

# The Australian Christian

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## Free Churches at the Cross Roads.

[In March the "National Free Church Council" had its annual meeting at Bradford, England. This was attended by over a thousand delegates. The president, Mr. J. H. Shakespeare, the well-known Baptist leader, delivered a striking address, which has aroused very great interest, and which almost promises to make history. For information, we give a report of the chief address.]

They had reached a stage in the religious life of this country when, if they were simply denominations and not a united church, they were doomed. The principle of division had spent its force, and the era of union must begin. The vital question was, whether they were going forward in separation or together.

### *Things are not going well with us.*

It was certain that things were not going well with them. Money was not the remedy. The people were magnificent, but they were troubled and anxious. He would not give them the discouraging facts which were in his possession, but they knew that for years there had been a continuous decline in members and Sunday School scholars, and that unless it could be stayed the Free Churches must slowly bleed to death. Denominationalism no longer commended itself to the members of their churches or to the nation at large. It made less and less appeal to their own people. The pull of an unmistakable current had made the anchorage insecure. The most eminent of their ministers regarded themselves as ministers of the Free Church rather than of a particular section. As for the people, with very little pressure the barriers fell. The old feuds had died out. Every great truth or sacred principle which was the ground of a separation was now accepted by the entire Free Church. The things which divided them were forms of government or an ordinance. They simply could not maintain a cause which was not supported by the public opinion of their own people, and advancing with the inevitableness of the dawn and the energy of the springtime was the growing sense that the differences between the Evangelical Free Churches were not a sufficient ground of separation. Still more certainly their divisions made no appeal to the conscience and intellect of the best elements in the nation outside their churches. Some of those elements were with them, but it was in spite of their denominationalism and for the sake of heredity, or of the truth which they held in common. Nothing could be more ominous than to get out of touch with the living and actual interests of the new

world, to be insignificant or in antagonism to its mind, to be profoundly or hopelessly at variance with its most earnest conceptions of the things that mattered. This was indeed to leave them at the mercy of the narrow ideals of a sect rather than the outlook of a redeemed England and a redeemed world. Puritanism captured the intellect and the conscience of the best and greatest men of its day. What was the real thought about them of men like Mr. Asquith, of their thinkers and teachers, of the noble and cultured women who were entering the professions and guiding so many of the movements of to-day; of the most brilliant of the young men at their universities—what did these think of them when they thought of them at all? Never again in this England of ours could they convince those who thought and felt and prayed and had any vision of the Church Catholic that their present divisions were according to the Word of God and the mind of Christ.

### *A wasteful system.*

The present system was ineffective, and it also involved an enormous waste of men and money, overlapping in the villages, wasteful distribution of forces in the towns, competition everywhere—the merciless law of competition which reigned in commerce, the law of nature "red in tooth and claw," applied to their churches. If the conscience of Nonconformity were not hardened by use and custom, it would say, "This scandal must stop." Was it either rational or Christian that in the typical English village there should be the Anglican Church, the Baptist, Congregational, Wesleyan, and perhaps Primitive Methodist chapel?

### *How the ministry is damaged.*

Denominationalism affected the ministry most disastrously. A richly endowed ministry was vital to the Free Churches. Earnestness was not enough. Ignorance and incapacity were fatal. The world and the church were becoming less and less willing to listen to the men who had nothing to say. But the best men were not going into the ministry, as in the days when a church, seeking a minister from college, rejected successively as not good enough George Dawson, Joseph Baynes, Charles Vince, and Alexander Maclaren. What they needed was to reconstruct their whole policy so that young men might see that, instead of eating their hearts out in the struggle with a fatal system, the Free Church minister had an un-

equalled sphere for the consecration of a man's life and the effective use of his personality.

### *Constructive proposals.*

Coming to constructive proposals, he repudiated any desire to destroy the separate identity and distinctive character of the denominations. The only United Free Church of England which was practicable at the present stage must be on the basis of federation and not of absorption or amalgamation. It should be on the model of the States of America. It was not a final solution, and he should prefer to go much further; but it had never been his method to "cry for the moon." He proposed the construction of—

A United Board to explore the possibilities and implications of Free Church union, and to prepare a national scheme.

Such a board should consist of the very ablest members of our executives, but in addition there should be added certain laymen who have already undertaken great affairs. When the war is over they should earnestly seek the counsel of Mr. Lloyd George, Mr. Runciman, Sir Robert Perks, Sir William Hartley, Mr. Arthur Henderson, and other public men. Concurrently with this United Board, similar committees should be formed in each district in England to examine the same question.

He repeated the argument that a United Free Church would mean a tame uniformity. Was there anything so uniform in the world as a denomination? His vision was of the rebirth of the Free Churches, the shattering of the shell that the mighty spirit might go forth free.

At the close of the address the following resolution was carried:

"That the Council records its strong approval of the principles and proposals outlined in the Presidential address; instructs the Executive to take the necessary steps to bring them before the representative bodies of the Evangelical Free Churches of England and Wales, and to secure if possible that they be explained to those bodies by a deputation representative of this Council."

"Be not afraid to pray—to pray is right.  
Pray if thou canst, with hope,  
Though hope be weak, or sick with long delay;  
Pray in the darkness, if there be no light.  
Fair is the true, remote from human sight,  
When war and discord on the earth shall cease;  
Yet every prayer for universal peace  
Awaits the blessed time to expedite."

## The Evidential Value of the Supper.

Despite the constant mention of the Supper in our morning gatherings, and the teaching of presidents and speakers concerning it, there is one important aspect which is but infrequently dealt with, viz., its evidential value. The Lord's Supper remains an abiding witness of the death of our Lord Jesus. From its very existence, we may draw a valid argument as to the truth of our holy religion.

Often we are content to make too great a concession to the unbeliever. A voluble sceptic will question us as to our reasons for our belief. We are challenged in such a way that all the work of explaining and defending is left to us. Frequently, we weakly consent to be put into this awkward and false position. It is our right to turn the tables on the sceptical objector, and to make him do some constructive work. He is as much bound to explain existing things as we are. We should insist that he do so; then, when we put the sceptical solution beside the Christian explanation, and see that the latter has an adequacy and a force which are altogether absent in the former, we shall be tempted to exclaim, "O infidel, great is thy faith!"

Three things exist on earth to-day to which the name of our Lord is attached: the Lord's House (the church), the Lord's Day, and the Lord's Supper. Whatever fact or delusion may have been the origination of these, yet they now exist as matters to be explained. If we reject these as in any sense divine institutions, that does not do away with the need of explanation. As Christians, we declare that we have an adequate explanation in the word and power of the risen Christ. We deny that any adequacy attaches to any sceptical solution yet presented. It is for lack of such a satisfactory explanation that the sceptic so often attempts to get immunity from the work of construction and is content with the task of destruction. Ultimately, it will be found that we come to an alternative explanation which may be stated thus: The great institution with which the Lord's name is associated are founded either upon a dead Jesus or upon a living Christ. In the Gospel story there is adequacy; outside of it there is nothing to satisfy the intellect or the heart.

Confining our attention now to the Supper, we may say that not only is this feast found now in all parts of the world, civilised and barbarous, wherever the gospel has gone; but in all the ages of the Christian era we see its observance. It is not a modern institution. We can easily go back century by century, and find testimony to its existence in every age until we come to the first century of our era. We have proof of its observance and abundant reference to its significance. It is strange that there is no variation in all the centuries and in all the earth as to its origin.

Sometimes, a subtle sceptic will instil a doubt into the mind of a sincere but ignor-

ant Christian by saying that the cogency of our reasoning depends upon a preliminary begging of the question on the part of the Christian apologist. Of course, says he, if we begin with the supposition of the inspiration and inerrancy of the Scriptures, then we may accept your evidence; but, if not, the Christian argument fails. Nothing could be further from the truth than this. We are in the position of being able to trace back in extra-biblical literature the Supper to the beginning of the second century or the end of the first. Then we have the New Testament writings, some of which can be proven to have been written within a few years after the middle of the first century. We merely ask that these shall be treated as we would treat other documents, receiving no preferential treatment, but accepted as ordinary testimony would be accepted. Even so, we see that there is a reasonableness and an adequacy in their explanation which forces us to accept their witness as true. The hopeless inadequacy of the opposing explanation adds immensely to the force of the Christian view which holds the field.

There is no need to cite testimony prior to the fourth and fifth centuries, as there is no dispute. We have Bible manuscripts which go back to these times, and they have the record of the Supper. Again, there are the ancient liturgies used for the communion services of the churches throughout the world. We have these liturgies of East and West—Asia, Africa and Europe,—dating from the fourth century. These are remarkably similar; a study of them makes one "realise the marvellous substantial identity of the Eastern and Western liturgies, which is the strongest argument for their being ultimately derived from one common fountain-head." The variety of these proves their independent growth. It will readily be recognised that the things which are dealt with in these liturgies must have existed long before they were crystallised into a fixed liturgical form.

In the earlier centuries we find frequent mention of the Supper in Christian literature. Eusebius, Theodore, Basil, the two Gregories, Cyril and Athanasius, could be quoted for fourth century testimony. In the third century Cyprian, Origen and Hippolytus, among others, show the regularity of observance. To the second century some notable writings belong, though naturally there is not the abundance of literature which we find later. Irenaeus (who was the pupil of Polycarp, the disciple of the Apostle John) is an important witness. He has frequent references to the Supper. He speaks of the elements which "become the Eucharist, which is the body and blood of Christ." Still earlier, Justin Martyr (died c. 103) describes at length the Christian practice. He tells us how the president takes bread and gives thanks; how the deacons distribute the same among the people, the baptised alone partaking; how "on the Sunday there

is an assembling together of all that dwell in the cities or in the country." Ignatius (died c. 115) has many references. In one of his letters he writes: "Therefore give heed to keep one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup unto union with his blood." The famous letter of the younger Pliny to the Emperor Trajan refers to the Christian gathering "on a fixed day" and their partaking of a meal together. The *Didache*, or "Teaching of the Apostles," is of first importance in uninspired literature. This book deals with church order. It is variously dated. Some put it as early as A.D. 80; some as late as 150 A.D. From 100 to 120 may be accepted as a reasonable view. The following is an indisputable direction as to the Supper: "And on the Lord's Day of the Lord come together to break bread, and give thanks after confessing your transgressions, that your sacrifice may be pure." Back beyond these writings, we have the books of the New Testament. Four or five of their writers deal with the Supper; and their testimony regarded merely as that of ordinary men may be accepted.

Now, we say that the rise and acceptance of the Supper as an institution in all the countries of the earth where the gospel is found requires explanation. If Jesus actually originated the feast—if he really died and rose from the dead—we have at once a satisfactory explanation why his followers should attend to the ordinance "until he come." But, if not, then we are in a quandary indeed; for there is no other adequate cause. We close with the words of another:

"The assumed cause not only accounts for the phenomena. No other adequate cause exists.... For the source of a custom which, from the first appearance of Christianity, prevailed thus universally, must have had its birth even with that of the Faith itself. There is absolutely no place whatever for such a source, but at the very time of the institution as described in the Gospels or immediately after. The Acts of the Apostles gives an account of the planting of the churches which is not only consistent with itself, but corresponds so evidently with the facts disclosed to view by the rising curtain of history, that at any rate in its general outlines, it cannot but be accepted. Now, taking this account, or indeed any other, of the rapid planting of churches everywhere, and these churches all practising the same rite,—there will be found no point of time but the very earliest, at which the cause originating the Supper must be sought.

"Is it, then, in any wise possible that a tale could have been invented such as, when traced off upon the disciples, would have produced the result to be explained,—that is, the universal observance of the Supper? Could the scene have been fabricated, and the command trumped up, and all this within the limit of time just shown to be a condition obligatory? There is not anywhere traceable the remotest touch of forgery, such as in that case must surely have betrayed itself. Where, again, was the motive for such a fiction? According to the Gospel narrative, the motive of the Founder, to perpetuate, that is, a memorial of his self-sacrificing love, and its propitiatory end, is sufficient and intelligible. Can any other motive for the institution even be imagined?"

We therefore conclude that the phenomena are evidence of the cause assigned by the New Testament writers and by all Christian people.

## Notes on Current Topics.

Jas. E. Thomas.

### A Definite Plea for Christian Union.

There is so much talk concerning Christian union in these days that we cannot but be hopeful that this will eventually lead to a union of God's people in a manner that will glorify our Lord. We feel, however, that there is such a delicacy of expression, and such a desire to avoid anything that may be argumentative or possibly the subject of dispute, that there is a lack of definiteness of expression. Dr. J. D. Jones, the great Congregational thinker, said recently, "If this war led to the closing of a couple of thousand of the smaller churches, it might be a spiritual gain to the cause of religion." This would of course depend on the ground of their closing. If it means that churches would unite with each other in a closer bond of Christian fellowship for more aggressive service, then there is much to be said for such a statement. In the November issue of the "Contemporary," Dr. R. F. Horton said that the three basal truths on which the Free Churches are agreed are: (1) That Christ intends his church to be not only baptised, but regenerated beings. This of course has our hearty endorsement. One thing we need to recognise is that Christ does want his followers to be baptised. The neglect of this ordinance has led to disunion. (2) That his church is an actual society united together because united to him as a living Head. With this we can certainly agree. While we may for convenience be divided into separate congregations, we must always remember that our union in the church is based upon our union in Christ. Let this be sufficient. We need come to him without our creeds and schisms to unite in his church in his spirit, and wear his name. This is the surest basis of union. (3) That in such a society he manifests himself, using it for the mutual edification of those who compose it, and for the conversion and regeneration of the world. Surely these are great fundamental truths, and we can heartily endorse them. The great question is that we must trust each other and Christ, and return to him and his way. If we do that, we shall be entering into the spirit of Jesus Christ, and travelling the path that makes us one in him and with each other. We shall cease to be denominations, but all one in Jesus Christ our Lord. We want in non-conformity and in all the churches to leave all that is contrary to his teaching, and go back to Christ and his way. This is the only definite way to Christian union. Mr. Ruth recently wrote, "Nobody cares now to what denomination he belongs. Like draws like." We feel, however, that this statement will not bear too close an analysis. The fact is that because men do care so much for denominations there is so much division to-day. We must go further than this generalising statement, and say that as long as men think more of their de-

nomination than of Christ, we shall never be all one in him. It should matter to us what we belong to. We should be sure that we are united to Christ in his church, and that we are zealous in his cause, and anxious to hear the way of our Christ and obey it. While we can see the good in every creed and denomination and are anxious to co-operate with all in every Christian work, we are certain that organic union is what the church really needs. This can only be obtained by the acceptance of those things that are the fundamental teachings of our common faith as recorded in the New Testament. On matters of opinion there is room in the Christian church for all to have freedom of thought and speech; but concerning the great cardinal virtues, we must unite if we are to become united in Christ for the winning of the world.

### Our German Fellow Citizens.

A correspondent has courteously sent me a letter in which he enjoins and urges me to seek not to offend the feelings of my fellow German citizens and brethren for whom Christ died! I think it will perhaps be admitted by him and all who are of German parentage or name, that I have endeavored to carry out this injunction always. It is the work of our Lord as well as in accord with our own conception of Christianity that we should even love our enemies, much more our friends. I have no word to say against my brethren whatever their nationality, but we have to acknowledge that there are great errors underlying the conduct of Germany as a nation to-day, and these must be combated and condemned. It is ours as Christian citizens to fear God and honor the King, and as those who share the blessings of good government to be loyal to those who are in authority over us. We feel that this is admitted by our German fellow citizens, and they show their loyalty by joining with us not only in the singing of our national anthem, but in helping in every way the cause they believe to be right. Unfortunately, the British citizens in Germany do not receive the same thoughtful consideration. We are saddened to read how ministers of religion in Germany join in misleading a great nation. Pastor Zoehel in the Lutheran Church at Leipzig recently spoke of German guns as instruments to execute divine vengeance and beat down the children of Satan. The mission of submarines, he explained, was to drown thousands of the non-elect. Professor Reinhold Seeberg, at the Berlin Cathedral, declared that the Germans in killing their enemies, burning their houses, and invading their territories, were performing a "work of clarity." Because Germany loved other nations, she punished them for their good. Pastor Fritz Philipp, preaching in Berlin, said, "It is really because we are pure, that we have been chosen

by the Almighty as his instruments to punish the envious, to chastise the wicked, and slay with the sword the sinful nations. The divine mission of Germany, O brethren, is to crucify humanity." We are sure that our German fellow citizens could never endorse such statements, nor do we in any way bear ill feeling against them for these things. We are, however, quite certain that these doctrines are not in accordance with the religion of our Lord Jesus Christ, and as Christians we are certain our German fellow citizens and brethren will unite in denouncing the misleading teaching. Nothing we say is personal. The fact is, we have stated that it is unfair and unchristian to in any way ostracise German loyal subjects here either in business or in public life because of the misguided teaching and awful atrocities of the German militarist and unchristian frightfulness. We are grateful for any fair criticism of our views, but trust we shall not be unduly condemned for what is furthest from our minds.

### The Rising in Ireland.

It is a most regrettable thing, at this momentous time in the history of our Empire, that we have had such a lamentable display of disloyalty as seen in the Sinn Féin rebellion. We believe that our fellow citizens in Ireland have sent forth thousands of loyal and brave men to fight for our Empire, so that we would not in any way lay the charge of insurrection and treason to Ireland as a nation. The fact, however, remains that thousands who might have been assisting our Empire in the great crisis have been misguided by their leaders, and doubtless urged on by German influence, and as well financed by disloyal Irish in America, have made one of the most unfortunate rebellions in the history of our nation. Hundreds of innocent men and women have been wounded or killed, and untold damage done to property in Dublin and throughout the Emerald Isle. This has all taken place in spite of the splendid provision and liberty promised in the Home Rule Bill. There are many in our own land who, like Archbishop Kelly, seek to make the excuse that these men have only followed the lead of Ulster, and are no worse than Sir Edward Carson. This is neither sufficient justification, nor is it accurate. We cannot endorse armed resistance at all times, nor do we entirely justify Ulster in arming, but we know that this is only in order to resist any possible effort to compel them to be separated from England. It is not to rise against England. This may or may not be justified by those who are concerned, but no one can accuse Ulster or Sir Edward Carson of disloyalty. We are glad to see the renunciation of such conduct by Mr. Redmond and those with him who are seeking the best interests of Ireland and our nation. We hope for the day when a more enlightened and prosperous Ireland will arise, and such strife as now evidently exists will be banished. In these days all under God must work as one in our Empire's righteous cause.

## Stillness and Knowledge.

There is a certain disposition which is necessary to the attainment of all knowledge of a science or the knowledge of God. "Be still, and know" might be inscribed as a legend over the portals of all academies. Knowledge is only given to the mind which is ready to listen and humble enough to be silent. The way is closed against those who are for ever speaking, and never waiting to hear. There are secrets waiting now to be learned; within the last generation secrets have been disclosed as revolutionary as any ever made known to men; but who were the first to catch the messages? Who will be the first?

There are scholars preoccupied with their own dogmas; they are for ever expounding them, and explaining away any disturbing factors. There are others who, with all that is given to them, keep the still mind, and are listening. The one scholar will not learn because he is not ready to hear; the other will have the reward of the humble; he will inherit the new reaches of knowledge. None but the humble can inherit this portion in the earth.

This is abundantly true of spiritual knowledge. It is kept from the noisy throng, who never give themselves time to listen. It is given to the quiet spirits who in stillness are waiting, as the operator waits in a wireless station, to catch tidings from the world unseen. It is impossible to hear except in silence. That is why the speaker upon religious themes needs silence more than other men.

There are men and women who read their Bibles with a singular intimacy; they are within; they look out from within; though they may miss the meaning of a thousand details, they know the meaning of the whole with a mastery which no critical aids by themselves could give. Shepherds on the moors have often learned their one look by long brooding, and many a minister has left a cottage humbled by the thought of his own ignorance in the light of the shining insight of an aged saint, who has been listening for years and has heard.

There is one book in the New Testament which stands for ever as the memorial of a still and quieted soul. The Gospel according to St. John has a literature gathering about it which the "whole world cannot contain." There are some questions concerning it which may not be finally answered, but there are some conclusions which are as certain as anything can be. It is the work of a believer who knew because he was still. Upon the earthly story he had brooded for years. In this book the church has "the harvest of a quiet eye." It is not a careful editing of documents; the writer, it has been said, is singularly independent of all documents; it is the interpretation whispered to him by the Spirit as he thought out the story of Jesus in the prolonged peace of years. And the book will always be clear and convincing to those who are not in too great a hurry to speak. Heart will speak

to heart. Deep calls unto deep. The Christian reader will find in the Fourth Gospel all that he is ready to have. But to those who are tired of much talking there comes an hour when this Gospel comes home with its own peculiar power. Dr. Temple gave his son at Oxford a memory of his own spiritual history. In his youth, he said, he had been much taken up with great philosophical speculations, and found himself buffeting the waves like a swimmer who is not coming any nearer his goal; but he saw a ship which seemed to be going his way, and he boarded it. That ship was the Gospel according to St. John. When the soul is tired of its eager strugglings, and seeks to be lifted and carried, in its quietness and cessation of effort it will see this Gospel; but many miss it, though it is going their way.

All men agree that there is too much speech in our day. Expression has outstripped the inward realities; the unceasing expression hinders the progress of the soul. We are so constantly saying a thing that we imagine it gathers strength by continual repetition. Many a man who has rejected the infallibility of the Pope or of the Bible accepts the infallibility of his own utterances. In "The Hunting of the Snark," the Bellman remarks—

Just the place for a snark! I have said it twice,  
That alone should encourage the crew.

Just the place for a snark! I have said it thrice,  
What I tell you three times is true.

The mental attitude of the Bellman is not uncommon. By continually saying a thing we imagine it becomes truer. And above all else we must not stop to think whether it is true or not; we must not be silent or we might have nothing to say; and with nothing to say, or to write, where would be our place in the noisy world?

"I gave up preaching some years ago," said one man to another, "because I found I was saying things that had no meaning to me; but," he added, "I believe a great deal more now than I did then." The opportunity for stillness, which had been denied him, or neglected by him while he was a preacher gave back to him the inward reality. It is perfectly true that there is no organ of expression more powerful than sincere speech, but there is nothing so perilous to the soul as speech divorced from stillness. There was much to be said for the old-fashioned treatment of preachers, who were given much time for silence, so that they could speak with the confidence that can only be won there. Might it not be wise for the church to tell its ministers at times, "Be still and know"?

And it is precisely the knowledge which the Psalmist had in mind that we need, and can only learn in silence—the knowledge of the sovereign will of God for our redemption. In the noise men can always see the other powers at work; the posters alone at every corner remind us what statesmen are planning, and what the navies and armies

are accomplishing; but it is quite easy to miss the one incalculable and determining factor.

In the stillness changes come; proportions are disturbed, political forces are seen to be less authoritative and more variable than we thought. In all the calculations of the future there is an uncertain element which baffles and exasperates men. In the stillness another voice is heard, which men miss in the street, and sometimes in the Senate, but the still men hear it, and smile at the prophets of the future. Such clever seers and their kind in other ages prove with perfect reasonableness what must happen upon their premises; but something goes wrong; something disturbs their well-ordered schemes. The truth is clear; they have missed out of their reckoning one premise; they have ignored the Spirit who bloweth where he listeth. They have forgotten Christ, to whom all power in heaven and on earth is given.

Men will always ignore him so long as they are afraid to be still. It is easy to forget him in the street; he does not lift up his voice in the streets; only in the silence can we hear him, and watch him shaping slowly or swiftly the spiritual destinies of mankind. He is sovereign, but he may be omitted altogether by those who will not retire from the bustle and clatter of the marketplace.

In the stillness we behold not only the Cross, but the Garden at daybreak, and the Master walking in the silent world; and it is in such personal communion that the seal is given to the faith in his holy will. There he draws near to the soul as he drew near to Mary, and the recognition of his risen glory for one life is a pledge of his ultimate glory in all humanity. The vision of his kingdom, so revealed, is an earnest of the kingdom that is to come in the end. He who will be silent will pass again into the crowds, wondering only at the blindness of men who cannot see the heavens filled with the chariots and horses of God. It is his continual amazement that there can be men who will hurt themselves against that mighty Lord, only to be broken in pieces.

If it is pleaded that modern men have no time to be still, it is open to the critic to suggest that this crowding out of silence is due to our fear of it. We do not care to be still because of what might follow. The real demand here, as in all the spiritual life, is the demand for courage—for that courage which will listen for the strange, compelling, revolutionary voice of the Dweller in the Innermost.—E. Shillito, in "Christian World."

### At Evening Time.

I know not what the long years hold  
Of winter days and summer elms;  
But this I know: when life grows old,  
It shall be light—at evening time.

I cannot tell what moon awaits  
To greet me, with the falling night;  
But this I know: beyond the gates,  
At evening time it shall be light.

—Thomas C. Clark.

# A Question for the Unbaptised.

A. H. Hutson.

Philip the evangelist had preached Christ as fulfilling the wonderful prophecy of Isaiah. The Ethiopian eunuch evidently apprehending the story of the gospel, said to Philip, "See, here is water, what doth hinder me to be baptised?" Philip answering, said that the great requirement for baptism was a true faith in Jesus Christ: whereupon the eunuch made confession of his faith by saying, "I believe that Jesus Christ is the Son of God." The royal chariot is brought to a standstill. They both descend into the water, and the eunuch is baptised in the presence of his escort. There was no severe theological test here, no subscribing to any human creed, but a brave, simple, yet profound confession of faith in Jesus Christ as Lord. No better, no simpler, no more beautiful and expressive way of leaving the old life and beginning the new could be devised or imagined than that baptismal service by the wayside. Here old things passed away, and all things became new. As a new man in Christ Jesus, he "goes on his way rejoicing."

In the case before us, it is the eunuch who asks the preacher what hindered him from putting on Christ in baptism, but now the tables are turned, and it is the preacher who asks you the question.

It is well known that preconceived opinions hinder. If we could come to the Scriptures with as open a mind as the eunuch brought, there would be little trouble: but it is very hard to unlearn. For example, it is more difficult for a music teacher to teach one who plays a little on the piano by ear, than to start with a complete novice in music. If a piece of steel was placed near a ship's compass, it would attract the magnetic needle to a certain degree, and the ship would very soon be out of her course. Prejudices and preconceived notions are like that piece of steel deflecting us from the straight and narrow way.

## What hinders you?

1. Unbelief. Unbelief in the supreme authority of the Scriptures and in our Lord's commands as being absolutely binding—will hinder. Many act as if they can play fast and loose with our Lord's commands, or as if those commands can be altered or modified to suit their peculiar tastes or convenience. Remember the Scriptures cannot be broken, altered, or modified. They are final, and we disregard them at our peril. A gentleman was one day telling me what he believed. I asked him what he made of certain commands of Jesus. "Oh," he said, "to be candid, I just leave out what does not suit me." Many act in a similar way, although not so candid in confessing it.

2. Mr. Worldly Wiseman hinders. Bunyan's Pilgrim was turned out of the way by this plausible gentleman, to his ultimate grief and sorrow. Mr. Worldly Wiseman

lives in the town of Carnal Policy—a very great town. Carnal policy has always been at variance with God. "The wisdom of this world is foolishness with God." Mr. Worldly Wiseman looks at spiritual things from a worldly standpoint. To him this is the only reasonable one. The natural man, however, cannot receive the things of the Spirit (see 1 Cor. 2: 14, 15). Consequently when our opinion differs from God's Word, it is best to discredit our own view and accept God's. Human opinions and speculations about baptism, about its nature, value, significance, have been very real hindrances to many. It is always safe to ask, What saith the Scriptures?

3. The theory that salvation is obtained by faith alone hinders. "What doth it profit my brethren, though a man say he hath faith and have not works. Can faith save him? But wilt thou know that faith without works is dead being alone" (Jas. 2). The devils believe, but are not saved. Nowhere in Scripture is found the statement that we are saved by faith alone. True faith is never alone. "We are justified by faith apart from works of the law," but never apart from the requirements of the gospel. It is by our acts that our faith is proved. James says, "Show me your faith apart from your works, and I will show you my faith by my works." A person may be a believer in Mohammed, or in Confucius, but that faith does not alter his life, and hence his faith is dead, being alone. But a person believes in Jesus Christ as the Son of God, and his faith completely alters his life, and brings him to entire submission to the will of God. This man's faith is real and vital. It is sometimes termed "saving faith." When, therefore, undue emphasis has been laid on "faith only" to the detriment of other gospel commands, such as repentance, confession, and baptism, many have been hindered from obeying our Lord's command to be baptised. Jesus said, "He that believeth and is baptised shall be saved."

4. Other churches do not teach baptism as essential. This is not quite true. They do. Read their standard confessions of faith and see. In the greater denominations at least, only baptised persons are admitted to membership. We are aware sprinkling is substituted for baptism. We know they teach it does not matter how or when it is performed as long as it has been attended to by someone. This is, of course, our old friend, Mr. Worldly Wiseman again. In every case of Scriptural baptism, there was first a confession of faith. Authorities agree that the original practice was immersion. They also agree that the Greek word "baptizo" means to dip or immerse. All this is simply set aside as of little importance, unfortunately. That baptism is essential to salvation is not a scriptural phrase, and we prefer not to use it. We are content with the Scriptures. "As

many of you as have been baptised into Christ have put on Christ." Baptism is the divinely appointed way of putting on Christ—of becoming a Christian. The practice of the churches might be a hindrance, but the example of Christ should be an incentive.

5. Some say, I have been christened in infancy. They profess to have a doubt as to the necessity of repeating the ordinance. By no possible construction can sprinkling be construed as New Testament baptism. Christening has no divine authority, and has no significance to the infant. The necessary antecedent, a confession of faith, is lacking, and hence the act is invalid. Sprinkling is a later human invention, having no divine authority or sanction.

6. Other great and good men have not been baptised. Quite so. But many equally as great and good have. The apostles and Christ, for example. Moreover, these great men admit immersion to be New Testament baptism. Why don't they then obey? They must answer for themselves. A story is told of Spurgeon as he and a ministerial friend viewed the river Jordan where Jesus himself was baptised. Spurgeon said, What doth hinder thee from being baptised? The minister replied, £500 a year, and a manse.

7. Our godly parents were never baptised, and they are safe. Our obedience to Christ will never condemn them; but our disobedience may condemn us. Possibly they had not the light we have, and "to him that knoweth to do good and doeth it not, to him it is sin."

8. The fear of man hinders some. There is the scoff of the world, the sneer of the cad, the laugh of the fool, and even the adverse opinions of a friend to overcome. Husbands hinder their wives, and wives their husbands; parents hinder their children, and friend hinders friend. But whoever has the presumption to step in between a soul and obedience to Christ, carries a tremendous responsibility; at the judgment day he will be required to give an account to God. Give honor to whom honor is due. But we must obey God rather than men.

9. Doctors of divinity hinder others. Their opinions as to the mode of baptism are sometimes asked, and of course give usually long and evasive answers, which seldom include the scriptural statement on the point. However, in contrast to this, many of the doctors are true to the Scriptures. Such men as Calvin, Luther, Wesley and Lightfoot, agree that New Testament baptism is the immersion of the penitent believer. Prof. Garvie's comment on Rom. 6: 4 is as follows: "Buried." "Baptism has three parts, descent into, burial under, and ascent out of the water." What could be clearer than this? They are on our side.

10. My health will not permit it. I am too nervous to go through such an ordeal. Certain considerations ought to be shown to people who are weak or ill, and who might be liable to shock or some other kindred trouble. A confidential talk with the preacher will usually result in special arrangements being made which will com-

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## Reports from the Field.

### Tasmania.

**LAUNCESTON.**—Good attendances at both morning and evening services. Bro. Day presided, and gave a helpful message on "The Christian's Vision." Pleased to welcome Bro. Wood back again after his serious illness. Bro. Day's subject at the gospel service was "The Ten Virgins." Interest fine, and all meetings keeping up well. Pleased to report the success of two of our young members in the recent Competitions at Easter. Miss Meggie Tyson winning the Tasmanian Championship in elocution, and Bro. T. Arnot gaining second place in the violin solo.—J.P.F., May 7.

### South Australia.

**BERRI.**—April 30, good meetings all day. Our Sunday School is growing of late. We had a splendid address from Bro. Raymond at night, when one young man confessed Christ.—G.C.H.

**MILE END.**—Our Bible School day was responsible for three large audiences, two liberal offerings, and two scholars making the good confession. Opportunity was taken at the morning meeting to present our Bro. Leslie Smith, who is leaving for active service shortly, a pocket Bible and daily readings for young Christians. Bro. Whitehair is commencing the next Sunday four addresses to men. These will be followed by four in June on our Lord's return.—M. J. May 7.

**STRATHALBYN.**—At the close of the gospel service on Easter Sunday Bro. Garratt had the joy of taking the confession of two, a man and a young woman. They were baptised last Sunday evening in the presence of a good congregation, and received into fellowship to-day. Good meetings again to-day. At the close of a powerful address by Bro. Garratt to night, another young woman took her stand for Jesus.—H.L. May 7.

**GLENELG.**—On Sunday morning Chaplain Captain Pitman had the joy of taking the confession of his friend and associate in military matters, Captain Heming, who is leaving for the front with the 1st Bn. Captain Heming has been a lover of the Lord for many years, but has determined to give further evidence of his love to him by submitting to the ordinance of baptism, and becoming associated with those who are advocating a return to apostolic practices. We had an impressive service; Bro. Pitman presided, and Bro. Gore gave the address. We are glad to report splendid attendances at the evening services, especially last Lord's day, when we had a full chapel.—Chas. Ferris, May 7.

**TUMBY BAY.**—A series of special talks on Easter topics were given during Easter week, and proved satisfactory. The attendances were good. One young man confessed Christ, and was baptised on April 30. The annual church business meeting was held on April 27. Satisfactory reports were given of the work of the church generally. Bro. G. Hammond was elected superintendent of the Bible School, also treasurer of the building fund. Other officers were filled as follows: Elders, Bro. J. Greenhills, J. Nankville, J. J. Lawrie, C. H. Hoop, deacons, Bro. G. and R. Hammond, C. and T. Lawrie, L. A. Beck, Jas. Lawrie; deaconsess, Sisters, Lavinia Brock, M. J. Nankville, Hammond, and Hunt. Elder Bro. J. Greenhills exhorted to-day, his message was instructive, and appreciated.—Chas. H. Hunt.

**LONG PLAIN.**—Meetings have been good since the mission. Last Lord's morning Bro. Goodwin delivered a splendid address on "Sin and Salvation," to a fine gathering. Good attendances at the Sunday School. A record meeting in the evening, when Bro. Goodwin, with the aid of a choir, delivered a clear and beautiful address. At the close one young man made the good confession. On Tuesday night (May 1) the officers of Maffra and Long Plain churches met in the home of Bro. Donald, and held their quarterly combined officers' meeting. Everything reported of both churches seemed to be satisfactory.—D. J. Daniel.

**NARACOORTE.**—We are holding the fort during the absence of our evangelist. On Saturday evening, April 22, a business meeting of the church was held to discuss matters relating to the church. We were pleased to have with us Bro. Walter J. Manning, acting Home Mission Secretary, who presided over the meeting on Sunday. Bro. Manning spoke at both services. We also had present at Sunday services Sister Mrs. Manning and E. W. Peet, from Grote st. Bro. Peet presided at the Lord's table, and addressed the school in the afternoon. Fair attendance at both meetings. Bro. Delves expects to return to Naracoorte for Sunday, May 14. We have had to part with Bro. Brooker, who has gone into camp.

**COTTONVILLE.**—The chapel filled again this morning. A family (father, mother and son) who were immersed last Thursday evening, were received into fellowship. Large attendance at Bible School. Three more new scholars. Collection for Children's Hospital Oct. 1. Splendid meeting to-night; building packed; children's service; two confessions, a young lady and gentleman. Bro. J. McShank, who has for many years occupied the positions of church secretary and treasurer, has on being appointed to the eldership, relinquished these duties. Our brother has been a faithful worker, and his services have been much appreciated. W. J. Harris has been appointed church secretary, and W. A. Leaney, treasurer. Attendance at week night meetings still increasing; the chapel filled last Thursday evening. Prospect soon brighter every week. The contractor is making rapid headway with the new building; we expect to hold opening services on Sunday, June 4.—H.L. May 7.

**QUEENSTOWN.**—Wednesday, May 2, splendid services, one baptism. To-day, good services were held. 9.15 P.M. Mr. Keeling spoke on "Be not afraid, but speak." Breaking of bread; good attendance. Bro. A. C. in presided. Bro. C. E. Lawton exhorted on the morning lesson. Evening crowded meeting; Bro. Brooker delivered a splendid address on "Sin Exposed." A collection for the Hospital Oct was taken up, which amounted to £27/6. Bro. A. Morphet sang.—D.L.W. May 7.

**UNLEY.**—Young People's decision day was held in connection with our three services to-day, the church being nicely decorated. Fifty-three Junior Endeavourers attended the morning meeting. A suitable address for the young people was given by Bro. Wm. Charlick. In the afternoon the scholars gave an edifying and musical programme, which was followed by brief addresses from the superintendent, D. Horpe, and Bro. Huntman, at the conclusion of which 7 boys and 2 girls made the good confession. At the evening service we had a good attendance. Bro. Huntsman preached on "Deciding to be a Christian," when 4 more scholars made the confession, making 11 confessions for the day. We continue to take up our monthly collection for the knitting club at the evening service. The evening's amount to £20/6.—O.V.M. May 7.

### New South Wales.

**MARRICKVILLE.**—Good attendances on April 30. Bro. Cecil Hall gave us a very helpful exhortation in the morning. At night we had a splendid oration address from Bro. Rush, on "Christian Baptism in Plain English." We are glad to report one confession on April 23. Good meeting into fellowship Miss Elith Morris, and Mr. Allen Hawshaw, who were immersed last Wednesday evening. We also had the pleasure of having Bro. Stan. Garner with us, who has been in camp in Victoria for some little time. Fine address from Bro. Rush on "Our Weaknesses." Fair meeting to-night, when Bro. Rush gave an address on "The Testimony of His Enemies," which was much appreciated.—J. Taylor, May 7.

**PETERSHAM.**—April 30, Bro. Pearce presided, and Bro. Arnott spoke. The evangelist receiv-

ed into fellowship Bro. Bennett and Sister Miss Dash. Bro. Arnott took as his subject for the gospel service "Excuses." The Adult Bible Class now numbers 20. On Saturday, 29th April, Bro. Arnott united in marriage Sister Millie Tindall and Bro. T. J. Jones, evangelist at Bangalow. For many years Mrs. Tindall has been a faithful and generous worker in the church and Bible School at Petersham. The chapel was nicely decorated.—A.G.T.

**MOSMAN.**—The work has been well maintained. Bro. Stevens preaches to good audiences. There have been two confessions. At the annual meeting of the church, reports showed: Additions, 23; reduction of capital debt on building, £50. Bible School increased by one-third, a Senior and Junior C.E. commenced. At Mosman public school a class for imparting religious instruction to the children was commenced by our evangelist last September. Officers for ensuing year are:—Deacons, Brent, S. H. Rich, W. Oldfield, T. Bennett, G. A. Corbitt, D. W. Johnston, W. D. Lang, A. A. Mitchell; organists, Bro. Rich and Sister E. Verco; secretary, Bro. Mitchell; treasurer, Bro. S. H. Rich. Reports were received from the Dorcas, Junior and Senior C.E., secretary, treasurer, evangelist, building fund, all of which showed good progress. During the year some and Foreign Missions have been well supported—about 10/- per week for F.M., and 8/- for I.M.; this is apart from annual offering. Once every three weeks, on Sundays from 9.30 to 10 a.m., Bro. Stevens takes (in turn with local ministers) a military service at Middle Heads and at George's Heights Military Depot, at which from 10 to 12 men attend; the church has farewelled Bro. Douglas Mitchell, who has left us a stunner for the front. A social was held to commemorate the occasion; and as a mark of esteem, Bro. Verco, on behalf of the Bible School teachers and members of the church, presented him with a pocket kodak camera.—May 2.

**BROKEN HILL (Wolfram-st.).**—On May 1, at the close of an address by the writer, two married women made the good confession. They were baptised at Thursday evening's service. The week-night and evening meetings are growing in attendance. Bro. W. Collins has enlisted, and goes to the camp next week. Over forty men married by the writer have gone to the front, and more than that number of single men from the church and congregation. As a large number of the wives and families have gone to reside in or about Adelaide, it makes a difference to the congregation.—E. J. Truck, May 5.

**WAGGA.**—Last Sunday week, April 30, the Bible School celebrated the anniversary of the re-organising of the school, special singing by the scholars being the main attraction. Prizes were distributed by Bro. Brown. In the evening Bro. Brown gave an earnest and appreciative address to the scholars and parents. On Saturday the Bible School held its annual picnic, which was successful. This morning 21 broke bread. Our financial position is being consolidated by numbers giving a definite promise to contribute a stated amount each week. Bro. Brown has decided to terminate his services with the church on June 30. We very much regret losing him, and trust that wherever he is placed, his qualities will be fully appreciated. The prayers and best wishes of the church are with him.—W. E. Webb, May 7.

**AUHRIG.**—Good meetings all day, Bro. F. T. Saunders speaking in morning and evening. There was a goodly number at the breaking of bread, the writer presiding. There is a growing interest in the church here. We held our annual picnic-giving on May 3, when Bro. Saunders distributed the prizes, among which were many Bibles. The children rendered some fine singing. A sister from North Auburn gave a recitation, and Bro. Saunders gave us a short talk on "Dogs." Altogether we had a fine time.—G. Sitch, May 7.

**HORSNBY.**—Bro. Colner presided, and Bro. Hingworth, of Enmore, exhorted on Prov. 8: 10. We always enjoy Bro. Hingworth's addresses. A fine gathering at the gospel address at night listened with rapt attention to a splendid discourse by Bro. Gordon on "A Cry for Liberty."—Thos. E. Rife.

**ERSKINEVILLE.**—Good meetings throughout the day. Three new scholars added to the school. A dozen lads from senior classes signed anti-epidemic pledges. At night one of the senior scholars and several from intermediate classes confessed Christ. Bible School anniversary celebrations were very successful last week. Delighted with the splendid attendance of parents and children, many of whom were present for the first time.—P. J. Pohl, May 8.

**CITY TEMPLE.**—Good meetings to-day. Three were received into fellowship. Fine address from H. G. Harward on the morning lesson, and at night he spoke to a large audience on "The Divinity of Christ." Glad to see a number of visitors and strangers present at the meetings.—J. C., May 7.

**CANLEY VALE.**—Meetings keeping up well. We recently received Sister Mrs. Lucas from the church at Marrickville. We have taken the lead in this district regarding the six o'clock closing, and look forward to a good win. Bro. Victor Simon is now in Hathurst camp, in training for the front.—A.O.W., May 5.

**ENMORE.**—Our morning meeting on Lord's day, May 7, was presided over by Bro. Hilder. Bro. Gordon, from Hornby, delivered a plea for systematic and sustained Bible reading. We had at a visitor Sister Mrs. Robertson, from Adelaide. The Bible School continues to do good work. There was a good attendance of pupils and teachers. Bro. Illingworth conducted the evening meeting, which was well attended. Bro. Tom Heaton sang a solo. At the close there was a baptismal service. After the regular meeting a combined meeting was held with the Congregational Church and Church of England, in our building, for the purpose of stimulating increased efforts to close the liquor bars at 6 p.m.—May 8.

**CHATSWOOD.**—Splendid attendance and interest in the morning meetings. Bro. G. Mitchell presided last Lord's day. Among our visitors were Bro. and Sister Cust, of Melbourne, and Bro. Cust and Bro. Heath. Bro. and Sister Burgess received by letter from Bro. and Sister Rich, Sisters Mrs. and Miss Neck, of Mosman, have also recently come to reside in the district.—T. Barley.

**Queensland.**

**BRISBANE.**—Bro. A. C. Rankine presided yesterday morning, and W. Suchting addressed the church. Bro. Carey, who was baptised a few weeks ago, was welcomed into fellowship. Bro. Rankine preached the gospel, taking as his theme, "The Conversion of a Nobleman." Quite a number of strangers are visiting the meetings, and appear to be interested in the addresses. The Bible School held its annual term to-day. The teachers conveyed the scholars in Hasloane by motor-bus. There was ideal weather, and a number of parents and friends attended during the day.—H.C.S.

**ZILLMERE CIRCUIT.**—On April 17, a few of the church members gave Bro. and Sister Eagle a surprise party at their home. A very pleasant time was spent. Before leaving, Bro. Eagle spoke a few appropriate words, and thanked all for their kindly feelings. On the 23rd, Bro. Eagle exhorted the Sandgate church in the morning, and preached the gospel at Zillmere in the evening to a good audience. To-day, the writer conducted the worship meeting at Sandgate, and Bro. Eagle exhorted the Zillmere church in the morning, and preached a sermon in the evening. Sister M. Stahle sang a solo very nicely. Record attendances at both meetings. Bro. Eagle has put in his first month with us. It is just beginning to be known, and we are sure his influence is being felt in the district. We have had refreshing times both at church and temperance meetings, and now we are formed a branch of the six o'clock closing because we are looking forward with much hope.—J. Bruce.

**FLAGSTONE CREEK.**—Gospel services, conducted here monthly by Bro. E. Robertson, are well attended, and good interest manifested. Bro. W. Hunter has gone to the front. His sister, a Bible School scholar, learned and obeyed the

Lord's will, and was received into fellowship last Lord's day. Bro. Rosenberg is starting a temperance League to hold meetings in support of the six o'clock closing of hotels. Sorry to say Bro. W. Bailly is in the Mental Hospital. Bro. Bailly, senior, is hearty and well. Bible School children still manifest good interest, and are attending regularly, but an epidemic of denga has caused a number to be absent. The superintendent visits the homes of the children, and has talks with them, and has their hearty co-operation in the Bible School.—T.A.C., May 4.

**WEST MORETON.**—Our work throughout the district is well maintained. Good attendances at all meetings. On Easter Monday, the annual anniversary and picnic in connection with the Mount Walker church was held. The day was pleasant, and the occasion much enjoyed by visitors and friends. Marburg church is planning for extensive improvement. The old building, which is a quarter of a mile out of the township, is to be reconstructed in the township. This will be a big effort for a small church, and will require over £200. If any brother would like to assist this good work, the secretary, J. H. Green, Wallaroo, or the district evangelist, will gratefully acknowledge donations.—C.H.P.

**Victoria.**

**MALVERN.**—Everything is going along well. Last Lord's day we were favoured with a visit and exhortation from Bro. Main. To-day Bro. Knott addressed the church, and gave some very helpful lessons from the life of Moses. G. H. Oldfield is doing a good work, and is highly esteemed by all. To-day our brother commenced a series of gospel addresses on "Our Distinctive Position." Last night's meeting was splendid. Late comers had to take the front seats. We feel sure that the powerful address given must tell for good.—J.H., May 7.

**NORTH MELBOURNE.**—We were pleased to have Bro. Ennis with us yesterday, who gave us a splendid address, and took charge of the Bible Class in the afternoon. The young man who was baptised previously was received into fellowship.—W.H., May 8.

**BOORT.**—Good meetings here to-day. Bro. Whately preaching. We are celebrating our anniversary on May 21, when special services will be held, and on the Monday and Tuesday nights we are to have a visit from Bro. A. R. Main, who will conduct evangelistic services in the Mechanics' Hall. May 21 will be Bro. Whately's last Sunday with us, and the work is to be carried on by Bro. E. R. Killmer, of the College of the Bible.—A.L., May 8.

**WEDDERBURN.**—Splendid meetings all day yesterday. Bro. and Sister House, who were baptised the previous Sunday, were received into fellowship. The offering for the Bible School Union was taken up. A message from our esteemed Bro. Twidley, who was recently in the trenches, was read at the morning service. Three of our young men have gone into camp this week. At the close of the evening service two were presented with Testaments as tokens of the church's best wishes. The other brother was unable to be present at the meeting.—A. Hutson, May 8.

**SOUTH RICHMOND.**—Bright and helpful morning meetings. The gospel meetings well attended; quite a number of interested strangers present. We have arranged special meetings for the forthcoming Sundays on 11th, Mothers' Day; the 18th, Family Day; Church anniversary, Sunday, 28th, followed on Wednesday, 30th, by tea and public meeting. Special singing at all meetings.—A.S.B., May 8.

**MELBOURNE (Swanton-st.).**—Last Lord's day morning meeting was well attended. One received into fellowship. Good address by Bro. Franklyn on "Lake-side Lessons." In the evening there was a fine meeting. Splendid address from "Someone is Knocking." One confession. Excellent attention and interest. Bro. Franklyn will close his labors with us on the last Lord's day in June. At the church business meeting last week a resolution was unanimously carried of hearty

appreciation of Bro. Franklyn's excellent work during the past two years, and best wishes expressed for his success in new sphere, and also for the personal good and welfare of himself and family. We have had a very pleasant and profitable time together. Bro. W. B. Blakenore, of Perth, W.A., will all being well, commence with us on the first Lord's day in July. We hope therefore our work will be carried on without a break. Bro. Blakenore may be assured of a good welcome in Melbourne, where he has many friends.

**WARRNAMBOOL.**—The church is grateful to Bro. C. Young for conducting the services on Conference Sunday. Bro. Young's visit and messages were enjoyed by all. Last Tuesday the Endeavourers decorated the chapel, and at the conclusion of the consecration meeting handed round choice refreshments. This was to express a welcome home to their president after his visit to Conference. The kindly thought prompting this was greatly appreciated.—A.J.F.

**NORTH RICHMOND.**—Splendid meetings last Lord's day, May 7. In the morning George Moore, M.A., of Brighton, presided, and also gave a fine word of exhortation on "Christianity in Relation to Public Life." At the gospel service H. A. Pester, B.A., preached on "The Resurrected Lord." At the close, three of our senior Bible School scholars made the good confession, and another sister intimated her intention to obey her Lord more fully in baptism.—A.H.T.

**NORTH FITZROY.**—Excellent attendances at all meetings to-day. This morning a young lady who was immersed last Wednesday evening was received into fellowship. To-night Bro. Baker spoke to a large audience. At the close of his address another young lady from the Bible Class confessed her faith in Christ.—A.E.S., May 7.

**ASCOT VALE.**—Since last report one young man has been received in by faith and obedience. Three others who made the good confession were immersed last Lord's day evening. Attendance at our Sunday meetings are good, and week-day Mission to be conducted by Bro. Theo. Hagger will commence on June 11. See Coming Events for our semi-jubilee meetings.—J.Y.P.

**HAWTHORN.**—At the Kinetic Club meeting on Monday night, the 1st inst, the lecture hall was packed. Bro. Scambler delivered a lecture on "Lights and Shades of a Minister's Life." Bro. and Sister Clay were present, and delighted the audience with their singing. Bro. Scambler exhorted this morning. Splendid gospel service to-night, when the address on "The Meaning of the White Flower" was listened to with rapt attention. Owing to the growth of the Primary Department of our Bible School, an additional two dozen chairs have to be purchased. The attendance of the other part of the school is also keeping up. The Bible School building at East Camberwell is nearing completion, and is expected to be ready for use very shortly. We were pleased to have a visit from Bro. Reg. Ennis last Sunday, and to profit by his exhortation.—P.R., May 7.

**COLAC.**—Recently we had Mr. N. C. Lamolin, of the Victorian Open-air Mission, as a visitor. He gave us a thoughtful and most interesting service. Sunday week we had Bro. Pie T. Springs break bread with us, the first time for some 11 months. Bro. Springs, after eight months of hospital treatment, has now almost recovered from the effects of wounds received in Gallipoli. At the same service Bro. Pie W. Wallace was with us, for probably the last time. For many weeks home on final leave, our brother expects to sail by the course of a few days. Death has removed one of our aged and faithful members in the person of Sister Mrs. Grigg, mother of our church organist, Sister Mrs. Whedon. We are looking hopefully forward to the coming of our Bro. Rob. Jones, who is to commence his ministry here the first Lord's day in June.—May 7.

**FOOTSCRAY.**—We have enjoyed great meetings at all three services to-day. This morning Bro. McCullum, from Fitzroy, addressed the church. Sister Talyntire, from City Lodge, Sydney, Bro. Frith and Bro. Grace, received by letter from Dunally. This afternoon we had the un-

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## Foreign Missions.

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

### Is This Sacrifice?

There is scarcely a home at this time from which some dear one has not gone forth to do battle for the King. Wonderful sacrifices have been made. An only child or an only son or a father, brother, husband has been given without a murmur, to go forth to be killed or in many cases, what is worse still, maimed for life. Yet with what pride mother tells of the giving up of her sons—sons for whom she willingly gave her own life—that they might fight for their country.

There is, however, a higher call to nobler service, and blessed is the parent who is privileged to bid God speed to a son or daughter who goes forth as a herald of the King of kings.

Mrs. Garst, for many years a valued missionary of the Churches of Christ, has recently sent forth her daughter to the work in Japan, and in the "Intelligencer" of last month tells of what this means to a mother.

"I have been asked to tell of the joy and satisfaction of giving one's children to a far-off corner of the world field. I can only do this by revealing the holy of holies of my heart.

"I remember the evening the request came to my daughter Gretchen to fill an emergency place in the work in Japan. It was at twilight in April, 1912. Gretchen read Josie Asbury's heart-story for Akita kindergarten, which she must leave because of a nervous breakdown. A vision of the fifty to seventy little tots came before us. We knew they were to many little missionaries in a way, going to their idolatrous homes with the little kindergarten songs and prayers and the Word of the Heavenly Father. How could we be content to have this work done?"

"On the other hand, Mr. Garst had been gone for fourteen years, and Gretchen had been in a wonderful way a stay of my widowhood. The struggle for educational advantages for the three children had been strenuous, and it was such a relief at last to have Gretchen teaching in Des Moines. I was able to continue to attend among the churches on behalf of the work of the Foreign Society. Morrison was in college, and Rachel almost a sophomore in high school—a most critical time in a young girl's life. Gretchen and Rachel made our home in the little flat. But with all my pitiful failures to live the Christ-filled life, I do want to be sincere when I sing 'I'll go where you want me to go, dear Lord.' All to Jesus I surrender." "Nor should I aught withhold." I'll go with Him through the garden, and a score of other hymns that are daily on our lips.

"In the Saviour's command and promise, 'Go ye into all the world,' and 'As I am with you all ways,' I believe the condition of the Saviour's presence is as plainly taught as are the conditions of salvation in Acts 2:38. I fully could never again go with confidence to the Father praying for guidance and blessing in the rearing of my little family if I were to refuse this request for Gretchen to go to Japan. I once heard Charles S. McBurney tell a little story that gripped me. A newsboy was crying the evening paper, and Mr. McBurney asked for a certain one, and as the little fellow confessed that it was sold out, another newsboy dashed up, extending the desired paper, and in a rattling tone said, 'Haint no use hollerin' what you haint got, is there, sir?' We raise about the destructive critics taking the Book from us, but can there be anything more destructive of the Book than professed Christians living a life of empty phrases? The world gives little heed to the Book, but the 'living epistle known and read of all men' is indeed the lives of our fellow Christians.

"Again, I do not think parents have any right to hamper their children in the choice of a life work, providing that work is honorable. I also believe in the spiritual verities. Time and space cannot separate me from a child that is bound up with me in ceaseless, constructive prayer for the coming of his kingdom. Land and sea cannot separate spirits in such communion.

"So there was nothing to do but speed Gretchen on her way. There were plenty to fill the vacancy left in the Des Moines schools, but so far as we knew there was not one to whom the Foreign Society could turn for the critical situation in Akita.

"We all felt that Gretchen expressed our sentiments when she said, 'I'm glad to go, but sorry to leave.' It was hard to see her go, truly. But the way has been radiant with his presence. The words have been abundantly verified. I can pray with greater confidence because I truly have gladly given my best. I think I know a little of the deep meaning in the words 'for the joy that was set before him endured.' And again, when Jesus came to his doubting ones, 'he showed them his hands and his side,' and he said, 'Peace be unto you; as the Father hath sent me, even so I send you.' O, to fathom the meaning of that word! To think that he means us to be little Christs, showing him to the world as he showed the Father. *There must be marks of suffering; here there is sincere discipleship.* And the field is the world. There is no home, no foreign. Christ wants those who will show him to Japan as well as to America. I am sure that for Gretchen there has been a larger growth, a fuller experience than she could ever have had if she had turned away from the voice that called her."

### Shrigonda News.

H. Watson.

We thank God for his keeping power and help during the past month.

The work here is showing good signs of progress, especially in the educational line. The people of several villages are asking for teachers to open schools for their children, and we are negotiating with them so that all the burden of such a task will not fall upon the mission. I think those who make these requests should take some part of the responsibility. So I have asked them to procure a suitable place in which to hold a school. In one village the people are asking to work to build a small school room to make a start in, so this is a healthy sign of their earnestness in the matter.

In another place they are willing to give a block of land free of charge, if we would erect a place. At any of these places we would not have less than 25 pupils guaranteed, regular school hours, so I think it is well worth while taking this work on. This work will open up the way for the gospel in those villages.

Miss Tilley is in charge of the school work at Shrigonda, and is pushing the work on nicely. We have a good Christian master, so he will influence the children to Christ.

Our preachers are much encouraged at the way the people receive them, and listen to the gospel. They have been out itinerating in the distant villages, and have met with some of the old medical patients there, and have been well received. They have been to several fairs. I accompanied them on some of these journeys. I counted as many as 100 people listening at one time, so this was very encouraging to us all.

There are several inquiries for baptism, so the Lord, we trust, will help these souls to take the step when the time comes for them to do so.

The Bible women's work, no doubt Miss Tilley has written you fully upon this matter, but I say here that they are doing an effective work in the homes of the people as some of the Hindoo women testify.

The medical work still keeps about the same. I am sorry to say that owing to severe attacks of fever I have to close the work for the few weeks in March in order to recruit my strength. I expect to open it again in April. I feel very sorry at having to leave the work for a week or two, as the patients who come a long distance will be much disappointed and perplexed, but I feel I cannot carry on any longer without a rest. I had

the pleasure of meeting Mr. Coventry. I was well impressed, and think he will make a good, plodding missionary. He looked well, and seemed enthusiastic concerning the work.

In your letter 26/1/16 just received, you ask if the alteration much in the cost of living in India? Many of the things we used to buy we have had to give over entirely.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Wayville, S.A.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Secretary, I. A. Paternoster, Buller-st, Prospect, S.A.

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

South Australia.—Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Haywood Avenue, 10rensfield-st.

Victoria.—Treas., Robert Lyall, 39 Leveson-st, North Melbourne.

New South Wales.—Treas., J. O. Holtz, Starkey-st, Dubwich Hill.

Queensland.—Treas., H. W. Herrman, Railway Parade, Nundah.

Western Australia.—Treas., C. A. G. Payne, Guildford.

Tasmania.—Treas., H. C. Rudd, Murray-st, Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Sec. S.A.

### A Question for the Unbaptised.

Concluded from page 293.

pletely overcome this difficulty. There are few, if any, authenticated cases where physical disability has resulted from obedience to the Lord's command. He who made our body for his temple, can take care of it when we act in obedience to his command.

I may not have stated your difficulty; but let me bring keep you back. Break away from the things which bind, and go all the way with Jesus. Incentives to obedience are found in his example and command, in the invariable practice and teaching of the apostles, and in the conclusive testimony of modern scholars. Our obvious duty is to obey. "Obedience is better than sacrifice."

"If ye love me, keep my commandments." To call him "Lord," and do not the things which he says, is surely, hypocritical. Obey because the Saviour commands, because of its significance, because of the attendant blessings, and because of the beneficial results which follow.

### OBITUARY.

PRESGRAVE.—Easter Sunday afternoon, the mortal remains of Sister Catharine Presgrave were laid away in West Terrace Cemetery, Adelaide. Mrs. Presgrave was 87 years old last December. She came to South Australia with her husband in 1855. For many years she has been in fellowship with the North Adelaide church, although for the twenty years of her widowhood she has lived at Semaphore with her daughter, Mrs. Bohlmann. She was at one time teacher of the Bible Class at North Adelaide. She was a worker, also, in other ways. Until the end of "The Australian Christian" and her large print New Testament were her constant companions. Although through weakness unable to leave her room for several years, she was deeply interested in the church. A woman of culture and of strong faith, ripe in years, and weary, she was ready indeed to enter the "Father's house."



### Reports from the Field.

Continued from page 295.

ving of an honor roll. Captain-Colonel Macray was present, and, after an appropriate address, unveiled the roll, bearing the names of 29 of our boys. Greetings were received from many, culled from their last letters. Bro. R. Clark, who early in the war left for the front, was present, having been sent home on sick leave. He was accorded a warm welcome. The choir rendered special music. The evening service was well attended. Bro. Whelan preaching. During the evening a collection was taken up for the hezbollah fund. The choir rendered "Praise Thy God, O Zion." One young girl from the school came forward.—A.J.T.

**STAWELL.**—Attendances both morning and evening yesterday were very fair. Bro. J. Jenkins presided, and Bro. Robbins exhorted. Corp. Bro. W. Payne, who recently underwent a serious operation in Melbourne, and who is still very weak, was present at both meetings, as also was Bro. Foreman, of Cheltenham, the latter brother having lately returned from the seat of war. Both were accorded hearty welcome. An inspiring sermon on "The Gifts of God" was delivered by our preacher in the evening. Bro. Robbins severed his connection with us on the 28th inst.; he has prepared special sermons for the remaining few Lord's days.—Arnold Sheppard, May 8.

**PRAHRAN.**—The first day of our big special effort has passed. It proved a very successful one. We had a fine attendance at our meeting for worship, 160 parading of the Lord's Supper. A number of visitors were present, among them being a good big party from Geelong. In the evening at the Town Hall, a large number of people were waiting before 6 o'clock for the doors to open, and at 7 o'clock the body of the hall was full with the exception of two or three rows at the back, besides a choir of about 70 on the platform. It was a fine inspiring meeting. Bro. Diamond soon had the congregation jumping lustily. The soloist for the evening, Miss Jessie Jolly, from Swanston street, charmed the audience with her lovely voice, and Bro. Gordon delivered a stirring address on "A Man who Didn't Care," the keen application of which was evident right through. As a fitting close, three men and two ladies made the good confession. It is encouraging to see our congregation increased by over 60 in one night.—A.E.M., May 8.

**ROCHESTER.**—Splendid meeting last Wednesday evening, when we began a study of Acts of Apostles. Bro. Wilson has been in Felton today, conducting the meetings there, and will conduct the meetings in Rochester next Tuesday, when the writer will be in Felton. This means three services each Lord's day for Bro. Wilson. We commenced today at the morning service a series of studies on "The New Testament Church." Good meetings throughout the day. We expect to commence a series of studies at Nambah, one of the settlements on Monday, May 15, and are hopeful of being able to spend the week permanently there.—J.E.S.

**MILDURA.**—On April 29, a mothers' meeting was held in the chapel, Mildura. It was arranged by Miss May Maholin and helpers, who tastefully decorated the chapel and provided an interesting programme. A. H. Wilson presided, and gave a nice address. About 20 were present. The meeting was so enjoyable that it was a very general opinion that it should be followed by others of the same nature. Miss May Maholin, one of our most gifted and consecrated workers, has just departed from us for a new field of labor. Her new sphere will be among the aborigines of Australia, where she is undertaking mission work. She will be greatly missed here. She was teacher in the Bible School, secretary of the C.E. Society, superintendent of the cradle roll, and hospital visitor, besides serving in other ways. The C.E. Society and Bible School tendered her a social, and she parted her with a nice travelling rug and cushion, and her class gave her a Bible as a token of appreciation and esteem. All meetings fairly well attended on May 7. In the morning Bro. A. Cameron presided, and Bro. A. H. Wilson gave an in-

teresting address on "The Sower." The offering in aid of the Bible School fund amounted to £1 12s. In the evening, 8 being Young Men's Night, Bro. Wilson gave a splendid address on "The Young Man, Joseph" (Gen. 41). An offering taken in aid of the Y.M.C.A. work amounted to £1 11s.—May 8.

**SOUTH MELBOURNE.**—Good attendances at both services on 26th ult. Bro. Northeast presided, and Bro. McCracken gave a very helpful exhortation. Bro. Clay's subject at the evening service was "Redemption vs. Possession." One young lady confessed Christ, and was baptised. On Lord's day, 27th, meetings were good. Bro. T. Cosgriff presided. Bro. Clay exhorted on "Personal Evangelism." We were glad to receive into fellowship Miss A. Pakes and Sister M. Hoffmann, from Lygon-st. At gospel meeting, Bro. Clay gave a splendid address. Mr. MacDonald rendered a solo and read the lesson.—P.C., May 8.

**FAIRFIELD PARK.**—Our meetings are keeping up fairly well. Up to the present five of our young brethren have gone to serve their King and country, and two of them have been wounded. At a social gathering on Wednesday evening, 27th, Bro. Albert Meyes was the recipient of a travelling bag from the church members, 3 pairs socks from the Dorcas Club, and an enlarged photo of himself left in his widowed mother, from the choir and Bible Class. He was greatly esteemed by all. A pleasant evening was spent. Preaching is being carried on by several volunteers. Just now the church is under a very heavy expense in sewerage the property. It is not to the writer's knowledge that ever we made an appeal to the brethren; but, should any brother or sister feel inclined to help, the amount would be received with many thanks.—P.H.

**KYNETON.**—We were pleased to welcome Bro. J. R. Combridge back again to-day, when he conducted all services. At 10.30 Bro. Combridge baptised Sisters Elise Gibbs and Florrie Thomas, who confessed Christ when Bro. Combridge preached here on April 23. Bro. R. and E. Gould, from the Brim church, were also received into fellowship. Sunday School was very bright, a good number being present. At the gospel service Bro. Combridge gave a splendid address on "The Compassionate Jesus." Splendid attendance, the best for some time. All were delighted to see Bro. Combridge again.—R.M.B., May 7.

**SHEPPARTON.**—Good meetings were held throughout Sunday. It being Bible School Sunday, special addresses were given by Bro. H. H. Hensen, who emphasised the need of the Bible School work of today. Members of the school took part both at the meeting for worship, and the gospel service; the scholars present also sang a hymn, and at the close of the address "Outwitting the Enemy," we were glorified by seeing one young man step forward and making the good confession.—May 9.

**LILLIMUR.**—The next best thing to going to Conference is to let your preacher go, and if he has a retentive mind, which Bro. Beta certainly has, you will still get some of the good of the Conference. Yesterday at our morning meeting we had some of the cream of the Conference, which was very enjoyable; and were also pleased to hear of the welfare of some of the aged preachers who have done pioneering work in this district. In the afternoon Bro. Beta broke new ground by going to Serviceton, and holding a gospel service there, and also one for the breaking of bread, there being a few disciples there. He had good encouragement, having an attendance of about 20. At the evening service in Lillimur there was a good attendance, when we had a repetition of Bro. Hagen's sermon on the Sunday previous, which was very good, though Bro. Beta says not so good as when he heard it. "The Wonderful Jesus." A young man made the good confession.—B.J.L., May 8.

### New Zealand.

**CHRISTCHURCH.**—On April 16, Bro. Gebbie gave a morning address on "The Efficient Christian and his God," and preached at night on "Sin

and Conviction." Last Sunday Bro. Granham exhorted from "Christ in you," Bro. Rhind preaching at night from the story of Joshua. Bro. McLeod and Crowe were the speakers at the last two prayer services. On Good Friday a united intercession service was held in the Durham-st. Methodist Church, followed by a communion service, both being very impressive.—P.S.N., April 29.

**AUCKLAND (Dunmou road).**—We held a successful Bible School anniversary tea and public meeting on Thursday, April 6. The secretary's report showed a large increase of scholars since 10th anniversary. On April 9, a young lady was baptised at the evening service. On the following Lord's day this young lady was received into fellowship, and at the night meeting, at the close of an address by Bro. McCullum on "What Made Paul Great?" two young men from the Bible School made the good confession. They were baptised on April 23, and received into fellowship last Lord's day. At the evening meeting the same day an offering was taken up for the Featherstone Institute Building Fund. Audiences at night and interest continue very good.—J.W., May 1.

**ASHBURTON.**—On April 13, we held the ceremony of laying the foundation stone of our new building. There was a good gathering of members and friends. Bro. Tom Jarvis, evangelist, presided, and welcomed the visitors. Addresses were given by His Worship the Mayor, and Bro. Gebbie, J.A., from Christchurch. After a stirring address, Bro. Innes performed the laying of the stone. Bro. W. E. Olsen, builder, presented Bro. Innes with a gold trowel suitably inscribed. The sisters provided afternoon tea.—W.S.S., April 13.

**NELSON.**—April 30, good meetings all day. Bro. Brough presided at the Lord's table; Bro. Dickson exhorted on Acts 2: 42. "A Model Sermon" proved an interesting address at our gospel meeting. It is good to see the meetings growing and the interest manifested by strangers. Our six o'clock prayer meeting before the gospel meeting is an inspiration and help to all present. The primary department is still increasing, and it does one good to go and listen to the singing of these little ones each Sunday afternoon. Needless to say, we are anticipating a good time on May 21, "Rally Day," also on "Mothers' Day," May 14.—Z., April 30.

**DUNEDIN.**—In the absence of S. G. Griffith at Oamaru, on April 23, E. J. Holtzworth preached in the Tabernacle in the morning and evening. Bro. Griffith also attended Wellington Conference, and returned in time to take the services yesterday, which were again largely attended. The attendances at prayer meetings and Lord's day services are most encouraging. On April 30 there were two confessions.—L.C.J.S., May 1.

**PICTONE.**—On April 16 Bro. Grinstead baptised and received into fellowship a brother who had been attending the meetings for some time. April 26, Bro. Noble, of Kaitangata, exhorted in the morning, and Bro. H. Bay Gore, the same evening. A very pleasant and profitable time was spent on Tuesday evening, May 2, in listening to the reports of our Conference delegates. The sisters provided refreshments at the close.—P.A., May 3.

**SOUTH WELLINGTON.**—Last Lord's day we had large audiences. A great number of visitors were present, among whom were delegates from all parts of the Dominion. In the morning Bro. H. Lansford, of Christchurch, presided; Bro. Geo. A. Wicks, of Auckland (both of Auckland) read the O.H. and New Testament lessons; Bro. C. F. McDonald, of Auckland, and Bro. E. J. Phillips, of Nelson, engaged in the prayers of the church; after which Bro. Frank Evans, of Auckland, delivered a very helpful address. In the afternoon Bro. Albert Edwards, of Auckland, favored the Bible School with an illustrated address, entitled "The Christian Army," which was very much appreciated. The attendance at the 6.30 prayer meeting was very encouraging, and many of the visiting brethren took part in the prayers. The platform in the evening was occupied by Bro. Percy Bolton, of Palmerston North, who delivered a powerful address from 1 Cor. 1: 18 to a large audience.—A.L., April 24.

# Here and There

W. Mathews, Elizabeth-st., New Mile End, is now the secretary of the church at Mile End, S.A.  
Two lads made the good confession at Lygon-st. Carlton, on Sunday evening. J. W. Webb preaching.

Bro. Sam Lew, 138 Little Lonsdale-st., Melbourne, is now the secretary of the Chinese church at Carlton, Vic.

The new Town Hall, Pealran, was well filled last Sunday night. At the close of Bro. Gordon's address there were five confessions.

The hope we expressed last week of being able to publish more Conference reports in this issue was disappointed. No copy had come to hand in time for insertion in this issue.

The following telegram from South Australia shows that the good work of Bro. H. R. Taylor is being blessed: "Sixteen decisions from Maylands school, and two others Sunday night."

The sisters of the Victorian General Deacons will hold their first meeting for the new year on Wednesday, May 17, in Swanton-st. lecture hall, from 10.30 till 4 p.m. All sisters are invited to attend.

The Victorian Women's Conference President, Mrs. T. Hagger, will be pleased to meet all the superintendents appointed at the recent Conference, as well as those of last year, in the hall, Swanston-st., on Tuesday, May 16, at 3 p.m.

Will any of the brethren or sisters who made promises at the last South Australian Conference, and who have not sent their remittances along, kindly do so without delay if possible, as money is badly needed to meet our present engagements.

Bro. A. B. Chappell will return from Tasmania soon after Sunday, 14th inst., and will then be visiting Victorian churches. Churches and societies desiring a visit should write straightaway to J. J. Mulford, P.M. Secretary, 76 Munro-st., Ascot Vale, Vic.

The secretary of the South Australian Home Mission Committee would like to receive all proceeds from the sale of the Church Diaries. A full supply is still on hand. There are nearly 7000 members in the State, and yet about only 2000 Diaries have been applied for. Send your orders without delay.

Victorian Sunday School teachers are informed that it is not yet ten late to enrol for the School of Methods. The first meeting on May 11 will be taken up largely with preliminaries, and those commencing the following week will be able to cover practically all of the work. The central classes meet every Thursday evening at Swanston-st., commencing promptly at 7.45.

In answer to a correspondent, we have to say that Mr. Trime is a leading representative of what is called the "New Thought." We have never heard of his being a "Christian Scientist." "New Thought" is the name for a kind of lofty, transcendental, somewhat mystical—and poetic people such as the writer would say, high falutin—method of treating spiritual truths.

The Federal Treasurer has heard that Captain Chapman Cuttiss will be leaving for the front in the 19th. He requires £5 for his equipment, and so far has only received the following money—Bro. and Sister Rose, £2; Seven Hills Church, N.S.W., 5/-; Bangalow Church, N.S.W., 5/-. The money is required at once, brethren. Address, T. E. Rose, to Co-dergest-st., Sydney, N.S.W.

Bro. W. B. Blakemore, B.A., who has done fine work in connection with the Lake-st. church, Perth, W.A., for eight years, is coming to Swanston-st., Melbourne, to succeed Bro. J. J. Franklin. A year ago Bro. Blakemore concluded a successful term as president of the Council of Churches of the western part, in which position he did excellent service. He will be a valuable addition to the preaching force of Melbourne.

The secretary of North Richmond church, Vic., is now A. H. Tyler, 6 Brady-st., Richmond.

W. J. Harris, Mallemest-st., Millwood, S.A., is now Secretary of the church at Cottswold.

Last Lord's day was observed as Decision Day at Culey, S.A. There were thirteen confessions.

Two (husband and wife) confessed Christ at Newmarket, last Sunday night, J. I. Mulford preaching.

In a recent furlough address, D. A. Rodine, United Free Church missionary in Jamaica, said: "In Jamaica, black and white, Negro, Indian, and Chinaman, all sit down together at the Lord's Table, and drink of the same cup. Nowhere else in the world does such a thing take place."

The censorship of picture films is under discussion in various States. A Sydney news item of this week says: "The Chief Secretary (Mr. Black) states that he proposes to institute a closer supervision of moving picture films, for the elimination of anything objectionable before public exhibition. His proposal is that films shall be censored by his department, and a system of licensing pictures, with a small fee payable for license. Mr. Black says that pictures which would come under the ban are those which show murders, depict life of low type, or are of immoral tendency."

Clothes have been formed in New South Wales, Queensland, South Australia, Tasmania, Victoria, and New Zealand in connection with the Australasian School of Methods. The work may even be undertaken also in West Australia. The matter has been very enthusiastically taken up by the South Australian Bible School Committee, some eight different schools having been arranged in the suburbs of Adelaide, as well as in some country centres. In Victoria classes have been formed in country parts and in some suburbs, but most suburban teachers will take the work in the central class meeting at Swanston-st.

The Adelpian Society for the mutual improvement of young men, at Lygon-st. chapel, had a most interesting and unique meeting last Monday evening, with varied exercises. Next Monday, May 15, will be an extra good occasion, and the ladies, and the public generally, are cordially invited to attend. It will be for the benefit of the Y.M.C.A. work among the soldier boys, in camp and at the front. The feature of the evening, in addition to music, will be the popular lecture by Mr. J. W. Webb, of California, on "Jokes and Joking." The admission will be free, but a silver offering for the Y.M.C.A. will be taken. There should be a full house. To commence at 8 o'clock.

We have just received the special jubilee number of the American "Christian Standard," one of the great papers of our American brotherhood, and one of the greatest religious weeklies in the world. This journal has had and is having a powerful influence on the brotherhood in the United States, and on religious thought in America. Isaac Ereget was its first editor. He was probably the greatest of our brotherhood, his preacher, S. C. Lippin, the present editor, wields a trenchant pen, and is noted for his earnest advocacy of New Testament Christianity. The jubilee number is a fine production. It consists of 84 large pages filled with interesting articles, and is profusely illustrated. May the "standard's" influence for good grow exceedingly.

An important gathering was held in Melbourne Town Hall on Thursday last to consider the advisability of appointing a board of censors to control the exhibition of picture films in Victoria. The meeting was representative of about 30 different organisations of various kinds, including 20 municipal councils. Almost every religious denomination was represented, as well as the various public schools, the State School Teachers' Association, the State School Committee's Association, and organisations concerned with the moral welfare of the community. The following resolution was carried: "That the Government be urged to introduce legislation to control picture films by a central board of censors. It was decided that the Government be asked to appoint such a board, and that a large and representative deputation be appointed to present the resolution to the Chief Secretary.

## COMING EVENTS.

MAY 14 & 17.—Cheltenham Church Anniversary, Lord's Day, May 14; special services, Wednesday, May 17; grand tea and public meeting; also welcome to Bro. and Sister S. H. Mudge, Brethren everywhere invited.

MAY 21 (Sunday next).—Newmarket Bible School anniversary special services, 11 a.m., in chapel, Mr. T. H. Scambler, 3 p.m., in Kensington Town Hall, Mr. J. W. Webb, 7 p.m., in Town Hall, Mr. J. I. Mulford. Special singing by the scholars at these services. All old friends are heartily invited. Tuesday, 22d, in the chapel, scholars' demonstration and distribution of prizes by Mr. W. A. Kemp. Admission by silver coin—R. I. Larsen, Secretary.

MAY 28—June 5.—Jubiliary Meetings, Ascot Vale. May 28, Church Anniversary Services, May 31, Public Meeting. June 4, Bible School Anniversary Services. June 5, Public Demonstration and distribution of prizes. All past members are specially requested to attend these gatherings.

## MARRIAGES.

BENN—INGLIS (Silver Wedding).—On May 13, 1891, in the Christian's Chapel, Marston, by W. W. Tomkinson, Adm. Rea Benn to Maggie Inglis. Present address—Kantiva, Vic.

JONES—TINDALL.—April 22, at Peterham Tabernacle, by Mr. R. P. Arnold, Thomas J. Jones, of Bangalow, N.S.W., to Millie, daughter of Mr. A. G. Tindall, of Leichhardt, Sydney.

## IN MEMORIAM.

HUNT.—In loving memory of Victor F. Hunt, who was killed in action at Gallipoli on May 2, 1915.

"Peace! perfect peace! with loved ones far away?  
In Jesus' keeping we are safe, and they.  
Peace! perfect peace! death shadowing us and ours!  
Jesus has vanquished death and all its powers!"

HANGER.—In loving memory of our only little daughter, Edith Annie, sister of Irene Bosley, who passed away May 7, 1914, aged 3 years and 2 months.

"But all that was taken shall be made good,  
All that now puzzles me, understood;  
And the wee white hand I lost that day  
Shall lead me into the better way  
—Mother and Daddy (Egyp)."

BADE.—In sad but loving memory of our dearly beloved husband and father, Wilhelm Bade, who departed this life May 14, 1914.

Gone from us, but leaving memories,  
Death can never take away;  
Memories that will with us linger,  
While on earth we stay.  
—Inverted by his affectionate wife and children.

## WANTED.

Persons desirous of taking up land with a view to settling can not do better than by coming to Berri Irrigation Area. Fine fruit gardens. Communicate with Secretary, Berri Church of Christ, S.A.

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## The Family Altar.

### AN UNSWERABLE ARGUMENT.

We are often at a loss as to how to convince unbelievers that Christianity is true. We know from a lifelong personal experience that it is true, and we long to prove it to our friends, but how to do this is our great trouble. Here is an argument as simple as it is convincing, and every one can use it. When John was in prison, he doubted as to whether Jesus was the Messiah, and sent messengers to him, asking: "Art thou he that should come, or do we look for another?" The Lord simply told them to go and tell John of the good deeds he was doing: opening blind eyes, curing lame legs, cleansing lepers, etc. And when John heard this he doubted no more. And a life of sympathy and helpfulness, modelled after his, will have the same effect on our doubting friends. Our creeds are good, but our deeds are better; what we say is good, but what we do is the argument that is unanswerable. "He went about doing good."

### SUNDAY, MAY 21.

Gems of Thought—"Art thou he that should come, or do we look for another?" (Matt. 11: 3).

If I can live

To make some pale face brighter and to give  
A second lustre to some tear-dimmed eye,

Or 'er I depart

One thro' of comfort to an aching heart,  
Or cheer some way-worn soul in passing by;

If I can lend

A strong hand to the fallen, or defend  
The right against a single envious strain,

My life, though bare

Perhaps of much that seemeth dead and fair,  
To us of earth, will not have been in vain.

The purest joy

Most dear to heaven, far from earth's alloy,  
Is bidding close my eyes to sun and shine;

And 'till he well

I find that day of days the angels tell  
Of me, that did my best for one of Thine.

—Anon.

Bible Reading.—Matt. 11: 1-6: Deeds versus words.

### MONDAY, MAY 22.

Gems of Thought—"Where there is no vision, the people perish; but he that keepeth the law, hope is his" (Prov. 29: 18).

Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts in your hearts, and practise them in your lives. To the influence of this Book, we are indebted for all the progress made in true civilisation, and to this we must look our guide in the future. "Righteousness exalteth a nation, but sin is a reproach to any people."—U. S. Grant.

A noble book! All men's book! It is our first, best statement of the never-ending problem—our destiny, and God's ways with him here on earth; and all in such free-flowing outlines—grand in its simplicity, in its simplicity, and its epic melody.—Caryl.

Bible Reading.—Prov. 29: 18: Read the Book.

### TUESDAY, MAY 23.

Gems of Thought—"He that enfeareth to the end shall be saved" (Matt. 10: 22).

Rootly runs the river

Under the reddening skies;

Lightly the young leaves quiver,

Thrilled with a glad surprise;

Old is the world and weary,

Worn with its sorrow and sin;

But—be loosed of dawn swing open

And a fresh, new Day steps in

Rootly runs the river

Tearing the sky's own hue;

Shall not the great Light giver

Find me responsive too?

What though the night was weary?

Hope is not hard to win

When the doors of dawn swing open,

And the glad new Day steps in.

—Anna B. Bryant.

Because perseverance is so difficult, even when supported by the grace of God, hence is the value of new beginnings; for new beginnings are the life of perseverance.—E. B. Pusey.

Bible Reading.—Matt. 10: 16-22: Perseverance.

### WEDNESDAY, MAY 24.

Gems of Thought—"The Lord is my shepherd; I shall not want" (Psalm 23: 1).

It is the sweetest of all the Psalms, first learned, oftenest repeated, and longest remembered.—W. E. Barton.

This is an ode which for beauty of sentiment is not to be matched in all literature.—Jeremy Taylor.

It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but it has filled the air of the whole world with melodious joy.—Beecher.

Bible Reading.—Psalm 23: 1-6: The Psalm of life.

### THURSDAY, MAY 25.

Gems of Thought—"Thou art the man" (2 Sam. 12: 7).

Let those who think they stand beware,

For David stood before;

Nor let the fallen soul despair,

For mercy can restore.

—John Newton.

If mercy were not mingled with His power, this wretched world would not subsist one hour.—Sir W. Davenant.

Bible Reading.—2 Sam. 12: 1-7: David condemning himself.

### FRIDAY, MAY 26.

Gems of Thought—"Beloved, think it not strange concerning the fiery trial which is to try you; but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Peter 4: 12, 13).

"When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee, I only design  
Thy dross to consume, and thy gold to refine."

If God would permit me to live my life over again, and allow me to put in or leave out whatever I pleased, I would not dare leave out a single trial or trouble, because in so doing I would leave out some of the best things in my career.—Governor Seymour, of New York.

Bible Reading.—1 Peter 4: 12-10: Blessings in disguise.

### SATURDAY, MAY 27.

Gems of Thought—"The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings 17: 14).

Is thy cruse of comfort failing?

Rise and share it with another.

And through all the years of famine

It shall serve thee and thy brother.

Love divine will fill the storehouse,

Or thy handful still renew;

Scanty fare for one will often

Make a royal feast for two.

For the heart grows rich in giving;

All its wealth is living grain;

Seeds which mellow in the garner,

Scattered, fill with gold the plain.

Is thy burden hard and heavy?

Do thy steps drag wearily?

Help to bear thy brother's burden;

God will bear both it and thee.

—Mrs. Charles.

Bible Reading.—1 Kings 17: 7-16: God cares for his own.

—From the American "Christian Standard."

## Sisters' Department.

VICTORIA.

Secretary: Miss Rometsch, 50 St. Vincent-st., Albert Park.

"Saved to Serve."

The Women's Conference Executive met in the hall, Swan-ston-st., on Friday, May 5. There was a large attendance. President, Mrs. T. Hagger, presided, and conducted devotional exercises. Bible reading, a portion of Exodus 14. "Advance and go forward," were thoughts expressed by Mrs. Hagger. Mrs. Beiler led in prayer on behalf of sick ones, especially our Sister Mrs. Herbert and Bro. F. M. Ludbrook. The President welcomed new and old delegates, and urged all to endeavor by united efforts to make this a record year of work for the Master.

Apologies were received from Mrs. Ludbrook and Mrs. Morris.

The suggested syllabus as read was accepted. Resolved to use the same syllabus in the Women's Mission Bands. Mrs. R. Lyall read letters from Sisters Mary Thompson and Rosa Tonkin, in favor of Mrs. Zelus. Mrs. Scambler was accorded a hearty vote of thanks for her very excellent paper on "Our Opportunities."

Next meeting of Executive will be held on Friday, June 2, in the hall, Swanston-st. Mrs. S. G. Griffith, will lead devotional exercises, and Mrs. D. Pittman will give a paper on "Foreign Missions."

Syllabus, 1916-17.

June 2. Devotions, Mrs. S. G. Griffith; paper, "Foreign Missions," Mrs. D. Pittman. July 7. Mrs. Moysey leads devotions; address, Christian Growth," Mrs. Beiler. August 4. Devotions, Mrs. Cloun; paper, "Women's Influence," Mrs. Ennis. September 1. Mrs. Baker, devotional exercises; paper, "Our College," Mrs. Main. October 6. Devotions, Mrs. Trimmick; address, "Reason for Larger Giving to Missionary Work," Mrs. F. M. Ludbrook. November 3. Devotions, Mrs. Sharp; paper, "Service," Mrs. Eaton. December 1. Mrs. Clay leads devotions; an address on Temperance. February, Devotions, Mrs. A. R. Lyall; paper, "Home Missions," Mrs. Thompson. March Devotions, Mrs. J. Pittman; business arrangements for Conference.—LR

### SOUTH AUSTRALIAN.

Meeting held on May 4, 1916. The devotional meeting was in the hands of the Hospital Committee, presided over by Miss E.

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