

# The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

Vol. XIX., No. 11.

Thursday, March 16, 1916.

Subscription, 6/- per annum; Posted, 7/-

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## "Presmethbapationalism."

Not even its author can consider the arresting title an attractive one. Mr. Ruth, the able minister of Collins-st. Baptist Church, Melbourne, uses the extraordinary word in his interesting article on "Is Ecclesiasticism Dead?" which appeared in "The Argus" of Saturday last. This article was, as it were, a homily on an "Argus" text. The secular journal occasionally touches on religion, and recently declared:

"Ecclesiasticism seems to be dead. Nobody cares now what denomination any man belongs to. Like draws to like—that explains all church differences."

Mr. Ruth thinks this remark "illumines a whole world of ecclesiastical anomalies." He goes on to refer to many recent interchanges, as Presbyterian Mr. Black's receiving a call to the Congregational City Temple, Congregational Dr. Jowett's officiating in Fifth Avenue Presbyterian Church, New York, and Baptist Dr. Aked's preaching for a Congregational Church. Our writer makes a plea for "church interchange," of which the above are some happy examples. This is "practical 'Presmethbapationalism.'"

### "Less than Christian."

Some things which the gifted Baptist preacher writes are very fine and please us greatly. For example, the following extract may make us all think:

"After all, what is merely denominational is less than Christian. The Baptist Church is less than Christian—it is Baptist. Similarly, Anglicanism is less than Christian—it is Anglican. Congregationalism is less than Christian—it is Congregational. Methodism is less than Christian—it is Methodist. Presbyterianism is less than Christian—it is Presbyterian. 'We have to remember,' says Mr. Hugh Price Hughes, 'that zeal and enthusiasm for our own particular church organisation is not by any means the same thing as real enthusiasm for the message and the Kingdom of Christ. It is quite possible to be what is called a good Congregationalist, Methodist, Anglican, or Baptist, and not to understand the real teaching and meaning of Christianity.'"

We are not quoting this as if it had a point for others—and not for ourselves. We believe it to be quite possible for a people with a scriptural name to use that in a denominational sense. A man may boast he is a member of "the Church of Christ" who uses that term in a sense other than that of the church which Jesus loved and for which he gave himself. We must be unsectarian in spirit and in fact, as well as in

name and in theory. We must be "nothing less than Christian."

Again, we must give full credit to Mr. Ruth for his constant plea for union. Sometimes, it is true, this leads him to make strange statements, as witness the following:

"A Baptist like Dr. F. B. Meyer is not less loyal to his conception of believers' baptism because provision is made at Christ Church for the baptism of infants by his assistant minister, who believes in such baptism."

Perhaps the keenest criticisms we have read of Mr. Ruth's positions have been in the editorial columns of the "Australian Baptist." A number of Mr. Ruth's brethren believe that in his desire for union he is prepared to give up what they at least regard as principles. A minister who sanctions the practice of infant baptism may well be "loyal to his conception." But we rejoice that it is true of a great and an increasing host that they are loyal to what the Scriptures reveal as to the ordinance of our Lord's appointment.

### A Baptist plea for Episcopacy.

Mr. Ruth is a believer in a "modified episcopacy" as giving us a solution of the problem so far as church polity is concerned. There is a valid episcopacy, viz., that to be found in a return to the bishops or elders of the New Testament church. But for Mr. Ruth the "modified episcopacy" is a means for escaping congregational independency. Let us quote another sentence or two:

"No denomination can claim the exclusive sanction of the New Testament for its own particular polity and practice. The churches of the New Testament were certainly Episcopalian (in the American Methodist as well as in the Anglican sense). They were also Presbyterian. They were certainly Congregational. And, without doubt, they were Baptist. But the vital thing in the churches of the New Testament, and of our own time, is neither Congregational, Episcopal, Methodist, nor Presbyterian, but simply Christian."

Part of this is splendid; but how can we describe the second of these sentences? If any man were to challenge Mr. Ruth to prove its truth, he might with perfect impunity pledge himself to forfeit a fortune when the proof was forthcoming; for the New Testament knows of no bishop in the American Methodist Episcopal or the Anglican sense. Mr. Ruth in this makes a claim for Episcopacy which many leading

Anglican scholars do not make. The New Testament knows of a plurality of bishops in one church; it gives absolutely no sanction for one bishop over a plurality of churches.

### Idolaters of other men's convictions.

In another paragraph Mr. Ruth writes: "There can be no question as to the historical justification of separate existence of English sects in England. It is difficult there, impossible here, to defend the continuance of separation. We are little more than the idolaters of our forefathers' convictions. They contended for principles; we strive for place and power. Their supreme passion was for truth to prevail; ours is more for self-aggrandisement and the triumph of a sect."

Some remarks are pertinent, if obvious. Division is wrong everywhere; it is no geographical sin. Again, the antithesis between our fathers' acts and ours is more smart than fair. Who are the "we" who are idolaters of men's opinions, or who "strive for the triumph of a sect"? Any who do so merit the wrath of Mr. Ruth at his worst. But those of his own brethren who decline to give up convictions of truth for Presmethbapationalism are not to be characterised as necessarily guilty of the sin their leader imputes to them and others. While we are sure all can without loss of principle accept the Christianity of the New Testament, we would never dream of saying about others who hesitate the hard things which Mr. Ruth feels it his duty to say. There is a peril to be avoided which is as great an evil as that of division; it is that of indifference to conviction, or to the truth of God as revealed in the Scriptures.

### Restoration and consequent union.

The supreme defect which we have noted in Mr. Ruth's treatment of the union question is that he never seems to think that the Scriptures furnish or point to any basis of union. If we may adapt phrases in common use in certain quarters, he has a plea but no programme. For the people known simply as Christians, as disciples of Christ, it is a commonplace that there might be a certain unity—call it "Presmethbapationalism," or what you will—which falls short of Christian union, or the unity for which Christ prayed. Were "ecclesiastical interchange" to be fully operative, were there even to be a fusion of existing churches, into which fusion each body brought "the truth

for which each denomination stands," that could not suffice us.

A few of the preachers connected with Churches of Christ have erred here. In a strong editorial note appearing in the American "Christian Evangelist," Bro. F. D. Kershner refers to Dr. Edward Scribner Ames, pastor of the "Hyde Park Church of Disciples, Chicago," as one who would regard a mixture as Christian union. Dr. Ames is quoted as saying:

"We have received Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, Lutherans, Unitarians, and some from the Dutch Reformed Church and from the Reformed Church of Later Day Saints, and a number on confession of faith, who have not previously been identified with any church, and who preferred to omit baptism entirely."

This is worse than Presmethbaptationalism! Dr. Kershner has some splendid comments on this. In the course of his article he has a paragraph which is well worthy of notice. It well defines the position for which we have pleaded in Australia, though a very few have been found to emphasise union as such to the neglect of a scriptural position:

Dr. Ames says of the Restoration churches that their "whole manner of organisation, their doctrine and their forms of worship were determined by the desire to promote union."

"Our own understanding is that our 'doctrine,' 'forms of worship,' etc., were 'determined' by the desire to restore in its purity the original Christian church, the church of the New Testament. It has been the belief of our people that by restoring the early church we furnish the only practical basis for Christian union, but the promotion of Christian unity itself is not the most distinguishing characteristic of our movement, nor has it ever determined a single essential feature of our doctrine. The authority of Jesus Christ as expressed in the New Testament Scriptures has been the sole determining factor. Thomas Campbell gave up infant baptism not because he thought he would promote Christian union by so doing, but because Alexander proved to him conclusively that the practice was unscriptural. Both Thomas and Alexander were immersed for precisely the same reason. From the beginning, our plea has been a plea for the restoration of the New Testament church first of all, and a plea for Christian union only as union may come upon the basis of this restoration."

### The Hindered Christ.

The Lord Christ wanted a tongue one day  
To speak a message of cheer  
To a heart that was weary and worn and sad,  
And weary with a mighty fear.  
He asked me for mine, but 'twas busy quite  
With my own affairs from morn till night.  
The Lord Christ wanted a hand one day  
To do a loving deed;  
He wanted two feet, on an errand for him  
To run with gladsome speed.  
But I had need of my own that day;  
To his gentle beseeching I answered "Nay!"  
So all that day I used my tongue,  
My hands, and my feet as I chose;  
I said some hasty, bitter words  
That hurt one heart, God knows.  
I hurried my hands with worthless play,  
And my wifely feet went a crooked way.  
And the dear Lord Christ—was his work undone  
For lack of a willing heart?  
Only through men does he speak to men?  
Dumb must he be apart?  
I do not know, but I wish to-day  
I had let the Lord Christ have his way.

—Selected.

## The Rainy Sunday.

"Raining again!" exclaimed Pastor Ludlow one Lord's day morning, addressing his young wife. "This is the fourth Sunday we've had rain."

"It may clear up yet, Robert," she replied in her cheery way.

"Not likely," the husband said, huskily. "It will keep up until after church time, I suspect."

"Perhaps there will be a good attendance after all; it isn't raining hard now."

"There'll be sixteen people out; I can name them in advance: Old Mrs. Jones, the three Prindle families, John Metzgar, the Smith girls, and old Father Harmon. I did so want a good attendance to-day. I've worked hard on this sermon, and to think of preaching it to a handful of people! I wanted all to hear it. Besides, we were to take an offering for the church repairing fund. We'll never get the old building fixed up at this rate."

"Robert, it seems to me you are forgetting that God knows best," the little woman ventured.

A blaze of lightning and a crash of thunder interrupted the conversation. The inmates of the parsonage stood at the window and silently gazed at the threatening clouds. Then the rain began to descend in torrents, and the young man, turning away, repaired to his study. Presently his wife joined him.

"That's right, Robert," she said, as she noticed him at his sermon. "Prepare yourself just as if there were to be a houseful."

"What did you say, Martha?"

"I am glad to see you working at your sermon. I believe a preacher should do his very best every time, whether he has a large or small audience."

"You are right, Martha," the young man said, as he tossed his paper to one side. "I had hunted up an old sermon, and was looking it over, but I'll take your advice; if anybody comes to church to-day he shall hear the sermon I have prepared for the occasion. I'll give him the best I have."

When the time came for going to church it was still raining. The road looked like a stream of water, and it did seem almost useless for the pastor to venture out.

"I'll put on my goshes and wade down to the church," the young man said.

"I'll be ready in a moment," Mrs. Ludlow responded.

"You are not going to venture through this weather," he said.

"Do you think I would miss the best sermon of the year because of a bit of rain and mud? By no means. My old waterproof will keep me dry, and the walk at the side of the road isn't so bad," she replied, and the argument ended.

The sexton, Father Harmon, and the Smith girls were there. The Prindles soon arrived, and then several strangers stepped across the street from the village hotel.

Twenty persons, not including the pastor and his wife, were in attendance.

Robert Ludlow had a light heart, much lighter than he had earlier in the day. His wife's timely words had done their work, and the consciousness of doing his duty helped him. His heart was in his sermon, and he preached with unusual animation.

Two weeks later Mr. Ludlow received a letter from a young pastor of a city church, an old school chum, from whom he had not heard for more than a year. It was as follows:

"Dear Old Chum,—You must be preaching some telling sermons. It seems that we, more than a hundred miles distant, are to reap some of the harvest from your sowing. A gentleman called on me a few days ago and spoke of having attended a service in your church a fortnight ago. Incessant rain prevented him from leaving your town on Saturday night, as he expected to do. He was not in the habit of attending church, but accompanied a friend who was staying at the hotel, because he disliked to decline his urgent invitation. He was deeply impressed with the truth you proclaimed, and will join our church. Enclosed find his cheque for £10, which he wishes placed in your church repair fund. May you continue doing such excellent work for many years to come."

"Oh, Martha, I am glad I did my best that rainy Sunday. Truly the Lord knew what was the best for us, little wife, when he sent that hard rain, didn't he?"—Selected

### The Sceptic's Test.

At a large drawing-room party in London a sceptic scornfully said: "I have been wondering how you Christians can expect us rational men to accept your doctrines, when you are so ridiculously unable to agree among yourselves. I see here to-night English Churchmen—I high, Broad, and Low—a Roman Catholic, a member of the Greek Church, a Presbyterian, a Wesleyan, a Baptist, a Congregationalist, and a Quaker—where and what is truth?"

The gentleman to whom this remark was made asked the hostess if he might say a few words to her guests. Permission being granted, he replied: "I appeal to you, in the cause of our common Christianity, and I solemnly call upon those who believe that Jesus Christ was the Son of God and the Son of Mary, that he came into the world, was made flesh, and was crucified to save sinners, and that he rose again from the dead, ascended into heaven, ever liveth to make intercession for us, and will come again at the end of the world to judge the quick and the dead, I ask you to kneel and repeat with me the prayer which he has taught us."

All knelt but one.

## Notes on Current Topics.

Jan. E. Thomas.

### Russia and Prohibition.

Prohibition in Russia did not come as a result of the war merely. It was the outcome of the long and faithful labor of the Russian Christian Labor Temperance Societies. There were 70,000 lectures in 6716 towns, and were attended by 7,400,000 persons given in one year, 1910. These culminated in a great temperance convocation at Petrograd in the August of that year. On August 22, 1914, the Grand Duke Nicholas ordered that all vodka and spirit shops should remain closed till the end of the war. The following October, in reply to a memorial, the Czar sent the following telegram: "I thank the Russian Christian Labor Temperance Organisations. I have decided to abolish for ever the Government sale of vodka in Russia.—Nicholas." The liquor trade, solicitors of our national welfare, gave us warning that prohibition meant financial ruin to a country, and they believed Russia would not continue this suicidal policy. The fact is that the prophets of Baeculus have been entirely put to flight. We learned that the national savings in 1914 were double those of 1913, while in 1915 the increased deposits in the Savings Bank was £46,875,000 over 1914. Crime has decreased so amazingly that the women of Siberia have joined with those of European Russia in praying that prohibition of vodka and beer may be for ever. The very latest statement of the Russian Minister of Finance at the opening of the Duma showed that though the drink revenue had fallen from £68,000,000 to less than a million since the outbreak of the war, there had been £350,000,000 sterling paid into the Savings Bank. He was confident that after the war a rich and powerful Russia would arise. To this he might have added that there would be a sober Russia. This is only testimony in keeping with that received from all countries where prohibition prevails, and is the best possible answer to the pessimistic prognostications of the followers of King Bung.

### German Missions and Their Future.

There is no doubt that the effects of this war will be disastrous on German foreign missions. The awful conduct of a so-called Christian people must be very detrimental to those who have gone to labor for Christ in heathen lands. The financial outlook of German missions in India is exceedingly serious. The Gossner Mission, of Berlin, with 50 European workers in Chota Nagpur and Behar, is in a critical condition, and greatly hampered. The Schleswig Holstein Mission, with 40 European missionaries, in the Madras Presidency, has dismissed 275 Indian agents and put 150 more on half pay. They have had to close a theological seminary of 78 students. The Leipzig Mission in Tanjore and Trichinopoly, with a native educational staff of 580, has been obliged to

close its schools, and send its children home. We do not find any cause for rejoicing in this, but rather to sympathize with so many Christian missionaries who are probably as sincere as our own, and to express our sorrow that this awful war, which is the outcome of a brutal philosophy and a selfish and fiendish ambition, should have come to hinder the work of God in the world. The missions of Africa suffer in just the same way, and the awful effect of this war upon the work of Christ in the world is hard to measure. We need to pray earnestly that God will so use and bless other workers who are laboring in the harvest field, and so increase both gifts and laborers that his church may enter in to the open doors that are waiting and be led when peace shall come to new conquests for our Lord. The nations will look to Britain as never before for the gospel of the Prince of Peace.

### The Battle of Verdun.

The most tremendous battle to date in this war of wars is that at Verdun. We read of 130,000 German casualties, and of 45,000 being slain in nine days. The losses of the brave French defenders will as well be large. We are informed that men came frantically onward in lines 10 deep, and were hurled by the heartless and worthless Crown Prince against walls of steel. It seems terrible to think that when a whole German battalion was blown up by mines, Freemen should be hilarious with joy. Yet this seems the order necessary in war, and we are ourselves admirers of the bravery and tenacity of the sons of France. We are informed that His Majesty the Kaiser viewed from a safe distance the slaughter of his brave men, the flower of the army of Germany. Surely if God is in his heart, and his guide in this holocaust, he will listen to the voice of reason, and be led to see that it is time such a war was ended. Verdun seems to us to be the death knell of the Crown Prince, the Kaiser, and the hopes of Germany. Whatever practical exploits they may engage in upon the sea, or however many murderous attacks may come to innocents from the air, and however long their continued deception of Austria, Turkey and Bulgaria, the military despotism of Germany is doomed to overthrow—and our sincere prayer is that God may hasten that day.

### A Governor on the Soul of a Nation.

The Governor of South Australia, Sir Henry Galway, appeared in the new and commendable role of chairman and chief speaker at the Methodist Conference S.S. demonstration at the Exhibition Building in Adelaide last week. He spoke of the soul of France and the influence for good that the war had upon the spiritual life of this great nation. He said that out of evil good may come. This terrible war may in the

case of some of the warring nations at least, be a cleansing fire where the spiritual welfare of the people is concerned. Before the war broke out, France was quickly and surely becoming a pagan country. The church was banned by the State, and persecuted by an infidel government. But what do we now see? France is undergoing a spiritual renaissance. War with all its cruelties and destruction of life and property is giving back to France the thing that matters, "A truce of God." He said he believed the serious side of the French nation was being developed, and that in France was taking place a religious revival. These are intelligent and timely words from a Governor of State, and indicate a thoughtfulness by His Excellency worthy of emulation. His whole speech was an eloquent appeal for a deeper spirituality and a more prayerful patriotism on the part of our Commonwealth and Empire. If such words are heeded we shall find in our own beloved Empire that war has had its compensation in the turning of our nation to God.

### The Salvation Army in Trouble.

A unique case has just been concluded in the South Australian Full Court, in which a most elaborate judgment was delivered by the new Chief Justice and his colleague on the bench. A citizen of Mt. Gambier claimed £500 damages, and an injunction to restrain his neighbors, the Salvation Army, from playing their band, clapping, singing, or stamping their feet in any way to interfere with his comfort or reduce the value of his property. The judges ordered that the Army were not to play their band at meetings or at practice or clap hands, or make shouting ejaculations in any way that would become a nuisance or injury to the plaintiff or his family, residing at the dwelling-house next door. This seems a little hard on the enthusiasm and energy of our Salvationist brethren, but they will probably do all in their power to follow out the wise and fair decision of the Court. Those who doubt the scripturalness of the organ in our service will certainly concur with this verdict, while doubtless those to whom the verdict seems hard will resolve in the spirit of Paul to say "that if hands cause my brother to be offended, I will play no band while the world lasts." There is no doubt that the Army as a great social institution has had great influence by means of open-air work, which is largely assisted by the band music that is often so attractive. But perhaps the quieter work after all counts for the most.

### Charity.

We know so little of the hearts  
That everywhere around us beat;  
So little of the inner lives  
Of those whom day by day we greet;  
Oh! it becometh us, one and all,  
Gently to deal with those we meet.  
Gently to deal, and gently judge,  
With that divinest charity,  
That thinks no evil, but would seek  
The good in every soul to see;  
Measuring not by what it is,  
But by that which it strives to be.

—Selected.

# Prophecies concerning the Last Days.

## III.

J. Pittman.

One of the most remarkable of the series of prophecies, which, like long roads converging to a focus, span the ages to the end of time, is found in Daniel 11, 12. It is peculiar in that it forecasts future events literally, almost entirely without the use of symbols. The future is outlined in the most matter-of-fact way; and while our meagre knowledge of history may be a hindrance to our identification of the points foretold and the facts referred to, still there are outstanding landmarks, so to speak, which guard us from going very far astray.

The limits of this article preclude any attempt at a detailed exposition; which, in any case, I would not have the temerity to undertake. All I venture to do is to point out a few unmistakable features; especially those that bear upon the present and the immediate future. We are left in no doubt as to where the prophecy begins or ends. It commences with the immediate successors of Cyrus, king of Persia. Following the Persian dynasty, the Grecian reign is briefly sketched. Then follow the Roman conquests and dominions, which extend through many centuries. Verse 31 identifies this part of the prophecy with Rome beyond all doubt. "And arms shall stand on his part" (referring to Titus), "and they" (his army) "shall pollute the sanctuary of strength" (the temple at Jerusalem), "and shall take away the daily sacrifice, and they shall set up the abomination that maketh desolate." Our Lord refers to this (Matt. 24: 15), and subsequent history confirms it. The Roman standard here meant was the symbol of idolatry. After the destruction of Jerusalem, the Romans with unrelenting fury persecuted the Jews, in which the Christians were involved. Verses 32-35 give a brief summary. "The people that know their God shall be strong, and do exploits." The courageous disciples of Christ, who worked such wonders, are here intended. "And they that are wise (with divine wisdom) "among the people shall instruct many" — an allusion to the wonderful spread of the gospel. "Yet they" (the teachers) "shall fall by the sword and by flame, by captivity, and by spoil, many days." All through the ten terrible persecutions the early Christians endured under Pagan Rome, these were the chief instruments of their torture. "Now, when they shall fall, they shall be helped with a little help. But many shall join themselves unto them with flatteries." When Constantine embraced Christianity the persecuted had a brief respite. And the favor of the Emperor induced many to make an outward profession of the Christian religion who knew but little of its inward powers. The next verse indicates a fresh outburst of persecution against the faithful, which should continue to the end of time. This has been fulfilled under Papal Rome all along the centuries, whenever she has had

the power to persecute God's faithful people. But God permits all these sufferings for a beneficial end. "And some of them that are wise shall fall to refine them, and to purify, and to make them white, even to the time of the end."

Verse 36 takes us again to the great world powers. This is doubtless at "the time of the end" (verse 35). From 36 to 40 we have the exploits and fortunes of a certain "king." The striking features of this king distinguish him from all other potentates. We must be right, therefore, in expecting him to appear, and his coming, one of the signs of the near approach of the end.

It is interesting to note the characteristics and fortunes of this King. If he is to appear at the "time of the end," which the prediction seems to indicate, then we are safe in saying, I think, that no such King has hitherto appeared in modern times. Whether he is developing in the midst of the present gigantic struggle remains to be seen.

This King is to be specially self-willed. He will "do according to his will." He will be excessively conceited. "He shall exalt himself, and magnify himself above every god." He will not be an atheist; but will oppose the will of God to such an extent as none of his fathers have done. He will worship force. Might he will esteem right. "In his place" (office) "shall he honor the god of fortresses" ("munitions," some render). "He shall ally himself with a people of a foreign god, and by their aid seek to defeat his enemies." "He shall deal with the strongest fortresses by the help of a foreign god." J. B. Rotherham renders this passage thus: "He will prepare, for the stronghold of the fortress of the sea, the people of an alien god." One cannot but wonder whether we have here the alliance between Germany and Turkey, and their joint action in the Dardanelles, especially in view of the following words of this verse (39).

"At the time of the end" (how often does this significant phrase occur!) two great powers are to come against this arrogant king—"the king of the south" and "the king of the north." The latter is to come down upon him "like a whirlwind, with chariots, with horsemen, and with many ships." Nevertheless, this "king" with all the forces at his command, will "enter into the countries and shall overflow and pass through. He shall enter also into the glorious land" (Palestine) "and many countries shall be overthrown. . . . and the land of Egypt shall not escape. . . . But tidings out of the east and out of the north shall trouble him, and he shall go forth with great fury to destroy and utterly to sweep away many, and he shall plant the tents of his palace between the sea and the glorious holy moun-

tain" (Jerusalem), "yet he shall come to his end, and none shall help him."

Thus it appears this fierce king shall be victorious up to a certain point. That point will be when he shall fix his headquarters in the east, just outside the holy city, Jerusalem. But he will proceed no further. His end will then be swift and certain. And when that takes place it shall be "a time of trouble such as there never was since there was a nation." And this in turn will be brought to an end by "Michael, the Great Prince" (Christ) "standing up for his people." May his people be waiting and watching for that glorious consummation!

From the prophecies we have considered, as well as from many others, there can be no reasonable doubt but that we are living in the "last days." Many predictions, requiring the ages to fulfil, have been confirmed by undoubted fulfilment, up to the latest particulars. These, which seem to be few in number, but at the same time of the profoundest importance to the children of God, remain to be fulfilled. It may be this will come sooner than many expect, or are prepared for. Let us take heed to the Lord's gracious warning, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." The great purpose of these prophecies is not to interest the curious, or to show the wisdom of God, or to convince the world. It is to show how God is moving through the ages for the final safety and glory of his church, and to comfort, encourage, and fortify the saints in all their tribulations. The nations, as such, are nothing to God; less than the fine "dust in the balance"; but his people are everything to him. What a solace it is to be assured that all the world with all its glory is made subservient to Christ, and his church, whom it despises! How comforting to believe that nothing can really harm us "if we be followers of that which is good." In Christ we are safe.

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

## God Over All.

Let the battle demons play  
In their blood sweats, as they may;  
Force for good, and force for ill,  
Let them batter as they will.  
In the gloom reveal the gleam—  
God is still supreme. . . . *supreme.*  
"Through this wild heroic fust  
We are blessed thus and thus,"—  
Step the tongue that speaks of gain  
From the murder and the pain!  
Gain is when the prophet's dream  
Shows in earth our God *supreme.*  
When did ever war do good  
To our thought, our talk, our food?  
While from hand and lip and throat  
All the horrors of it roared,  
Flowing in a maddening stream  
O'er the thought that God's *supreme.*  
Read, Oh, read, His purpose-path,  
Through the trampled battle-strath.  
Shout, Oh, shout a faith to cheer—  
Not the trust in blade and spear!  
Faith in that old prophet's dream,  
Ending with great God—*supreme.*

## Letter from G. T. Walden.

Gazireh Palace Hospital,  
Cairo, Egypt, Feb. 2, 1916.

Our Australian Forces have now been concentrated in Egypt, and the Senior Chaplain of the British Forces in Egypt, Col. Little, C.F., has appointed me to this hospital, which is the Receiving Hospital for Australian soldiers and officers. I am thus brought into touch with men from 32 battalions, and many brigades of light horse. It is astonishing how many links with our churches I meet with here. In some cases they are members of Australian churches—two from Grote-st.; one from Queenstown; another a Congregational local preacher, baptised by Bro. Hagger; one an employee of Bro. Lyall's; another from Colac, who tells of Bro. Chandler's good work; two from Geelong, who knew and loved Gifford Gordon; another very sick boy from Brean Creek, Tasmania, who tells of Bro. Way's good work there; another from Grote-st., who had just received a letter from Bro. Thomas, showing how far Bro. "Jim's" pastorate extends. Yesterday a sick man just after his operation for appendicitis called for me and said, "I used to attend Enmore." Another told me of attending Enmore, and that his wife used to be in Bro. Richard Vereco's Bible Class there. Bro. Frank Morton is in No. 1, wounded, but recovering, and leaves for Australia this week. He has proved himself a splendid soldier, and is highly thought of in his Battalion. First Lieut. Frank Dunn called on me last week. I expect it will be Capt. Frank Dunn before this is printed. How proud F. G. Dunn would have been to see Frank every inch a soldier and a Christian man.

I meet many of Col. S. P. Weir's 10th Battalion, and they almost idolise him. For nearly six months from the day (April 25) when, amid a hailstorm of shrapnel and machine gun and rifle fire, he led them ashore, he was with them in all their dangers and hardships, and finally, after fainting three times in one day, he was carried down to the boat and sent on to the hospital ship. Another hails from South Australia, and knew one of our local preachers there, whose name has escaped me, and said of him, "He was the best-loved man in our village." Still another attended Lake-st. for 12 years, and like all West Australian fellows, knew Albany Bell, and every one of them, officers and privates, speak of Albany Bell as one of the best men in Perth. And so I feel as if I am not only ministering to the Australian soldiers in Egypt, but am chaplain to everyone who has been in any way connected with our churches—a sort of Federal Isolated Brethren Secretary, and in this case, alas! the word brethren does not embrace sisters. My work lies among the men. But I must not forget to mention that we are represented among the nursing staff. Sister Maggie Mann is here from

Park-st., Unley; Nurse Jean Magarey, from Grote-st.; Sister Grace Burns, from Park-st., Unley, is at Menai Hospital, with a Sister Lily Shepherd, from Grote-st. (though I have not met Sister Shepherd yet). Sister Lucy Heeby is at Victoria College Hospital, the largest hospital in Alexandria, and we have several orderlies from our churches in Australia. Capt. Dr. Stanley Vereco, from Park-st., Unley, did yeoman service at Lemnos for many months, and has been invalided to England after a breakdown. Staff-Serg. Percy Magarey, Chief Dispenser, has also had to leave for England on account of illness, but did magnificent service during the busiest months of our stay at Lemnos. Serg. Jackson, of Norwood, has been of great service to us in Post Office affairs. There may be many others of whom I have not heard or not met.

This hospital building is an old palace that the old Khedive built for a residence for the Empress Eugenie, when in 1869 she came out to the opening of the Suez Canal. It cost him £40,000, and she occupied it for three weeks. Finally, with additional rooms, it was taken by the Gazireh Palace Hotel Company, and the idea was to make it an Egyptian Monte Carlo. A large gambling casino was erected, and still stands opposite the palace. The Cairo Sporting Club grounds are next door, and form practically part of the palace grounds. These grounds are the most complete in the world. There is certainly nothing so complete in Australia.

My work at the hospital is to conduct services on Sundays and visit the sick during the week. I take all who are not R.C., Church of England, or Presbyterians. I have Jews, Theosophists, Brethren, Baptists, Congregationalists, Church of Christ, Lutheran, Dutch Reformed Church; and since Col. Nye left, Wesleyan and Methodist. We have 1,400 beds in this hospital, and have had nearly 10,000 men during the first year's work, and only 54 deaths. While we have the best and most talented of doctors, the work of the nursing staff is a large factor in the low mortality. As one boy said in his letter I was "censoring," "the nurses are angels." No words I can write can describe the admiration I feel for our Australian nurses. They are God's ministering spirits to these boys; and as I spent a month in hospital as a patient, I speak not only from observation, but from experience. They seem specially endowed with a full measure, pressed down, running over, of graciousness, ability and energy. They are a hard-worked lot of women, and I am sure when monuments are erected in Australia the soldier boys will want to see one to our magnificent nurses. If Adam was never sick, he never knew to the full the great gift God gave him in Eve.

What can I do for these sick men? For some I can write a letter; for others get their money from the bank; for others send

cables; then we talk of home, and they show me photos. I find two boys from the same town, but in different wards. I bring them together if one can walk. One has lost his Testament—I can supply him. The Red Cross supplies him with all things needful for the body, but when he leaves I can help him with an extra pair of socks or a handkerchief. Then when the opportunity comes I can plead for enlistment as a soldier of Christ, and when they are very ill I can put my hand on the hot forehead and whisper in his ear some of the "precious promises," and for them all I can and do most earnestly pray, and every boy's family gets a letter from me, telling of his progress. When any of my boys are on the "dangerously ill" list, it is a time of great anxiety for us all—doctors, nurses, orderlies and chaplains feel that we are the representatives of the home folks of the sick one, and we fight for the dear one's life as earnestly and lovingly almost as if he were our own; and when the name is taken off this "dangerously ill" list, and then off the "seriously ill" list, we feel a great burden lifted. Every home in Australia who has a boy sick in this hospital can feel assured that we are trying to be faithful to the sacred trust they have reposed in us as the representative of the home to these sick and wounded soldiers.

I have received during the last two days 63 letters. My correspondence is either a feast or a famine. Aug. 14 to Nov. 10, no letters; Nov. 10, 20, 09 letters; Dec. 30 to Feb. 1, no letters; Feb. 1, 2, 63 letters. Will my correspondents kindly understand if they get no reply? Some of these letters, dated Sept. and Oct., are not to hand till February. This is not altogether the fault of the post office, but movement of camps. One good Samaritan sent me £5 through the Anglo-Egyptian Bank. The Bank could not tell me his name, but it came at an opportune time, as I had lost everything I possessed, except the suit I had on, one suit of pyjamas, two pairs of socks, and six handkerchiefs. When the evacuation took place much was left behind, and when I went to see what was saved of mine the official letter stated, "All of your things found were a memo. book and a shirt-stud, which I will forward." Camera, books, suits, sleeping valise, leather bags, communion set, photos, absolutely everything, so my unknown donor aimed better than he knew; but he or she and I will believe that it was the Divine Workman at work. I have not had one newspaper since leaving Australia, but in one way or another this strain on my financial resources has been met, and so I lack for nothing.

I am sorry to say that the many parcels sent me are still *en route*. Not one parcel of all sent has reached me. They may come soon, as the Parcel Department is getting better organised. I am very grateful for all the many kind letters sent. I am now quite well and able to work from 7 a.m. to 12 p.m.

Yours fraternally,  
Geo. T. Walden.

# Reports from the Field.

## New Zealand.

**WELLINGTON SOUTH**—Since last report M. O. Johnston, who is on his way back to the U.S.A., gave a most interesting missionary address based on the Macedonian call. Bro. Phillips has lately been giving interesting and helpful addresses on "The Conditions of Pardon." To-night one young man made the good confession. Last Lord's day morning another young man who has been restored to the fold was welcomed into fellowship.—A.L. Feb. 27.

**PETONE**—Feb. 6, Bro. R. A. Wright spoke morning and evening to good congregations. On the 22nd and 23rd, the sisters held a sale of work, concluding with a concert, when the South Wellington choir rendered much appreciated help. We much regret our Sister Grinstead has been laid aside for some weeks, and pray she may soon be restored. During the month one sister has joined with us, and one was received by letter.—P.A. March 1.

**CHRISTCHURCH**—Show your appreciation now! The main lesson drawn from the story of the alabaster box last Sunday morning, while at night Bro. Gobbie drew a strong contrast between "Jesus and John." On Wednesday Bro. McLeod exhorted us not to "keep back part."—P.S.N. Mar. 4.

**AUCKLAND (Dominion-road)**—The ladies held a Red Cross afternoon on Feb. 19. Mrs. McCallum presided. Mrs. Smith, superintendent of the Auckland branch of the St. John's Ambulance Society, gave an interesting address. Recreations, sales, etc., made up a nice programme, and afternoon tea was served. The amount realised in selling contributions was £1/10/6. It was decided at this meeting to hold a sale of work in aid of the Red Cross work in May, and the effort is now going forward enthusiastically. The officers of the committee appointed were: President, Mrs. McCallum; secretary, Mrs. G. D. Smith; treasurer, Miss Richards. One young man who had previously made the good confession was baptised on Wednesday, 17th, after prayer meeting, and was received into fellowship on Lord's day, Feb. 20. A good audience on Sunday night heard Bro. McCallum speak on "Resurrection into Life." Singing practice for our anniversary has been commenced in the Bible School.—J.W.

## Tasmania.

**HOBART**—Improving services last Lord's day and good attendance. A "red and blue" rally has been launched in the Bible School, resulting in a steady influx of new scholars, and largest attendance last Lord's day that has been known for some years. It has been decided to adopt the "graded system," and also to form a "school of methods" class. Last Wednesday evening Bro. Wedderburn and family were tendered a welcome social by the church, and speakers representing the city, the church, the Y.P.S.U.E., the sisters, the Deacons Society, the Mission Band, and the Bible School, gave Christian greetings, and spoke hopefully of the future. The city is in the fervor of a great campaign for the early closing of liquor bars, and we are glad to be busy in this matter.—Geo. Woodhugh.

**LAUNCESTON**—Sunday, March 5, a good meeting in the morning. The following visitors were present: Bro. and Sister Jenkin, Brunswick, Vic.; also Bro. Collis, Emuval, Vic., who presided at the Lord's table. Bro. Day took for his subject, "The Appointment of the Twelve." At the gospel service he spoke on "Why Does God Save Men?" making a most powerful appeal. Three confessed Christ, one of whom was the youngest daughter of the writer. The choir took their seats on the platform for the first time. Miss Parkinson is still in the hospital. Meetings are all being well attended.—D. Dowle, March 8.

## West Australia.

**FREMANTLE**—The writer returned from the North Perth tent mission last Monday night. The services of Bro. Blakenore and Banks were much appreciated. Last Lord's day evening one of our girls was baptised. We are sorry to learn of the painful illness of Mrs. Taylor, senior, also that Albert Graye broke his collarbone last week. May they both be restored. Our Junior Endeavourers are having their picnic to-day. The work continues to grow quietly.—E. G. Warren, Mar. 4.

**PERTH**—On February 5th we held a picnic at Neillands in order that the members might meet Bro. Roy Coventry, missionary-elect for India. Lord's day morning, Feb. 6, Bro. Blakenore, after reading interesting and appreciative letters from our young men at the front, spoke on the great national crisis, showing the Christian's part in the fight for righteousness. On Feb. 13, it was our privilege to receive two into our fellowship from the Bible School. Bro. Coventry was present, and spoke on "Other Sheep." This morning E. G. Warren, of Fremantle, delivered a helpful address on Christ's second coming. At the close of the gospel service a young woman made the good confession.—W.A. Feb. 21.

## Queensland.

**BURSHANE**—A nice meeting around the Lord's table yesterday. A brother was welcomed into fellowship. Private David Moffat, who is on furlough, worshipped with us. Bro. A. C. Rankine is laid up with an acute attack of gastritis. There was a very fair attendance at the gospel meeting; the writer spoke. Bro. Wm. Suchting has had to undergo a surgical operation. We are pleased to report he is making satisfactory recovery.—H.C.S.

**CROWS NEST**—Although isolated from any of our churches, we are holding the fort; and since my address in the place have met regularly every week to remember the Lord. Altogether six souls, three in my household and three in Bro. Fuller's, thus meet. Others are in the district, but live too far away to have the privilege we enjoy. Any brother who may be travelling this way will find a warm welcome. We meet in the afternoons in winter, and evenings in summer.—B. W. Collins.

## South Australia.

**LONG PLAIN**—Our Home Mission offering was £29/1/. The meetings for breaking of bread are fairly well attended. We have good attendances at the gospel services. A number of men working on the new railway line are attending. The subject on Sunday evening was "Change of Heart," the eleventh of the series on "First Principles." The writer has accepted a fourth year's engagement with the Mallala and Long Plain churches. Bro. Daniel, senior, is in the city receiving medical attention for eye trouble. The stewardship of the church goes out to him.—E. J. Goodwin.

**BERRI**—Interest is being maintained. Last Lord's day we held harvest festival services. We had a beautiful display of fruit, etc., which was provided by the members. Bro. Edwards presided over the worship meeting, at which service we had Bro. Caldwell, of Broken Hill, with us. At night the writer preached to the largest gathering we have had for some time on "A Basket of Summer Fruit" (Amos 8: 1). On Monday only a few were present, owing to rainy weather. The fruit was disposed of and proceeds of sale will be devoted to the kindergarten work.—R.R. Mar. 7.

**COTTONVILLE**—Bible School anniversary services to-day, great success. Good gathering at morning meeting. Large marquee filled afternoon and evening. H. R. Taylor's address in the afternoon was much appreciated. Bro. Manning

gave splendid addresses morning and evening. Singing by scholars and teachers exceptionally good. Bro. Arthur Morphett, who conducted the singing, is deserving of great praise. Services will be continued to-morrow evening. Increase rally, Red, who secured 35, while the Blues gained 32 concluded to-day, resulted in a victory for the new scholars. Total on school roll now 196. The school united in one great effort to secure 51 more scholars by date new chapel is opened, making a total of 250 on roll.—I.L. March 12.

**MILE END**—At our mid-week meeting on Wednesday last opportunity was taken to say adieu to our young brother, Arthur Andrew, who is leaving for the front during the coming week. Words of appreciation of his work were spoken by Bro. Riches, Hart and Matthews, and Bro. Willsie presented him with a small first-aid outfit and an electric torch on behalf of the Endeavourers and friends. Our dear Bro. Manning is still in hospital, there being no improvement in his condition to report. Good meetings all day yesterday.—M. Mar. 12.

**KADINA**—A married couple received in this morning, transferred from the Baptists. Sergeant Kemper with us again to-day. Better weather has meant a marked improvement in the number coming round the table. Ninety-five was reached last Sunday, and it seems probable a hundred will soon be reached. Our gospel services have very rarely been poor in attendance; now they are threatening to take the seating capacity of the building. The "Training for Service" class, under Bro. Neill, is now in full swing, and all is ready for taking up the "School of Methods" in May. Just now the Bible School attendance is the best for some time past. Reached within three of the hundred for the breaking of bread to-day. A good meeting to-night.—W.

**BALAKLAWA**—At a special church business meeting held on March 8, it was decided that Bro. Taylor's term of engagement be extended for a further twelve months at the expiration of the present engagement. To-day we celebrated our harvest thanksgiving festival. The chapel was beautifully decorated by our deaconesses. We were pleased to have with us Bro. and Sister J. E. Thomas, from Grote-st., and Bro. Taylor, from Mallala. Bro. Taylor presided. Bro. Adams, in his exhortation gave us a spiritual uplift. A special offering to reduce church trust debt amounted to over £8. To-night our chapel was taxed to the utmost by an attentive audience, when Bro. Taylor delivered a fine address on "Redeeming Wasted Years." The choir, under O. H. Finlayson, rendered several anthems in fine style, which greatly assisted in the services.—P.H.R., Mar. 12.

**QUEENSTOWN**—Q.Y.M., good attendance. Mr. F. Briant, a visiting speaker, addressed the young people. Worship, splendid attendance. C. E. Lawton presided. Bro. Brooker delivered an inspiring address on the morning lesson. At the close of the Bible School on the morning of the Q.M.B.C. accompanied Bro. Brooker to the residence of our aged Bro. Matthews, who has been bedridden for several months. A very nice meeting was held, and the Lord's Supper partaken of. Bro. Matthews was delighted and much cheered. Evening, large number present. Bro. Brooker gave a powerful sermon on "Words from the Cross."—D.L.W. Mar. 12.

**GROTE-ST.**—Our meetings all day have been good. This morning we had among our visitors are "home" on holidays. Bro. Rankine gave a few words of cheer at our Sunday School. We also had Bro. T. E. Rofe, of Hornby, N.S.W.; Sister Miss McDonald, of Murrumbidgee; Bro. Richards and Daynter, of Owen; and A. Cameron, of Goodwa, who are in camp. In the afternoon our Sunday School had a rally day, at which we aimed to get all scholars and teachers present. We had a fine school, about 330 being there, including parents and friends who visited. We had closing exercises together. At our evening service Bro. Thomas gave a special sermon in praise. It was a most inspiring service, and at the close we were gladdened to hear five confes-

Christ. This was a fitting close to a most helpful day.—Mar. 16.

**PROSPECT**—Yesterday W. Miller, of Norwood church, very acceptably addressed the church in the morning. In the evening the writer continued a series of addresses on "The Last Days of Jesus," the subject being "At the Cross." One young woman from the Adult Bible Class confessed Christ. Miss E. Winner sang "At the Cross there's Room," very sweetly. All departments of the work are very healthy, and a fine spirit of unity prevails. Plans are being made for a tent mission to commence about the second week in June. Pray for us.—J.A.P.

**MAYLANDS**—The anniversary gatherings this year, March 5 and 9, gave prominence to the spirit of thanksgiving for the success of the church since it was opened seven years ago. The church desires to express its gratitude to the various churches that have contributed to our support, and also to the Home Mission Committee, which has so faithfully rendered financial assistance to the extent of between £500 and £600, the amount of one year's general offering. Bro. B. W. Huntsman gave an excellent address at the Lord's day morning service, when the building was full. A thank-offering amounted to over £15. The writer spoke at night on the subject "Elements in the Success of the Church." The chapel was crowded. On the Thursday evening following, the Home Mission Committee was well represented at the public meeting. Captain Clapham E. W. Pittman occupied the chair. The church secretary's report was a resume of the history of the church. Bro. G. D. Wright (representing the mission period of the Maylands cause, and also the mother church at Norwood) spoke for a few minutes, as did Bro. W. J. Manning, and J. E. Thomas, on behalf of Home Missions and Foreign Missions respectively. The minister of the church responded. The thanks of the meeting were given to the visitors, the decorators, and the choir, which gave splendid music. Refreshments were handed around.—H.R.T., Mar. 13.

**NORWOOD**—Our evangelist is on holiday at Victor Harbor this three weeks, and will return for services next Lord's day. The pulpits have been taken by Bro. W. F. M. Lambrook, and K. Duncan, at morning meetings. B. W. Manning, Lockart Morton, and B. W. Huntsman took the gospel services. We have had splendid addresses, with attendances well sustained. Mid-week prayer meetings have been led by Bro. Collins, Wilson, and Wright. We heartily thank these brethren, also Bro. Jenner and Wright, for taking exchange with Cottonsville and Utey churches. Our Brotherhood will debate with Maylands Guild next week, when we anticipate a good meeting. Our anniversary will be on the 26th. Seven have been received into fellowship since last report by letter.—G.I.J., Mar. 12.

**CHINESE MISSION**—The most successful social ever held in connection with the above took place in the Gratest school-room on Tuesday, Feb. 20. B. W. Manning, of Cottonsville, presided over about 450 Chinese and friends. D. Lam Yow received the Chinese friends. Mr. Matthew James, one of the Chinese brethren, thanked the teachers on behalf of his fellow brethren, for their services. Mr. Powell, a returned missionary from China, and Mr. Chappel, from the New Hebrides, both gave interesting addresses. J. E. Thomas spoke of his appreciation of the Chinese brethren. An excellent musical programme was rendered. An excellent supper was given. The hall was artistically decorated by the Chinese brethren.—Harold Boden.

**New South Wales.**

**INVERELL**—Meetings have been very fair. Last Lord's day morning Bro. Cosh gave a much appreciated exhortation. In the evening Bro. Waters gave a good gospel address on "Obeying Christ." A large and attentive audience, in which there have been several changes. The writer, who has been superintendent for the last 18 months, has resigned from the Inverell school to take up

the work vacated by Bro. Mackie at the branch school at Gromowiall. Bro. Mackie has enlisted for the service. Bro. Cosh has been appointed superintendent of the Inverell school. All departments of church work are progressing.—G.B., Mar. 7.

**NORTH AUBURN**—Meetings are growing very interesting. Bro. Hall gave us a helpful exhortation on "Love," which was very much appreciated. Bro. Morton gave the gospel address on "The Light of the World." At the close a brother and sister were immersed.—A. S. Horsfall.

**ERSKINEVILLE**—The church was glorified by an address from Bro. Harward yesterday morning. In the afternoon five new scholars were enrolled. Good meeting at night, and a young man who was baptised some years ago in Victoria came forward.—P. J. Pond, Mar. 13.

**CITY TEMPLE**—Fair meetings to-day. Splendid address from Bro. Pond at the morning service; one received into fellowship. Visitors present during the day, Bro. and Sister Black, Sister E. Swanson, and Bro. Risley, Newcastle. At the conclusion of splendid address by Bro. Harward, one of the returned soldiers made the good confession. Bro. Harward after the service presented Bro. Tom Gordon, one of the Lord's day School helpers, with a nice wristlet watch, prior to his departure for the front. Bro. Harward, who leaves to-morrow on his two weeks' annual holidays, was also handed a sum of money on behalf of well-wishers for an enjoyable holiday. A very pleasant evening was spent on Wednesday, March 8, the occasion being the celebration of the second anniversary of Bro. Harward's ministry here.—J. Crawford, Mar. 12.

**MARRICKVILLE**—Bro. Stevens, from Mosman, was with us this morning, and gave us a forceful exhortation on "The Church of God." Bro. Stevens spoke to-night on "The Great Abiding Truth" (the Word of God). There was a fair attendance at both meetings. Good reports from Bible School; about 170 scholars present this afternoon. Bro. Charles Knight, who left for the front recently, writes to say he is well, and at the time of writing was within two days of landing "somewhere."—J.T.T., Mar. 12.

**MOSMAN**—Attendances at the services have been well maintained. The exhortation this morning was given by Bro. Rush, and was most helpful. At the evening service Bro. Stevens gave a good gospel address on "The Bible, the Living Word of God." The Bible School maintains a steady attendance.—E.C.

**HORNSBY**—Bro. Allen presided. H. G. Payne exhorted on John 3: 16. "The best text in the Bible." T. Boyall, of Chatswood, spoke at the gospel service on "The Salvation of Jesus" (Heb. 2). We enjoyed his addresses. Bro. Linley will preach at both services next Lord's day. The church extends its heartfelt thanks for the help given by Bro. Illingworth, Bagley, Payne, Crawford, Fox, Boyall, Crothwaite, and our Bible College friend, Bro. Cecil Hall, during the absence of Bro. Gordon.—Thos. E. Rife.

**Victoria.**

**SOUTH YARRA**—The cause here has been moving along slowly. Bro. Mudge and family have been on a visit to his parent at Kanelra. During his two weeks' absence, D. Pittman occupied the platform on Lord's day evenings. G. Black exhorted on Feb. 27, and R. Pittman on March 5. The week night meetings were conducted by J. Holloway and Bro. Cornelius. We have decided to introduce the individual cups. We regret to have to report that Sister Mrs. Colyear, one of our esteemed members, passed peacefully away on the morning of the 16th inst. after a trying and painful illness. Her remains were laid to rest in the Brighton Cemetery on the 17th inst. Bro. Mudge officiating at the grave. Our deepest sympathies go out to the bereaved relatives. Last Lord's day was observed as the British and Foreign Bible Society day. There was a special service in the afternoon, teachers and scholars taking part in the dialogue. There was

a fair attendance, and a collection was taken up. There was also a retiring collection taken up at night. Altogether about 30% was realised for the benefit of the Society. Bro. Mackie gave two very fine addresses. We were pleased to see Sister Miss Lewis again after an extended visit to Colac. Several of our members have been ill lately, and some are still ill aside.—T.M., Mar. 13.

**COLLINGWOOD**—Very large audience present at the evening service last Lord's day, when Bro. Haeger delivered a powerful address, and four confessions resulted. The church will hold a social evening on Thursday week, extending nearly four till the nature of a social night.—W. Brooker.

**BRIM**—During the week the wife of Bro. V. Giles was hospitalised at Brim, and we welcomed her into the church yesterday. Our harvest thanksgiving services took place yesterday. We had splendid meetings. The writer spoke at the worshiping on "The Living God," and in the evening on "A Farmer Whom I Have Called a Friend." Special musical items by Mrs. Combridge and by the choir added to the service. The building was nicely decorated by the sisters for the occasion. A thank-offering was taken, the results of which will be handed to the work of Home Missions.—W. G. Combridge, Mar. 13.

**BLACKHURN**—All our meetings are steadily improving. On March 5th, the day of our esteemed Bro. Edwards' confessed Christ, and on last Lord's day was baptised in the presence of a large audience. We are working and praying for a time of reaping. The anniversary services of the church will be held on April 2nd, and we extend a hearty welcome to all who are able to attend.—Jas. E. Welch.

**PRESTON**—A much improved tone prevails in the work here. To-night's meeting was most impressive. Ample provision has been made. Attendance League has been formed, and nearly thirty Junior Endeavors are attending the worshiping meeting. Bible School attendance has increased from 78 seven weeks ago, to 116 now, whilst at were present at J.C.E. on an meeting. An offering taken to-night for the memorial tablet in memory of the late Joseph Binney amounted to over £100. Any brethren interested will please send their gift to E. O'Neill, Cranford, Preston. The order for the tablet is to be given almost immediately.—W.A.S.

**NORTH RICHMOND**—H. A. Procter addressed good gatherings at both services last Lord's day. In the morning he took as his exhortation John 15: 26, 27, "The Two-fold Witness" and in the evening he delivered an impressive sermon on "The Problem of Sin," Rom. 7. At the close of the evening service three young women responded to the invitation to confess Christ. Our C.E. Society held an enjoyable picnic last Saturday afternoon at Hampton, driving there by vans; 47 went, and a very happy time was spent.—A.H.T., Mar. 13.

**MELBOURNE** (Swanston-st.)—Bro. Sash, of Sydney, delivered an interesting address in the morning of March 12, and in the evening R. Pittman spoke to a full attendance. To the Christian Life Worth While? It is expected that Bro. Franklyn will conduct both services on Sunday, 20th, after his absence for several weeks. We are glad to report that he has made a good recovery, which it is to be hoped will be permanent. The church is grateful to the many speaking brethren whose services during Bro. Franklyn's absence have been very helpful. We thank the church, Bible School, and prayer meeting for all recovered material assistance from our visitors.

**ROCHESTER**—During the past week attendances at the mission have been fully maintained. Two who made the good confession the previous Sunday evening were baptised. On Sunday evening, after a searching talk by Bro. Burns, on "The Pearl of Great Price," we had the joy of hearing the confession of a woman whose example and influence will come much for Christ. On Sunday, the 12th, 19 boys were baptised. Bro. Sash, on behalf of the church, extended the bond of fellowship to Bro. and Sister McMurtry and



In the Religious World.

"The 'Christian Evangelist' reports that the Roman Catholic Cardinal Gibbons sent to his clergy an appeal for prayers for the success of the Billy Sunday meetings in Baltimore, U.S.A.

**Victoria's Reduced Drink Bill.**

The 1915 Drink Bill for Victoria, as prepared by Mr. J. D. Meroun, reveals the fact that £4,200,000 was spent last year in drink. Dreadful as this huge sum is, there is some consolation in reflecting that it is more than a million and a half less than the previous year, and that the expenditure per head of population has fallen from £1/4 to £13/2.

**Unitarian Decline.**

Unitarianism has always lacked in a positive message, and has never been able to make any distinct growth. Their ministerial record for 1915 is not specially heartening. Their seminaries (in U.S.A.) graduated eight ministers. Seventeen preachers from other denominations joined the ranks of their clergy. Twelve of their ministers died in 1915 and twenty-nine others sought greener fields. Their net loss was sixteen preachers. At this rate of growth they seem to belong to the famous 'disappearing brotherhood.'

**A Methodist President on Union.**

These are days of "unsectarianism" (a word almost as hateful as "sectarianism"), that is a cloak for a considerable amount of sickly indefiniteness in religion. Moreover, there has been too much optimistic talk about Church Union, and too little progress in that direction of it, and we must not allow ourselves to lose the vision of our own distinctive mission, or to slacken in the intensity of our service for God and humanity. I am in sincere sympathy with, and share fully the aspirations of many Christian people, that there should be organic union of the various sections of the Church of God, now so much divided, (for no amount of friendly union will meet the case), and pray that the day may soon come when the Saviour's prayer will be realised, and all unholly competition cease, so much fruitless discussion is in danger of kindling a false expectation that is harmful in its general effect. In these denominational fitfulisms, unless they are really going to come to something, we are only trifling with each other's affection, and unsettling our respective denominations, whilst coming no nearer to a definite issue.—From the presidential address of Mr. A. T. Holden, President of Victorian and Tasmanian Methodist Conference.

**Confessing Christ by Baptism.**

Peloubet's Commentary thus comments on portion of the Bible School lesson for March 19:—"As they went on their way they came to a certain river." Marubab, about a day's journey from Hebron, toward Gaza, which Dr. Thomson calls "a fine stream of water, deep enough in some places, even in June, to satisfy the utmost wishes of our Baptist friends." "This Marubab," says Dr. Hovey, "is merely a local name for the great Wady Suez, given to it on account of copious fountains which supply it with water during summer." "And the canon said, See, here is water," or simply, "Behold, water." "What doth hinder me to be baptised?" This was saying, "I believe in Jesus as the Messiah." I accept him as my Saviour, and now I wish to confess him by baptism," as all other Christians had been doing. He had doubtless seen this rite in Jerusalem, and probably discussed the question with Philip. "If it thou believest," etc. This verse is omitted in the Am. R., because it is wanting in the best manuscripts, and was probably inserted from some marginal note made to keep readers from error. But it is the true answer to the Ethiopian's question. As Professor Knowling says, "These words may well have expressed what actually happened, as the question in v. 36 evidently required an answer." "I believe that Jesus Christ is the Son of God." He believed with his mind and his heart. He believed in him as his Master and his Saviour. Such faith, leading to love and obedience, is salvation.

Obituary.

LOVELL.—The church at Enmore, N.S.W., has suffered a great loss by the death of Bro. John G. Lovell. For 25 years he had been a most zealous and conscientious worker, and had served his Lord faithfully as a Sunday School teacher, sick visitor, deacon, and presiding brother. He was a splendid usher, and his smiling face and glad hand-shake were a benediction to the stranger, and a comfort to the outgoing. For 15 years he had won and retained an honored position in the N.S.W. Railway Department, where he was beloved by all. On his retirement from active service 12 months ago, he was presented with a gold watch and handsome Bible as a mark of esteem by his fellow employees. His death was somewhat unexpected, for a fortnight ago he presided at the Lord's table, and though suffering from a severe cough, no one imagined his end was at hand. On March 1, he passed peacefully away to be with his Lord. His body was brought to the Tabernacle on March 2, and a short but impressive service conducted by the writer and Mr. Parker (Baptist minister, Arncliffe, where some of his loved ones hold membership). In the presence of a large number of men we laid his tired body in the grave to await the trumpet's call on the resurrection morning. He was 62 years of age, and by his sympathetic interest in the welfare of others, had a wide circle of friends. The lines of F. R. Hill have been much in my mind as I recall our brother's life:—  
"Forenoon and afternoon and night—Forenoon  
And afternoon and night—Forenoon  
And afternoon and night—Forenoon,  
And—what?  
The empty song repeats itself. No more?  
Yes, that is life: make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered, and thy crown is won."  
—A.E.L. Enmore, N.S.W.

ARNOTT.—We deeply regret the loss sustained by the church at Chatswood by the death of Sister Hilda Olive Arnett, who passed away on February 29, at the age of 22 years, and whose body was laid to rest in the Waverley Cemetery on March 1. Our sister had been brought to the church at Petersham, where she early gave her life to the Saviour. About eighteen months ago Hilda, with her two sisters, Mrs. Alfred Baker and Miss Evelyn, came to reside at Chatswood. Hilda soon became identified with all the activities of the church. She was a teacher in the school, and took an active part in preparing the anniversary programmes; she was leader of the Junior Girls' Guild, and she generally presided at the instrument at the Wednesday night services. She was most regular in her attendance at all the meetings, and was always ready to render any service in the Lord's work. Her presence will be greatly missed. About five months ago she complained of weakness, and though every care was taken, and medical treatment given, she gradually grew worse. It was not until the last week of the serious nature of her illness was fully realised. With all the aid of the best physicians she could not be retained. The Saviour's call to higher service had come, and she peacefully passed away. The deepest sympathy of the church is extended to the sorrowing ones of the home circle. We commend them to God and to the word of his grace.—T. Bazley, Chatswood, N.S.W.

BENTON.—On the evening of Monday, Feb. 14, Jonas Benton, of Te-Arai, St. Auckland, fell on sleep. Born in Yorkshire, England, he became associated in early life with Wesleyan Methodism. Later on he was baptised, and joined the Baptist Association, and in the year 1886 came to New Zealand. After a short stay in the Port Albert district, our brother moved to Te-Arai, and there soon after met with Bren. Loring and Brown (the first named still a member at Ponsenly), the result being that he was instrumental in starting a cause at Te-Arai; and for thirty years has been a devoted and consistent member. He was a man who knew and loved his Bible, and at the age of 15 had called to the firm memory whole chapters. It was a delight for the writer to visit

him at the home of her son, with whom he had lived since his dear wife went home seven years ago. He looked forward with great pleasure to the visit of the preacher, and loved to talk of the things that make for peace. Whenever he came he was present at the Lord's table, and took part in the reading and exhorting. For some years he suffered from bodily weakness, which culminated in great pain before he was released. He died full of years, being 84. The writer, assisted by W. Latimer, laid his remains to rest amidst the quiet surroundings of the Te-Arai grave yard, the funeral being held on Wednesday, the day dawn and the shadows lie away—W. G. Oram.

Correspondence.

The Editor, "Australian Christian."

"Dear Brother,—Prominence has been given to 'The Bible School and First Principles' by the article in your issue of 24th ult. and by Bro. Finney's letter. There is no doubt about the need for such distinctive teaching in our Bible Schools. Many teachers as well as scholars are sadly ignorant of our plea, and this is also true of a large number of our church members. I did space permit, I instance, in my issue of 14th ult., though few who hold responsible positions in the church will question the statement.

Concerning supplementary and graded lessons, I do not desire to say more than that some form of continuous study of our distinctive teaching is necessary, but wish to refer to the need of an examination in first principles. To be conducted at the annual examination of the Bible Schools. Not that the specialised effort required for an exam. is to be compared with systematic weekly sowing in the truth. It would, however, direct attention to a need; cause a vast amount of careful study; and reach individuals in schools which do not study first principles in supplementary, graded, or any other lesson.

A resolution has been passed by the N.S.W. Bible School' Committee to the effect that an endeavor be made to induce all the States to combine in conducting an examination on first principles in 1917. That South Australia, Victoria and New South Wales, should do each, without knowledge of what is being done elsewhere, is planning for a revival of interest in our subject is evidence of an urgent, common need.

Those who used either supplementary or graded lessons covering our plea, would lose nothing in an examination, rather they would receive an incentive, and those who do not specialise on this subject would do so for examination purposes to their great advantage.

Yours for the future of the church,  
H. G. Payne

The Editor, "Australian Christian."

(1) Is a church justified in permitting visiting brethren to always fail to make any distinction between immersed or unimmersed believers at the Lord's table?

(2) Is a brother acting consistently in refusing to work with a church that takes no united action to prevent open communion?

Surely we are not wedded to any particular "formula." It is the principle of "closed" or "open" communion that is in question.

Yours, etc.  
"One Interested"

[Answer—(1) It is the duty and privilege of all of us to declare the gospel of salvation and the terms of admission into the church of the living God, though we are not bound to insist any longer on ruling as to the parsing, frequency, or phrasing of such declaration. When we do this, the distinction between those who have obeyed the gospel and those who have not will be revealed. It will not be "made" by us. (2) We think not, unless it is meant that the church refuses to proclaim the gospel of salvation on the Lord's own terms. Our former answer in our issue of Feb. 21 may be referred to—E.L.]

"Many a son, by being thought better than he was, has become better."

## From the Field—Continued.

Sister Porter, Bro. Burns gave an inspiring and helpful exhortation. On Sunday afternoon we held a special gospel service at Hatnam, some 12 miles from Rochester, when a large and interested congregation listened to Bro. Burns talk on "Is the Old Gospel Good Enough?" We have planned for gospel meetings at this centre for Thursday, Friday, and Saturday of this week. The services on these nights will be continued in the tent at Rochester by Bro. Shipway.—A.J.W.

**WINDSOR.**—This has been a red letter day, starting with the 7 am prayer meeting, at which a good number were present, one brother walking for over an hour to be present. Bro. Beiler gave a fine address at the morning service upon "An Absentee's Loss." In the afternoon Mr. Short, of the Bible Society at Broadmeadows Camp, addressed the school, keeping the children interested by telling of his work. To-night we had a full house to listen to Col. Chaplain Mackay, who gave an earnest address on "What think ye of Christ?" at the close of which a woman confessed Christ. Mr. Lang led the singing, and sang a solo. Dinner and tea were provided by the sisters, and served in the property recently purchased by the church. Meetings continue for two weeks.

**HORSHAM CIRCUIT.**—Fine meeting at Pimpino West last Saturday night, and one confession. Good meetings all day at Horsham, and best gathering we have had at Haven, when 14 responded to the invitation—4 adults and 20 young folk from 9 to 13 years of age. We commenced these meetings at the new year, and one lad tells me he has been walking 3½ miles to attend. Of the 4 adults, 3 will be working in the Brim Circuit, the fourth goes away this week to fight for his king and country, and at the same time to testify on behalf of the King of kings. The new block of land is now in our possession, though we still have to find some pounds to raise, and the brethren are putting in 55 acres of crop to help pay for the new chapel.—J.R.C.

**STAWELL.**—Splendid meetings throughout the day, together with keen and enthusiastic attention. In the morning Bro. Robbins spoke on "The Spirit of Christ." In the evening he preached on "Your Sins Shall Preach." His preaching service is very effective.—Thomas E. Peters.

**ESSENVILLE.**—The first anniversary of the church took place to-day, when a large number were present, including six boys, and several brethren from military camps. Bro. Snyver presided. The roll call was most satisfactory. Bro. Reg. Emiss exhorted, and made kindly reference to the growth of the church and the loyalty of the brethren. Bro. Emiss presided at the opening service. At the gospel service, close on 200 were present. Bro. Snyver delivered a fine address.

Singing was bright, 92 broke bread during the day. On Wednesday last we held our annual meeting. Bro. McGregor presided over a large attendance. The secretary's report gave a most cheering account of the work and prospects for the future, showing an increase of membership for the year of 30. The financial statement was reassuring. Receipts from all sources, £70/19/7; expenditure, £68/4/4, leaving a credit balance in bank of 28/15/3. Bro. W. A. Kemp, Gillespie, H. McGregor, C. Anton, B. J. Kemp, Junr, were elected deacons. Bro. Snyver gave an account of his work for evangelists. The question of land purchase was left to the officers. Bible School roll has grown from 30 to 120. W. A. Kemp was elected as superintendent. We intend holding a social on Thursday next to celebrate our first anniversary.—A.B. Mar. 12.

**FOOTSCRAY.**—At our meeting this morning we received into fellowship Bro. and Sister Woodward, the former being baptised by letter. The Bible Class has enrolled several new members during the last two weeks. The Bible School is making headway, several new teachers having taken up the work with the children. Our kindergarten class today numbered 47. The evening service well attended, when Bro. Whelan spoke, the choir rendering "All the earth shall praise Thee." The Y.M.B. are holding good

meetings. The club has decided to erect an honor board in the school hall in memory of the boys who have gone to the front. We noticed at our meetings today Bro. Will Blyth, who is home on leave from camp, who has enlisted. At the monthly church officers' meeting, reports were received from officers relative to visits paid to branches of the church, and reports showed increase in all departments. The Bible School anniversary to be held in May is looked forward to. Bro. Gray taking charge of the children for the singing, and Bro. Easton at the organ.—A.J.T. Mar. 12.

**HALLARAT.**—The incoming series of "war subjects" for our Bible Class was opened by the unveiling of the roll of honor on Lord's day, March 5. Bro. Leng was in the chair, and the address was given by Bro. Morris. It was a splendid meeting. Twenty-two names—being those of old members of the church and old school boys—are recorded, but we had several have been omitted, and these with others as they go from our shores will double the number. Bro. J. Gockburn sounded the last post, at the close of our gathering, in memory of the fallen. Sister Maggie Jolly sang a solo, and Bro. Willie read the lesson. To-day we had 103 at Bible Class, the subject being, "Should we pray for the dead?" Bro. Willie dealt with it from the viewpoints of history and Scripture in an instructive manner. Bro. Leng is taking holiday for the next three or four weeks, and will attend West Wimmera Conference. We hope to have Bro. Chappell with us one Lord's day during Bro. Leng's absence.—B. Mar. 12.

**WARRACKANBEAL.**—This morning we held our harvest thanksgiving service. The building was suitably decorated by Sisters Mrs. Clissold, Mrs. Reynolds, and Miss Taylor. Bro. Colbridge gave a very helpful and inspiring address. For some considerable time now, we have had Bro. Bert Perry, from Stawell, in membership with us. We are glad to have him, as he is a very active church worker, and his help here is greatly appreciated. The meeting this morning was well attended.—R.A.M., March 12.

**HAWTHORN.**—On Wednesday, March 1, Bro. J. W. Webb, of Lygon-st., gave an interesting address on "The Liquor Law Reform in America." The war prayer service was held at the Church of Christ this month, and was well attended. Bro. Eaton's address was much enjoyed. Between 80 and 90 were present at the Kinetic Club on Monday night, when Bro. Scambler delivered a very happy and instructive lecture entitled, "A Circus in the Pulpit." Bro. Moore exhorted the church this morning, and his address was appreciated. To-night Bro. Scambler preached to a splendid congregation on "Our Plea." Another record attendance at the Bible School to-day.

**WARRAMBIOOL.**—All meetings well attended to-day. Several visitors present, including Sister Mrs. Day, from South Australia. We have also had the joy of fellowship with Mrs. Dick, of Clatswood, N.S.W., formerly one of our local workers. By individual giving, an effort is being made to wipe out the debt on the church building.—E.M., Mar. 12.

**GELONG.**—Saturday, 11th, the Bible School held its picnic at Barwon Heads. A large crowd enjoyed the outing, and Lord's day, fine meetings. Bro. Chandler exhorted in the morning, and preached a powerful sermon at the gospel service. At the close two young women and one young man took their stand for Christ. Bro. Les Kennedy was presented with a silver lead pencil. He sails for the front next week; we pray for his safe return.—W.H.L., Mar. 12.

**NORTH FITZROY.**—Interest in all departments is being well maintained. Bro. Baker has delivered a series of discourses on doctrinal topics, and has had crowded and attentive audiences. There was a specially large attendance to-night, when the subject of "Prayers for the Dead" was ably and trenchantly handled by Bro. Baker. At the close of the address a young lady from the Bible School made the good confession. This makes well over twenty additions by confession and letter since the beginning of the year.—A.E.S.

## Sisters' Department.

## VICTORIA.

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

"Saved to Serve."

The Executive met in the hall, Swanston-st., on March 3, President, Mrs. Chown, presiding. Devotional exercises were conducted by Miss Jervons, who gave a thoughtful paper, the subject being, "In the Meaning." Mrs. Weir and Mr. Webb were welcomed, and help those women, "the subject of an address by Bro. Webb."

The thirty-first annual conference will be held in Lygon-st. Christian chapel on Wednesday, 10th April, from 10.30 a.m. The Conference programme is to be left in the hands of the Council.

Additions from Bible Schools: North Fitzroy, 2; Northcote, 1; Carnegie, 1; Lygon-st., 2; North Richmond, 2.

Home Missions.—We are glad to report 17 additions by faith and baptism during February. Rochester mission is splendidly attended, and great interest is aroused. The people are searching their Bibles to see the truth for themselves. For the annual offering, the sum of £800 was asked; up to the present we are delighted to report: £517/16/3 has been received.—L. Hagger, Supt.

Foreign Missions.—Bro. and Sister Waters will be on furlough about the middle of the year, and will visit Australia. Bro. Chappell is in South Australia. Miss Thompson is well, and the work is going on, although they are short-handed. Miss Tele has been nursing wounded soldiers from the Persian Gulf. Miss Tilley and Miss Cameron are well and busy. Mr. Watson and Nancy have had a bit of fever lately. By favor of Mrs. Lyall, an interesting letter was read from Mrs. Percy Pittman. Bro. Pittman has had several conversions from heathendom. There were never such promising signs as at present. There are candidates now who cannot be encouraged in trading, owing to the lack of funds. All we can give, and more is needed. Remember this work, and pray that soon all demands may be met, and our aggressive work undertaken.—L. Lyall, Supt.

The Temperance Committee held a meeting at Brunswick on February 23rd. There was a fair attendance. The address by Bro. Hagger was much appreciated. Thanks are extended to Mrs. Thompson for singing, and to Miss Winsor for her fine recitation.—L. Darley, Supt.

Prayer Meeting Committee visited Swanston-st. Dorcas Class during the month. A very interesting and enjoyable afternoon was spent. The visit was much appreciated.—N. Truinek, Supt.

Hospital Visitation.—Mrs. Morris; to Queen Victoria, Alfred, Austin Hospitals, 6 visits; in all, £1/15/- from Gaudie Fund for needy brethren and sisters in hospitals, also clothing from General Dorcas. Miss Jerrens; Children's Hospital, 1 visit. Miss Petchey; 3 visits to Alfred Hospital. Mrs. Meyers; to Eye and Ear and Private Hospitals, 7 visits. Mrs. Thurgood; Melbourne and Women's Hospitals, 4 visits. Magazines, 100 papers, early copies of the Gospels, sweets, fruit, flowers, are being sent to the inmates of above institutions. Members of churches visited: Morland, Prahran, Newmarket, South Melbourne, North Melbourne, Windsor, Preston, Lygon-st., French Island. For books, papers, etc., we thank Sisters Burrows, Chown, Stewart, Zellus, Watt, Ray, Thompson, General Dorcas for parcels and monies.—E. C. Thurgood, Supt.

General Dorcas reports a number of garments made. Letters of thanks received from the Rev. Keith McKay, Miss Wilson, Sister Grace. A number of needy cases were relieved, and parcels containing 30 garments sent out. Parcels of clothing received from Sisters Moysey, Burrows, Finston, also 2/- from Mrs. Cousin. The last meeting before Conference will be held in the hall, Swanston-st., on Wednesday, March 15.—L. R. Martin, Supt.

The next meeting of Executive will be held in the hall, Swanston-st., on Friday, April 7, when final arrangements will be made for Conference.

## Here and There

J. McGregor Abercrombie is preaching to increasing audiences at Northcote, Vic.

A good meeting and three decisions for Christ at Newmarket, Vic., on Sunday night last.

T. E. Peters is now the secretary of the church at Stawell. His address is Glenorchy-road, Stawell, Vic.

Private A. Cameron, late preacher at Goolwa, S.A., has been made Hospital Corporal. We congratulate him.

Cottonville church with their energetic preacher H. Manning, are to be congratulated on starting a new building.

At Haven, in the Horsham district, Vic., where J. R. Combridge preaches, there were fourteen conversions on Sunday.

The Fremantle Chinese Mission continues to grow. It has a splendid band of teachers. Bro. Harold Verco is the vice-president.

New Zealand brethren are reminded of the annual offering for the College of the Bible, which will again be taken on the first Lord's day in May.

Bible School Day in Victoria will be observed this year on Sunday, May 7. The annual offering for Bible School work will be made that day.

Work is now in full swing at the College of the Bible. Subscribers to the funds would greatly help by forwarding contributions for College work.

Will correspondents kindly note that Captain Walden's address for the future will be: Captain G. T. Walden, C.F., Gazirah Palace Hospital, Cairo, Egypt.

With regret we learn by telegram that Sister Alice Lawrence, daughter of Bro. B. J. Lawrence, secretary of the church at Lillimur, Vic., passed away last Monday night.

Will Victorian church secretaries who have not yet done so, please return the statistical schedules at once to the Conference Secretary, Thos. Hauger, 15 Walsh-st., Coburg?

Lance-Corporal F. C. Morton, who was wounded at Gallipoli, returned to Australia this week by the Hospital Ship "Kanowna." While in Melbourne he got a most cordial reception and a hearty welcome from the students of the College of the Bible.

The Victorian Bible School Committee has decided to discontinue for the time being the monthly conferences for teachers. This is in order that the greatest possible number may be able to attend the School of Methods which will open on May 1st, and continue for thirteen weeks.

Captain Geo. P. Cuttriss, of Hindmarsh, has been appointed to proceed to the front with the 14th Battalion, A.I.F. He is now in camp at Morphettville, S.A. Bro. Cuttriss will be the second of our chaplains to go to the front representing Churches of Christ and Baptist and Congregational Churches.

The D. A. Ewers' memorial volume entitled "Clips," is now in the press, and will shortly be published. The chief contents are extracts from our late beloved brother's writings. As only a limited edition is being printed, those desiring of securing a copy should write at once to W. L. Ewers, 44 Moreland-road East, Brunswick, Vic. The price is 1/3, post free.

The Melbourne "Herald" of Monday last says: "A start is being made with a new work by the Churches of Christ at East Camberwell. A Sunday School has already been established on a fine block of land has been secured in Riversdale-road, where a schoolroom is to be placed." We wish the new work much success. A very successful garden fair organized by Mrs. Edwards recently should help materially in furthering the work in this important suburb.

The postal address of H. R. Taylor, of Mayland, S.A., is now Harcourt-road, Paynamah.

Our Adelaide preachers have been visiting various country churches, and gave encouraging reports of their visits at the preachers' fraternal on Monday morning—Bro. Saunders concerning Mounta and Kadina; Bro. Giff concerning Owan; Bro. H. M. concerning Milang and P. Sturt. All told 104-4 meetings at these places.

A large number of Victorian Bible Schools have decided to introduce the General Lesson System and have ordered supplies of literature from the Austral Publishing Co. It was hoped that a start could be made with these lessons in April, but that is now very improbable. It is expected that at least half the schools in Victoria will commence to use Graded Lessons on the first Sunday in July.

The Yotsuya Mission, Japan—1915 was the Yotsuya Mission's last year yet. Two new missionaries, Mr. and Mrs. J. F. Messenger, arrived in September. We have five lines of work: Evangelistic, Educational, Publication, Laper and Industrial. Our five churches and five out-stations are prospering. They intend to open a station in Korea. Twenty-two native workers are employed. Current expenses are 200 dollars per month. The 1300 children in our ten Bible Schools constitute about one-eighth part of all the children in Bible Schools in Japan. An average of 1000 persons attended our thirty-four regular weekly meetings. Seventy-one were baptised. The "Tokyo Christian" increased in circulation. Our translation of Moninger's "Training for Service" is still selling. All the churches are making progress toward self-support. The offerings were nearly double those of 1914. The mission's most pressing needs are a home for the messengers, chapels for two unheated churches, a kindergarten, and farlough expenses for the senior missionaries.—W. D. Cunningham.

The Anglican Bishop of Kalgoolie has refused to sign a petition for a referendum on the early closing of hotels on the somewhat questionable ground that "total prohibition is logical in theory but a failure in practice," says "The Southern Cross." With what strange spectacles the Bishop must contemplate the world in which he lives when making that statement? The total prohibition of vodka in Russia, so far from being a "fail ure," is one of the most splendid successes, financial and moral, this generation has witnessed. Yet the Bishop of Kalgoolie is blind to it! It must be supposed that he is concerned for every kind of moral reform; and by way of assisting the moral reform of his diocese, he announces that he "is in favor of legalising the sale of intoxicating drinks during certain hours on Sunday." Now, to open public house doors, and sell intoxicating drinks during certain hours on Sunday, is the most remarkable device for increasing the respect for the day of rest, and assisting the citizen of Kalgoolie in the religious exercises of the day, which anybody outside a lunatic asylum has ever yet proposed. And it is a bishop who suggests this plan!

A Visit to Kadina, S.A.—Kadina is no mean city. It is well that the idea for printing Christianity should be established there and flourishing. It was my privilege, recently, to share with the Bible Class in their celebration of the conclusion of a successful development campaign. Bro. Weld, minister of the church, has worked hard to build up the class. He has done so well that it is now likely the class will double in size. Five out of ten of their fee was Saturday, Feb. 25, when the members gathered for a banquet. To free the sisters from the toll involved, the services were secured of a local caterer, who also provided a suitable hall. The result was a delightful occasion. Lord's day services were good. At the morning service about 700 partook of the Lord's Supper, the number being raised to more than 900 in the evening. The long line of people to the gospel service about 500 present. Bible School attendance, about 120. A flying visit to Bro. Allen, at Mounta, and a passing view of the Wallaroo building confirmed the impression of progress obtained at Kadina. Evidently, the cause is doing well in this populous district. The entire situa-

tion bears testimony to the value of Home Mission effort, and both Bro. Weld and Bro. Allen are monuments to the good work being done at Glen Inis—A. G. Saunders.

Charles Reim Saville writes:—"You will be glad to know that we are in a great union meeting in Emporia, Kansas, 395 people responded to the gospel invitation on Sunday, 3/28, to date. We are expecting to close here this week of the 13th and 20. Keokuk, Iowa, beginning the 20th. You will be interested to know that our tabernacle here, allowing five square feet to the person, has a seating capacity of 4000. We are remembering our Australian brethren in our prayers continually. Our hearts go out to the boys at the front and bleed for those who have lost their dear ones. May it please the Lord to grant an early peace that the Prince of Peace may reign in all our hearts and homes."

The British and Foreign Bible Society is this year celebrating its 150th anniversary, having been born in the year 1816. During the years of its existence it has proved itself over and over again to be the greatest support of all Foreign Missions; ever ready to supply the various organizations in the foreign field with the Word of God in the mother tongue of their people at prices which the poorest can pay. Notwithstanding the great war, Christian mission work in the foreign field is going forward, except in very limited areas. Translators and revisers of the Scriptures have made no pause in their sacred labors. New versions and new editions are constantly flowing from the Press. During the year, with all its distractions and mighty hindrances, portions in many languages have been added to the list of Scripture, and the complete Bible in four additional languages. This list now shows over four hundred and eighty-seven languages and dialects in which the Society has helped to produce and circulate the Scriptures.

### COMING EVENTS.

MARCH 19 & 22—West Wimmera Conference will be held at Kaniva, on the above dates. The speaker on Sunday will be Bro. H. P. Leung. On Wednesday the principal speakers will be Bro. Leung, Cambridge and Edwards. An offering will be taken up at Wednesday night's meeting for the Y.M.C.A. military work.

APRIL 4 & 5—Blackburn anniversary services will be held on April 2. Public meeting on April 25. All are welcome.

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### IN MEMORIAM.

PALLOT, —In loving memory of William Walter L. Pallot, who fell asleep in Jesus, March 16, 1915, beloved husband of Margaret Pallot, and loved father of Jack, Harry, and Ernie, and dear adopted father of Fred.

At midnight, the cry came quite sudden, "The Bedroom, he calls for thee." In the morning he went forth to meet him. The King in his beauty to see.

—Inserted by his devoted wife, M. Pallot, 231 Wala, N.S.W.

### Healeville.

Come to "Deborah's Farm" for a nice hot, splendid scenery, fern gullies, mountain air, a table bath and piano—Mrs. Chaffer. Tariff: Adults, 2/6 per week, 5/- per day. Children: 1/6 per week, 3/- per day. Trains met when advised.

### EMERALD.

Visitors to "Cardiff Grange" speak in highest terms of the excellence of views, accommodation, cuisine, etc., obtained. 30/- weekly; 5/6 day—Mrs. Cree.

# The Family Altar.

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## MIS-DIRECTED.

"I'm sorry to trouble you, sir, but could you direct me to Hay View Avenue?" said the enquirer.

"Take the first turn to your right, and then walk straight ahead," was the reply.

"But I've just come from that street, and I have been told several times it was on the left, and I can see no sign-post."

"Well, you have been mis-directed, that's all; follow my instructions, and you will have no difficulty."

The stranger had been caused a good deal of annoyance, and had also lost valuable time by the carelessness of his would-be guides. Is this not also sadly true in the realm of righteousness? Not a few truthseekers have gone astray by the mis-direction of the professed followers of the Saviour. Exactitude is necessary in "dividing the Word of God." In material matters of transitory importance, false leadings may but cause us temporary suffering; but in questions concerning "Man-soul" very disastrous results may accrue. "It is easy to misdirect our energies—to subordinate the higher to the lower." How careful should we be when seeking and pointing sinners to Christ and his church.

## SUNDAY, MARCH 26.

Seed Thought.—*God's Purpose in Chastening.* To make... perfect through sufferings.—Heb. 2: 10.

Selected Gems.—

Christ, our Fellow-Sufferer.

All God does, if rightly understood, shall work thy final good.—Keeble.

One day thou wilt be blest;

So still obey the guiding hand that fends

Thine safely through these wonders for sweet ends.—Keats.

Scripture Reading.—Heb. 2: 6-15.

## MONDAY, MARCH 27.

Seed Thought.—*For Proving.* That he might make thee know that man doth not live by bread alone.—Deut. 8: 3.

Selected Gems.—

As God leads me, will I go,

Nor choose my way;

Let him choose the joy or woe

Of every day;

They cannot hurt my soul,

Because in his control;

I leave to him the whole—

His children may.

—Gedicks.

Scripture Reading.—Deut. 8: 1-6.

## TUESDAY, MARCH 28.

Seed Thought.—*For Purifying.* He shall purify the sons of Levi.—Mal. 3: 3.

Selected Gems.—

The hardnesses of our experiences, which seem to us to be more than we can possibly endure, make the very school of life for us in which we learn our best lessons, and grow into whatever beauty and Christlikeness of character we attain.—J. K. Miller.

There are trials in life which may be compared to the burning of a fiery furnace. Bereavement is such a trial; disappointment is such a trial; above all, temptation itself is such a trial. From these things no child of God may be exempt. He must consent to be cast into the flame. But if he is strong, if he is true, he will not be alone in the hour of his spiritual suffering; he shall be conscious of a more than human presence, consoling and inspiring him; the breath of fire shall not pass upon him to scathe him; for "the form of the fourth is like the Son of God."—Bishop Well-don.

Scripture Reading.—Malachi 3: 1-6

## WEDNESDAY, MARCH 29.

Seed Thought.—*For Teaching.* It is good for me that I have been afflicted, that I might learn thy statutes.—Psalm 119: 74.

Selected Gems.—

This is the real point about religion; it gives a motive to the will of God.—Crelighton.

Unless virtue guide us, our choice must be wrong.—Penn.

Scripture Reading.—Psalm 119: 65-72.

## THURSDAY, MARCH 30.

Seed Thought.—*For Humbling.* Let I should be exalted above measure... there was given to me a thorn in the flesh.—2 Cor. 12: 7.

Selected Gems.—

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into fuller fellowship with thy self-denying, suffering Saviour.—W. Law.

Scripture Reading.—2 Cor. 12: 1-7.

## FRIDAY, MARCH 31.

Seed Thought.—*For Restoring.* Afterwards it yieldeth the peaceable fruits of righteousness.—Heb. 12: 11.

Selected Gems.—

Since all that I meet

Shall work for my good,

The bitter is sweet,

The medicine food;

Though painful at present

'Twill cease before long;

And then, O how pleasant

The conqueror's song.—J. Newton.

Scripture Reading.—Heb. 12: 5-13.

## SATURDAY, APRIL 1.

Seed Thought.—*For Promotion.* Then the king promoted (enriched, made to prosper) Shadrach, Meshach, and Abed-nego, in the province of Babylon.—Dan. 3: 30.

Selected Gems.—

So but thou strive, thou soon shalt see

Defeat itself is victory.—A. H. Clough.

Standing on what thou long we bore

With shoulders bent and downcast eyes,

We many discern—unseen before—

A path to higher destinies.

Nur deem the irrevocable past

As wholly wasted, wholly vain.

If, rising, on its wrecks, at last,

To something nobler we attain,

—Longfellow.

Scripture Reading.—Dan. 3: 19-30.

## FOR THE WEEK END.

### THE HAND OF GOD.

In the hand of God.—Isaiah 62: 3.

God's hand is—

1. A Saving Hand.

The Lord's hand is not shortened that it cannot save.—Isa. 59: 1.

2. A Sheltering Hand.

I have covered thee in the shadow of mine hand.—Isa. 51: 16.

In the shadow of his hand hath he hid me.—Isa. 49: 2.

3. A Supporting Hand.

I will uphold thee with the right hand of my righteousness.—Isa. 41: 10.

If we are upheld by God, we have no cause to fear. Put his strength to the test, and you will find that it never fails.—J. Mountain.

"God doth suffice! O thou, the patient one,

Who gattest faith in him, and none beside,

Hear thou thy load; under the setting sun

The glad tents gleam; thou wilt be satisfied."

## Proposed Chapel at Cottonville, S.A.

For many years a few good and faithful brethren held the fort at Cottonville, S.A., but recently a decided advance has been made. The little wood and iron building, which has done excellent service for nearly 20 years, is situated in the midst of the growing suburbs south of Adelaide.

The work of the past two years has just shown what can be done, even by a few, when the members are of one mind. The chief characteristics of the past have been hearty co-operation, earnest endeavor, fervent prayer and personal work. God has guided and blessed us abundantly, for which we thank him and take courage.

One year saw the membership doubled and the debt of £40 cleared, besides a number of improvements and additions to our property.

Our building will seat 100 closely packed, and, with a membership of 120, a Bible School of 180, and a good outside following our program is obvious. The prospects were never brighter, the number of interested folk was never so many, but we have not sufficient room. Times generally could be better, but, despite the times, this is our opportunity, and we feel we must meet the demand and "go forward" when God leads. The brethren, after due consideration and prayer, have decided to build a brick chapel, with power to extend at a later date. The building is to be moved and raised in many respects; it is known as the "pulpit in the corner" design, which, when completed, will have the chapel and school under one roof. As we are few in number and have no wealthy members, we wish to express our appreciation of those who have kindly offered us financial assistance.

We feel especially grateful to the members of the Unley church, who, besides promising help for our new building, are assisting us to the extent of 15/- per week. Brethren, we shall be deeply grateful for even the smallest donation that can be made at this time. This is the Lord's work, and he will bless you in helping us. Kindly send your promises, money orders, cheques, or postal notes to John McNICOL, Angas-road, Cottonville, or B. W. Manning, Edmundund-avenue, Unley, S.A.

B. W. Manning.

## THE AUSTRALIAN CHRISTIAN.

Published Weekly at

528-530 Elizabeth St, Melbourne

Editor: A. R. MAIN, M.A.

All communications should be addressed to the AUSTRALIAN PUBLISHING CO., 528, 530 Elizabeth Street, Melbourne.

All Cheques, Money Orders, etc., should be made payable to D. E. PITTMAN.

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