

The Australian Christian

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

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

Vol. XIX., No. 25.

Thursday, June 22, 1916.

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



HYPOL

The Famous
Emulsion for

Coughs, Colds, Debility, and
all Chest Complaints, and
Wasting Disorders.



PLEASANT TO THE TASTE

Children especially are very fond of Hypol and thrive rapidly upon it.

To be Obtained Everywhere.

Price,
2/6
Per Bottle

Teaching Staff:
Principal—A. R. MAIN, M.A.
H. E. KNOTT, M.A.,
and Assistant Teachers.

Federal Conference Officers:
President—A. E. Hingworth.
Vice-Pres.—D. A. Ewars.
Secretary—H. G. Harward.
Asst. Secretary—W. H. Hall.
Treasurer—T. E. Rofe.

Acting Executive—A. E. Hingworth, H. G. Harward, W. H. Hall, T. E. Rofe, Dr. Bardsley, A. Trice, L. Rosell, F. T. Saunders, J. Stimson.

Board of Management of the College:
R. Lyall (Chairman).
W. C. Cranstone.
C. Hardie, A. Mills,
F. M. Ludbrook,
R. C. Edwards, C. Lawson.

College of the Bible

GLEN IRIS MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

Treasurer—W. C. CRAIGIE, 265 Little Collins Street, Melbourne.
Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.
Organising Secretary—REG. ENNISS,
Scott Grove, East Malvern, Victoria.

State Executive Committees

Victoria.
J. Pittman, A. Mills, R. Lyall,
W. C. Craigie, C. Hardie,
R. C. Edwards.

South Australia.
J. E. Thomas, I. A. Paternoster,
W. C. Brooker, B. W. Hunt-
man, G. D. Wright, D. A. Ewara.

West Australia.
H. J. Banks, W. B. Hlakemore.

Queensland.
W. Suchting, L. Gole.

Tasmania.
W. R. C. Jarvis.

New Zealand Advisory Board.
R. Gebbie, F. V. Knapp,
C. F. McDonald, J. Routledge,
J. L. Scott, J. I. Wright.

JOSEPH ALLISON Telephone 781
Telephone 381
Asst.

**Furnishing Undertaker
and Embalmer**

133-5 ERROL ST., NTH. MELBOURNE

BRANCH:
Mount Alexander Road, Moonee Ponds.
Funerals supplied to any extent in Town or Country.

AN AUSTRALIAN COMPANY FOR AUSTRALIANS
Incorporated in Australia

Queensland Insurance Co. Ltd.

Fire, Marine, Personal, Accident and Sickness, Public Risk,
Explosives, Life, Fire, Marine, Burglar, Live Stock,
Vehicles, &c.

Lowest Current Rates.

LYALL & SON, Agents, 121, Leveson St., Nth. Melb.
Chief Agents for Victoria, &c.

SONGS OF REDEMPTION.
A Choice Selection of Gospel Songs and Standard Hymns.

Flexible Covers: Post Free, 10d.

AUSTRAL PUBLISHING CO.,
52B, 530 Elizabeth Street, Melbourne, Victoria.

Teething Troubles
Speedily Relieved by
Owen's
HOMOEOPATHIC
Teething Powders

They are invaluable for Disorders of Children, such as

Derangements of the Stomach and Bowels. Feverishness, Restlessness, Sleeplessness, Vomiting, Convulsions, etc.

A BOON TO THE LITTLE ONES
and a comfort to Parents

Price 1/6 and 2/6 per Box.

Prepared only by
Edward G. Owen
Homoeopathic Chemist,
189 Collins Street, Melbourne.

Hyde's Bible Hall and Book Depot,
79 RUNDLE STREET, ADELAIDE
(Proprietor, Pastor C. Frisby-Smith.)

Bibles, S.S. Rewards, etc., usual dis. Church of Christ Hymn Books, S.S. Supplies; Sankey's, Alexander's; Presentation and Teachers' Bibles.

The Poets, Books for Devotion and Bible Study, the Classics, and all healthy fiction.

Self-filling Fountain-Pen, "Royal George," 2/6
Tarbell, 2/6. Pelouche, 2/6.

Sunday School Stamp Album, 3/6 doz.

New Book by F. W. Norwood, "Sunshine and Wattlegold," 3/6, post, 3/9. "The Baptist in Europe," G. Rushbrook, 3/6; post, 3/3.

Beautiful Xmas Cards and Art Stationery.
Duplex Envelopes, printed, etc., 9/6 1000; post, 1/3 extra.

Morton's Ltd., Printers, Bookbinders,
Stationers, &c.

75 ULTIMO ROAD,
HAYMARKET, SYDNEY.

The Publications of the Austral Company can be had from us.

Telephone, Central 6083.
For Good Honest Value, Go to
P. B. McMaster, WATCHMAKER and
JEWELLER,
ERROL STREET, NORTH MELBOURNE.
Only First-class Work Done.
Orders by Post Promptly and Carefully Attended to.

**Real Eye Comfort
Guaranteed**

NO matter who your Oculist may be, we guarantee to fill your Prescription to his and your Perfect Satisfaction.

ALL Country Orders receive Prompt attention, and where possible are returned by next mail.

All work done on the premises by our own experts.

WE TEST SIGHT.

WOOD
"The Optician,"
"THE HOUSE OF QUALITY,"
Equitable Buildings,
95 Elizabeth St., Melbourne.



The Australian CHRISTIAN



Vol. XIX., No. 25.

Thursday, June 22, 1916.

Union: A Symposium and a Critique.

Readers of the Melbourne "Argus" have enjoyed a recent innovation. In four successive Saturday issues have appeared articles on Church Union. To the symposium Presbyterian, Methodist, Baptist and Congregational ministers have contributed. For the most part the articles, while well written, were of too general a nature to be of very great importance. Still we are glad that at last our secular papers are coming to regard the Christian community as worth catering for. Seeing that the membership of churches known simply as Churches of Christ in Victoria is considerably greater than that of Baptist Churches, and very much larger than that of Congregational Churches, it seems a pity that the position of a people who have ever pleaded for Christian union was not also presented to "Argus" readers. To representations made, the editor in a very courteous letter expressed his regret at being unable to publish another article. The series published was suggested to him, not by him, and it had been announced with the first article that the number was limited to four, with no discussion to follow.

Efficiency and Union.

Space forbids even a summary, and still less a review of the articles. Mr. P. J. Murdoch, M.A., an esteemed Presbyterian minister, opened the series with "A Plea for Efficiency." He urged the desirability of union because of its bearing on the church's work of propagation, its influence on the State, and its testimony to Christian truth. He stressed the fact that union would give a cheaper and more effective machinery; there would be a saving in both money and men.

A very brief editorial review of Mr. Murdoch's article which appeared in "The Southern Cross," follows an enumeration of the above points with some admirable sentences:

"These considerations are weighty; but it is to be noted that they are all of what may be called the secondary order. But a reform which is, in a sense, so revolutionary as the union of the great Protestant denominations will never be effected by considerations of 'cheapness,' of increased mechanical efficiency, or of power to talk in weightier accents to the State.

"That a united Church would be a better 'witness' for the truth of Christianity than a number of divided Churches is certainly not the idea involved in that 'union' is very vague. Christ's great recorded prayer for union ran: 'That they all may be one as Thou, Father, art one in Me and

I in Thee; that they also may be one in Us.' Then he adds a reason for that prayer: 'THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.' He repeated that prayer; and when He offered it the second time He enlarged the ideal that inspired His prayer: 'That the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me.' Christ's prayer yet stands unanswerd; and an unanswerd world is the price we pay for a divided Church."

The italics and capitals are Dr. Fitchett's. It is a delight to us to see how "The Southern Cross" here puts first things first. "The Christian" has constantly said that the supreme argument for Christian Union is to be found in the expressed will of Christ, who wished the world to believe in him. Moreover, we have sought to extend this reasoning beyond the mere plea for union to the means whereby the unity which practically all Christian people now regard as desirable is to be attained. Christ and his apostles have plainly revealed the will of God. Were it the case that we all agreed, by the compromise which some declare the only hope of union, to a programme which is out of harmony with our Lord's instructions, that would not be the union for which Christ prayed. There must be unity in fundamental truth. The test of membership in the modern church must be what it was in the apostolic church.

A Baptist and his critic.

We think that the article by Mr. F. J. Wilkin, M.A., B.D., was the best of the series. It emphasised many things which Churches of Christ would also prominently set forth.

"The Southern Cross" of June 9 said of the Baptist contribution: "Mr. Wilkin's article is clever, but it is to be feared, will bewilder its readers." Then followed a summary and a critique, part of which was as follows:

"Baptists, in one sense, are the advance-guard of Protestantism; they suspect all ritual; they abhor sacerdotalism. Yet, curiously enough, they are often accused of being the one patch of pure ritualism to be found in evangelical Protestantism. They are suspected, as Mr. Wilkin complains, of existing for the maintenance of a rite. His reply is that the Baptists hold the outward rite to be in itself worth nothing. Baptism, as they view it, is a symbol; its value is exactly in proportion to the moral fitness of the participant. That is sound, spiritual doctrine; but Mr. Wilkin forgets to say that Baptists attach a supreme importance not only to 'the moral fitness' of the participant, but to the physical form of the rite—the quantity of the water used, and whether it is poured on the person to be baptised, or the person baptised is put under

the water. All these details are held to be of the gravest importance; and that theory is surely in quarrel with the whole spiritual genius of Christianity. It is very significant that the Gospels tell us expressly that 'Jesus Himself baptised not.' John's baptism was simply a baptism to repentance, and was in no sense Christian baptism. So there arises the interesting question—Who baptised the Apostles? Were they baptised men? And is that fact allowed to be recorded as it to wara Christ's Church from attaching undue importance to the physical rite?"

Now, Mr. Wilkin is well able to look after his own argument, but, since in this particular matter the critic's words would tell against the position held by Churches of Christ, we may be pardoned for noticing the critique.

"The Southern Cross" is supposed to be an uncommotional paper. It is an influential journal, widely read, reaching all the churches, and in the homes of many of our readers. Its distinguished editor, Dr. Fitchett, is an ornament to Australian literature and a much esteemed religious leader. His words are therefore worthy of notice; yet we suspect that it was the Methodist churchman rather than the Christian scholar who penned the above. A few comments are all that we can now give.

(1) The Pedobaptist objection to immersion on the ground that immersionists attach an undue importance to "the quantity of the water used" is not a little absurd. Immersionists care not at all as to the quantity of water used, provided there is a baptism; there may be enough to half fill a baptistry, or there may be an ocean. Our objection to, say, a Methodist sprinkling would not in the least be lessened if the minister were to sprinkle ten thousand drops instead of ten! We wish to obey the will of our Lord, and follow the example of men directed by his inspired ambassadors; and to do that we "go down into the water"; and are there "buried with him in baptism."

(2) How little force there is in the view that Baptist Churches or Churches of Christ unduly emphasise either a physical act or the water may be illustrated in connection with the difference between Pedobaptists and ourselves as to the subjects of the ordinance. Baptists and we insist on antecedent faith. Penitent believers are fitting subjects for baptism. We find in them what Mr. Wilkin calls a certain "moral fitness." Contrast the case of the infant of a few days. Does the ordinance confer any spiritual benefit upon the child? "The Methodist Book of Laws says that children 'are entitled to

he received into the visible church of Christ by baptism." John Wesley found in the need of cleansing from original sin a reason for infant baptism. Yet what qualification has the baptised infant got which the unbaptised infant has not? Is the difference faith? Clearly not; for an infant does not believe in Christ! Is contrition for sin, repentance; the difference? Assuredly, no; for there are no penitent babies. Is there in the case of the baptised infant any personal surrender to the Lord? Oh, no; the unbaptised child has neither more nor less of this than has the baptised infant. Well, where is the difference between the infants, so that one should have a spiritual benefit or church standing which the other lacks? The difference is in the application of water (and very little of that!) to one, and the non-application of the sprinkled water to the other. We are convinced that this makes altogether too much of a rite. We join with the Baptists in the contention that as to subjects and action we should in baptism follow the precept and example of the New Testament. There is no warrant in that Word for sprinkling or pouring of water on infants.

(3) Do Baptists alone declare that immersion is the "physical form of the rite" (to use Dr. Fitchett's phrase) warranted by the meaning of the word *baptizo*, and by New Testament example? A careless reader of "The Southern Cross" might think so. But hosts of Pædo-baptist scholars take precisely this position. We could easily fill an issue of the "Christian" with the testimony. Last year the Standard Publishing Co., one of our American Publishing houses, issued a book of 277 pages, entitled "Did Jesus Command Immersion?" It was practically filled with quotations, and contained the statements of scores of Pædo-baptist scholars.

(4) We must briefly note Dr. Fitchett's closing sentences in the above excerpt. (a) That "Jesus himself baptised not" does not in the least degree discount the importance of baptism; else the position of all the churches—including the Methodist—as to the relation between baptism and church membership is wrong. Jesus himself was baptised. The disciples baptised by his authority. Perhaps it will be in order to give the passage of which a small part has been quoted: "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptising more disciples than John (although Jesus himself baptised not, but his disciples), he left Judea, and departed again into Galilee" (John 4: 1-3). (b) "Were the apostles unbaptised men?" The editor of "The Southern Cross" will not risk his reputation by an endeavor to prove that they were. Same at least are said to have been disciples of John the Baptist (John 1), and no Christian man is likely to affirm that they were as those who, Luke says, "rejected for themselves the counsel of God, being not baptised" of John (Luke 7: 30). But, says our editor, John's baptism "was in no sense Christian baptism"; and he suggests that perhaps the apostles never received "Christian baptism." In the

absence of Biblical statement, it is not surprising that there should be a difference of view among Christian people on the question whether all baptised by John had to be rebaptised ere they were granted admission into the church of God. For ourselves, we do not think an affirmative answer can be given. But, after all, what has this question to do with the importance of the ordinance? It is grotesque to suggest that that importance is minimised, whatever the answer be; for (i) if we answer "Yes, there was need of rebaptism," we have given the strongest statement of the great importance of the rite; and (ii) if we give a negative reply (whether in the case of all or of the apostles) we have a testimony to the sufficiency of John's baptism, which is in Scripture expressly called "the baptism of repentance unto remission of sins." Surely Mark 1: 4 is not the appropriate text for a sermon on the comparative unimportance of the baptism! Lastly, we note the express teaching of the apostles, whose hypothetical lack of baptism (so much hypothetical that a skilful Methodist controversialist will not get beyond suggesting it in a query), is supposed to lessen the importance of the ordinance. The very first gospel sermon proclaiming salvation through a crucified and risen Redeemer contained the following instructions: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." We refer anyone who wants to regard this as the utterance of a man himself without Christian baptism and impressed with its unimportance to the editor of "The Southern Cross" for proof. The rest of us will probably think that Peter, speaking as he was by the Holy Spirit, was firmly convinced of the duty of others (and we are amongst the others) to submit to "Christian baptism." We reflect, too, that the Lord Jesus, with all authority in heaven and on earth, gave a commission as to the discipling of all nations, and the baptising of them into the name of Father, Son, and Holy Spirit. In loyalty to him, and not because we would magnify a rite, we shall continue to ask believers in him to obey his precept and follow his example as to baptism.

College of the Bible.

For the first term of 1916 the following students secured a grade of 80 per cent. or over, and are thus entitled to honorable mention. Other students reached pass standard.

New Testament.—H. Patterson (85); E. R. Killmier, J. Leach and R. K. Whately (equal, 81). 7 others passed.

Old Testament.—J. R. Leach (92); E. R. Killmier (88); R. K. Whately (87); H. Patterson (84). 2 others passed.

Church History and Christian Science.—H. Patterson (86); E. R. Killmier (82); R. K. Whately (80). 3 others passed.

Hermetics.—A. J. Ingham (90); A. C. Crisp (84); A. C. Garnett (83); J. E. Webb (81). 1 other passed.

Apologetics.—A. C. Garnett (89); A. J.

Ingham (88); J. E. Webb (83); A. C. Crisp (82). 2 others passed.

Missions and Comparative Religion.—J. R. Leach (95); R. K. Whately (92); E. R. Killmier (89); H. Patterson (84). 4 others passed.

Bible School Work.—H. A. C. Clark and H. J. Patterson (equal, 86); F. J. Sivyier (84); J. E. Webb (83); R. K. Whately (82); E. R. Killmier and W. F. Nankivell (equal, 80). 9 others passed.

Practical Church Work.—R. K. Whately (86); H. A. C. Clark and W. Wakefield (equal, 83); W. F. Nankivell and H. J. Patterson (equal, 82); A. J. Ingham (81); E. R. Killmier, F. J. Sivyier and J. E. Webb (equal, 80). 7 others passed.

Logic.—A. J. Ingham (85); A. Garnett (83). 3 others passed.

Psychology.—A. J. Ingham (88); A. Garnett (86); A. C. Crisp (84); J. E. Webb (80). 2 others passed.

Elocution I.—A. T. Eaton (85); J. Leach (82). 1 other passed.

Elocution II.—R. K. Whately (87); E. R. Killmier (85); F. Killey (81).

English (All Grades).—A. J. Ingham (84); W. Fiedler (80). 17 others passed.

Prep. Latin.—1 passed.

French (J.P.).—1 passed.

Prep. Geometry.—R. Hall (90).

Roman History.—J. R. Leach (90). 1 other passed.

History (J.P.).—W. Fiedler (90); A. Hurren (89); F. J. Sivyier (87); Miss Jones (80). 3 others passed.

History (S.P.).—H. W. Wendorf (81); A. L. Haddon (80). 2 others passed.

Prep. Greek: A Class.—W. F. Nankivell (80); Miss Jones (85). 3 others passed.

B Class.—A. C. Crisp (90). 2 others passed.

J.P. Greek.—F. J. Sivyier (83). 3 others passed.

S.P. Greek.—1 passed.

J.P. Latin.—E. R. Killmier (85); G. H. Oldfield (84). 2 others passed.

J.P. Geometry.—H. L. Davie and F. J. Sivyier (equal, 100); W. H. Hinrichsen (90); H. A. G. Clark (91); C. H. Griffith (89); W. Fiedler (87); A. L. Haddon (81). 5 others passed.

J.P. Arithmetic.—A. L. Haddon (100); F. J. Sivyier (99); H. Clark (95); A. Hurren (94); H. L. Davie (91); W. H. Hinrichsen (90); C. Griffith (89). 1 other passed.

Prep. Arithmetic.—R. Hall (88); W. Wakefield (87).

J.P. Algebra.—C. H. Griffith (94); A. Hurren (87). 7 others passed.

A. R. Main.

His Wants are Few.

"Man wants but little here below"—
 He wants the best life can bestow—
 He wants to come, he wants to go,
 He wants his friends to act just so,
 He wants that he shall have no foe,
 He wants his pathway free from woe,
 He wants to do great things, and, lo!
 He wants to own the world, and though
 He wants it all, he'd have you know
 "Man wants but little here below."

—V.M.S. in "Harper's"

Notes on Current Topics.

Jas. E. Thomas.

The Coming Offering.

The excellent Foreign Mission number of last week will, we trust, be distributed freely and wisely by the agents in every church. We trust every preacher and worker will combine to make July 2nd a day of great inspiration and heroic giving. We need all the money we can get to fulfil our obligations and send out the necessary reinforcements to the workers in the field. In face of the crumbling walls of Mohammedanism, as well as the yearning of those under the bondage of Hinduism and Buddhism who are fellow subjects of our King for something that satisfies, it is imperative that we take them the gospel of the Cross. We are going to vote by our giving on July 2nd whether we favor retreat, mark time, or advance. Our Lord waits for us to make our decision. In the face of all there is to do for him and all that need him, let us give well.

The Great Six o'Clock Victory in N.S.W.

The splendid poll in connection with six o'clock closing in New South Wales has been most encouraging to all Temperance workers both in the Mother State and throughout the Commonwealth. Doubtless this tremendous and gratifying victory will be an inspiration to those in Victoria and other States who are seeking the same desirable reform. It has certainly been a conclusive and an unanswerable testimony as to the fine civic conscience and public opinion on the liquor business. Naturally the ire of the trade has been somewhat aroused, and the secretary and others have been ingeniously explaining the cause of such a calamity to the country. They attribute these overwhelming majorities to hysterical women and disturbed and abnormal public sentiment. Even Premier Holman seems to lean to the opinion that this is largely a war time vote, and rather discounts the undoubted evidence it gives of the mind of the people in this matter. We believe Mr. Holman is a gentleman with a keen intellect, and a student of social conditions, but his vision has been somewhat clouded evidently in respect to this greatest of all reforms, or he would not fail to see, as all must surely see who take a world-wide view of temperance reform, that this advance of public action has not been the result of the last two years' campaign. The movement in Russia commenced with the guilds of workmen or trades unions years ago, and has culminated in the abolition both of beer and vodka during the war, and apparently for ever after. In America prohibition comes as the result of an educated public conscience. The latest victory for six o'clock only adds to the testimony that in Australia as in other lands the people are moving not by hysterical impulse, but with unselfish minds moved with an earnest and intelligent desire for the common good. We heartily congratulate

New South Wales and its workers on such a glorious triumph. We look to God for strength and believe that in this fair land temperance reform is moving slowly and surely, like the armies of Russia, to the destruction of man's greatest foe, and to ultimate and complete victory.

The Great Russian Advance.

The most hopeful sign, humanly speaking, of the coming of the end of the great war is the amazing and over-powering Russian onslaught on the Austrian hosts, and their unchecked and ceaseless advance on the country of the enemy. As we have already indicated, Russia has made unselfish and sacrificial preparation for this great move, and relying on God, she has gone quietly and unostentatiously upon her victorious way. We regret the slaughter of the thousands who doubtless never wanted to go to war, and who belong to an army evidently sick of the whole business. Apparently those not slain or wounded seem glad to surrender, and there seems a hopeful indication of the crumbling of Austrian power. Doubtless the aged Emperor and his misguided advisers have long since regretted the folly in proceeding so hastily on a punitive expedition to battered little Serbia. We believe that as of old God can bring judgment through the armies of man, and that Russia may be his weapon for the chastisement of Austria. May we come with humility in our rejoicing, and seek for the victory of the right and a lasting peace.

Prayers for the Dead.

There is a very live and interesting discussion just now in the columns of Melbourne papers concerning the ancient and recently much revived subject of prayers for the dead. There have been two petitions presented to the Archbishop of Melbourne that demonstrate a conflict of opinion between the two contending parties. Apparently the laymen are much against some of the ritualistic clergy who seek to revive this popish practice. Many of the clergy have written letters quoting the language of the prayer book on the matter. As for ourselves we prefer to abide by the Word of God, which gives no justification whatever for praying for the salvation of souls after death. The New Testament teaching of Jesus and the apostles clearly indicates that there is a great gulf fixed between the saved and unsaved, and that the soul out of Christ is lost. If we accept the doctrine of prayers for the dead in the manner in which we understand the phrase in ecclesiastical usage, we might as well go the whole way to Rome, and admit the doctrine of purgatory. We do not object to thanksgiving for the lives of our departed dear ones. This is an inspiration to us all. We are sure that for those who have gone no prayers of ours can avail, nor alter the result of lives lived for

Christ or against him, so we are content to leave them with a loving and merciful as well as a just God, who knows and does all things well.

Amusements and the War.

The times through which we are passing have brought us unprecedented experiences in our social and national life. We have been visited with conditions that have never prevailed before. The order of things has been so changed that there seems to have come quite an abnormal social order. Men that have pursued their peaceful avocations and gone each evening to their peaceful homes now assume the life of a soldier, and enter the changed surroundings of camp life. They naturally seek for recreation and amusement when on leave, and they are catered for by enterprising amusement houses and picture shows. Then we have the condition of anxiety that prevails in so many hearts and homes, as loved ones think of their brave men far away, doing their part for King and country. These anxious hearts seek some enjoyment or relaxation in the various places of amusement. So many methods of raising money for commendable patriotic causes have been adopted, and these often take the form of an entertainment or other kind of amusement. This spirit that has permeated our social life is quite a natural sequence to the present order of things, and we do not wish to denounce it as an evidence of anything in itself unwholesome. There is, however, just a possibility that this spirit of pleasure-loving will become uppermost in society, and make it increasingly difficult to foster the true spirit of humiliation and supplication in our national life. To say the least, we believe there is a very grave probability that the community and church is becoming less spiritual as the result of this unique condition of things. There is more money spent on amusements to-day than ever before in Australia. While we do not advocate a pessimistic puritanism, we feel that we should guard against becoming lovers of pleasure rather than lovers of God, and not allow ourselves to be dwarfed spiritually by this love for amusement.

On Thinking Glad.

What if things seem soreful, mean,
What's the use of blinking?
Life's not always storm and cloud,
Somewhere stars are shining.
Try to think your joys out loud,
Silence all repining.
By degrees, by thinking light,
Thinking glad and sweetly,
You'll escape the stress of night,
Worry gone completely.
Get the habit, looking for
Sunbeams projecting,
Tapping lightly on your door—
Sure's cure for fretting.
Needn't fool yourself at all,
For there's no denying
E'en above a prison wall,
Sing birds are a-flying.
Where'er re-hearken to the song,
Never mind the prison,
And you'll find your soul ere long
Unto freedom risen.

—John Kendrick Bangs

Christianity and the Future.

Henry A. Procter, B.A.

There is a strange restlessness in the world to-day, and men are seeking an answer to the problems which confront the civilised world. Christianity is the solution. Christ can still the tempest in human affairs just as effectively as he calmed the sea. Unhappily men are turning to other saviours. Modern science, philosophy, efficiency, economic theories, etc., etc., have been hailed as the great deliverers of mankind. With them, we are told, man can look upon the howling storms of passion with a sure and certain hope that the future will be better than the past. Indeed the secular press has almost deified science, and judging from the claims made by some scientists, it seems as if the "supermen" will have no room in the universe for its Creator. The cult of intellectualism will dispense with God, and if worship is necessary, then it will be at the shrine of natural science. There inspiration will be found which will inspire humanity to loftier achievements, and the coming generations will be in every way better than the past.

No one can deny that the intellect of man has accomplished many wonderful things, and I should not for a moment be so foolish as to say that the discoveries of even the last hundred years have not made the struggle for existence easier for the toiling masses. Nor would I try to minimise the value of the wonderful scientific discoveries which have been made, but I do wish to call the attention of those who desire a better world, not to lose sight of the main problem. The great difficulty is not ignorance, but sin. Moreover, no scientific formula can cleanse the heart of man; science may make individuals efficient, but as the sin king towns of Belgium testify, efficiency is not synonymous with godliness.

Furthermore, we must never forget that the outlook of science is materialistic. Its province is matter. It can speculate about the evolution of life from the amoeba, through the ape, and finally up to man, but it has not a single ray of comfort for the soul. Its sphere is limited. It concerns itself with origins, but is powerless to deal with destinies. It may be interesting to be told that we ascended from the ape, but it is far more important that humanity shall not return to the ape. Even in its own materialistic limits science gives no consolation. True, it can divide the brain and map out the nerve centres with wonderful accuracy. By means of the spectroscope it can reduce the sun to a formula, but it cannot bring within the sweep of its telescope the great purpose of God in relation to the destiny of the race, and because of this, science cannot satisfy man's spiritual needs.

Similarly history, when it ignores the work of Christ, has little in it to give ground for hope. From time immemorial there have been nations which attained great glory. Yet their glory is departed. Egypt, Babylon, Rome, Greece—all have reached a high em-

inence only to sink back into a lower state. Civilisation has never moved forward in one unbroken sweep. Often times it has gone back into itself, and the last stage has been worse than the first. History teaches with great clearness that no nation can forget God and survive, even though it cultivates the sciences, the arts, or military power. Judging the future of the race from the view-point of secular history, one is brought to the position of Schopenhauer, who said: "In a world where all is unstable, and nought can endure, but is swept onwards at once in the hurrying whirlpool of change . . . happiness is inconceivable."

But how powerless the unaided reason is to comfort the troubled soul, is best seen by the quiet contemplation of philosophy, which often has been regarded as a substitute for religion. Alas! here confusion is worse confounded. The intellect, thus far, has been unable to reconcile thought with itself, much less give a satisfactory answer to the greater problem—the purpose of life in a universe of matter. The many schools of philosophy have been broken on some irreconcilable contradiction. Time has brushed aside like cobwebs the deftly spun strands of thought. One after another the various philosophical systems "have had their day and ceased to be." As a means for developing the mind, philosophy is helpful, but as a substitute for religion it is disastrous. It flings the mind into despair with itself, and peace is found only when we replace intellectualism by faith.

"Strong Son of God, immortal love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

Without a God the universe is an unsolvable problem. Further, it is only that kind of a God which is revealed in the person of Jesus Christ that can assure me that all is right with the world. It will not do to think of God as Force, because mere undirected power affords no assurance that the destiny of the race is not at the mercy of chance. The All-Powerful must be also the All-Loving, too, otherwise we may be anything—or nothing. To tell me that perhaps I may exist as the color of rose or the perfume of a flower is not enough for one who has felt the creative power of conscious choice. If I have the power to make actualities out of possibilities, I cannot worship a Being who does not have the same qualities in a greater measure, therefore because I can command force I cannot worship it. It can be my slave, but it cannot be my God.

Happily, we are not left in the dark. What man's unaided reason was unable to discover, revelation has supplied. We know what God is, because we have seen Jesus—the incarnation of perfect Love. With him I am content. This Christ is the world's true Saviour, for he saves humanity not only from its sin, but from despair. In him, as nowhere else, we find hope for the future,

for no sooner do we have faith in him than we begin to have faith in ourselves and our destiny. The glory of our religion is that it gives a person and not a speculation, not a theory but a Christ; thus our attitude to him governs our relationship to God, and to the life of which he is the source. Furthermore, in Jesus, God has met our spiritual needs, not merely our intellectual requirements. We do not cast aside conceptual thought, we transcend it. We begin by consenting to the rule of Christ. We accept him by faith, and then we experience immediately the divine life in us. This experience "that passeth knowledge" has been the possession of every true follower of Christ. It is the essence of the Christian life. Ignorant or learned, rich or poor, bond or free, in every age since Pentecost, the saints of God have been able to affirm with Paul, "Christ liveth in me." Philosophy, science, have stressed conceptual thought to the exclusion of the higher spiritual faculties, consequently human systems have failed to satisfy man's whole nature. On the other hand, Christianity has transcended intellectual processes, and granted a verifiable experience. Instead of a hypothesis we secure a faith which bridges all the possibilities of life. A man who has tasted the sweetness of heaven in the present has little difficulty in believing in a future one. Agnosticism stands before the problems of the future, and says, "I do not know." It may have a kind of hope that somehow all will turn out for the best, but such hope is grounded on ignorance. The Christian's hope is grounded in the knowledge of a Christ who lives with men. I have spoken of Christianity transcending in intellect, but this does not mean that our faith contradicts it. There is a theoretical side which confirms our Christian experience, and from this purely theoretical point of view, the teaching of Jesus gives a confidence such as no human system can afford. Broadly speaking we are told that humanity's goal is the moral organisation of men under the reign of Righteous Love. This organisation is called by our Saviour, the kingdom of God. To achieve this end, the family, state, and the church have been appointed. The goal for which the individual is to strive is the harmonious development of all his powers, and to secure this end, we have been placed in an environment where we can develop our souls—the only eternal part of our nature.

Broadly speaking, we are told that the world is a scene of judgment; that right and wrong are in conflict; that suffering and pain are not meaningless, but purposive; that God is not a God of benevolence only, but that he gives to us that which is needed for sainthood. Thus pain has its ministry. It is essential for our perfection. Even love must suffer if it is to redeem. God's answer to human grief is Calvary. We can see there the place of sacrifice in a world ruled by love. The purpose of life on the earth is to prepare for a life beyond the grave, so what does it matter so long as we are caught up in the sweep of God's grace, and in spite of our broken wills, and imperfect lives, we be-

Concluded on page 385.

A Letter to "Mr. Bung."

[The following owes a great deal of its interest and significance to its source. It appeared in "The Worker" (Sydney), a paper which played a very important part in the recent N.S.W. Early Closing Campaign.]

Sir,—We notice that in numerous placards posted on the Sydney walls you exhort the electors in the approaching referendum to "Be Moderate." And it appears, from further advice which you tender them, that your idea of the way to be moderate is, to vote to keep your death traps open an hour longer than is at present permitted by law!

Now, Mr. Bung, that is very characteristic of you. Your moderation has always been of that kind—to get everything you wanted, and a bit over; to carry on your ghastly traffic at the front to the limit of the public patience, and then provide your besotted victims with a sly entrance at the back, that there you might continue the work of converting their degraded manhood into your base gain.

There is not a sadder sight on this earth—sadder as this earth is—than your poor victims afford, lounging outside your gaudy charnel-houses, unable to tear themselves away from the place that has been their ruin.

Miserable wrecks they are, every lineament of the noble human form distorted to something worse than caricature; worse because the outward indication of an inward tragedy—the fleshy sign of a corrupted soul. And yet, Mr. Bung, there is a degradation deeper even than theirs. There is your degradation!

In spite of the smug satisfaction depicted on your jovial features, in spite of the worldly well-being expressed in your over-fed body and your expensive get-up, we perceive at the back of it all something so revolting that we shrink away from you, and shudder as we pass.

We wonder, Mr. Bung, do you ever dare to look yourself straight in the face. There are many mirrors in your grog saloons. At any hour of the day you may see yourself reflected in them, moving amidst the glittering glassware of the bar, and the gaily-labelled poisons you dispense.

Have you ever stood for a moment in front of one of those mirrors and gazed into your own eyes?

We do not think you have, or that smile would have withered on your lips, and your air of sleek contentment have dropped dead upon the spot.

For when a man peers at himself like that he sees below the surface of his physical frame; he glimpses the spirit that lurks behind the mask.

And we cannot believe that even you, who are inured to spectacles of debasement, could look unmoved on that which lies concealed within your prosperous bulk.

For it is an apparition of horror—a shape that symbolises the ruin of ten thousand homes and the misery of a hundred thousand hearts. It is a thing more dreadful

than the face of the Gorgon, which turned to stone all who beheld it.

Unhappy mothers, mourning for their drunken sons; haggard wives, listening for the staggering steps of drunken husbands; frightened children, cowering from the fury of drunken fathers.

The agony of innumerable desolated lives would stare out at you from your eyes, like a pallid prisoner through the windows of his cell, if you but stood before one of those mirrors in your gin palace for a little while, and quietly took stock of yourself.

You never do it. That we know, because if you did you could not bear to continue in the traffic which brings you profits wrung from the misery of innocent women and children, and the degradation of those who once were men.

Mr. Bung, we are going to vote to save as many of those unfortunate fellow-creatures from you as this opportunity affords. It is only a limited opportunity, but we are going to make the best of it—for the time being. Our votes will be cast for Six o'Clock.

We would like to sweep away your death traps altogether. We would exterminate them from the land, root and branch, if we could, like foul growths that taint the air with disease, and infect the soil with a blighting leprosy.

But as we cannot do that—at present—we are going to shut them up at the earliest hour we can.

Our votes for Six o'Clock will overwhelm you, Mr. Bung. They will bury you up to your neck. They will hem you round like the waters of a swift-advancing tide.

The people have made up their minds. They are mortal sick of you. They see the evil that you do, and their hearts are filled with a just wrath.

What can you offer them to compensate for the wretchedness you carry into multitudes of homes?

What do you give that counteracts the suffering caused by the trade you wax fat upon—the wrecking of private happiness, the destruction of national efficiency?

Mr. Bung, you give nothing. You talk about the employment you afford. Good God, have you no sense of decency? Do you really believe it is anything to your credit that you pay some men to help you ruin others? And are you truly of opinion that we ought to let the ruin continue because a number of workers are earning a crust by it?

Such an argument makes no appeal to us. The State will see to it that no honest man is impoverished by early closing. And when you find it necessary to dismiss some of your employees we shall rejoice, for it will prove that the area of ruin is narrowing, and your murderous trade on the downgrade.

Every man you sack will mean a hundred happy hearths.

And the man will be given a chance to provide his wife and family with food with-

out being the unwitting cause of other men's wives and families famishing in the gutter.

It will not do, Mr. Bung. Your plea that you give employment shall not save you. Your mock solicitude for those you dole out the smallest possible wage to shall not save you.

Your trade is detrimental to the public interest. It produces such evils, there is written up to its account in the Doom-day Book such a record of vice, crime, and suffering, that any good you can point to would not equal a bankruptcy payment of a farthing in the pound.

That is why we are going to vote for Six o'Clock.

As Democrats, too, we realise that only through a sober Democracy can we reach the goal of our aspirations.

The dope you hand across the counter stupefies the intelligence and deadens the affections. And in the Cause of Labour we need quick brains and warm hearts.

So that on every conceivable ground, both public and private, we shall vote against you, Mr. Bung.

For the sake of those entangled in your web; for the sake of those who weep amidst the devastation you have wrought; for the sake of the nation you injure more than any foreign foe can do; we shall go to the ballot box on referendum day, and cast our ballots for Six o'Clock.

Till then—and after—you can always rely upon the unwavering hostility of

Yours, without an atom of respect.

"THE WORKER."

Christianity and the Future.

Continued from page 384.

come like Christ. What we are to be for ever is the supreme thing, and we do have the assurance that we shall be like him, because we shall see him as he is.

Holding the Christian conception of God, and his purpose in us, we have a sure and certain hope as to the future. We can hold on amidst the downfall of empires, even as Augustine did centuries ago. We can even smile through the mist of tears, and when we stand at the brink of the grave we can be faith see the vision of the apostles, "a city eternal in the heavens... whose builder and maker is God."

Three Hills.

There is a hill in England,
Green fields and a school I know,
Where the bells fly fast in summer,
And the whispering elm trees grow,
A little hill, a dear hill,
And the playing fields below.

There is a hill in Flanders,
Heaped with a thousand slain,
Where the shells fly night and morning,
And the ghosts that died in vain,
A little hill, a hard hill
To the souls that died in pain.

There is a hill in Jewry,
Three crosses pierce the sky,
On the midnight He is dying
To save all those who die,
A little hill, a kind hill
To souls in jeopardy.

—Everard Owen, in the "Times."

Reports from the Field.

New Zealand.

CHRISTCHURCH.—Last Sunday morning we listened to a fine address by Bro. Gibson on "New Birth: faith, hope, love." At night he preached a strong sermon on "The Case of Felix." The Band of Hope held a good meeting on Thursday evening.—P.S.N., June 10.

NELSON.—July 4, good meetings all day. At the gospel service one young woman made the good confession. Tuesday, 6th, baptismal service, when Bro. Dickson baptised four—three women and one man. The Excelsior Society held their annual social on June 9. The C. E. Society intend holding a concert on Friday, 10th. The cottage meetings are being much appreciated by those who are unable to attend church.—Z., June 14.

DOMINION ROAD (Auckland).—One addition since last report, by faith and baptism. We began with a crowded house on Sunday night, the first of a series of missions to be held in Auckland and suburbs. The churches are making it an enthusiastic united effort. P. D. McCollum is evangelist for these missions, and the musical chair is leading the music splendidly, under Bro. Bryden.—W., June 14.

WELLINGTON SOUTH.—Splendid audiences the last few Sunday evenings, Bro. Phillips occupying the platform. Last night one young lady confessed Christ. Bro. Knapp, of Nelson, soon to leave for the front, and Bro. Hobbs, who recently joined the colors, were with us. We greatly miss Bro. H. B. for his work in the Bible School, as pupil and teacher, and in the C. E. Society as member and president.—A.L., June 12.

Tasmania.

LAUNCESTON.—On June 4, Bro. Day presided, and Bro. Hale, from Hobart, spoke on "What manner of people ought we to be?" Our brother also preached at night, his subject being, "What does God expect of me?" His addresses were much appreciated. On Monday Bro. Hale delivered a lantern lecture on his mission work in Hobart. An offering was taken, which our brother generously handed over to the F.M. Committee in aid of the living link for Tasmania. On 11th, a good number were present. Bro. Day presided, and gave a helpful address, the first of a series of addresses on "Growing in Grace." At night Bro. Day spoke on "Green Leaves." Several visitors were present, including Mrs. and Miss Lockwood, from Mansfield, Vic.—J.P.E.

HOBART.—Bro. G. D. Byard and wife were accorded a warm welcome on their way to take up the work in Kellievie and the Peninsula. The Girls' Mission Band held a sale of work, which resulted in raising £1. The girls are keeping a native student in the New Hebrides. The work of G. W. Loughnan is telling for good, many strangers are attending the gospel meetings, and his exhortations are very helpful and much appreciated.—Chas. Hale, June 15.

KELLIEVIE.—On June 9 we held a social to welcome Bro. and Sister Byard. The Bible School scholars took part. Bro. Byard has been engaged by the H.M. Committee to labor with the Kellievie and Peninsula churches. We pray that his labors may be blessed. Bro. W. G. Kingston has been laid aside for a short time, but is now able to be about again.—A.S.C., June 15.

Queensland.

BRISBANE.—Morning continues good. A. C. Rankine spoke at both meetings yesterday. At the gospel service a girl from the Bible School confessed her faith. The half-yearly business meeting was held on Wednesday evening. A motion for the all-round use of the envelope system was carried, and more systematic means of church contributions was arranged for. Sister Mrs. Andrew Moore passed away on Thursday last, after a long and painful illness. Reference was made to her Christian character on Sunday evening by Bro. Rankine.—H.C.S.

ALBION.—Meetings throughout the day were good, though much sickness prevails. Bro. Ross Graham spoke in the evening on "Be sure your sins will find you out." The Company of Friends met last Tuesday evening had an evening with the apostles. The six o'clock closing movement is getting a prominent place, and enthusiasm is being worked up.—H.W.H., June 12.

West Australia.

FREMANTLE.—We held our Bible School anniversary services on Lord's day, June 4. Allany Bell, Conference President, was the speaker morning and afternoon. H. J. Banks, from North Perth, conducted the evening service. The scholars sang well under the able conductorship of E. Vanstan. Monday evening the services were continued. The tea meeting was held in the Reclabate Hall, and the public meeting in the chapel, at 7.30. The building was crowded out. The scholars gave recitations, dialogues, and a fine tableau was given by the elder girls in the school, entitled "England's Pride." Prizes were distributed by Mr. Cole.—J.C., June 12.

SUBIACO.—Two sisters received into fellowship on June 4—one by letter and one by baptism. It was Bro. Connor's second anniversary. Meetings during May have been very good. Bro. Fischer has taken charge of the choir, and Sister Miss Fishwick, the superintendency of the Sunday League. We welcome the services of these helpers, and already feel the results of their service.

WEST GUILDFORD.—We had the pleasure of evening with us this morning our esteemed Bro. Fitzgerald, after being laid aside for about nine weeks with appendicitis. We hope that he will soon be able to take up the Lord's work again. Our worthy secretary, Bro. Payne, has nobly carried on the gospel meetings. We had a grand address from Bro. H. Berry, and had the pleasure of breaking the bread with 61 members.—J. Butcher, June 4.

South Australia.

LONG PLAIN.—A good meeting last Lord's day morning. We had a splendid address from Bro. Goodwin on "Our Work." Fair attendance at the Sunday School. At night Bro. Goodwin addressed us on "How can a man know that he is pardoned?" On Monday we had a Foreign Mission rally, conducted by Bro. A. G. Saunders, J. Wilshire, and B. W. Huntsman, whose forceful speeches were very much appreciated, especially the lecture delivered by Bro. A. G. Saunders.—D. J. Daniel.

MOONTA.—Our meetings have been well attended, especially gospel services. Bro. Allan's instructive addresses are drawing a large number of strangers. Sunday, June 11, Bro. Allan addressed a large morning gathering, from Acts 2: 42. A young woman made the good confession. At the evening service Bro. Allan concluded a series of addresses on "The Glorified Christ," speaking on "Pentecost." A married woman made the good confession. This is the third confession since last report. It is eighteen months since Bro. and Sister Allan came to labor with us. During that time the membership has just doubled.—H. Nancarrow, June 13.

STRATHALBYN.—Good meetings again today. One sister received into fellowship by letter from the church at Warrumpoo. To-night the young man who confessed Christ last Lord's day was baptised. Collection for Sunday School Extension Fund, £1.11. June 11.

PROSPECT.—First week of the tent mission closed yesterday with 20 confessions. All the meetings have been well attended, and last night the tent was overcrowded, and people could not be seated. In the afternoon a fine men's meeting was held. At the morning service four were baptised and received into fellowship. The church is in splendid heart, and working hard. W. C. Braker is in good form.—P.

COTTONVILLE.—Good meetings to-day. Two young ladies who were immersed on Thursday evening received into fellowship at morning meeting. Record attendance at Bible School; two new scholars; 260 now on roll. At the close of Bro. Manning's gospel address one young lady made the good confession. The Bible School has commenced study for the S. Union Examination; a large number are expected to enter.—I.L., June 18.

KADINA.—This evening a young man boldly witnessed for Christ, and made a fresh start in the Christian life. There is deepening interest in our gospel services. On Thursday we had a splendid time, Bro. Saunders and Wilshire singing. A most impressive service, and splendid mission talks.—A.J.W.

GROTE-ST..—Large attendance at the mid-week service last week. Bro. J. W. Webb was with us, and gave a greeting. Bro. J. E. Thomas conducted a baptismal service, and gave a splendid farewell address, at the close of which three adults made the good confession. Yesterday Bro. Saunders exhorted to a good attendance. Bro. W. Morrow addressed the gospel service.—E.W.D.

WALLAROO.—On June 4th, Mrs. Clark was received by letter from Kadina. The attendance at all the services was good, especially the gospel service, when Bro. Taylor preached on "Winged in the Balances." On June 5 we held all-day meetings, and were favored with beautiful weather. A most profitable time was spent. All sessions were well attended, several being present from Kadina and Moonta. We highly appreciate the efforts of the brothers and sisters who are attending to-day. Meetings to-day have been fair, 47 present at the Junior Endeavor, where there is a growing interest. We regret to record the death of Sister Mrs. Corston, who passed away at Slatdown, on June 5th. Our sister lived in isolation a good deal, but was delighted to have fellowship with God's people wherever possible. We commend all sorrowing souls to the God of all comfort.—E.J.K., June 10.

OWEN.—We were pleased to have with us last Sunday evening Bro. G. Harkness and wife, from Adelaide. Bro. Harkness conducted the gospel service, and Sister Harkness sang a solo. On Friday we met to say farewell to our esteemed Bro. Corporal Stanley Richards, who is proceeding to the front. Our brother was for some time secretary to the Sunday School. Good meeting to-night; Bro. J. Gordon made special reference to the late Lord Kitchener.—W.J.M., June 18.

HINDMARSH.—Morning service, we had with us Mr. Sanders, of the Y.M.C.A., Mitcham Camp. A letter was read from Gordon Pickering, one of the members now on active service. Evening service, Mr. Sanders again spoke, his subject was, "The Race of Life." The Senior Dorcas Society held their twentieth annual meeting on May 17. The report showed good work, our membership for the year (active and honorary) being 68. Our corresponding secretary, Mrs. Tomkins, wrote out 56 letters, and our secretary, Mrs. Clant, has cut out 94 envelopes for the year. During the year we have helped 31 needy cases; and money and goods to the value of £12/14/0½ have passed through the books. On June 14, our president, Mrs. Young, on behalf of the sisters, presented our past treasurer, Mrs. Cooke, with a nice leather-bound writing case, as a token of appreciation of her years work.

UNLEY.—This morning Bro. J. Fisher, from North Richmond, Vic., and Bro. Warnaken, from Berdertown, were present. This afternoon a special service was held for the unveiling of a roll of honor for those of the church and Sunday School who have enlisted. Thirty-seven names are already upon the roll. Bro. Burns and B. W. Huntsman gave patriotic addresses. This evening we had Evers' Day service. Bro. Huntsman gave a fine address to a good audience. The male choir provided some hearty singing.—O.V.M., June 18.

MURRAY BRIDGE.—A largely attended meeting of members and friends was held in the chapel on June 15, to bid God-speed to our evangelists, Bro. J. T. Train, and Sister Train, who are leaving after nearly four years' faithful ministry to take up the work at Stirling. The platform

was neatly arranged in the form of a drawing-room. Mr. Harris (Methodist preacher), Mr. Fox (Presbyterian preacher), and Mr. M. Parsh, M.P., spoke on behalf of churches and townships, expressing regret at the departure of our brother. Bro. Train was presented by the church and friends with a solid leather suit case, and Sister Train with a cake stand as a token of our love and esteem. Bro. Train suitably responded. The church commenced with 13 members, and has risen to nearly 20 during our brother's ministry.—A.E.O. June 19.

NORTH ADELAIDE—On June 5, we held our annual band of Hope tea, which was a pronounced success. In the evening Dr. Veres presided over a full meeting, and a good address was given by the Hon. W. Morrow, M.L.C. Prizes were presented by the writer. A good programme of singing and reciting was presented. On June 11, during the writer's absence at Alma and Owen, Bro. H. Moore spoke in the morning, and W. Miller preached in the evening.—R.H. June 16.

CROYDON—Good meetings; morning, F. Plant presided. H. J. Horsell addressed the church. Bible School, at the gospel service, H. J. Horsell, of the gospel service, J. W. Cosh gave a powerful address, "The Glory of the Cross." On Wednesday, the officers of the church held a combined meeting with officers of Henley Beach. On June 18, morning, J. S. H. Ferris presided. G. Dancau exhorted. Bible School, for scholars; one new scholar. At the gospel service, H. J. Horsell preached a stirring address on "The Design of Baptism." We are having splendid attendances of teachers at our School of Methods.—June 11.

QUEENSTOWN—Q.Y.P.M. good meeting. A. G. Hinde gave a talk to the young people on "Calle." Worship good attendance; W. C. Brooker presided; Aub. Wilson spoke. Evening, splendid attendance. We were delighted to see Bro. A. Perryman, from Prospect, with us, who gave an inspiring message on "Remember Jesus Christ."—D.L.W., June 18.

New South Wales.

MEREWETHER—We have been moving along slowly for some months. Our Bible School is growing, especially the kindergarten, under the care of Sister Bamfield. We have had to remove our chapel forward, so that we can build at the back to make room for our growing school. The brethren and sisters rallied together on King's birthday. Bro. Creek was the supervisor. We moved the building in thirty minutes. Next holiday we hope to have it complete. Bro. Jinks is doing our speaking on Lord's day evening.—J. Fraser, June 12.

PETERSHAM—June 11, splendid morning meeting. The writer presided, and Bro. Arnott gave a beautiful address on the resurrection of our Lord. Our meeting was very much enthused with the glorious victory of June 10. Some visitors were present. Bro. Arnott received in Mrs. Caspersen and family. At our New Year meeting, a record attendance, with an address from Bro. Arnott.—A.G.T., June 13.

CITY TEMPLE—Lord's day, June 11, Bro. Collins, from Paddington, gave a fine address at the morning service. Bro. and Sister Smith were returned into fellowship by letter from Belmont. We might as well mention service for the late Mrs. Kitchener was held in the afternoon, giving an appropriate address. Fair meetings today; one received into fellowship by baptism. Bro. Harward gave a fine address on the morning lesson, making a strong appeal for Foreign Missions. Bro. and Sister Barrett, from Ascot Vale, Vic., were present as visitors. At night Bro. Moore, from Victoria, was in his way to New Zealand, gave a splendid gospel address. Sister Moore sang very beautifully a gospel message. Bro. and Sister Furlonger, with whom we have enjoyed fellowship for some months past, are returning to their home at Lismore.—J.C.

HORNSBY—Elder Crosswhite presided. Bro. L. Thompson exhorted on the use of symbols. Bro. Allen took the gospel service at night, giving us an interesting address on the Bible and Science.—Thos. E. Robt.

MOSMAN—Since last report the church has received addresses from Bro. W. Day, S. Gole, J. Clayton, all of which were enjoyed. The prevalence of sickness has been against large attendances the last two Lord's days. Bro. Stevens has been preaching the gospel faithfully, and is getting into many homes. Now that there are over 200 men camped at Middle Head, we take our turn (once every four weeks) in conducting religious services with the men. Miss Leonard has been received into fellowship.

AUHBURN—Good meetings morning and evening. Bro. Ling presided at the Lord's table, a goodly number being present. Bro. Saunders spoke on Foreign Missions. This evening Bro. Saunders' subject was "The Tears of Jesus." He preached a splendid sermon, enjoyed by all.—G. Stieh, June 18.

N. AUHBURN—Meeting to-night very good, considering the wet weather. Bro. A. Moran, from Belmont, gave a very helpful address, which was much appreciated, on "The Birth of a Nation." Sister Mills is very much better, also. Sisters Gwynne and West. Bro. Hall exhorted members.—A. H. Moran, June 18.

MARRICKVILLE—Fair meetings to-day. Glad to have Bro. Grant, of Hurstville, with us this morning, who gave us a helpful exhortation and made a strong appeal for Christian unity. Tonight Bro. Rush gave a fine address on "Great Contrasts." We are working for a record offering for Foreign Missions on July 2.—J. J. Taylor, June 18.

ENMORE—Lord's day, June 18, Bro. J. Saxby presided over the morning meeting. We had 23 visitors Bro. Moore, on his way to take up the work at Invercargill, N.Z., and Sister Jean Saxby, from East Maitland. Bro. Moore addressed the church. Our Bible School is still growing. We hope to have a large attendance of five hundred. Bro. Blingworth presided at the evening meeting, and preached the gospel. Sister Hilda Baines sang. We would like to express our regret in not announcing some few weeks back the fact that our Bro. and Sister Saxby held their golden wedding. We rejoice with them in their happy jubilee.

CLIFTSWOOD—Good meetings on Lord's day. Bro. Clappell delivered a very helpful address at the morning service. Among the visitors were Sister McPherson, from Lygon-st., and Sister Smith, from South Yarra. The Sisters' Aid Society and the Girls' Guild are doing good work.—T.B.

LILYVILLE—Another confession last Lord's day, an edifying and a church-encouraging. The mother of our Bro. Brown made the confession to-night. We rejoice in seeing this family now all joined together in Christ. Bro. Cattnach, from Guildford, was present with us this morning. We are planning for one month's self-denial for Foreign Missions.—A.A.S.

Victoria.

MARYBOROUGH—Good meetings again to-day. To-night, at the close of the meeting, three made the good confession.—A.P.A.B., June 18.

PRESTON—Three additions recently, one each by obedience, letter, and confession to Christ. These works were done by Bro. Rodgers, June 18. Classes now finish at 3.30, and the Bible Class begins at 3.45. The interior and comfort of the chapel has been greatly improved by the erection of an inside porch at the double doors, and by the extension of the platform with a new railing. These works were done by Bro. Rodgers, from the church, is indebted for his gift of labor.—W.A.S., June 18.

GARDNER—The meetings at the College are going along very well. On Sunday, the 18th, we had a visit from Bro. A. Wilson, who presided, and also gave a very interesting address on "The Transfiguration." We are very pleased to be able to report that Sister Mrs. Scumville, who has been very seriously ill in the hospital, is now very much improved, and we trust to soon see her with us again in the meetings.—F.J.S.

FOOTSCRAY—Great meetings to-day. Bro. Mudford was with us morning and afternoon. Fair attendances. Bro. Whelan preached this evening, and at the close had four more confessions—three young men and a young lady—the young men being baptised the same hour. Our Teachers' Training Class held last week proved to be a great success; 14 present. Pleased to announce the enrolment of four new teachers for our school, and three new scholars for this month.—A.J.T.

WEDDIBURN—Since last report, Bro. and Sister Inase have been received into fellowship by faith and obedience. Bro. Ennis paid us a visit, and held a meeting in connection with the College of the Bible. We enjoyed his visit very much. All departments working well.—A. Hutcheon, June 18.

MONTROSE—Bro. Garnett during College vacation spent his time visiting amongst the people, the result being that we have seen several fresh faces attending our gospel meetings. The little branch of the church which meets on Mount Dandenong, where our brother preaches every Sunday afternoon, is showing signs of improvement. Recently, at the close of our morning service, a short meeting was held to say good-bye to Sister Darling and her two daughters, who were about to leave for Bendigo. Bro. Garnett, on behalf of the church, presented Sister Darling with a beautiful prunis, stone, and address. Sister Ivy and Edna with silver service rings, with initials inscribed. This makes nine members we have lost in about as many weeks.—Robert Lanley, June 19.

STAWELL—At a meeting of officers held last week it was decided to commence a week of humiliation and prayer on July 2, to 10 a.m. Bro. Johnston has prepared addresses for each meeting. A kielien tea to be tendered Sister Laura Kennedy, who is shortly to be married. We were pleased to have Sister Johnston with us again this morning after her illness. Our preachers' addresses to the children are evidently appreciated, for the attendance of children at 10 a.m. in the morning are rapidly advancing. Bro. Johnston gave an appropriate exhortation on Foreign Mission work to the adults at 11 a.m., and in the evening preached an eloquent sermon on "Neal's Telescope." Sister Mrs. A. L. Perry favored us with a lovely solo.—Arnold Sheppard, June 18.

SOUTH MELBOURNE—Good meetings on June 11. Bro. Obidiah, from Malvern, exhorted acceptably. On June 18, Bro. W. L. Ewers, from Moreland, gave us an uplift in his exhortation. He also conducted the Bible Class. We received into fellowship Bro. C. Allerson, who had previously confessed Christ. At the gospel meeting Bro. Clay gave a fine discourse on "The Marriage Supper." We are sorry to report that Bro. Serat, J. B. MBL, having suffered considerably since returning from the front, had to undergo an operation last Saturday at the Base Hospital, and is still very ill.—F.C., June 19.

SHEPPARTON—This evening a flower service was held, the service provided by members of the J.C.E., three of whom took part in the service by reading and announcing. Four little girls sang a hymn. After the meeting members took the flowers over to the Mooropona Hospital. Members of the orchestra were again present, and assisted in the singing. At the close one young lady, daughter of Bro. E. Dudley, made the good confession.—June 18.

HAWTHORN—We had a full house again on Sunday night, and two more decisions for Christ. Bro. Scambler gave a splendid address on "To the Memory of an Unfading Love." We are indebted to Miss Osborne, from Footscray, who helped by singing two solos. Three received into fellowship at the breaking of bread in meeting. Our pastor says that Hawthorn is having the best time it ever had. A tea and public meeting to celebrate the opening of the East Camberwell Bible School was held in the school on Wednesday evening, and was well attended. The Young People's Church Association League of Hawthorn has a membership of over 50, and the average attendance is over 90 per cent.—P.R.

Foreign Missions.

In the Religious World.

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

The Foreign Missionary Offering.

A WORD FROM THE FEDERAL PRESIDENT.
A. E. Illingworth.

To the Brethren throughout the Commonwealth.
The Federal Executive is most anxious that this year's appeal by the Federal Foreign Missionary Committee should receive your most generous support. The Federal enterprises of the brotherhood are not many, but they are vitally important to the progress of our work for Christ and his church. Each and all of them demand, in his name, your financial assistance.

FIRST—THE COLLEGE OF THE BIBLE.

This institution at Glen Iris, Victoria, receives the young men and women of promise from our churches and Bible Schools. They are given more systematic training in the study of the Word of Truth and kindred subjects than they could get elsewhere. It is destined to be our stronghold. From its classrooms will come forth our leaders, missionaries, etc. How pleased ought we to be to find that its foundations are being well and truly laid by the present Board of Management and Faculty. It will not be possible to over-estimate the importance of this school to our consecrated young people. Let it ever be worthy of our most liberal support.

SECOND—OUR FOREIGN MISSION WORK.

The College of the Bible and the Federal Foreign Mission Committee are bound to be more closely knit together in the coming days. This is wise and inevitable. In the matter of world-conquest the advance of the Christian army must be conducted by well-trained officers. The lines of approach which seem to promise most success in non-Christian communities run via schools and hospitals. In all lands,—at home and abroad,—the children of the present generation hold the issues of the future in their hands. The hope of the church is their early conversion and education. The modern missionary must be "apt to teach." Abroad, the "Christian teacher" and the "Christian medical missionary" will be found most useful co-partners. The gospel fishing boats that sail over the inland seas of non-Christian countries must be manned by expert teachers and doctors and nurses, as well as workers. With these as chief, other workers may be trained to do effective service in evangelistic directions.
At home, our College and the high schools and medical schools of the respective States will furnish the necessary equipment for these apostles of the churches in the regions beyond.

It is reasonable, therefore, to ask for liberal contributions so that the committees charged with the responsibility of the work may carry on successful enterprises. Teachers need classrooms, doctors need hospitals and dispensaries; all workers need dwelling places. The working plant calls for money. Indeed the only limit to the progress of the gospel is lack of faith and funds. The boardroom of a missionary society is a study for the soul. At the end of the table sit the president and his staff, around him sit chosen representatives. The one topic that is always on the agenda paper is the treasurer's statement—cash. As the angels from their high estate see the meagre state of the Lord's treasury and the accumulated credit balances of the Lord's people in their private accounts, I fancy I can hear them sigh. Sometimes they might even cry in some great representative's lips from Gen. I. by attitudes silently across the miles and gaze first at the homes and estates of Christians in Australia, and then float over the crowded cities of the East and note the squalid misery of the people in hearthen lands. The wonder is that so few bombs burst upon us to arouse us from our present impotence, prayerless apathy, and self-satisfied religious complacency.

The Federal Foreign Mission Committee awaits the order to "advance." That order will be given

I trust on July 2. The battle cry of the latest Russian offensive is said to have been "Ever forward, never looking backward." Let us make it ours in this fight for the conquest of heathendom and paganism. Follow the lead of the Captain of our salvation, Jesus Christ our Lord.

THIRD—OUR AGED AND INFIRM EVANGELISTS' TRUST.

This, too, is a Federal matter. The Committee is in Sydney. A name more truly indicative of its objects will be submitted to the next Federal Conference. This fund is designed to meet the needs of veterans. It will be of constantly supported, provide a good provident fund for our evangelists and our missionaries when they come to the close of their aggressive work. There is a limit to the number of years any person can serve on the Foreign field, and even in the home land men must by reason of life's uncertainty be often withdrawn from the firing line and forced to do lowly but quiet good service, in pastoral or other work. The evangelists and missionaries are just beginning to see the value of this fund, and will surely come into it when they rightly estimate its great possibilities. What it needs is more generous and systematic help from the members of the church as a whole. This is sure to come in time. So, brethren, for life's dawn, meridian, and eventide, we have in our present Federal enterprises scope for a wonderful enlargement of our activities. We have made a good beginning in this Federal work, but it is embryonic. Much care, prayer, and oversight will be needed to bring these and kindred institutions to full bearing. Brethren, be generous; make sacrifices.

God loves a cheerful giver—

Not one who grudgingly
Yields up a scanty service
For all his humanities free.

Let heart, and hand, and brain, then,

Each its best work afford;
"With good-will doing service
As unto Christ the Lord."

Prayer Topic.

For this week we ask that the work of Bro. and Sister P. A. Davey at Tokyo, Japan, might be especially remembered. Bro. Davey labors in a vast field, full of unbounded opportunity. Let us help him.

FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Wayville, S.A.
Treasurer, J. W. Cash, 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—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville, Victoria—Sec., J. I. Mudford, 76 Munro-st., Ascot Vale; Phone, Ascot, 667. Treas., Robert Lyall, 39 Leveson-st., North Melbourne.
New South Wales—Sec., C. C. S. Rush, 43 Robert-st., Marrickville; Phone, Pet., 1833. Treas., J. O. Holt, Castlecrag-st., Sydney; Phone, City, 710.

Queensland—Sec., I. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Nundah.
West Australia—Sec., W. B. Blakemore, Perth. Treas., C. A. G. Payne, Guildford.
Tasmania—Treas., H. C. Rodd, Murray-st., Hobart.

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

Ignorance of the Bible.

Dr. S. Parkes Cadman, of Brooklyn, finds a "standing miracle" in "the paucity of men who can quote the Bible straight, and the number of men who quote it wrong—and get away with it." There is a world of difference between knowing about the Bible and in a thorough way knowing the Scriptures themselves.

Christian Progress in Korea.

The average percentage of growth of membership in Korean Christian churches has been thirty-eight per cent. for each of the past thirteen years. In America (says the "Missionary Review of the World") the growth has been less than five per cent. The reason for the disparity is not far to find. To the Korean, the gospel means everything. It has broken the bondage of superstition, custom, and tradition, and has brought him into a place where his outlook upon the future is made glad and bright. In view of this new joy, there has grown up in his heart a compelling impulse to tell others of it.

A Tragic Campaign.

A missionary from Africa, having to spend a winter in America, for the benefit of his health, took charge of a New England rural community. He related his experiences to Paul Dwight Moody, telling of stagnation tending to degeneracy among the people. Asked if he found the work easier in America than in Africa, he replied very decidedly in the negative. Indeed, he compared it as "it is easier to work in Africa among savages than in the United States among reputed Christians." The black night of ignorance, to his way of thinking, is more easily dispelled than the blacker night of indifference and callousness! Mr. Moody adds that happily there are brighter sides, and rural communities that are wide-awake and active in Christian service.

Young Men and Church Membership.

The Young Men's Christian Association in America is lending every effort to enlist men as members of the Christian Church. The April number of "Ascension Men," a magazine published monthly by the international committee, is a "Join-the-Church" number. Prominent ministers and laymen and religious leaders present reasons why every man should stand up and be counted with Jesus Christ. These appeals are based on the conviction which is admirably expressed in the words of Dr. Robert H. Speer: "Fearless upon Goliath is our great need to-day—the choice of right principle and true character, and the Son of God as Lord. Men who are not afraid of being called Christians, who hate all lies and cowardice, who know that Christ is the world's one need, and are bent on making him Head of every nation and of all the world—these are the men for this hour."

"Take Heed."

In our Lord's last discourse concerning his second coming there is a four-fold warning which we to-day would do well to ponder. Let us put the words together—

Take heed lest any man deceive you Mark 13: 5
Take heed to yourselves Mark 13: 9
Take heed to yourselves Mark 13: 21
Take ye heed, watch and pray Mark 13: 34

The first is a warning against false Christ; the second a warning against faint-heartedness and cowardice; the third a warning against impatience; and the last a warning against laxity. How startlingly real do these words sound at the present hour! The false Christ are come, and many are being deceived, even the very elect are threatened. Fidelity is difficult to maintain the good witness without succumbing to the influence of the prevailing power. The strain of waiting is also great; the promise of his coming seems to be delayed. And finally, there is the danger of prayerlessness and lack of vigilance. These things our Lord foretold, and against them armed us in advance. His final warning is very solemn: "Let coming suddenly he find you sleeping." "The Christian."

Serving our Soldiers.

What has been done. What remains to be done.

Chaplain-Colonel Mackay.

Though it is some weeks since anything appeared in our columns regarding the work we are engaged in amongst our boys in the various camps of Victoria, we are glad to report that we have done more than "mark time." In fact, we are able to report distinct "advances," especially at Broadmeadows, to which further reference will be made later.

New Appointments.

Since our last "Despatch," a chaplain has taken up his position amongst the "big guns" at Marlyburg, where he has met a fairly large proportion of our lads of the Field Artillery Reinforcements. Another addition to the ranks is that of Capt. E. J. Green, of Castlemaine, who is attending to the needs of our lads at the camp there. For some time past, the Langwarrin Camp has been visited by one of our chaplains, but arrangements were made a few weeks ago, for our representative to take up his residence, and Capt. Slack is doing duty there.

Other Camps.

Besides these appointments, we still have Capt. Robertson at Royal Park; Capt. Joyce at Ballarat; Capt. Chandler at Geelong; and the Senior Chaplain at Broadmeadows.

Later, we hope to have Chaplains Pittman and Wilean taking up duty, both of whom have been nominated for that purpose.

But it is at Broadmeadows that the most interesting and important move has been made.

A Great Need Met.

From the time our representative took up his residence in camp, he has realised the need of some suitable building, where he could meet the men of our churches, or where they could call on him for a chat, etc., and early this year the Committee earnestly considered the matter, and decided to appeal to the churches for the "sinews of war" with a view to providing the desired building. The result was most satisfactory, the amount, like the "war loan," being oversubscribed. But we were delayed for quite a long time, over the question of a site, owing to the changing nature of the camp. But at last the camp authorities provided an excellent position, and we again "got busy."

Increased Funds.

In the meantime, a special "Button Day" on behalf of the various church institutions in camp was observed, the result of which was that our treasurer received a cheque for £200 towards the cost of our building. That meant that instead of £50 we had £350 at our disposal, and it was then determined to start a new one. An architect was engaged to draw up plans and specifications, and by the time this appears, we shall be in possession of the most building in the camp. It is not the largest by any means, but there can be no two opinions as to its premier position from the point of view of quality.

Its dimensions are 28ft. by 30ft., with a chaplain's room measuring 20ft. by 12ft., and being constructed of fibrous cement and Tasmanian hardwood, it presents a most attractive appearance—a credit to those responsible for its erection, and something to be justly proud of. By an arrangement with the Comptroller of Garrison Institutions, our Chaplain hopes to have the electric light installed, which will add considerably to the comfort of the place.

What Can You Do?

The Committee is now engaged with the question of furnishing the building, and the most essential items will receive attention. But we are anxious to provide something "extra." There will be a few chairs, and ferns, and tables, but our Chaplains desire it that the room should be looked upon as a "lounge" and in order to give it that appearance, he would like to see a few comfortable chairs provided, so as to make it as much like "home" as possible, and it has occurred to him that there are no doubt a number of our readers

who would gladly give something of the kind for this most worthy purpose. Have a look round the house. Perhaps you have a deck chair you could spare, or even an easy chair" of stronger make. A nice arm-chair, which may be a little worn, and perhaps seems shabby for the drawing-room, would give a soldier a real bit of comfort when off duty, and looking for a spot where he could spend a quiet hour in reading, or looking through an illustrated paper. Or some may have a small book-stand, on which suitable literature could be placed. On referring the matter to the Chaplain, he would soon let you know whether the article you propose to send would be suitable or not. His address is: Chaplain-Col. Mackay, Camp Headquarters, Broadmeadows.

Fix on your gift, and write him about it at once. Goods for the benefit of the soldiers will be carried free on the Railways, if so marked ("For use of soldier").

Cash Acceptable.

If it should so happen that some of our readers have nothing in the way of furniture to offer, but would like to have a share in contributing towards the furnishings, the money would prove very welcome. Indeed, where cash could be sent, it would be preferred, as the articles most needed could then be obtained. Small donations would be helpful, as well as large ones.

Don't forget that three shillings will go a long way towards the purchase of a deck chair.

We propose to ask the scholars of the Sunday Schools to provide us with a piano, but if any of our readers are specially desirous of contributing to the piano fund, they are of course free to do so. "Time is the essence of the contract." "Get busy." "Do it now."

Farewell to Jas. E. Thomas.

The Adelaide Preachers' Fraternal resolved to mark the departure of Bro. Thomas from South Australia, accordingly, on Friday, June 9, a goodly number of our preachers met at the W.C.F.U. and had dinner together.

After dinner, Bro. L. W. Baker, president, expressed the preachers' deep sense of loss, and also

appreciation of all that our brother had accomplished as a minister of the gospel. Bro. W. C. Brooker, vice-president, with well chosen words presented Bro. Thomas, on behalf of his fellow preachers, with a beautiful album. The front page is suitably inscribed. Sixteen ministers wrote messages in it. Interspersed are photos of Grote-st. buildings, a group photo of the ministers, prominent city views, and hill scenery. T. J. Gore, Speeches were also made by Bro. T. J. Gore, I. A. Paternoster, C. J. Hunt, H. J. Horsell, H. R. Taylor, B. W. Manning, R. Harkness, B. W. Huntsman, J. Wiltshire, and A. G. Saunders.

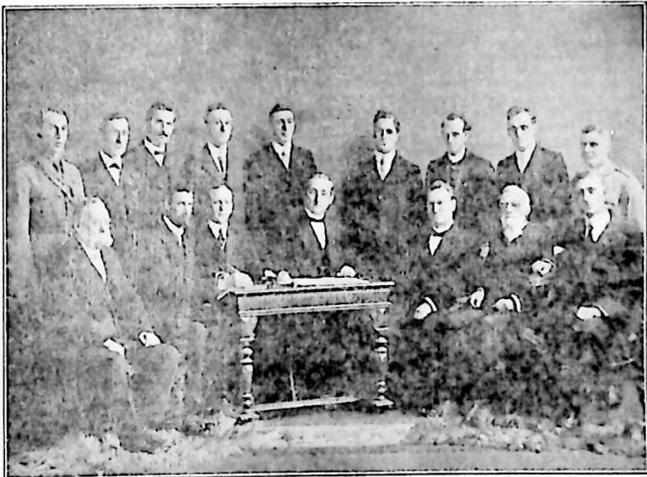
Apologies for absence were received from T. Edwards, and E. W. Pittman, the latter who represented the preachers in wishing God-speed to Bro. G. P. Cuttriss, who left the same day with the troops of the 49th Battalion as Chaplain-Captain. Bro. Thomas fondly responded, and thanked the brethren for the beautiful souvenir. He was grateful for their kind words and best wishes, and would ever remember the happy years in association with the Adelaide preachers.—H. J. Horsell, Hon. Sec.

On Tuesday evening Grote-st. chapel was crowded with friends who had met to bid farewell to Bro. Jas. E. Thomas. The esteem in which Mr. Thomas was held could not have been better expressed than by the size and appreciation of the large audience assembled.

The meeting was presided over by Mr. E. McPhee, an elder of the church. He said that Mr. Thomas had labored for nine years and eight months with the church, and during that time they had found him a zealous and faithful laborer.

All the various departments of the church's activities were represented. Mr. E. W. Pittman representing the Conference as president, Mr. J. W. Manning as secretary, Mr. I. A. Paternoster as Federal Foreign Mission Secretary, Mr. L. W. Baker the president of the Ministers' Fraternal; Mr. H. J. Horsell as president of the S.A. C.E. Union; Hon. W. Morrow, M.L.C., as representing the Temperance Committee, and Mr. E. R. Manning the superintendent of the Grote-st. Sunday School.

Other speakers included the Chief Secretary.



ADELAIDE PREACHERS' FRATERNAL.

Back Row.—Chaplain-Captain G. P. Cuttriss, A. G. Saunders, J. Wiltshire, H. R. Taylor, B. W. Manning, B. W. Huntsman, T. Edwards, I. A. Paternoster, Chaplain Capt. E. W. Pittman. Front Row.—C. J. Hunt, H. J. Horsell (Secretary), L. W. Baker (President), Jas. E. Thomas, W. C. Brooker (Vice-President), T. J. Gore, R. Harkness.

the Hon. A. W. Styles, who testified to his work of Mr. Thomas. No other minister had, in his estimation, done more for the work of social reform. Mr. George Hall spoke on behalf of the Council of Churches, and referred to Bro. Thomas's efforts to foster the spirit of Christian Union.

Mr. Robt. Taylor, Secretary of the Scripture Instruction League, said that no other man had done more to remove the prejudice against the Church of Christ than Mr. Thomas had done.

Mr. Frank Lude, M.A., spoke of Mr. Thomas and Temperance Reform.

Mr. Peter Fleming spoke on behalf of the Baptist Union, and also the City Ministers' General.

Mr. Jas. DeLany spoke on behalf of the Social Reform Bureau.

Mr. Victor Stanton, Secretary of the Alliance, and Mr. E. Errington of the Surt-st. old scholars, also spoke.

Mr. F. A. Cleveland, on behalf of the Grate-st. church, presented Mr. and Mrs. Thomas with a silver tea and coffee service and silver.

Mr. Thomas suitably responded.

Reports from the Field.

Continued from page 387.

CARLTON (Lygon-st.)—On Sunday last Bro. J. E. Thomas began his work as preacher of the church, and was heartily welcomed by large congregations at the different meetings, speaking morning, afternoon, and evening. At each meeting an impressive address was given by Bro. Thomas. Again at night he delivered a powerful discourse on "Preaching of the Cross." In response to the appeal to accept Christ, there was one confession. We have been greatly helped by Bro. Reg. Ewins, who did much to prepare the way for Bro. Thomas. At the week-end meeting we had a helpful talk from H. E. Knott. Two more of our young men have enlisted—Ernest Baker, who sails on Tuesday for the front, and Wally Crichton, who has gone into camp. On the 14th of June, Miss Marion Morley, who for many years has been an active member of the choir, was united in marriage to George E. Moore, M.A., Mr. H. A. Procter B.A., officiating. In recognition of many years' faithful work, the choir presented to the bride an oak case, containing knives and forks.—J.M.C.

ROCHESTER—This morning we had the best meeting field since the mission, at the breaking of bread. We were pleased to have Sister Turnbull with us again. There was a new scholar at the Bible School. Pamphlets were sent out during the week, advertising a special service with an address on "Is the Union of God's People Possible?" The result was that we had the largest gospel meeting yet held. At the close of the church services a united Memorial service was held in honor of the late Lord Kitchener, all the preachers taking part.—J.E.S.

BRIGHTON—We were glad to have an address from Bro. Randall Pittman on our morning meeting. Bro. R. C. Edwards preached for us tonight, after which Bro. Ludbrook spoke an appropriate message. Commencing with next Sunday, Bro. A. R. Main will preach for six Sundays.—R.H.C., June 18.

SOUTH YARRA—Bro. R. K. Whately commenced his mission on May 29. He visited and exhorted the church, and preached at night. On June 4, we received by letter from Fortcraig Bro. and Sister W. F. Stubblings. On June 11 we had very good meetings. Bro. Whately spoke morning and evening. At the close of the morning meeting a brief intercessory service was held, and at night one woman made the good confession. On June 14, two were baptized; one of these came forward at Bro. Mudge's farewell service. The attendance at the mid-week devotional meeting is increasing; 31 were present last Wednesday. June 18, we have five meetings. Bro. Whately is preaching a fine impression.—T.M., June 19.

EMERALD—We held our Sunday School anniversary on June 19. Bro. Johnston and Bro. Smith, from the College of the Bible, gave short addresses to the children, after which Bro. Smith presented the prizes, all children in the school receiving one.—John F. Berland, June 19.

GELONG—On June 14 a successful social was held in the Central Hall. Over 100 people sat down to supper. Thursday night, one baptism. Lord's day morning, Bro. Chandler gave a fine address on missionary work, and also welcomed into the church two who were recently baptized, and one from a sister church. A large audience at the service. Bro. Chandler preached. Monday, 19th, a splendid concert was given by the band of Hope—W. H. Lang.

ST. ARNAUD—A very large gathering assembled in the chapel last Wednesday night to welcome Bro. and Sister Marrows, who have taken up the work so well laid down by Bro. and Sister Johnston. Bro. Larsen, from the Maryborough church, presided, by the mayor and the ministers of the Church of England and the Methodist Church, the captain of the Salvation Army and the head master of St. Arnaud State School, and Bro. Marrows. Numerous speeches were delivered, and a number of recitations, vocal and instrumental items, rendered.—H.H., June 19.

MELBOURNE (Swanston-st.)—Good meetings last Lord's day morning and evening. Splendid addresses by Bro. Franklyn. Good meetings on evening meeting. On Wednesday the church is holding a social meeting to say good-bye to Bro. Franklyn, and next Monday evening a public meeting is to be held for the same purpose, at which we expect to have representative speakers.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The unmentioned amounts were thankfully received during May.

Churches, per Collectors: Emerald, 10/-; Northcote, 18/6; Millura, 41/6/11; Buninyong, 7/-; Dunolly, 16/-.

Individual Gifts: Hy. Crouch, Doncaster, £5; D. Gillanders, North Fitzroy, 2/6; F. Freeman, Belconn, £1; Mrs. Skinner, Cosgrove, £1; R. M. Williams, Kaniva, 5/-; H. J. Kemp, Swanston-st., £5; W. Wetenhall, Swanston, £2/10/-; Bro. and Sister Geo. Jackel, Wangaratta (Taradale), £1 1/-; A. W. Jones, Croydon, 10/-; Brother, Meribee, 10/-; Bro. Girdlestone, Frankston (North Richmond), 3/-; Mrs. Cowe, Brighton, 12/-.

Assisted Churches towards Preachers' Support: Dunolly, £5/8/4; Colne, £2/15/-; Warragul, £8 13/4; Wonga Park, £2/10/-; Breda, £4/17/6; Swan Hill Circuit, £3/6/-; Shepparton, £4/17/6; Rochester, £3; Dimmunkle, 49/10/-; Kanera, £2 3/4; Croydon, £3/5/-; Polkemmet, £5/10/-; Swan Hill, £4/6/8; Gordon, 13/-; Lake Boga, £1/12/6; Warrumbul, £13; Horsham, £2/6/10; South Melbourne, £13; Slawell, £6/10/-; Wooreen, £3 5/-; Maryborough, 41/18/-; Breda, £2/13/4; Bet Bet, £10/10/-; St. Arnaud, £2; Merth, £2 7/2; Emerald, £1/14/8; Taradale, £1/14/8.

Conference Fee: Pakenham, 10/-; Geelong, £1 5/-; Millura, 15/-; Swanston-st., £1/5/-; Doncaster, 15/-; Malvern, 10/-; Northcote, £1; Maryborough, 15/-; Lygon-st., £1/15/-; North Melbourne, 15/-; French Island, £1; Croydon, 5/-; Bet Bet, 15/-; Blackburn, 5/-; Ballarat, £1; Chesham, £1; Prahran, 15/-; Gordon, 5/-.

Miscellaneous: Aged Evangelists' Trust, £4/6/8; Year Books, 5/10; "Herald" advertisements: Prahran, 13/-; North Richmond, 13/-; South Yarra, 13/-; Brighton, £1/6/-.

Total, £13/16/8.
W. C. Craigie, Treasurer, 266 Lit Collins-st., Melb.
Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

A Lloyd George story told by Mr. Shakespeare lately among the National Free Church Council. Mr. Lloyd George, he said, had said that the most uncharitably gifted of genius that under the guise of humor casts a great light, like a sudden flare-up upon the battlefield. As he drove one day with one of their number through North Wales, he said, "The Church to which I belong is torn with a fierce dispute—one party say that it is baptism into the name of the Father, and the other that it is baptism in the name of the Father, and I belong to one of these parties. I feel most strongly about it. I would die for it, but I forget which it is."

FOR SALE.

Nineteen Moody and Sankey Hymn Books (2nd edition). Stiff and soft backs (words and music), in good order, and all at half price. Apply, J.E.H., 67 Evansdale-road, Hawthorn.

MARRIAGE.

LUDBROOK—PRECIOUS (Silver Wedding).—On June 20, 1916, at Malvern, by Sidney Edw. evangelist, Fred. M. Ludbrook, to Hilby C. daughter of Mrs. Ann and the late Thos. Parsons, of York, England. Present address, 241 Dugst-st., Brighton, Vic.

COMING EVENTS.

JUNE 26—Monday evening, June 26, 8 o'clock, Swanston-st. church, Melbourne, public farewell meeting to J. J. Franklyn. Representative speakers: A. R. Main, President of Conference; J. E. Thomas, H. A. Procter, G. D. Verco, Secretary, Conference Temperance Committee; C. F. Crosby, President, Y.M.C.A., Melbourne; Col. Chap. McKay; H. E. Knott. Special selections by choir. All kindly invited.

IN MEMORIAM.

HAMS—In sad and loving memory of my dear husband, and our loving father, who was accidentally killed on 18th June, 1915.

A painful shock, a blow severe,
To part with one we loved so dear.
Only those who have lost are able to tell
The pain at the heart at not saying farewell.
—Inserted by his loving wife and children.

Consider the advisability of Conquering

Paragon Shorthand

Two lady correspondents
found it easy that they

Completely mastered the
theory in 8 and 10 minutes
respectively. 6 and 7
weeks' practice enabled them to

Command a speed of
155 words a minute.

One of them had been
3 months studying a well-known system of shorthand, and even then

Could only do 30 words
a minute!

Compare this with 155
words a minute in less
than 2 months!

Communicate with
BRADSHAW'S to-day
and obtain a

Copy of Pamphlet P.8
with full description of
this wonderful system
and a sample lesson.

Bradshaw's
BUSINESS COLLEGE
24 Flinders-st.,
Melbourne

Here and There

Remember July 2.

Foreign Mission Offering.

Each member is asked to help to the utmost.

The address of A. J. Fletcher is now "Seaview,"
Belmont, North, Warrimoolook, Vic.

J. E. Thomas commenced his work at Lygon-st.
on Sunday. There were good meetings, with one
conversion at night.

The tent mission conducted by Iren, Brooker
and Paternoster at Prospect, S.A., is doing well.
Twenty conversions for the first week.

Large meetings at Asot Vale, Vic., last Sunday,
the chapel at night being crowded. "The mission
with This, Hagger will continue till July 2.

Graded lesson supplies are expected to reach
Melbourne in a few days. These will be forward-
ed to schools at the earliest possible moment.

H. G. Grimstead has removed from Petone to
Edmonton North, N.Z. His address is Tainui-
st., or Campbell-st., Church of Christ, Palmerston
North.

The Federal Treasurer acknowledges receipt of
the following moneys re Captain-Chaplain Cuttriss
Fund: Church of Christ, Merewether, 5/-; Can-
by Vale, 5/-; Mosman, 4/-; Marrickville, 5/-.

A special effort is being made to get in touch
with many former members of Prahran church
who to attend the second anniversary of Bro.
Gardian's ministry on the first Sunday in July.

H. G. Grimstead writes: "In writing the notes
of Conference I made an error in leaving off the
Church Extension Board the name of Bro. Inglis
Wright. Brethren will kindly add his name to
their lists of committees."

G. H. Moysey is to pay a brief visit to the Jun-
cock, Vic., district at the end of this month, and
expects to hold a number of general meetings there.
This is pioneer work, and should be remembered
by disciples everywhere before the throne of
grace.

Bro. Wilfred Diamond, who has so ably led the
congregational singing in the Prahran Town Hall,
was received into fellowship of the Prahran
church Sunday morning. The Prahran brethren
rejoice that in a week's time he is to leave for
W.A., where he will enlist.

We join with many others in extending our con-
gratulations to Mr. and Mrs. F. M. Ludbrook, who
on Tuesday of this week celebrated their silver
wedding. May the years that lie ahead be their
brightest and happiest. May the Lord abundantly
bless our brother and sister.

South Australian Bible School workers, please
observe Monday, June 26, for the Conference at
Glenelg, commencing at 3 p.m. Visitors.

The country will be glad to welcome a plenty of time
will be given for presentation. Read the printed
bulletins carefully, and plan to be at every session.

On Wednesday of last week, Gen. E. Moore,
M.A., late preacher at Brighton, Vic., was married
to Miss Morley, of Lygon-st. On Friday Mr. and
Mrs. Moore left Melbourne for Sydney en route
for Invercargill, N.Z. We wish them much hap-
piness and prosperity in their united work for the
"Master King."

The Fremantle Chinese Mission intend giving
their president, Bro. E. G. Warren, a farewell
social on Tuesday evening, July 18, at 8 p.m., in
the Fremantle chapel. The Perth Chinese will also
be present that evening. Bro. and Sister Warren
will be in Adelaide the following Saturday by the
"Zelandia."

Asot Vale mission, conducted by Bro. T. Hagger,
assisted by S. and C. Melbourne and local choirs,
is proving a success. Attendances are good; stir-
ring addresses are being delivered; interest is in-
creasing, and additions are confidently expected.
Record attendances at all meetings last Lord's day.
The mission will continue throughout this week.

We are pleased to have Bro. and Sister J. Sax-
by again amongst us, after a prolonged holiday in
Victoria and Tasmania. They have celebrated
their "golden wedding" during the month (May
23), and we rejoice with them on this auspicious
event. May they enjoy many more happy years
together in the exercise of life.—Enmore "Gospel
Banner."

On Monday last at the Men's Quarterly meeting
at Swanston-st., Vic., G. D. Verco, of Doncaster,
read a paper introducing the important topic of
"The Conduct of Church Business." About a
score of churches were represented, and an inter-
esting discussion took place. J. E. Thomas was
present; he received a cordial welcome, and
briefly responded.

As we were going to press the news reached us
that Bro. Geo. L. Mitchell had passed away early
on Wednesday morning, June 21. Bro. Mitchell,
who had reached the age of 83 years, was one of
the earliest of the pioneers of the cause in Victo-
ria, and a foundation member of the church at
Lygon-st. He had been in continuous membership
with the Swanston-st. church since 1872. We
extend our sympathy to the bereaved family. A
more extended notice will doubtless reach us for
publication a little later.

Bro. P. D. McCallum, B.A., of Auckland, N.Z.,
who was recently announced as likely to return to
Victoria at an early date, has at the request of the
Home Mission Committee undertaken a united
effort in which all the local churches are combin-
ing. It is a series of missions, the only one in pro-
gress in Dominion road being the first. The mis-
sion has begun auspiciously with good audiences.

Occasionally our reporters notice with painful
feelings that their contributions are cut down. We
are delighted to publish regular news, and are
glad so many churches regularly forward items.
The great number of reporters makes it necessary
that each writer be brief. Please compress till
further reduction seems impossible. We want
news, but cannot now increase the number of our
pages.

C. T. Garrett, formerly secretary of the North
Sydney church, has enlisted, and is now in Ruther-
ford Camp. He is anxious to get into touch
with brethren who may be there, and would be
glad if relatives or friends would send addresses.
Such are asked to write to Pte. C. T. Garrett, B
Company, 36 Batt., 3rd Reinforcement, Ruther-
ford, W. Maitland, N.S.W. Correspondence for
North Sydney church should now be addressed to
H. G. Payne, cr. Amberst and Edmonst, North
Sydney, N.S.W.

Letter from T. J. Gore.

81 Edmund Avenue, Unley.

June 10, 1916.

To the Churches of Christ in South Australia.

Dear Brethren,—

You are aware that I have retired—from the life
coincident with preaching for any particular
church. I purpose still to do as much preaching
and teaching as I can. I will be able to do more
hospital visiting now. Will the brethren, specially
in the country, if any one comes to the hospital in
Adelaide, or any place in the Adelaide district,
send me the name and I will visit any that may come.
If the Adelaide Hospital is mentioned there is no
need to specify the particular ward. This can be
found on enquiry at the office at the hospital. If
it is a private hospital, then the name or situation
of such is needed. If any children come to the
Children's Hospital, I should be pleased to know
their names, and also from whence they come.

I am, yours in Christ,

T. J. Gore.

Our Federal F.M. Work.



The present world-situation,
as related to the missionary
enterprise, is unprecedented in
opportunity, in danger, and in
urgency.

—Dr. J. R. Mott.

Remember July 2nd,
Foreign Missionary Day.

Featherston Military Camp, New Zealand.—All
cheques and postal notes for the above should be
forwarded to Captain-Chaplain Grimstead,
Palmerston North Church of Christ. The following
churches have contributed since last report:—
Dunedin, Murray Place, 42/4/-; Wanganui, 40/0/0;
Nelson, 48/-; Levin, 41/0/0; Kaitangata, 41/12/-;
Invercargill, 40/4/8; Gisborne, 43/3/3; Danru,
40/7/3; Northern Church, per Bro. Vickers, 4/-;
Mataura, 6/9/0. Brethren please remember
Palmerston North, not Petone, as previously.

At the farewell to J. E. Thomas some good
songs were told. Bro. Morrow said he had often
seen Bro. Thomas running along King William-st.
and people might have thought he was training
for a race, but he was only racing for a train!
Peter Fleming, in representing the Baptists, said
you can't always see Mr. Thomas coming. He
was not like the cabman who had a collision with
another cab. "The first cabman, who was a very
thin man, said, 'Couldn't you see me coming?'"
"No," was the reply, "for you were hiding behind
your whip!"

In connection with the W.A. Conference, a
special service of memorial and intercession took
place on Sunday afternoon, April 23. Bro. Bell
presided. Bro. Lucraft, Payne, Blakeney and
Hanks took intercession. Pte. Bro. H. V. Rod-
gers, A.M.C., read the Scriptures. Bro. Connor
delivered the special address on "The price of
blood," which was much appreciated. It was a
solemn, uplifting service, and its power was in-
creased by the music led by Bro. Henry Wright,
and the appropriate solo by Sister Miss Wright.
The presence of God was felt by all.

Healesville.

Come to "Denholme Farm" for a nice holiday.
Splendid scenery, fern gullies, mountain air, good
table, bath and piano—Mrs. Chaffer.
Tariff: Adults, 27/6 per week, 5/- per day.
Children: 15/- per week, 3/- per day.
Trains met when advised.

THE

Australian Christian.

Published Weekly at

528-530 Elizabeth St., Melbourne

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

All communications should be addressed to
the Austral. Printing and Publishing Co.
Ltd., 528, 530 Elizabeth Street, Melbourne.

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

TERMS.—In Australian Commonwealth,
Two Copies or more to one address, or Single
Subscription posted fortnightly, 6/-. In
New Zealand Four Copies or more to one
address or Single Subscriber posted Monthly,
or Two Subscribers posted Fortnightly,
6/-. Single Copies posted Weekly to any
part of the world, 7/.

TERMS FOR ADVERTISEMENTS.
Births, Deaths, Marriages, and In Memoriam
Notices: 2/-.
Coming Events: 16 words, 6d., and 6d.
for every additional twelve words and
under.

Other Advertisements (not displayed):
twelve words and under.

The Family Altar.

PUMP OR SPRING—WHICH?

Some men give as an old pump does. The well is deep, the pump is rusty, and only after laborious effort does it give a pittance to the thirsty pumper. And when it does give, the shrivelled machinery sputters and shrieks in awful agony. Others give like the dear old spring at the home of my boyhood, at the base of the Blue Ridge Mountains. It was always full and overflowing, and all we had to do was to dip the bucket in and it was filled. To which class we are belong?

SUNDAY, JULY 2.

Gems of Thought.—"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared" (Neh. 8: 10).

There is much benevolence that stays at home and does not get acquainted with its neighbors. The man who thus lives for himself has the privilege of being his own lone mourner when he dies.—Becher.

Bible Reading.—Neh. 8: 1-10: Overflowing benevolence.

MONDAY, JULY 3.

Gems of Thought.—"I will be glad, and rejoice in thy mercy; for thou hast known my soul in adversities" (Psalm 31: 7).

For we know not every sorrow

Can he sad;

So, forgetting all the sorrow

We have had,

Let us fold away our fears,

And put by our foolish tears,

And through all the coming years

Just be glad.

—James Whitcomb Riley.

The beams of joy are made hotter by reflection.—Thomas Fuller.

Bible Reading.—Psalm 31: 1-7: Rejoicing in the Lord.

TUESDAY, JULY 4.

Gems of Thought.—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12: 6).

Heaven is not always angry when he strikes, but must chastise those whom he loves.—John Pinfret.

There is nothing like suffering to enlighten the giddy brain, widen the narrow mind, improve the trivial heart.—Charles Reade.

Bible Reading.—Heb. 12: 1-8: Proof of sonship.

WEDNESDAY, JULY 5.

Gems of Thought.—"By faith he [Moses] forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible" (Heb. 11: 27).

The story of Whang, the blind sorcerer of Korea, is the history of reforming grace. At three years of age the Whang had smallpox, and became blind. At ten his father and mother died of cholera; his uncle took the little Lad and trained him to be a sorcerer. At twenty-five he was brought to Christ. He learned to read by the Braille system of writing. He invented a system for his blind countrymen. He has opened a school for the blind in his native city. "I wish you could see him smile," writes a missionary. "In repose his face is thoughtful, wifely, seeing things not close by... in another world. It was so I saw him first, dusty, tired, at the end of a three-hundred-mile walk. That he came to our back door, and I saw on his tired, peck-marked face the vision of another world. Strange, isn't it, to find a deeper, sweeter happiness on a blind Korean face than I ever saw on a human face at home?"—A. Woodruff.

Bible Reading.—Heb. 11: 23-29: Seeing the invisible.

THURSDAY, JULY 6.

Gems of Thought.—"Blessed are they that keep his testimonies, and that seek him with the whole heart" (Psalm 119: 2).

Half-hearted trust in God, which is sincere as far as it goes, but does not go quite so far as to cut free from the world and give up all thought of keeping open lines of retreat, is not the sort that gives settled joy and peace, but rather draws... into turmoil and unrest.—L. W. Bacon.

Bible Reading.—Psalm 119: 1-16: Whole-hearted service.

FRIDAY, JULY 7.

Gems of Thought.—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22: 21).

Do thy part

Here in the living day, as did the great

Who made old days immortal!

Serving the State anew by virtuous lives;

Guarding thy country as their own,

And their own as their country's and their sons';

Defying leagued fraud with single truth;

Not fearing loss; and daring to be pure.

—Richard Watson Gilder.

What pity it is that we can die but once for our country.—Addison.

Bible Reading.—Matt. 22: 15-22: Patriotism.

SATURDAY, JULY 8.

Gems of Thought.—"Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6: 33).

Ho! reapers of life's harvest,

Why stand with rusted blades,

Until the night draws round thee,

And day begins to fade?

Why stand ye idly waiting

For reapers more to come?

The golden morn is passing;

Why sit ye idle, dumb? —M. F. Hearn.

A home missionary, Stephen Paxson, was once asked by a friend to take 50,000 dollars for him and invest it in Western land, with equal shares in the profits. Paxson declined. Seven years later they met. The 50,000 dollars had been invested and doubled. Stephen Paxson drew up his note-book, and pointed to his record of 50,000 children gathered into the Sunday School. "And if I had it to do over again," he said, "I would not change the investment." What do you "seek first?"—"Forward!"

Bible Reading.—Matt. 6: 24-34: Seeking first things first.

—From the American "Christian Standard."

Sisters' Department.

VICTORIA.

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

"Saved to Serve."

The usual monthly meeting of the Women's Conference Executive was held in the hall, Swanston-st., June 2, President, Mrs. T. Hagger, presiding. In the absence of Mrs. Grille, Mrs. R. Lyall kindly conducted the devotional exercises. Bible reading, 2 Cor. 4. Prayer, Mrs. Hagger. Mrs. Lyall read a paper from Mrs. Herbert. A splendid paper on "Foreign Missions" was prepared and read by Mrs. D. Pittman. Correspondence included letters from Mrs. Main and Hagger, also Mr. Mulford, in which he asked for another sister to act with the Foreign Mission Committee. Mrs. H. Lang was appointed. Addresses were received from Sister, Zebus and Frimick. Addition from Bible School.—Carnegie, 2; Hawthorn, 1; Braunwick, 2; North Richmond, 5; Colindale, 5; North Melbourne, 3; Lygon-st., 7; North Fitzroy, 4; Brighton, 2.

Home Missions.—The additions reported by the Conference year are 71. At Bunbury the audiences are growing fast, as is also the school. Maryborough meetings are improving. A new church and school has been established at Haven, just outside of Horsham. The whole of the work is very encouraging. The whole-hearted support of the church has been a help in carrying out the work during this year.—E. Thompson, Supt.

Foreign Missions.—The Indian work has suffered through Miss Tully being called home. The

work in the New Hebrides goes on as usual. Ben and Sister Waters should be here soon on furlough. Bro. Chappell is now in Victoria, giving lantern lectures in the country. Chinese work in Melbourne is very encouraging. Some very promising converts have been made lately. The F.M. collection will be taken on July 2, when the sisters are asked to do all in their power to make the offering a worthy one.—K. Pittman, Supt.

The Prayer Meeting Committee paid a visit to Footscray on May 25. "Our Opportunities" was the topic for the afternoon. Bro. Whelan spoke a few words of encouragement. A most enjoyable time was spent.—Mrs. Baker, Supt.

Temperance Visitation.—Mrs. Cameron: to Alfred and Base Hospitals, 3 visits; Old Men's Home, Latrobe-st., 2 visits. Mrs. Ray: to Women's and Melbourne Hospitals, 7 visits. Mrs. Ennis: to Homeopathic and Alfred Hospitals, 4 visits. Mrs. Meyers: to Eye and Ear and Homeopathic, 11 visits. Mrs. Tully: to Eye and Ear, 4 visits. Miss Pethley: to Alfred Hospital, 2 visits. Books, magazines, papers, illustrated news, flowers, fruit, lilies, home comforts, have been distributed among the patients of above institutions. Thanks to Sisters Chown, Gordon, Robertson, Pang, Cameron, for books, etc.—Mrs. Tully, Supt.

A number of sisters from Brighton paid a visit to the Benevolent Asylum on May 31. There was a large attendance. Mr. Ridge gave the address. Educational items were given by members of the Brighton Sunday School. Soloist, Mrs. Chapman. Middle Park will conduct the next meeting on Wednesday, June 29.—Mrs. Chapman, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., on Friday, July 7, at 2.30 p.m. Mrs. Moysey leads devotional. Address by Mrs. Heller on "Christian Growth." All sisters cordially invited.—L.R.

SOUTH AUSTRALIA.

Meeting held on June 1, 1916.

The Dorcas Committee had charge of the devotional meeting, presided over by Mrs. Cant, Convener.

Mrs. Dumbrell presided over the business session. Minutes of last meeting were read and confirmed.

We were very pleased to have with us Mrs. and Miss Huntsman, from Melbourne. Miss Huntsman is the assistant-secretary of the Victorian "Sisters' Auxiliary," and spoke a few words about the work being done in the sister State.

Sunday School Additions: York, 4; Mile End, 8; Maylands, 15; Unley, 16; Norwood, 7; Prospect, 6. Total, 56.

Roll-Call of Delegates: 31 responded.

Treasurer's Report (Mrs. Bond).—Receipts for month, May 4. For Home Missions, 15/18/5; in hand, 43/13/2/3. Total, 43/11/7/6. For Foreign Missions, 1/16/9; in hand, 2/10/13/3. Total, 12/13/10/2. General Fund, Collection, 15/5/1 in hand, 12/12/1/2. Total, 12/7/6/5.

Hospital Report (Miss E. West).—The usual sick comforts have been distributed to the inmates of the various institutions. Visits at Adelaide Children's Hospital, 1; Adelaide Hospital, 2; Private Hospital, 1; Kensington, 2; Consumptive Home, 4; Destitute, 13; Home for Incurables, 6; Sick and Aged, 49; magazines, 366.

Foreign Mission.—Amounts received: Norwood, 10/1; Grote-st., Mothers' Meeting, 2/11; Queenstown, 7/2; Mile End, 4/11; Prospect, 16/1; Total, 42/6/1. Decided to send a letter to Miss Cameron, in congratulating her on passing her first examination in the language, 2.

Home Mission (Mrs. Cherry).—Amount received, 12/12/10.

Temperance Committee (Mrs. Manger) and Prayer Meeting Committee (Mrs. Harding) reported having held combined meetings at Coltonvale and Norwood.

Dorcas Committee (Mrs. Cant).—This Committee visited Hindmarsh Society on the occasion of their annual meeting. The Hindmarsh Society are doing a splendid work, and it was very interesting to hear the report of the Society's work 20 years ago, when they first started.

A very interesting letter was read by Mrs. Pittman from her sister in India.

It was decided to adopt a special method of

ASK FOR **Bosisto's**
"Parrot Brand"
Eucalyptus Oil.

ALF. NIGHTINGALE, Nurseryman,
 Emerald P.O., Vic.
 ALL KINDS OF FRUIT TREES.
 Grown on Best Stock. Clean and Healthy.
 Reasonable Prices.

JOHANNESBURG, SOUTH AFRICA.
 Church of Christ meets every Lord's Day at
 Masonic Hall, Ford Street, Jeppe.
 Breaking of Bread, 11 a.m.
 Secretary's Address:
 Wm. Wilson, P.O. Box 5184, Johannesburg.

**The Restoration Plea of the Churches
 of Christ**
 By F. D. Kershner.
 24 pp. in attractive cover.
 Single Copy, postd., 2d.; 10d. per doz.; 6/3, 10s,
 postage extra.
 AUSTRAL CO., 528, 530, Elizabeth-st., Melb.

LYALL & SON,
 Importers of
**PRESSED HAY,
 CHAFF and
 COLONIAL
 PRODUCE.**
 Country Orders carefully
 attended to.
 Special Attention Given to Seed Grain.
 HEAD OFFICE AND MILLS:
80-81 Leveson St., North Melbourne.
 BRANCH STORES:
1 & 3 Victoria Market, Melbourne.

For... **FIRST-CLASS Tailoring**
 Go to...
**W. C.
 Craigie & Co.**
**285 Little Collins Street, East,
 MELBOURNE.**
 (4 Doors from
 Gresham Street.)

**MR. LUDBROOK,
 DENTIST,
 HAS REMOVED**
 TO
**HAIGH'S BUILDINGS,
 225 Collins St. (next Swanston St. Corner),
 Opposite Stewart Dawson's.**
**NEW PHONE NUMBER, "CITY 2253."
 Take L&R.**

A Home for Neglected, Orphan and
 Fatherless Boys.

No Really Destitute Boy Refused.
 FOUNDED 1895. INCORPORATED, 1909.

BURWOOD BOYS' HOME

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co.
 Reference can be made to the Committee and officers.
 Of all the work in which Christians can engage, this is the most encouraging and reproductive.
 You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist
 the great work of saving the boys.

Office-bearers :

- | | | | |
|------------------------------------------------------------------------|----------------------------------------------------------|-------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| PRESIDENT:
Mr. R. Campbell Edwards. | HON. MINUTE SECRETARY:
Mr. W. H. Sinclair. | HON. CHEMIST:
Mr. Loughnan, Surrey Hills. | COMMITTEE:
Rev. Alfred Jones, Messrs. G. H. Doxy, G. A. Green, W. Cuth, Messrs. R. C. Edwards, W. Cuth, G. A. Edwards, W. Hunter, Leitch, Miss Alt. |
| VICE PRESIDENTS:
Mr. W. C. Craigie.
Mr. D. A. Lewis. | HON. AUDITOR:
Mr. F. G. Hooke, F.C.P.A. | HON. DENTIST:
Mr. F. M. Ludbrook, Collins-st. | SUPERINTENDENT:
Mr. W. H. Dunstan. |
| HON. TREASURER:
Mr. G. A. Green,
McKillop-st., Melbourne. | HON. PHYSICIAN:
Dr. Chas. Stewart, Canterbury. | HON. VETERINARY:
Mr. Wm. Hunter, Camberwell road. | ORGANISING SECRETARY:
Mr. A. Stewart. |

CITY OFFICE 484 BOURKE STREET, MELBOURNE.