlyle.

The true parenthood is a faint copy of the living, and to its direction and guidance children are to submit.—J. R. Miller.

Scripture Reading.—Eph. 5: 22-38.

TUESDAY, MAY 11.

See! Thought.—*A Great Commandment.* "Honour thy father and thy mother, that is the first commandment upon which all hangeth."—Matt. 23: 19.

Selected Gems.—In all the story of the life of President Garfield there is no incident that will be more tenderly remembered than that little scene in the day of his inauguration, in which he showed each honor to his aged mother.

When the last words were spoken and the ceremony ended; when he was now president of a great nation, and while the buzzes of the vast throng were falling upon his ears, and when the atmosphere in the land were pressing forward to speak their applause, he turned away from all to give the first thought of that supreme hour to a little aged and worn woman who sat behind him, remembering her with his strong arm and kissing her.—J. R. Miller.

Scripture Reading.—1 John 4: 7-16

WEDNESDAY, MAY 12.

See! Thought.—*The Duty of Children.* Children, obey your parents in the Lord; for this is right.—Eph. 6: 1.

Selected Gems.—Every child living in a parent's home should think much, "What is my part in making this home what it should be?" Children should learn to bear some little part in the home work.—J. R. Miller.

We can become like God only as we become of use.—C. Kingsley.

Scripture Reading.—Eph. 6: 1-6.

THURSDAY, MAY 13.

See! Thought.—*Christ, the Model Son.* "And he went down with them, and came to Nazareth; and was subject unto them."—Luke 2: 51.

Selected Gems.—Remember who this child was. He was the Son of God. The great duty of childhood in the home life is to obey. He was subject unto them. Although he was the Son of God yet he learned obedience to human parents.—J. R. Miller.

Scripture Reading.—Luke 2: 40-52.

FRIDAY, MAY 14.

See! Thought.—*The Prodigal Restored.* Thy brother was dead, and is alive again.—Luke 15: 32.

Selected Gems.—Children should make themselves worthy of their parents. There is a story of a great sculptor, weeping like a child as he stood and looked on the fragments of his breathing marble, the work of his lifetime and his ripest power, the dream of his father's hopes, which lay now shattered at his feet.

With still deeper sorrow and bitterer grief do true and sadly parents look upon the wreck of their big hopes for their children and the shattering of the far ideals that glowed in their hearts during the bright years of childhood and youth.—J. R. Miller.

Scripture Reading.—Luke 15: 18-32.

SATURDAY, MAY 15.

See! Thought.—*The Eden Above.* The redeemed of the Lord shall return, and come with singing unto Zion.—Isa. 51: 11.

Selected Gems.—Every human soul is the first-created inhabitant of its own Eden.—Hawthorne, "Mosses, Buds, and Bird-Voices."

We shall meet in the Eden above,
In that beautiful land of the best,
All our trials and pains will be o'er,
When we enter that mansion of rest.

—A. W. Whitney.

Scripture Reading.—Isaiah 51: 1-11.

THE WEEK END.

A PRAYER FOR OUR PARENTS.

Almighty God, who has strictly commanded us to honour our father and mother next unto thee, grant me of thy goodness and grace so to love and honour my parents; to fear and obey them, as thou in thy holy Word hast directed; and charge me to do that both in their life and at their death their souls may bless me, and by thy fatherly mercy I may obtain that blessing which thou hast promised to those that honour their father and their mother; and that thou, seeing my unfeigned heart and reverence toward them, mayest become my loving, heavenly Father, and number me among that holy by children who are heirs of thy glorious kingdom; through thy well beloved and dear Son, Jesus Christ our Lord.—Amen.—From "Along with God," a manual of devotions by Bro. J. H. Garrison, of U.S.A.

A Suggestion.—To brighten up the family circle, read the story called "Bullyana," or "The Glad Book," by Eleanor H. Porter.

Tasmanian Sisters' Conference.

Delegates from five churches were present, besides visitors from country churches.

Mrs. Cecil McCullum, President, took the chair, and a devotional service was led by Sister Duff, Vice-President.

The roll call, responded to by verse of Scripture, was called by Sister Whitworth.

A welcome to delegates and visitors was very heartily given by Sister Whitworth, and the response given by Sister Clifford, of Kellieville. Minutes of last meeting at Launceston, and correspondence, were read.

We were very pleased with the report of the work of the Bible women in India, supported by us, viz.: Shantilal, Jewantilal, and Sangulilal, all of whom are devoted workers.

Greetings from Victorian Sisters' Conference and those of sister churches of Tasmania were received.

The President's address was upon "Encouragement, Enthusiasm, Experience." These were three great needs of the sisters in church and home work.

Miss Parker gave a very interesting recitation, after which Mrs. Washbrough read a paper on "Bible Societies," telling of the great work done by the British and Foreign Bible Societies, who in the past year sent out 898,833 copies of the Scriptures, printed in 450 languages; 476 copies were printed in embossed type in 45 different languages. The Societies spent last year £20,311 in expenses, and only received small returns. The good work was supported by the liberal donations received by friends, and the Society supported 100 native colporteurs in foreign lands. The paper was received with pleasure. Mrs. Scrimgeour of New South Wales, sang a solo, "Oh, Love that will not let me go!"

Reports of Conference Executive were read. Money received for missions for the year, £8 15/4; money sent for the three Bible women in India, 20 native teachers in New Hebrides, one of whom is supported by the Conference, and in Hobart, by money raised from sale of work; they also gave towards Home Missions, £1.

Percentage of sisters' donations for Home Missions to be three-fifths of all money donated, and two-fifths for our missions in foreign lands, to include Bible women in China.

Hobart Sisters' Foreign and Home Mission Class have held twelve monthly meetings, at which they have read of work done by our workers in many countries. Interest taken in the Class by Lookout Committee gained 11 new members. Money for the year given for missions, £5, not including money given in church mission convocations.

Hobart Girls' Mission Band, £1, 4s. 6d. in weekly meeting; as a result of their work sold they sent £6 for support of preacher in the New Hebrides.

Hobart Dorcas Class report work and donations received amount to £11 0/0. Needs cases helped by cash, £2/8/8, and 3000 of Mrs. Duxey's fund; £5 to the Voluntary Aid Committee; £10 to the Hobart Girls' Mission Band; £1, 4s. 6d. in nurse. Articles bought for church building. The sale of work at the beginning of the year resulted in over £20, leaving balance in hand from expenditure, £9 12/5/2.

Good work has been done by sisters of churches in country churches. Kellieville report visiting and nursing sick people, giving food, clothing, and cash to those in need; parcels of clothing sent for the help of the Belgians; cash for Bible women and members aged, yet doing splendid work at Dorcas Class.

Launceston Sisters' Mission Class report sale of work and collection for missions weekly enabled them to give £5 for Building Fund, £10/0/0 for second machine, £15/5/0 for Bible women; interest in work increasing.

Election of Officers: President, Sister McCullum, Hobart; Vice-President, Mrs. Duff, Launceston; Mrs. G. Smith, Hobart; Secretary, Miss A. E. Whitworth, Hobart; Treasurer, Miss Parker, Hobart; Mrs. Washbrough, Dover; Mrs. Duff, Launceston.

Discussions upon alterations to constitution and bye-laws, appointment of officers, and quarterly reports, carried out for the following year.

Motion moved and carried, "That secretary write to South Australian Temperance workers to congratulate them upon the early closing of hotels."

President then closed the session with devotional service.—A. E. Whitworth, Secretary.

Reports from the Field.

Tasmania.

LAUNCESTON.—We had good meetings at both services on April 25. Bro. Tole presided at the Lord's table. We were pleased to have at our morning service our Sister Mrs. Day for the first time. We wish her a very happy time amongst us. I regret to say we are losing another of our young men in the person of H. Cannon. He has been agent for this paper for some time, and was a teacher in the Bible School. He has left for the training camp at Claremont. Bro. Day in all of the services expressed the regret that will be felt by all the departments at his loss. We all join in wishing him a safe return. There was a large attendance at our evening meeting. Bro. Day is giving a series of three addresses on the prodigal son. There is a fine attendance at all our meetings.—D. Dowde, April 28.

New Zealand.

AUCKLAND (Ponsonby-road).—The Christian Union Bible Class is making steady progress in its canvass for new members. Sunday, April 18, realized a roll call of ninety members. E. Vickery, leader, continues to hold the interest of all. The boys are looking forward keenly to their winter sport—association football—having entered a second and third grade team for the competitions.—F.P.

WANGANUI.—The meetings of late have been somewhat hampered through sickness, of which there is a great deal just now. This morning a few more than usual attended. We were pleased to have amongst our visitors Bro. Jim Bell, who has just returned from Samoa, where he has been serving his King and country. Bro. Allan delivered a most interesting and instructive address on "Spiritualism in the Light of the Word of God"—H.S., April 19.

PETONE.—Our morning meetings are fairly well attended. Last Lord's day evening Bro. Grinstead spoke on "Jesus Christ or Another?" to a good audience. Our brother held special meetings at the Hutt during the month of March. Bro. Harbath taking his place in Petone, his addresses being highly appreciated. The teachers and children of the Bible School are practising a cantata to be given on the Children's Day in the near future. We miss our Bro. and Sister Battersby, who have been some time in Australia, on account of Sister Battersby's health. We hope for a speedy restoration to health and return.—L.E.W., April 16.

PALMERSTON NORTH.—On April 11, G. J. Clarke, of Wellington, preached. In place of the usual exhortation Bro. Hearle, the delegate to Conference, gave a report. Last Lord's day Cecil Scadden exhorted, and Bro. Hearle preached at night on "In the hands of the potter." After the meeting for worship the delegate to the Sisters' Conference, Mrs. C. Scadden, gave her report to the sisters. Through the promised help of the sisters, the church has been able to increase its promise to Home Missions by 40s. To raise this money they have commenced working for a sale to be held in September.—M.S., April 20.

NELSON.—The morning service was well attended, several visitors being present. Bro. Bell presided. Bro. Dickson, prior to his address, urged upon members to endeavor to attend the mid-week prayer meeting; he mentioned the fact that we had more members attend our prayer meeting than any other church in the city. Bro. Dickson also invited all members to attend the Bible School. Our brother's sermons was most helpful, on "If any man hath not the Spirit of Christ he is none of his." We appreciate much his excellent teaching. In the evening our chapel was full, and Bro. Dickson preached to an attentive congregation on "Conversion"—C.G., April 18.

AUCKLAND (Dominion-road).—Our Sunday

School anniversary meetings of Sunday, 28th, and Tuesday, 30th ult., went off in good style. On both days the children quite excelled themselves in the singing of the choruses, and the items of the entertainment of the night were well rendered. On the afternoon of 28th, the children listened well to a pleasing gospel address by a local pastor, and on the decision Sunday following, on 11th inst., we rejoiced in the confession of four of our girl scholars, all of whom were immersed the same evening.—H. F. Purnell.

CHRISTCHURCH.—Last Sunday morning Bro. Gebbie addressed a large meeting on "The Way of the Transgressor," and preached at night to another large audience on "An Easily Granted request." Instead of the regular prayer service on Wednesday, the members attended an inter-denominational intercession service held in the Oxford Terrace church, which was crowded. Thursday evening the anniversary social of the St. Albans Bible School was held, when a good and varied programme of elocution and song was given before an audience of about 140, a very happy evening being spent.—P.S.N., April 24.

West Australia.

SUBIACO.—We had Bro. Marsden, of Kalgoorlie as speaker on the 11th and 12th good meetings all day. On the 18th, we had another splendid gospel service. At the close four persons—three adults—confessed Jesus as Lord at the close of our address.—A.W.C., April 22.

WEST SUBIACO.—The work here is full of promise. Attendance in the morning very fair. School growing steadily. Have had 37 scholars present. The gospel service is well attended, nearly all being adults. Bro. Cecil is faithfully preaching the word, and we look confidently for the harvest.—C., April 23.

FREMANTLE.—On Saturday afternoon Sister Rhoda Oliver and Mr. Gilbert Riggs, were united in marriage. We wish them every happiness. On Sunday afternoon in the Fremantle Centre, the mortal remains of William Richardson, sen., were laid to rest. We extend our sympathy to those who mourn. On Monday evening the Senior C.E. had a good meeting. Several of our young women read good papers. Mr. Leslie and Mary, our Junior C.E. also had a helpful meeting on Sunday morning. Miss Annie Andersen, the superintendent, gave a very instructive address on "Yoke-bearing"—E. G. Warren, April 27.

Queensland.

BRISBANE.—The attendance at worship is showing a marked improvement, which is very heartening to the local brethren, who are carrying on the work. Yesterday we had a splendid meeting. Bro. Gole, sen., of Victoria, presided, and a number of State visitors, and also Sister Miss McCarty, of Peterborough, N.S.W., worshipped with us. S. Trudgian exhorted, his message being based on "Church Defects." In the evening the attendance was again over the average; the service spoke on "With or Against?" We have now been almost three months without an evangelist, but the church officers have been diligently watching for the welfare of the church, and we praise God for the evident signs of revival.—H.C.S.

BOONAH.—We are in the midst of a two weeks' mission, conducted by Bro. Nightingale, whose singing is much appreciated. We started our mission on April 18, with a children's building, when the subject was "Character Building" or "Turning Points." Last Sunday we held a social women's meeting; subject, "The Better we'll attend." Bro. Nightingale presenting the far, two young women and a young man have confessed Christ. Much praise is due to Bro. Pratt,

from Mr. Alford, who attends every night to conduct the singing, riding or driving twenty miles each night.—W.A.C.W., April 27.

MA MA CREEK.—Lord's day, April 25, was a day of blessing. Three new scholars were at the Bible School. Our secretary, Miss Neumanns was back with us after a month in Sydney. In a few words she told us of the Federal Conference gathering. A baptismal service was held during the day at Blackfellows Creek, when two splendid young men were baptized. The night meeting was largely attended. Bro. Morton speaking on Malachi 3: 6. The Endeavour Society held its first social last meeting night, which proved a huge success, over 70 being present.—T. A. Chappell.

IPSWICH.—On Sunday, April 25th, Bro. Watt presided at the Lord's table. We have been favored with a visit from P. J. Pond, of Erskineville, Sydney, who gave an appreciated address on Sunday, the 18th. Again on the 25th he held a very impressive exhortation. Our work in the city is slow, but it is progressing. We have started a building fund, and hope to have a building of our own in the near future.—M.A.B., April 26.

South Australia.

UNGARRA.—The anniversary services passed off successfully on April 25 and 26. On Sunday afternoon one of the largest meetings ever held in the chapel was attended by about seventy people. The children gave a number of splendid recitations, solos, action pieces, etc. After a short children's address had been delivered, prizes were distributed. A collection was taken for the Children's Hospital, amounting to £12. At night a good number assembled for the gospel service, when Mrs. N. A. Lawrie helped by singing a solo. Monday afternoon about 24 adults, with a good number of children, sat down for tea. This was followed by a public meeting, when the children again gave some varied items. A R. Sleep, Congregationalist, was the speaker for the day, gave a address. Much credit is due to all who helped to make this first anniversary such a success.—A.J.F.

BEKRI.—In the morning we had a record attendance. R. Raymond presided, and extended the hand of fellowship to five who were welcomed by letter. Bro. Easley, of Renmark, was with us, and exhorted. In the evening Bro. Raymond delivered a stirring address on "The Unpardonable Sin," after which two confessed Christ. Good progress is being made among the young people. We recently organized a Bible School, with an enrolment of thirty. We have also organized a Y.P.S.C.E. At a recent business meeting of the church the writer was appointed secretary.—E. W. Steward, April 25.

LONG PLAIN.—Our C.E. meetings have started again with splendid meetings and helpful papers. We had a splendid attendance this morning, when S. Duck gave an exhortation. At a record attendance was at the Sunday School this afternoon. We also had a good meeting this evening, when Bro. Daniel preached on "The Condition of Obtaining Eternal Life." We also report a splendid meeting at Avon this afternoon. R. Harris was the speaker.—D. J. Daniel, April 20.

STIRLING EAST & ALDGADE VALLEY.—The anniversary services of the Bible School and J.C.E. have passed off successfully. The scholars decided to forego their prize for the year, and forward price to the St. Beljean Fund. At the quarterly business meeting several members volunteered to replenish our stock of hymn books. At the sisters' meeting, which also comprises lay friends, it was reported that three hundred and forty-three garments had been made and forwarded for Belgian relief. A successful bazaar concert was held at the Valley on Saturday night. Those present decided that the money raised be used for the purchase of material to make more garments for the Belgians. At Stirling last night, Sister Dabey, of Hindmarsh, kindly sang a solo.—T.E.

HINDMARSH.—On April 22, a lantern lecture on "With the Troops in South Africa," was given by Bro. Cuttriss. The proceeds, about 24, were

given to the Dorcas Society. On April 27, the official opening of the Y.M.C.A. took place in the form of a banquet. The mayor, a large number of preachers were present. On Sunday morning, Mr. Schafer, of the Methodist Church, exchanged pulpits with Bro. Cuttriss. The address on "Son, be of good cheer," was much appreciated. The afternoon service was held in aid of the Children's Hospital. Special items were given by scholars, and the address by James E. Thomas, 4/17/16 resulted. The evening service was conducted by Bro. Cuttriss.

COTTONVILLE.—The recent young convert was baptized on Thursday, and received into fellowship to-day. A youth to-day confessed Christ. Young People's Day and its object had prominence in to-day's exhortation and addresses. The Endeavors held their yearly social on April 26. There was a large attendance of members, and many delegates from other Societies were present. One of our deacons, Bro. Batchelor, is at present visiting Sydney in the capacity of secretary to the Premier. We trust his duties will allow time for helpful fellowship with our brethren of that city.—J. McNicoll, May 2.

CRUYDON.—On Lord's day morning, April 25, G. Duncan presided, and H. J. Horsell exhorter. Bible School attendance was 157. H. J. Horsell preached at night on "The Unjust Steward." On May 2nd, Bible School Day, T. Bartlett, junr., presided, and H. J. Horsell addressed the church on Bible School work. At the Bible School, the attendance was 175 scholars. 41/3/95 was given by the children to support the cot in the Children's Hospital. At the gospel service H. J. Horsell gave a splendid address to young people on "Friends of Jesus." One scholar confessed Christ. At the church quarterly business meeting H. Lihou was elected deacon and auditor, and J. S. H. Ferris, secretary.

STRATHALBYN.—On Lord's day evening, April 25, the writer spoke on "Is Infant Sprinkling a Sin?" to a large audience. On Monday, May 2, we held Bible School Day, morning, afternoon and evening, when Bro. Rudd, the President of the Southern Conference, was the speaker. We enjoyed his addresses very much. Tuesday, May 4th, we are holding our Bible School tea meeting, the tea being kindly given by Sister H. Ragsack. All branches of the work are going along nicely.—Arnold M. Whittenbury, May 3.

PROSPECT.—Good meetings yesterday. In the evening, after an address on "The Bible the Word of God," two young men, brothers, made the good confession. We are greatly encouraged by a number of strangers attending the night meeting.—I. A. P.

QUEENSTOWN.—On Monday, April 26th, we held our annual choir social, and had a splendid evening. On Wednesday, April 28, we had a crowded working, when Bro. Saunders gave a lantern address on his work in the Philippine Islands, which was much appreciated. Sunday, May 2, we had a good attendance around the Lord's table. Bro. Brooker presided. A. G. Saunders exhorter on Rev. 5: 10. In the afternoon Bro. Saunders addressed the school. In the evening we had a baptismal service, when ten were baptized. Bro. Saunders continued his account of missionary work in the Philippines. A collection was taken up for the work in which Bro. Saunders was engaged. The building was packed to overflowing.—W. Watkins, May 2.

MILE END.—Last Lord's day we received into fellowship S. G. White, a brother of our evangelist. He is working under the auspices of the China Inland Mission, but is at present on furlough. The married lady who recently confessed Christ was baptized during the week, and welcomed into fellowship this morning. On Tuesday the annual meeting of the J.C.E. was held, where a varied programme was given by the Junior. A bright report of the year's work read. S. G. White gave a talk on some of the work in China, including that of the Wilson Memorial Hospital. Good meetings to-day. Bro. White is conducting a mission at Maylands, and we had H. R. Taylor with us to-night.—M. May 2.

GROTE-ST.—To-day was set aside as Bible School Decision Day. This morning Bro. Thomas exhorter on "The Call to the Children." Two were received by letter. This afternoon a goodly number of visitors inspected the various departments of the school at work. Bro. Cuttriss, of Hindmarsh, addressed the Adult Bible Class, and also the Intermediate and Senior Department. This evening Bro. Thomas delivered a good address on the close of which two scholars and a young man made the good confession. Next Sunday, May 9th, is Sunday School anniversary.—T.M.G., May 2.

MOONTANA.—The interest in all departments is well maintained. We added two members to the church in April. A keen interest is being taken in the gospel services. This morning a good number were present. E. MacGregor presided, and Bro. Neill, of the Kadina church, gave a splendid talk on "The Attitude of the Church to the Bible School." The offering for Bible School work was 15/3, with more to follow. At the Bible School Bro. Allan spoke on the work of the Bible Schools. A fine number were present at night to hear Bro. Allan, who gave a splendid address on "The Development of Life," his text being Luke 2: 52.—H. Marsh, May 2.

BALAKLAVA.—On April 2nd at our meeting for worship, Bro. Doley presided, and Bro. Cameron, late of Queensland, exhorted. Bro. and Sister L. Lawrie were received into fellowship by letter from Long Plain. There was a fair attendance at the Bible School, with a good interest in the Adult Bible Class. We hold our special Bible School Day on May 30th, when our evangelist, Bro. Taylor, will be with us. At the gospel service Bro. Cameron delivered a forceful address on Hebrews 9: 27. We resume our mid-week prayer meeting on Wednesday evening next. Bro. Alex. Smith is still laid aside through sickness. Our prayers go out towards him and his sister wife. Bro. and Sister Taylor, commence their labors with us on May 16th.—H. B.

KADINA.—To-day, Young People's Day, Bro. Riddis, from Wallaroo, gave the morning address. The collection this afternoon amounted to 16/3/4, which will be sent to the Children's Hospital. There were thirty present in the Bible Class this afternoon. Great interest is being taken in the studies on the life of Paul. This evening we had a good attendance, when Bro. Wedd spoke on "The First Lie" (Gen. 3). One young lady made the good confession.—Jas. H. Thomas.

MURRAY BRIDGE.—We have concluded one week of our mission. Each night an improvement is noticed in the attendance. Up to the present eight have made the good confession, and, on Friday, five of these were baptized. A good number were present to witness the ordinance. Bro. Ewers has presented the message clearly, and has endeared himself to all. We had a good meeting this morning, when five were received into fellowship. In the evening rain made our attendance small, but a good number were present to hear a fine address on "The voice from Heaven."—J. T. T., May 2.

New South Wales.

TAREE.—Bro. Burns has just concluded a mission at Lorne. One lady took her stand for the Master. Bro. Burns is at present engaged in a special effort at Timonee, assisted by Bro. Poole, of Petersham. After years of devoted Christian service, Bro. Collins, senior, passed away. On Lord's day night Bro. Burns conducted a memorial service in the presence of a large congregation.—T. T. M., April 27.

MEREWETHER.—On Lord's day, Bro. Wright presided, and Bro. Fretwell exhorted on the constitution of the church, dealing principally with the eldership. Bro. Fretwell gave a very telling temperance address in the evening.—J. Frayer, April 27.

ESKINVILLE.—During the writer's absence on holiday, preaching was ably maintained by R. Campbell Edwards, Alan Price, and G. Stowe. Week-night meetings were conducted by students of Sydney Bible Training Institute. One

young man made the good confession. Good meetings yesterday. Visitors yesterday included Miss E. Cassidy, Richmond, Vic., and Miss T. Day, Prahran, Vic.—P. J. Paine, May 2.

NORTH AUBURN.—Good meetings both in the morning and evening yesterday. S. Lacey exhorted in the morning, and W. J. Crossman preached at night. Good attendance at the Bible School. Among our visitors was F. Morton, who has enlisted, and is shortly leaving for the front. Bro. Morton was one of the pioneers in the work at North Auburn. The secretary of North Auburn is now Geo. Gray. "Menangle," Northumberland road, Auburn.—May 2.

HURSTVILLE.—On Lord's day, 25th, W. Day gave an address on "The Feeding of the Five Thousand." Bro. Garden preached at night on "Follow the King." A collection was taken in aid of the temperance cause. Well attended meetings to-day. Bro. Garden preaching morning and night. He intends giving a series of addresses from Revelation.—B. E. Heasman, May 2.

LILYVILLE.—Since last report meetings have been only fair, except at the gospel meetings. The school has had several additions to its roll, despite severe opposition from without. Yesterday the meetings were better, several new scholars enrolled, and at night, after an address on "The glorious Gospel," a young married woman confessed her faith in Jesus. The Young People's Union continues good work, and recently held a successful social. The school is preparing for a big day next Sunday, in celebration of "Mother's Day."—E. G. B.

LUDCOMBE.—The entertainment given by the scholars of the Bible School in continuation of the anniversary celebrations was pronounced by all to be a success. We had large attendances, and a good collection. We are organising a Red and Blue rally for six weeks. We have lost a few members by letter—two to Tarce, and three to North Sydney. The meeting this morning was well attended, several visitors being present, including Sister Morton, with her husband and son Frank. These were once members with us for a long time. Frank, one of the Bible School boys, is about to leave with the Expeditionary Force. He spoke to the church on James 5: 16.—M. A., May 2.

ENMORE.—Bro. Illingworth gave us a very thoughtful address from Rev. 5: 9, 10. We were very pleased to see our Sisters Hunter and Taylor back with us after a long absence through illness. We extend our sympathy to Sisters Hughes and Argue, who are both laid aside by sickness. We are sorry to have to record the death of the father of Sister Beard, and extend to her and all the other bereaved ones our loving sympathy. We had another fine meeting in the evening, when Bro. Illingworth spoke on "The Word of the Spirit" (Eph. 6: 17).

AUBURN.—G. H. Browne gave to us a very helpful exhortation. He also presided, and welcomed into our fellowship the young sister who was immersed last Lord's day evening. He delivered to the people a splendid gospel address this evening.—G. Smith, May 2.

HORNBSBY.—The writer presided, and Lindy Gordon exhorted the church on "Courage" (Luke 5: 10). The Bible Class is growing rapidly under Bro. Gordon's leadership. The gospel address by Bro. Gordon was specially to the K.S.P. boys on "Lions and Adders" (Psalm 101: 13). At the close Mr. Sydney Wright resolved to follow the Lord and was baptized. A crowded house witnessed the ordinance. The church collected on Temperance for the Alliance, 4/11/16.—Thas. E. Rose.

CHATSWOOD.—Our Bible School celebrated its first anniversary service to-day. We commenced a little over a year ago with 12 scholars; to-day the school numbers 82. The kindergarten department is rapidly growing, and has 34 members. The items rendered by the members were most appreciated by the large gathering. Special thanks are due to C. B. Hall and Sister Hilda Annatt for their untiring efforts in training the children, also to Misses Lambert, Royall, and Woodward, for assistance.—Continued on page 322.

Obituary.

CHREER.—Very sweet and gentle was the life of Elsie, daughter of Mrs. Creer, of the Mile End church. She was called home after a lingering illness arising from heart weakness, on April 7, 1915, aged 21 years. Soon after I commenced my work at Mile End, on June 7, 1908, she openly accepted Christ, and remained faithful until death. Her place was never vacant in church, school or C.E. If she could, possibly be present. We all loved Elsie, and those who knew her best loved her most. Her guileless, cheerful, genuine life commended itself to all. Christianity was very real to her, and I never knew one better prepared for the Master's call. Her young womanhood was consecrated to the service of the Lord; she so much loved, and her influence was always pure and good. One could not be long in her company without feeling better for it. It is not surprising that the C.E. Society presented her mother with a framed and beautifully worded testimonial of their appreciation of her. Her memory will ever remain fragrant. The warm sympathies of the whole church and of many others go out to the bereaved family. Their sorrow is qualified by the realization of her presence with the Lord. For her to live was Christ, but to die was gain. She did us all good, but she had a desire to depart and to be with Christ, which for her was far better.

"She resteth now. No more her breast
Heaves with its weary breath;
Pain sits no longer on her brow
When lies the calm of death.
Sunk to her rest like a tired child,
She lies in slumber deep,
Safe folded in the arms of Him
Who giveth his beloved sleep."

"Nay, doth she rest? No; day nor night
She resteth not from prayer;
Her spirit, winged with rapture, knows
No more earth's weary ways;
But ever toward the Infinite
Her flight on, upward, does she keep,
For He gives active tirelessness
Who giveth his beloved sleep."

—D.A.E., Mile End, S.A.

TAVERNER.—Sister Mrs. Taverner (nee Annie Taylor) fell asleep in Christ on April 12, 1915. She was a young woman of 27 years of age. The writer first met her at Strathalbyn in the year 1901, when evangelist of the church in that town. He had the pleasure of taking her confession of faith on August 4 of that year, and baptised her on August 11. She was a good Christian woman, and a worker in that church; for some time she was organist. All that she undertook to do, she did thoroughly and well. Her parents—Bro. and Sister John Taylor—removed to Kilkenny in 1912. The family were received into fellowship with the church at Croydon, where our sister held her membership at the time of her decease. Shortly after coming to this city she married, and with her husband removed to Straley Bay, on Eyre Peninsula. Thus isolated, she was deprived from the privilege of meeting with the church, but proved faithful to the Master until He called her from this life. She comes of a good family, all of whom are members of the church. Mrs. Taverner is the sister of two first-class cricketers in the States—W. J. and H. J. Taylor. She leaves a husband and one little boy. Her body was laid to rest in the Straley Bay Cemetery on April 14. This is a sad trial to all the loved ones who mourn her departure. We sympathise with them, and commend them to our Father, the God of love, "a very precious help in the time of trouble."

"We, too, shall come to the river-side,
One by one, one by one;
We are nearer its waters each evening,
Yes, one by one.

To some are the floods of the river still,
As they ford their way to the heavenly hills;
To others the waves run fiercely and wild,
Yet they reach the home of the meek and mild."

—H. J. Horsell, Croydon, S.A.

PATERSON.—Sister Paterson, wife of Bro. Wallace Paterson, a deacon of the church at 5th Melbourne, passed away to be with her Lord on April 15, aged 68. She had been a great sufferer for nearly seven years, and many times during that period she had been just on the border-land, but brought back to life, full of disappointment that her spirit had not flown. She was baptised at South Melbourne forty-two years ago, and has continued in membership during the whole of that time. Before her last illness, which made further active work impossible, she was a constant visitor at the hospitals, and in the slums of our city, her fallen sisters being her chief interest. She was also a consistent member of the Dorcas Class connected with the church. The respect in which she was held by all classes of the community was shown by the many kind expressions received by the bereaved family. Her faith was unflinching, her confidence unwavering, her example beautiful. All that was mortal was laid to rest in the Melbourne General Cemetery on April 17, the writer officiating. The church sorrow with the bereaved husband and family, but "not as those who have no hope." In her case "to die was gain." At the gospel meeting on the following Lord's day, special reference was made to our departed sister.—W. H. Clay.

REDMAN.—Robert Redman fell asleep in Jesus on February 27, 1915, aged 57 years. He was the son of the late R. Redman, of South Australia, many years a member of the Norwood church in the early days. The subject of this notice became an officer of Norwood, secretary of the church, and superintendent of the Sunday School, his services being much appreciated. In 1896 he removed to Perth, W.A., and at once identified himself with the infant church, with which he remained associated up to the day of his death, most of the time as a deacon. He never took a prominent part, but he exerted a remarkable influence, and his very presence was a benediction. As an officer he consistently "followed after the things that make for peace," and his quiet, wise counsel ever commanded the respect of his fellow-workers. Children and young people loved him, and he was consequently very successful as a teacher in the Bible School, in which he took a deep interest. He married Miss Ellen Sartin, of well-known and esteemed Norwood family, who proved a most worthy helpmeet in his social and spiritual life. She is left with three grown-up sons, all in the church, to mourn the loss of a saintly man. For the last year or two he suffered from heart-weakness, which resulted in his death, his sufferings being borne with characteristic patience. Three brothers remain, all Christian workers: T. Redman, J.P. of Kingston, S.A.; A. Redman, elder of the Norwood church, and manager of Midland House; and W. Redman, elder of Blackburn church, Victoria, and chairman of the Nunawading Council. The only sister is Mrs. D. A. Ewers, a quiet type, and his wife, a very gentle and unassuming Christianity. W. H. Blyden commended his Christianity. W. H. Blyden commended him well, says this tribute in the local church paper: "Bro. Redman was one of the best men I have ever known; one of God's noblemen. He was a man without guile. Simple, earnest and unobtrusive in manner, and meek and loving in spirit, he adorned his life daily with the joyful doctrine of his God. Like Barnabas, the son of consolation, he was a good man, full of the Holy Spirit and of faith." His life was felt rather than heard. His presence was often a benediction in a meeting where his brethren were thinking hot and fast, and the hasty word was on him that "blanched the temper, ere it rose to strength. It was good to have known this man of God, to have felt the influence of his saintly



R. Redman.

life, and now to have with us the memory of the days of sweet fellowship and service."

"The day grows lonelier; the air

Is chillier than it used to be.

We hear about us everywhere

The haunting chords of memory.

Dear faces once that made our joy

Have vanished from the sweet home land;

Dear ones that were our loved employ

Have dropped from out our hallowed land.

"Ah, well! the day grows lonelier here.

Thank God it doth not yet appear

What thrill of perfect bliss awaits.

"Those who pass on within the gates.

O, dear ones who have left my side,

And passed beyond the swelling tide,

I know that you will meet me when

I too shall leave these ranks of men

And find the glorious company

Of saints from sin for ever free,

Of angels who do always see.

The face of Christ, and ever stand

Serene and strong at God's right hand."

—D.A.E.

COLLINS.—One of our grand old men in the person of Bro. J. J. Collins, of Cumble, has been called to the home and service above. Our brother was a native of Oxfordshire, England, and came out to Australia with his wife nearly sixty years ago. He has been a resident of the Manning District for fifty-eight years, arriving here a year after his coming to New South Wales. The present writer does not know in what year Bro. Collins and his wife were added to the church at Chatham, but we have esteemed him for many years as "one of the fathers in Israel." In his earlier Christian life Bro. Collins displayed considerable ability both as a speaker and a writer, and in many a newspaper battle did he cross swords with the opponents of New Testament truth. There was no man more highly esteemed for his integrity and Christian character in the whole district than our brother, and as one who was a Roman Catholic saint, when standing beside his open grave, "If all men were as good as he was, it would bring heaven to earth." Sister Collins preceded him to the home above by one year and eleven months. Strange it was that each "broke bread" for the last time on Easter Sunday. Our brother and sister have left five children—four sons and one daughter—behind them, all of whom are members of Christ's body, and also twenty-seven grandchildren. The eldest son passed away some ten years ago. A large company gathered around our brother's grave, from all parts and classes in the district, showing the universal esteem in which he was held. One more of Christ's loved ones will be laid to rest in the village on the hill where sleep the bodies of Bro. G. Newby, J. Newton, W. J. Williams, and our Bro. and Sister Collins, awaiting the glad summons of "the day." May God comfort the sorrowing ones, and help us all to imitate the life of him who has gone for a season from our midst.—G. Burns.

HANCOCK.—With the close of 1914 the Derby church suffered its first loss by death, when Mrs. Mabel Hancock passed away from mortal scenes. Better known to all her friends by her maiden name—Mabel Bramley—our sister lived for 24 years the loved daughter of Mr. and Mrs. W. H. Bramley, of Derby. She was of a very amiable, gentle and winning disposition, and endeared herself to all who knew her. She was the organist to the church and school for five years, filling those positions with ability and unflinching regularity. Just one short year ago Mabel was married to Bro. Archie Hancock, and entered on her future career in her new home at Tarnagulla, which promised so much of happiness for her future and herself. The suddenness of her death was intense, as on the day of her death she was engaged on her usual domestic duties. In giving a short-lived life to another she had forfeited her own. May the Lord keep in his love all who sorrow because of her departure, and grant a special share of his blessed comfort to her bereaved husband, parents and brothers. C. R. Mitchell con-

dated the funeral, and was assisted by Dr. J. Cook—C. Bendigo, Vic.

POLOCK—In the person of David Pollock, the church at Derby and the folks of the surrounding district have lost one of their best brethren, and one of their finest citizens. Our brother spent most of his fifty-five years in Derby, where he was very highly respected as one who from his own experience of life knew how to fill his days with the blessedness of helping others. David Pollock and his sister wife were baptised into the ever blessed name six years ago, in the Loddon River, when the cause at Derby had been established about one year by Bro. and Sister O'Osney. He was most ready to follow where Jesus would lead him. For the past five years he represented the Derby church on the Bendigo board of officers. The meetings for the breaking of bread have been held regularly every fortnight in his home, and one of the chief pleasures of visiting brethren was his unflinching cheer words of welcome, and his hearty participation in the meetings. By his good example most of his eight children have been brought into the family of God; while his influence upon the people of the surrounding community was so marked that his funeral was the largest and longest known in the district. For some months David Pollock suffered acutely from hydrophobia, and underwent several operations, which, though affording temporary relief, failed to cure the malady. Throughout his sufferings his faith never wavered, but remained firm and bright, until worn out with weakness, he fell asleep in Christ. Bro. Owens, from Melbourne, and several brethren from Bendigo, attended the funeral. C. R. Mitchell, our preacher, conducting the same. May our Father, who comforts all his mourning children, do so to his highly esteemed, loving wife and children, his saintly mother, and his brothers, and raise up another who will carry on the work laid down by our departed brother.—C. Bendigo, Vic.

GARNER—Our assembly sustained a severe loss in the death, on March 21, of our esteemed fellow-member, Mrs. Thomas Garner. For a little over a year our sister was a member of Newmar-

ket church, having joined on her decision for Christ in March, 1914, during the mission led by J. Ernest Allan. Mrs. Garner was of a bright and cheerful disposition, despite the sufferings through which she passed of latter years. Her fine voice was ever at the disposal of the church, and of her Master. Her husband and her two children, and other relatives in Australia and in the Old Land, are left to mourn her loss. Our Christian sympathy is extended to them all—J. I. Mudford, Newmarket, Vic.

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From the Field—Continued.

ranging kindergarten demonstration. To help our school, Bro. Hagley ventured to purchase a piano depending on raising the cost of same within one month. This has been done from our own members, with the exception of £4—S.G.G., May 15.

Victoria.

BURNLEY—We had a fair attendance at our first meeting of Christian Endeavor held last Wednesday. This morning we had a fair attendance. Bro. Henderson gave an interesting address. In the evening our brother spoke to a splendid audience on "Practical Christianity an Everyday Life." We also enjoyed a solo by Sister Ives. Our Bible School offering amounted to £1—J.A.F., May 2.

WINDSOR—Things have been rather quiet lately. The Bible School has lost through removal to Wonthaggi the superintendent, Bro. McRoberts. On Tuesday the Endeavor Society had the pleasure of listening to an interesting and instructive missionary address from Miss Henry, of the China Inland Mission. Bible School Day was observed. This morning Mr. Hildes gave a helpful exhortation, and at night Mr. Graham spoke upon "The Humane Side of the Liquor Question." A young lady confessed Christ.

SOUTH YARRA—On Lord's day, 18th inst., we had amongst our visitors Bro. E. J. Waters and his son Cecil, from Inverell, N.S.W. Bro. Waters gave a very fine exhortation. We were glad to have a visit from our former evangelist. In the evening there was a good attendance. One young man was immersed. On Lord's day, 25th, G. Warmbrunn, from Herwick, presided. G. Curtis, from the College, exhorted very acceptably. We had also present Bro. Frank Lewis, from N.A., who is on his last people prior to his departure with the Expeditionary Force. The young man baptised on 18th was received into fellowship. The Dorcas has been disbanded, and a Women's Guild has been organised. The sisters meet fortnightly. The first meeting was held on April 14, when fifteen sisters attended. They are making articles for the Belgians. Mrs. Smer was elected president; Mrs. Mudge and Mrs. J. E. Lewis, vice-presidents; Mrs. Tucker, secretary; Mrs. Crook, treasurer; Mrs. J. B. Eaton, collector. On the 2nd, the cricket club held their annual social, S. H. Mudge presiding. There was a very good attendance, and a very good programme. God's speed was said to three of the members of the club, who are members of the Expeditionary Force, making six members of the club who have volunteered for active service. Wristlet watches and a New Testament were presented to Bren, C. Keinelt, A. Matthews, and Bro. Rowe. They briefly re-joined.—T.M., May 2.

MORLAND—On Thursday evening, April 22nd, the annual church business meeting was held. Reports from all departments show the sound condition of the church. The newly-elected deacons are: Bren, Brown, Anderson, Kilborn, Parker, Jordan, Knight, Withers. On Sunday, May and, the Bible School anniversary was held. T. Hagger's address to the afternoon meeting was enjoyed by all. Bro. Ewers spoke to a good audience at night. The anniversary services were continued on Tuesday, May 4, when a programme of musical items was rendered by the scholars.—V.C.K., May 4.

FITCHO—On April 21, we had a good meeting. Bro. Clymo gave a splendid exhortation and well-winning. Bro. Berke gave a good gospel address. We took up a collection for the Belgian Fund. On May 2, Bible School Day, Bro. Bellier took all services. In the morning he gave a fine word of encouragement to teachers. In the afternoon he spoke to the children on "Bridge Building," illustrated by a model. In the evening he spoke on "A Wordless Book," when three decided for Christ.—G.L.

WILLIAMSTOWN—Last Sunday, meetings were not so good. Bro. Harger addressed the church. Bro. Gibbins spoke in the evening. This

Sunday R. T. Pittman ably addressed the church. E. J. Waters and son were present from Inverell, N.S.W. It being Bible School Day, Bro. Gibbins addressed the school in the afternoon. He also preached at night to a fair audience, some of the children taking part in singings, some of the men made the good confession.—E.M.H., May 2.

NORTHCOTE—The work is progressing nicely. Since last report we have received five into membership—two by faith and obedience, and three by letter. Our meetings are growing, and the interest is increasing. On May 2, Bro. Whelan spoke to a good morning gathering, and Bro. Hag gave a stirring gospel address to the largest attendance we have had since the opening of the new chapel. Our cricket club was successful in winning the cricket competition amongst our churches.—R.C., May 2.

COLLINGWOOD—Yesterday was observed as Bible School Day. We had good times. All meetings were well attended. In the afternoon the writer spoke to a large gathering on "The Cry of the Children." The Bible Class provided a fine service. The gospel service was well attended, when Bro. Ennis delivered a helpful address. Bro. Duncan had charge of the singing. The two little singers from the kindergarten made a very favorable impression upon the audience.—C. Young, May 3.

FOOTSCRAY—We are still moving forward, every society being alive. The Senior Endeavor held a re-union social last month, at which a large number attended. Bro. Whelan occupied the chair, and the evening passed off pleasantly with singing, games, etc. The Young Men's Class is still growing, their evenings are most enjoyable. The prayer meeting on Wednesday evenings has an attendance of between 40 and 60. To-day, Bible School Sunday, Bro. Sidwell, from Preston, addressed a combined meeting of Bible Class and School, also members and friends. Bro. Sidwell also addressed the church in the morning. Bro. Whelan preached in the evening to a full house, the choir rendering "He watcheth the bills." One young lady confessed Christ, this making 16 confessions in nine weeks.—A.J.T.

CARLTON (Lygon-st.)—On Sunday week Bro. Morrow, from Port Pirie, S.A., gave a fine exhortation. We had five meetings on 2nd inst. Included in our visitors were Sister Morley and daughter, from Corowa, N.S.W. Two splendid addresses were given by S. G. Griffith, morning and evening. The evening subject was "Is Our Day Obsolete?" Four young boys from the Sunday School confessed their Saviour. The names of the young men who are at the front, and those in camp at Broadmeadows, were read out, and a special prayer was offered up for their behalf. As the day was set apart for Bible School Sunday, a collection was taken up in the morning, which has so far amounted to £14.—J.M.C.

BOORT—Good meetings throughout to-day. Bro. Oldfield was the preacher. A young lady made the good confession to-night. She will be baptised next Sunday evening. The kindergarten class in the Mechanics' is being well attended, and all departments of the work are going well. Our annual business meeting is fixed for the last Wednesday in May.—P.G.L., May 2.

MALVERN—The work is going along steadily, and great interest is being taken in the meetings. On Monday last we held a working bee to improve the appearance of our building, etc. We have been pleased to receive several visitors, and two have been added to the church here by letter.—A.V.H., May 1.

CARNEGIE—Our Bible School Day services were characterised by good attendances, interest and enthusiasm. In the morning Bro. Ennis favoured us with a forceful address on the Bible School cause. This was followed by a special service in the evening, C. R. Hall urging the necessity of the home supplementing the teacher's efforts.—D.G., May 3.

CASTLEMAINE—The services of the past two Lord's days have been most encouraging, as they regards both numbers and spirit. On the evening of the 25th April, an "in memoriam" ser-

vice to our late Sister Robbins was conducted by Bro. Clipstone in the presence of the best congregation for some considerable time. Yesterday, May 2, we had a good service for the day, and one offering for Bible School Day amounting to £2, exceeding our appointment. Bro. Clipstone, at the evening service observed "Mother's Day." Special singing was given by the choir, and a solo, "Memories of Mother," by Bro. Stewart.—D.S., May 3.

BRIGHTON—We continue to have good meetings and powerful addresses from George Moore, our song services and singing generally is bright with the teaching staff on up generally is F. M. Ludbrook. At our Sunday meetings we take up a collection for the Belgian Fund, and up to date have contributed about £18. Our Women's Missionary and Aid Society is a good organisation, attending to the work suggested by its title. Our Girls' Mission Club celebrates its anniversary on Monday, 10th inst. A good programme is arranged, and all interested are welcome.—R.P.C., May 2.

CHELLENHAM—The visit of the Bible School Organiser on April 25th was much enjoyed. He addressed the church in the morning, and the school in the afternoon, and had a quiet talk with the teaching staff on up generally in the Bible School work. To-day A. P. Wilson spoke both morning and evening, his subject to-night being "Many Crowns." One young maiden, a member of W. Wolf's class, confessed Christ. The church anniversary, to be held on May 23, is being prepared for. The choir, under the leadership of Bro. Simpson, is progressing favorably, and the promise is for good singing in the future, equal to the past highly praised work rendered under our late leader.—F.W.M., May 2.

NORTH RICHMOND—This morning a girl from the Bible School was received into fellowship, having confessed Christ the previous Sunday. To-night we held a service of intercession, when Bro. Procter delivered a fine address to a full house, his subject being "War, Its Cause and Cure." An offering was taken up for Belgian relief, which amounted to over £5. Special singing by the choir was much appreciated.—A.I.F., May 2.

BENDIGO—During the last two months we have had united services with the Congregational Church, and an interchange of speakers with the Baptists. A committee of officers of the Baptists and our-elves has had two meetings, and a list of union is being prepared for submission to each congregation. If this be adopted by both churches the union will soon be consummated. At Derby yesterday, C. R. Mitchell, F. Cook, H. Sims, and T. J. Cook attended and conducted services, including a baptismal service in the River Ludlow where a large and interested assembly watched and listened to the proceedings. The cause here is growing steadily, and our first six having been baptised during the past two months, J. P. Seymour preached at Golden Square in the morning and T. J. Cook at night. There was one confession. Bendigo Bible School anniversary takes place on 23rd inst. We are busy in preparation for the visit of our young men, Ralph Perkins, left Another of our young men, Ralph Perkins, left for the west of war last week, and was tendered a farewell social.—C.

TARADALE—Yesterday, Bible School Day we had a good time. We had special services in the afternoon and evening, in which the children took part. We reached our appointment. We are going to put a new roof on our kindergarten room as a thank-offering to God for our recent welcome rain. We have lost several of our members and scholars recently by their removal to other districts, but we have G. J. Jekel with us again at week-end, helping us in our Bible School. Last Sunday Bro. Conning, of Northcote, spoke at all meetings. We appreciated his visit and message. We are looking forward to a visit from Bro. Ennis at an early date.—E. Clarke, May 3.

BERWICK—On April 25 and May 3 we had visits from two of our former evangelists—E. J. Bennett, of Williamsdown. The exhortations of both were much appreciated. Bro. Bennett also conducted

Here and There

As gospel meeting on May 2. Bible School Day was observed on Sunday last, when Bro. Ingham delivered an interesting address to teachers and parents. The collection for Bible Schools amounted to about £4. It is with deep sorrow that we report the death of Sister C. Funston, who passed away on April 24. Our sister had been an uncomplaining sufferer for many years, when God called her home to reap the reward of her patience and faithfulness.—H.L.T., May 2.

GEELONG—Our mid-week prayer meetings are still increasing, and the short talks by our evangelist are very interesting. Five young women were baptised after the meeting. On Lord's Day, splendid meetings all day. Bro. Chandler expounded of fellowship to three young women. At the gospel meeting, Bro. Chandler preached a good sermon on "Rebellion," to a large audience, after which four young men and three young women made the good confession.—W. H. Lange, May 3.

BALLARAT—The meetings are keeping up well. On April 25, our Adult Bible Class received 86. A new series of subjects under Bro. Willie's "Present Day Problems in the Light of the Sermon on the Mount," commences on May 9. Bro. Lenz gave a good address on "Reconciliation" to a large gathering last night. Our Bible School anniversary services will be held on May 16, which day we will observe as Bible School Day. We are looking forward to a visit from R. Ennis on that occasion. On June 28 we celebrate the jubilee of the opening of the church; former members of Dawson-st. are requested to communicate with the secretary, A. E. Bailey, 7 Little Raglan-st., Ballarat. We have decided to hold a fortnight's mission in commemoration, commencing on June 13.—A.E.B., May 3.

DEATH.

WEDD—On the 7th of April, at York, W.A., Thomas, the dearly loved husband of Margaret M. Wedd, late of Cheltenham, Victoria, leaving a wife and six little children to mourn their great loss.

"Until the day breaks, and the shadows flee away."
—Mrs. T. Wedd, c/o J. L. Campbell, 235 Hensman-road, Subiaco, W.A.

IN MEMORIAM.

HANGER—In fond and loving memory of my dear little grandchild (Edna May), only daughter of Harry and Myrtle Hanger, who was called home, May 7th, 1914, aged 3 years.

The children in heaven were robed in white, happy at play in the land of light.
When Jesus came smiling, and said to His hand,
"Here's another we playmate; give Edna your hand."
—Inverted by her Grandma, C. Barnes.

NICHOLS—In loving memory of our darling Bertha, who was killed by engine at Bridgewater crossing on May 27th, 1914, aged 15 years; also our dear Cecil, July 22nd, aged 3 days, beloved children of B. and E. Nichols.

Weep not, the angel whispered,
"Thy buds shall be restored;
I take them but to plant them
In the garden of the Lord.
She is singing with the angels
In the mansions bright and fair,
But we miss her, oh, how sadly!
In our minds she is always there."
—Inserted by their loving father and mother, sisters and brother.

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Terms, 25/- per week. Trains met when advised.

The new secretary of Hornsby, N.S.W., is E. D. Andrews, "Taree," Grosvenor-road, Walmunga. E. G. Warren, our Fremantle (W.A.) preacher, is now the president of the Fremantle Christian Endeavor Union.

We have received the following telegram from St. Peter's, S.A.:—"Mission, Maylands, opened with splendid interest. Wiltshire giving fine address"—Taylor."

J. C. Dickson, formerly of Australia, is now laboring with the church at Porterville, California. They recently held a celebration to burn the mortgage of the church property.

The farewell to Captain Chaplain G. T. Walden takes place at Enmore Tabernacle, Sydney, on May 14th, at 8 o'clock. All members in and around Sydney are urged to attend if possible.

Bro. J. Wollard, secretary of the Killalakh church (Manning River District), has taken up journalism, and is editor of the "Northern Champion," one of the leading Manning River papers.

The Victorian Home Missionary Fund received £20/15/- for the month of April. This is a splendid record. If the brethren will continue their sacrifices, all the work can be kept going throughout this year.

Word has just come to hand that Mrs. Stratton will arrive in Adelaide from Baramati, India, on the 8th of May. She will be remaining for a time in Adelaide, and will then go to New Zealand to visit her relatives.

The jubilee of the opening of Dawson-st., Ballarat, church, takes place on June 28th. Former members are requested to communicate with A. E. Bailey, secretary, 7 Little Raglan-st., Ballarat. A special mission commences on June 13.

Arrangements are being made to hold an all-day meeting for the deepening of spiritual life in Melbourne on King's Birthday. It is hoped that the Melbourne brethren will keep this day free for this purpose. Full particulars later.

Quite a number of country teachers in Victoria have ordered copies of "Hurlbut's Organising and Building Up the Sunday School," to be forwarded upon arrival. These books should be available very shortly now, and others desirous of obtaining copies will do well to write for them early.

The annual examination for Bible School scholars and teachers in Victoria will be held on Mondays, August 23. All schools, large and small, are eligible this year to enter for the examination, and it is hoped that there will be a record number of entries. Full particulars will be sent to schools in a few days.

The Victorian Bible School examination this year for those of thirteen years and over will be upon Bro. Mann's book on "First Principles." By special arrangement with the Austral Bible Society, copies of the book can be obtained at the small charge of fourpence (4d.) for the purposes of this examination.

The monthly council meeting of the Victorian C.E. Union will be held on Monday, May 10, in the Swanston-st. lecture hall, at 8 p.m. The president, W. Beller, will address the meeting. Subject, "What Constitutes a Successful C.E. Society?" Will delegates, Junior superintendents and all interested in C.E. make a special effort to attend?

The Federal Treasurer begs to acknowledge with many thanks receipt of the following donations to the Chaplain Captain G. T. Walden Equipment Fund: Hamilton Church, 7/6; Seven Hills Church, 10/6; T. E. Rofe, 4/10. For Evangelical Society: Alan Price, 2/6; Mrs. Croswater, 1/-. Send monies to T. E. Rofe, 5 Rofe Chambers, 60 Castlereagh-st., Sydney, N.S.W.

Bro. Lionel Johnston has been speaking to large audiences at St. Arnaud, Vic., recently, on Prophecy, The Apostasy, and Restoration.

On our Foreign Missions page this week we have the first messages of the President and Secretary of the new Federal Foreign Missionary Executive Committee. They will be read with interest. Bro. Paternoster wishes it to be known that he will be glad to receive information or suitable short articles for use in this page. Address, F. A. Paternoster, Buller-st., Prospect, S.A.

On another page is a picture of the new chapel in Roslyn, N.Z. The building is admirably situated, and is eminently suitable for our work. A description of it and an account of the opening services appeared in the "Christian" of March 4. Charles Watt is the efficient preacher; and we are glad to notice that progress is being made. Five have made the good confession since the opening.

Lyonist church is arranging to celebrate its jubilee by a series of demonstrations, commencing on the 17th October next. Bro. J. J. Haley has been invited to be present on the occasion. Members of the church in early days may wish membership elsewhere are requested to send their names, addresses and present place of membership to the secretary, Chas. Hardie, 24 Henrietta-st., Hawthorn, Vic.

The monthly conference of Bible School workers held at Swanston-st. last Monday evening was well attended. Bro. Procter delivered a good address on "Children at the Lord's Day Morning Service," which was afterwards freely discussed. Our Bible School Department will not allow the matter to drop, but will devise means by which a larger attendance of children may be secured at our morning services.

The farewell meeting to Chaplain Captain G. T. Walden, advertised in our last issue to take place on Tuesday, May 4, has been postponed to next Tuesday, May 11, at 8 p.m. It will be held in the Lygon-st. chapel. All are cordially invited to hear Bro. Walden speak of his work with the military forces. Our brother will be specially pleased to meet relatives of men on active service, and intimates that socks, caps, pyjamas, and other comforts for the soldiers may be brought to the meeting. Bro. Walden will personally attend to the distribution of such presents.

Inquirer asks: "In the event of a hazard being held in a town hall, in which the different churches each have a separate stall, in aid of the Red Cross Fund, would it be right for the church of Christ to hold a stall at that hazard under the name church of Christ?" If a hazard is right, then the above is right. Some hazards have objectionable features; but we presume no stall managed by our members would constitute such. The church must decide such a question for itself.

At a crowded meeting in Melbourne Town Hall on Monday last, the following resolutions were carried, the latter by an overwhelming majority:

"That the public meeting of the citizens of Melbourne earnestly appeals to the Government to take immediate steps to provide for the earlier closing of liquor bars during the war, and to make provision by legislation for the taking of a referendum of the people of Victoria as to the hours of liquor selling during normal times."

"That this meeting is strongly of opinion that it is the duty of all loyal citizens to follow the example of His Majesty the King, Lord Kitchener, and other leaders in State and church by abstaining from intoxicating liquor, at least during the war."

Over five hundred pledges were taken at the close.

COMING EVENTS.

MAY 21 & 22—The opening services in connection with the Albin new chapel will be held on May 21 and 22. A cordial invitation to attend is extended to all the churches, especially those who so generously contribute towards the building.—H. W. Hermann, Secretary.

The Society of Christian Endeavor.

May 9 to 15—CHARACTER STUDY
 Catch the Soldier. Numbers 13: 26-33
 One of the Lord's valiants. Numbers 14: 1-10
 A favorite Psalm with soldiers. Psalm 46
 Israel's battle songs. Psalm 20
 Israel's battle songs. Psalm 21
 Carle's soldiers, consistency of. Rev. 12: 9-17
 A great soldier's confession. Acts 26: 22-32
 Can I stand alone as a Child did? Acts 6: 15
 Have I accepted the Divine commission? 2 Tim. 2: 3
 Have I grasped the Spirit's sword? Eph. 6: 17.

In Solution.

The minister was speaking golden words concerning faith and practice, and dropped this nugget, worthy of wide circulation: "Men do not always live the beliefs they have. They hold a creed in solution, not in precipitate."

Precious metals in solution may not cease to be valuable, but they do cease to be available for highest use. And, besides, without some test known only to the wise, and applied by the expert, who can discover the existence or judge of the character of that which is held in solution?

We recall the oft-told tale of the silver cup dropped into an acid bath, and the resultant distress of the careless mischief-maker. The master's superior knowledge added the element needed to precipitate the silver, which then appeared to view as by magic. In due time the cup again took form, and the damage was repaired. The metal existed all the while, but it was intangible and apparently lost in solution.

It is true that only the power of the Master can precipitate the "precious faith" of which a creed is merely a statement, and make of that which in solution was invisible and inert something evident, active, and helpful in daily life.—Julia H. Johnson.

Sunday Weather.

One Sunday forenoon, while on his way to church in a deluge of rain, Spurgeon was accosted by an acquaintance, who remarked, in a doleful tone of voice: "This is a dreadful day, Mr. Spurgeon!" "Nonsense, my good sir," was the cheery reply. "This is the day that the Lord hath made; we will be glad and rejoice in it."

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