

# The Australian Christian

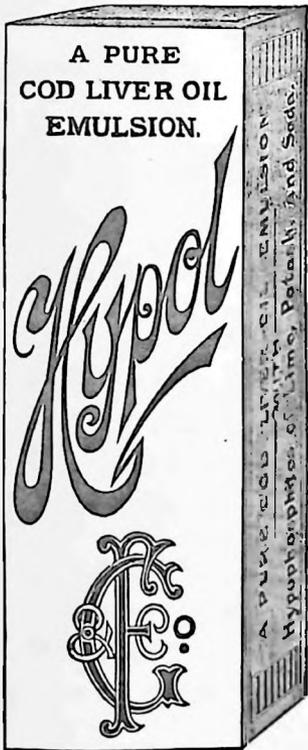
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## The Aim and Message of the Church.

The religious press has recently contained some striking utterances on the subject of the church, its purpose, and message.

In a strong editorial on "First Things First," the London "Christian" discusses various views of the church's task, the reason for its existence, and its methods of work. It finds much present desire for the influencing of the world's politics, for an aggressive expansion of denominationalism, and for an alliance with the world for a mission of entertainment, but little for the real work of the church. It asks: "Is it not the case that Christ's passion for souls is conspicuously absent from current Christian life, and that His travail finds little recognition in the ordering of much so-called Christian work to-day? Is it not true that the church as a soul-winning institution, declaring a living gospel of redeeming love, going out after the lost until they are found and borne home rejoicing, knowing none after the flesh, and subordinating every other concern to her own burning love for the salvation of men, is almost unknown in our midst?"

### *A two-fold restoration needed.*

According to "The Christian," the church has two great pressing needs: there must be a restoration of the Word of God to the first place in our reverence, our obedience, and our witness; and there must also be a re-establishment of the divine ordinance of prayer. On the former need, the editor says some good things. He thinks that recent years have seen the Word belittled, "on the one hand of hostile criticism, and on the other by cold indifference. Indeed, we believe these to have been reciprocal, and in great measure the fruit one of the other. Subtle and hardly-veiled unbelief in the pulpit has generated careless unconcern in the pew. Further, it has been dethroned from its rightful place as the first and final authority in all matters of faith and practice by the teaching of priest-hood and sacrament, of ethics and social reform, of the divinity of human nature, and the redemptive worth of self-sacrifice. Until this state of things is radically altered, we need expect no improvement in regard to spiritual blessing upon the church's work. . . . We must set us to proclaim the gospel it declares as the one cure for human ills. We must publish the name of Jesus as the only name given under heaven, whereby men can be saved. We must tell out the good news of Bethlehem and Nazareth and Calvary, of

the rent veil and the empty tomb, of the opened heaven and the Prince on the throne, of his unyielding love, and his glorious appearing again, toward which all things move. And we must determine to know nothing among men save this evangel of the crucified and crowned Christ. When this once more becomes the message of the Christian Church, the old-time wonders will once more be done in the all-prevailing name. But not before."

### *The current taste in preaching.*

In "The Constructive Quarterly"—a journal devoted largely to the question of Christian Union—Dr. P. T. Forsyth, a leading British theologian, has a strong indictment of "the current taste in preaching." The author's position is clearly revealed in his depreciation of the current taste:

"The current taste in preaching is preaching that says everything, that does not impress you with unspeakable reserves, that has not eternity in its heart. It is lucid, facile, and passionless. It opens no dark doors, lets in no awful sounds, hears from beyond the last river no harpers on celestial harps, has no scars of the moral tragedy and its moral conquest. It has not been in hell. But many echoes of pure love are in it, many winsome ways, and many tender touches upon the elemental pities and pieties. It has a special appeal to cultivated women. It is simple, not in the sense that it lights, unifies, and pacifies the whole world, but in the sense that it makes the least call upon those who hear, and makes upon hearers who know nothing of a world-trouble. It is perhaps more easy than simple. It seems at times more concerned to adapt the gospel than to preach its fulness, to bring it down to the people's level than to bring them up to it. It does not presuppose habitual use of the Bible, or any solitary experience of the greater sort. Passion and greatness it discards, but its style may have the secret of the happy touch and the just word. It presupposes religion (which is a natural thing) rather than faith as the apostles would have understood the word (which is not a natural thing, but a supernatural). It seeks rather to commend the gospel to the natural man than to set the natural man in the searchlight of the gospel. It would avoid theology rather than develop it, or translate it, or apply it, for it does not reach those deep levels of the moral soul where the cure is got from which the great theologies were

east in a furnace. It aims at the healthy-minded who may suffer from the ills to which life is heir, and for whom sin is, at worst, a disease they have caught rather than a guilt they have incurred. Words or experiences like 'atonement' or 'justification' are shunned or emptied. The cross is welcome as the glory of the old humanity rather than the creator of the new. The vital connection of forgiveness with eternal life, and of both with the atoning cross, is regarded as dogmatics; which if it is, those who so preach it are, without doubt, obtruding into the pulpit in a pedantic way the branch of religious science which is their personal hobby, as the partisan thrusts his politics on all companies, or as the provincial diner-out expects the capital to welcome vernacular tales. It is not allowed that that connection is the distinctive feature of historic Christianity; which to treat as mere theology is to turn the article of our salvation over to a guild of theological experts, and in principle to place the secret of the new life in the hands of a specialised order. It is to put the soul in commission into the hands of a priesthood of theologians; and it were better to have left it with a priesthood of the altar."

### *A mother's counsel.*

At the recent meetings of the Baptist Union in England, Dr. Clifford, the "grand old man" of the Baptist denomination, delivered a sermon, in the course of which the following excellent remarks were made:—"Now, may I be allowed to say one or two words to you, my dear friend, and fellow-ministers? And first, let me recall the counsel my mother gave me when I was going to College. 'John,' she said, 'make it your business to find out the teachings of Christ. Search the Scriptures. Seek the meaning of his sayings. Make yourself sure of what he says, and then stick to them without thinking of the consequences.' That I feel is still our work to know him, to find out his mind, the full meaning of his life and of his death and resurrection, and to communicate their meaning to men in his spirit and by his grace. We have to show Jesus to men, to get out of the way our selves, and to make it impossible for men not to see him."

It is a joy to find many to-day insisting on the preaching of the Christ of the Bible, his atoning death, his abiding Word, as the preacher's constant theme. The strength of the position which churches of Christ occupied is found in such preaching.

## Songs in the Night of War.

One of the hymns we so frequently sing, "The day is past and over," was written by Anatolius, Bishop of Constantinople, in the days of Attila, king of the Huns, who was surnamed by the Medievals, "The Scourge of God." In the light of the facts of his day—lines we can use to-day with special appropriateness—

"I ask that free from peril  
The hours of dark may be,"

or, to quote one verse only, in a rendering not usually employed:

"O Thou my soul's Preserver,  
O God! for Thou dost know  
How many are the perils  
Through which I have to go,  
Lover of men! O hear my call,  
And guard and save me from them all."

In the ninth century we have the familiar hymn, "Safe home, safe home in port," a hymn which has a special interest when we remember that the writer, Joseph of the Studium, had had to flee from Sicily before the victorious Mohammedans, that he had been seized by pirates and made a slave, and finally sealed his testimony by martyrdom at Constantinople. One verse in particular reflects the environment of war:

"No more the foe can harm;  
No more the flagged camp,  
And cry of night alarm,  
And need of ready troop;  
And yet how nearly had he failed—  
How nearly had that foe prevailed!"

Passing from the writers of the Greek Church, to which those mentioned above belong, we come to St. Bernard of Clairvaux, one of the most celebrated hymn-writers of the Middle Ages. A saint, a statesman, and "a great persuader of men," he persuaded the Emperor to support by war the claims of Innocent II. to the Papal throne, and traversed Europe preaching the second great Crusade against the Turk. From his pen, in the midst of those terrible and stirring times, came—among many others—the soul-moving hymn:

"'Tis the very thought of Thee  
With whose bliss fills my breast;  
But sweeter Thy face to see,  
And in Thy presence rest."

It was from his contemporary, Bernard of Cluny, a man of a very different temperament, that we got the sweet hymn, "Jerusalem the Golden,"

"There is no need to remind ourselves of Luther and of his triumphant song, "A safe stronghold our God is still," but a hundred years later than Luther's day, when we come to the spirit of the Thirty Years' War, we find the spirit of song still irrepressible. One of Luther's namesakes, Martin Rinkart, who had rough soldiers quartered in his home, and was robbed of almost all his possessions, turned to his flock and said: "Come, my children; we can find no hearing, no mercy with men; let us take refuge with God." It was in this spirit of confidence and joy in the Lord that he broke out in these well-known words:

"Now thank we all our God,  
With hearts, and hands, and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who from our mother's arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours to-day."  
"O may this banquet end  
Through all our life be near us,  
With ever joyful hearts  
And blessed peace to cheer us;  
And keep us in His grace,  
And guide us when perplex'd,  
And free us from all ills  
In this world and the next."

Another hymn written during the same period was by Paul Gerhardt, who also passed through all the hardships and miseries of the Thirty Years' War, and in addition was sent forth homeless with his wife and children from his church in Berlin. Under his portrait in the church at Lutzen, are the words, "A Divine Sifted in Satan's Sieve." Of the one hundred and twenty three hymns said to have come from his fertile pen, probably none has afforded more comfort to God's people than the one he wrote when, in the days of destitution in a German forest, the text, "Commit thy way unto the Lord, trust also in Him," suggested these helpful words:

"Commit thou all thy griefs,  
And ways into His hands,  
To His care truth and tender care,  
Who heaven and earth commands,  
Who points the clouds their course,  
Whom winds and seas obey,  
He shall direct thy wandering feet,  
He shall prepare thy way."

We are tempted to quote more verses of this hymn, and to refer to others by the same writer, such as:

"Jesus, Thy boundless love to me  
No thought can reach, no tongue declare."

One hymn is attributed to Gustavus Adolphus, the great hero and champion of the Protestant party in the prolonged struggle against the Catholic League. The hymn was composed by the King in prose after the battle of Leipzig, in 1631, and was versified by his chaplain, Jacob Fabricius. It is one of the most virile of battle songs, and, as it is not to be found in the more generally used books, it is quoted here in full for the sake of those readers who may not easily be able to find it:

"Be not dismayed, thou little flock,  
Although the foe's fierce battle shock  
Loud on all sides assail thee,  
Though o'er thy fall they laugh secure,  
Their triumph cannot long endure,  
Let not thy courage fail thee."  
"Thy cause if God's—go at His call  
And to His hand commit thy all,  
Fear thou no ill impending,  
His Gide-n shall arise for thee,  
God's Word and people manfully  
In God's own time defending."  
"Our hope is sure in Jesus' might;  
Against themselves the godless fight,  
Them selves, not us, do they bring;  
Shame and contempt their lot shall be;  
God is with us, with Him are we;  
To us belongs His blessing."

The hymns, "Awake my soul, and with the sun," and "Glory to Thee, my God, this night," are known wherever the English language is spoken. Though they contain no direct reference to war, it is worthy of remembrance that they were written by Bishop Ken, who, being born in the world of Charles I., and living on until after the arrival of William and Mary in England, knew both the horrors of civil war and the bitterness of religious persecution. At one time he had been Chaplain to the Fleet when in active service in the Mediterranean, and later had found his own diocese the centre of the Duke of Monmouth's rebellion, George Herbert, Richard Baxter, and Samuel Crossman, all hymn-writers, also lived in the days of the Stuarts. Each of them, in the words of Milton—another famous contemporary—

"..... knew  
Himself to sing, and built the lofty rhyme."

In fact, it almost seemed as though the perils and persecutions of those days awoke the spirit of song in England as the Thirty Years' War did in Germany. And in the year that Milton died, at a time when Baxter and Bunyan were being persecuted by the infamous Judge Jeffreys, Isaac Watts was born. Although there is little in his hymns to recall the times of trouble—his mother was a Huguenot and his grandfather had been a naval commander under Blake—there are one or two verses which reflect the unrest of those times:

"No vain pretence of royal birth  
Shall fix a tyrant on the throne.  
God, the great Sovereign of the earth,  
Will rise and make His justice known."

Another of his hymns, beginning "Great is the Lord our God," and going on in a subsequent verse—

"In every new distress  
Well to His house repair,"

—has some stanzas not now found in our hymn-books. One of these is:

"When navies tall and proud  
Attempt to spoil our peace,  
He sends His tempests roaring loud,  
And sinks them in the sea."

One hymn of Charles Wesley's with which we are familiar was connected with the same peril. It begins "Head of Thy Church triumphant." It was written in 1745, and was the last of his "Hymns for Times of Trouble." The trouble was the threatened attack of the Pretender upon England. A national fast was proclaimed, and Charles Wesley wrote the hymn for the fast-day service held at the Foundry. The note is so triumphant that it is specially worthy of mention at a time when our nation is again threatened:

"While in affliction's furnace,  
And passing through the fire,  
Thy love we sing  
Which knows our days,  
And ever brings us higher."

"We clap our hands exulting  
In Thine almighty favor;  
The love Divine  
Which made us Thine  
Shall keep us Thine for ever."

—Marshall Broomhall, in "The Christian."

## Notes on Current Topics.

Jas. E. Thomas.

### Congregationalists and Christian Union.

The recent meetings of the Australasian Congregational Union in Brisbane appointed among other Federal Committees one on "union with other churches." This is a most gratifying sign, and we trust this forward step will eventually lead to a close union among the churches in Australia. There was a strong desire expressed at those meetings for a union with the Presbyterian Church of Australia, which is obviously the nearest in relationship to the Congregationalists. One writer has expressed the hope we may all endorse, that Presbyterianism in Australia will perceive this new temper in Congregationalism. For our own part we not only hope that churches so near together as these two great Nonconformist bodies, but those who are at present more widely apart, will be so divinely led that we shall all come nearer to the union for which Jesus prayed when he yearned "that they all might be one." We are convinced that this union will not be consummated through the ratification or amalgamation of certain long-cherished creeds and articles, but by a common seeking after the New Testament teaching and example and a united effort to closely follow in doctrine and life the church as it was in the beginning. This will leave ample scope for differences of opinion and freedom of action on matters of church polity and method, but we will be one in hope and doctrine where we are now divided. As far as the Congregational and Presbyterian bodies are concerned, we see nothing to prevent both churches adopting the New Testament practice of having elders or pre-byters as well as deacons in the church, and thus find a bond of union that would strengthen the church of God. There need be no sacrifice of principle, and the tremendous gain made would recompense any modification of personal opinion necessary to this end. May the day soon come when not only these, but all God's people may be one.

### Companion Evils of the Drink Traffic.

During the recent six o'clock campaign in New South Wales, Sir Thomas Anderson Smart, M.D., the head of the medical school at the Sydney University, did splendid service through his manly and weighty utterances on the drink question. He with sixty other doctors signed an appeal to the community to ask for six o'clock. In a notable speech in the Sydney Town Hall on alcohol and its relation to military efficiency, he said, "Alcohol excites the sexual passions at the same time that it lessens the self-control of the individual," and that Bacchus and Cupid and Venus so often go together in pictures and statuary. The drink-epidemic indeed is the common entrance to the brothel. One in every three prostitutes is infective, and so venereal disease is a fruitful source of shame and inefficiency among soldiers, chiefly, of course, among the young men and recruits. The statistics of the segregation

camp are sorrowful reading, "and of this the indirect cause in a large proportion of cases is alcohol." If these words were uttered by a so-called fanatic or inexperienced man they would be possibly discounted, but they come to us from such a source with an alarming force. We have distributed millions of packets of cigarettes to our brave soldiers, and this narcotic has become the means of lessening the will power of many whom the habit has made slaves, but the drink curse has enslaved infinitely more of our fine young men. A sound body is obviously necessary to a good soldier, and anything that mars the nervous system and lessens the will power is surely an enemy to our manhood. The learned doctor further said that "alcohol is a poison, acting on the nervous system, and firstly on the brain. The result of its action is to reduce the whole life of a man to a lower level at the very time when it should be at the highest pitch of capacity and endurance. Clearly therefore alcohol is a body-destroying substance." Surely we should look on this awful scourge not as a thing to be compensated, but as an enemy to be driven from our land.

### A Bishop Denounces Prohibition.

A most remarkable sermon is published in the "Age" of July 10, that was delivered by Dr. Golding Bird, Bishop of Kalgoorlie, on May 21 last. Doubtless it has been carefully edited, and been seized upon as a priceless treasure by the liquor party. It is so contrary to the attitude of this good journal that we can only surmise it appears as an unsigned advertisement. Even assuming that we wonder that such a superficial and illogical article finds a place in the columns of a paper with such pronounced views. The sermon is based upon the text, "Be temperate in all things," and is an appeal on behalf of the moderate use of alcohol. Evidently the preacher believes that a little drop is good for the system, and apparently seeks to champion his own attitude by attacking the man who for the sake of others is willing to give up even the drink he may like, and have it banished from his home and country for the sake of those to whom it is a curse. The Bishop demonstrated what the reporter calls his "breadth of mind, not by fanatical fiction, but by convincing arguments based on practical experience." These convincing arguments consisted of certain isolated examples of the oft repeated fact that "there were bigger blackguards who had never touched one drop of drink than he ever found among men who were steeped in liquor." This is a great *argumentum ad hominem* with which we are familiar, but we could scarcely credit a minister of the gospel with using it to bolster up such a weak case. If he believes we should be temperate in all things, it does not make the liquor business any better, nor lessen the crime and misery it causes by saying there is also crime and misery among those

who do not drink. In spite of the "great dramatic fervor and intense emotion" of this great and electrifying utterance of this Bishop from the West, we are still too painfully aware that Lord Milner is right when he says, "The liquor traffic is the most powerful, as it is one of the most degrading, agencies for making money by the corruption of one's brother." That there are other vices does not lessen this one. It is enough to believe with scientists and statesmen that Lloyd George is correct in saying "Of all our enemies, the drink evil is the greatest." We are not concerned with the fact that this sermon reports that "great picture of the Last Supper is in Florence, for every scholar knows it is in Milan, nor do we take much notice of the fact that it states that Jesus drank wine with the disciples and with Timothy. This fact is no doubt a modern discovery. What grieves us is that the learned Bishop does not seem to realise that we are called upon to say, in the spirit of Paul, "If strong drink makes my brother to stumble, I will take no drink while the world lasts," and that we must avoid the very appearance of evil. We cannot take the attitude of Cain, and say, "Am I my brother's keeper?" for the blood of thousands slain by this curse of drink calls to us from the ground, the weeping of widows and the cry of starving children comes to our ears, and we cannot compromise with a curse so deadly. This eloquent Bishop may call fermented liquor "God's gift," and say it is "heaven sent," but as for ourselves, we are convinced that it is a corruption produced by man that has done more to mar happiness, blight lives, ruin homes, and damn men made in the image of God than any other product of man's making in this sin-stricken world. Any who by their advocacy seek to keep houses of temptation open for our young men, and then say, as this worthy Bishop would, to our soldiers, "I know you don't want to get drunk, even if you could," are putting many of our young men to a test that he well knows they are not able to stand. Russia and France have long since had the sense to see that, and the courage to act upon this conviction. What we seek to do in the six o'clock movement is to remove the temptation from our young lads, and those who are older. If we could we would remove the temptation altogether. It does not affect the argument to say, as this wide-travelled Bishop does, that because 70 per cent. of the men in some Prohibition place in South America drank methylated spirits and paraffin, therefore Prohibition is a failure. There is abundant testimony that Prohibition does prohibit. Hence five States in America voted drink out last year, and seven more are seeking to do it this year. Governors and statesmen who are infinitely better informed than this worthy champion seems to be, tell us in that in Prohibition States there is more money saved by the people, less crime, less poverty, better health, happier home life. This is what we are seeking for. When a servant of God willfully advocates keeping open a place where men are made drunk, and thereby degraded, he loses an opportunity of helping his brother to be a better man.

# The Awakening Time in our Boys and Girls

William Marsden.

The time of adolescence is the most critical period in the life of our young people. Parents and students of child life recognise in it the period of danger, a time of crisis. New thoughts, feelings, and powers, are born. Dimly at first, but with ever increasing insight, life takes on new aspects. Self-knowledge and self-questionings begin, and are the first quickenings of the coming manhood and womanhood. Individuality asserts itself; and the forces that make up a separate and independent human existence take active shape and expression. It is the dawning of the self-conscious life—the awakening time. Life before this period, from birth on, has no meaning for the child mind. The purposes and intentions of life give it no concern. Potentialities are sleeping. Introjection has not begun.

This awakening time comes to all children healthy in body and in mind. Though it comes not to all with equal intensity, yet to all it is the beginning of a new and wonderful experience. It is the parting of the ways between the immature and the mature, between the unawakened life of childhood and the larger and awakened life of manhood and womanhood. Hitherto unknown impulses and tendencies take hold of and largely control the will. They press, too, for outlet. At this period habits of self-control are unformed. Curiosity to explore the new sensations is keen to be satisfied. The future of a soul is in the balance. Without a previous moral and spiritual foundation, it is lost. No words can overstate the importance of this fact. Nothing else can take the place of such a foundation. It is the only controlling power of permanent value. The restraints of arbitrary rule, so necessary in earlier years, begin to weaken with the dawn of maturity. In any case the restraints of mere authority can never hold in check actions beyond its cognizance. Only exalted conviction is a true pledge of safety. This, true parents and all guardians and teachers of the young are fully aware of, and prepare to give. It is a work of supreme necessity, and must begin with the earliest years. The foundation must be laid by the time adolescence comes, or it may never be laid. The tender, trustful, receptive years of childhood give an assured return for spiritual and moral instruction. There need be no failures if the work is lovingly and wisely done.

Now the Bible School exists to give this instruction, and to give the children a foundation in righteousness, the basis of which is a knowledge of the love of God in Christ Jesus; and is the grandest institution in the world for the purpose, apart from the true Christian home, to which it is supplemental. But our Bible Schools are only a partial and comparative success. The fact that we lose far more scholars than we gain for Christ should give us wholehearted dissatisfaction, and should give us continual unrest until

better results are obtained. More thought needs giving to the causes of failure. The best thought of the best minds in the church should be brought to bear upon it. If this was done, the subject would open out into more intimate knowledge of what was demanded. We lack conception. We have no adequate vision of the possibilities in child training. We know that the physical and mental awakening of which we have spoken come naturally at the appointed period—in the years from, say, eleven or twelve to fourteen. But we also know that the spiritual awakening does not come naturally. It needs sympathetic and careful nurture. The making of a Christian out of a young life is the finest and most delicate of all the work given us to do by the Master. But I see no reason why the higher awakening should not keep pace with the lower, nor, if this were so, why our children should not confess Christ as naturally as a healthy nurtured fruit tree should bear good fruit. All our efforts should concentrate on this special work.

Now it is a reasonable supposition, judging by results, that our Bible Schools are not accomplishing what they might and ought to accomplish. Any contribution to the causes of this is of the utmost importance. Method and efficiency we must have. The best in both is what we are constantly seeking. We are not so content as in past days with crudeness in system and teaching. By discussion and experiment the best method will be evolved by adequate training the best teaching—the most effective presentation of the lesson. No doubt progress is being made. Most of our teachers have a true sense of their responsibilities, and are earnestly desirous to give of their best to the scholars. And although the results are not commensurate with the efforts made, they are still better than is yielded by platform or pulpit. But much better things can be done. The schools of the future will be much greater in conception than these of our day. The great things will be attempted and done. The way to win for Christ will be better understood and appreciated. But we can do better now, and in our own schools especially. We, with our understanding of the Scriptures, are much better equipped than most others can be. And this leads me to the one point I desire to make in this paper. It is only one point out of many that hinder fuller success, but it is in my estimation a vital point, and one not generally emphasised in Bible School literature.

My point is that the Bible is not taught to our children with a clear view to spiritual awakening. Much Bible knowledge is imparted, but not from the right angle. To be effective, all Bible teaching must centre in the good news of Jesus Christ and his redeeming work. The testimony of Jesus is the spirit of prophecy. It is likewise the spirit of all Bible history. Forward and

backward the cross of Christ is the point of contact. The story of redemption is the story of the wonderful love of God toward mankind. The cross is the expression of the love of Jesus our Lord. This is the love that wins. Nothing else can conquer the young heart for Jesus. Much Bible knowledge is given in our Bible Schools in the present day. Our children display much familiarity with its stories, characters and events. But the knowledge is by no means the moulding influence it ought to be. And this is not alone because the feelings of the children have not been to any extent touched, but is in the greater degree because the knowledge has not been applied and centred in the redeeming love of Jesus. Speaking generally of Bible School work, it is true that more time is spent in teaching the children the ten commandments than in teaching the love of Jesus as seen in his suffering and death. And this is in forgetfulness of the fact that though moral truth is the basis of moral conduct, it is not its inspiration and power. Whatever value Bible knowledge may have detached from its central theme, it has no saving value; it has no awakening voice; it leads to no personal contact with Jesus. I am convinced that if only the same amount of teaching were given as is given now, but inspired and glorified by the one transcendent purpose, the results would out-reach anything now thought of. Children are susceptible, they are virgin soil, seeds of love take deep root. Especially is this so of the love of Jesus.

Our teachers should be taught to concentrate upon the spiritual awakening of the young people under their charge. They should understand this to be the purpose of all their work, never to be lost sight of. God has given us the young lives to train and fashion, and we cannot do it with awkward and clumsy hands. We want the touch of master-workmen. The spiritual faculty is latent in every young life. The fault is largely ours if after reasonable opportunity we fail to bring forth fruit. In good hands the time of awakening is the time of conviction and consecration. We make a mistake in following so closely as we do the lesson aids put in our hands. Although highly helpful in many ways, they are mostly weak in the things I have been pressing upon you. Whatever the lesson, from Genesis to Revelation, it should in some wise way be knit up with the story of Jesus. Under able leadership in a good teacher's preparation class, this turn should be given to the lesson in hand. The effective teaching of an equally effective lesson is the need of every school. By this means we shall teach, in ways that will appeal, the love of God and the love of Jesus. We must fill the hearts of the children with this, the greatest of all love. This alone shall we excite the imagination, stir the feelings, and win the children for eternity. But it is only under enlightened teachers that the work can be done. Time spent on the teachers to this end is time spent on the scholars. Efforts should be made to raise the ideal before us. The conception of essential truths must be enlarged

The loftiest and most exalted view of the person and character, the doings and sayings, of Jesus must be the standard for all. A school that grows in the knowledge and conviction of these things will do great things for God. We of all people must keep these vital and vitalising truths ever to the front.

The gospel of redemption in Jesus Christ is the power of God to salvation, whether it be taught to young or old. The Master's instruction is "Preach the gospel," "Make disciples of all nations." This is our work in both school and gospel service. He has given it to us as his way, and his way it can only be. We must make the whole of the Scriptures serve to this end. The Bible is a history of human redemption, with Jesus as the Redeemer. Taught as such it will be better understood. Even our children would see a meaning and a purpose in it they see not now. Jesus would stand out in better and truer view. The Bible then would be one great commentary on his life and work, giving almost infinite variety of illustration of both facts. Such a filling of the heart of a child with the great story of Jesus would create a never-to-be-forgotten impression, and would awaken love and devotion for and to such a Saviour. The gospel of Jesus Christ is the one glorious fact of history. All else under God is subsidiary truth. The kingdom of God, and the church of God, are, though so good, merely the machinery of the gospel. Faith itself is only the means used to bring the gospel to men. The gospel alone is that which contains spirit and life.

This, then, is my message. I have a conviction that it touches our weakest point. Other things that help to the dawning of spiritual life in our young people I do not intend to dwell upon, though things of the utmost importance. I mean such things as week-day shepherding of scholars, and especially such as have a bad home-life; the true relationship between teacher and class; the cultivation of true prayer in the children; good literature; social recreation, etc. A real live school neglects none of these things. The school should be a place endeared to the heart of every child. Our common interest is in the winning of our children for Jesus. It is a great work. It means so much in the life of a child. From how much of sin and sorrow it is saved we shall never know this side the grave. The saving of the child would solve many a problem of evangelism. But these are thoughts beyond my purpose. If on what I set out to say I have presented a thought worthy of consideration and possible acceptance, I shall be glad. I know that in saving the children we are fitting them for home, country, and heaven. Many of them will live to do service for their Lord in home and foreign fields, and will in so doing help on to the perfect day.

Ah, be kind! Life hath no secret  
For our happiness like this.  
Kindly hearts are seldom sad ones,  
Blessing ever bringeth bliss.

## The Quakers of England and the War

By Charles S. MacFarland,

General Secretary of the Federal Council of the Churches of Christ in America.

Ruskin once declared that humanity honored the soldier, "not because he goes to slay, but to be slain." The Quakers are, by virtue of the constitutional principles of their faith, prohibited from participating in war, although, as a matter of fact, I recently found some Quaker soldiers fighting in the English ranks.

Over against their conscientious objection to war arise instincts of patriotism, defence, and their consciences are thus between conflicting senses of duty.

The issue has been met by one group of Friends in England in a manner which illustrates Ruskin's words.

Philip J. Baker, twenty-five years of age (son of J. Allen Baker, M.P., Chairman of the Committee of the World Alliance for promoting International Friendship through the Churches), an Oxford man, formerly President of the Oxford Union, and a world-famous athlete—not only at Oxford but while also a student at our own Haverford College, with other virile young Friends proposed the Friends' Ambulance Unit to solve this conflict of conscience and duty, his chief helpers being his wife and his brothers, Allen R. Baker, Joseph S. Baker, and Bevan B. Baker, with the well-known writer, George M. Trevelyan, who became commandant, with Philip Baker as adjutant, and Mrs. Baker as head matron of the hospital section.

The work of the Friends' Unit has become one of the institutions of the European War. It has secured the confidence and commendation of the military authorities of three countries, both in the field and at home. And it has gained its unique position among voluntary units by none of the usual social or influential channels. It has been assisted by no decorative or sensational personalities. It has hardly been mentioned in the press. On the contrary, it has had to make its way against the inevitable military view of principles such as prevent a large and conspicuous collection of strong young men from enlisting; against the jealousies of more socially prominent, but less well organized, units; against the cold-shouldering and suspicion which must always surround the efforts of any non-military and philanthropic undertaking, strong enough to force its way into the atmosphere of fear, death and necessary disregard of individual suffering such as characterise a war zone.

It has won its position by the courage, tact, and patience of its officers in recognising and seizing opportunities of service and in establishing cordial relations with officials of all classes and of three races, and by the discipline, goodwill, self-allocation, and unweariness of its young men.

On their way to Dunkirk, to constitute the Belgian unit, the first piece of work, crossing the Channel, was the manning of boats to save the crew of the torpedoed "Hermes"

in October, 1914. At this time they numbered only forty-three workers, but they attended, redressed, and assisted 1250 men the first five days and nights.

Their next point was Ypres, where they organised a second hospital, the method being to find and care for places of the greatest need and neglect, and within a couple of months the staff grew to about 250 workers of all kinds for relief and restoration.

After the organisation was established in what was left of Belgium and Northern France, the leaders moved on to Italy and organised the Italian unit. Many of them served entirely at their own expense, as well as without pay.

The work is one of constant danger, driving cars over precipitous mountain roads by night, without lights; often running the gauntlet of shell-fire, sometimes with disaster, although thus far they have wonderfully escaped any serious losses.

In addition to the work of gathering up the wounded from the field, their care in the hospitals, the clothing and housing of refugees, provision is also made for religious service and spiritual instruction.

The staff at Dunkirk now consists of about 500 trained men and 40 women. There is a large fleet of motor ambulances and two ambulance trains. There are seven hospitals. The sewer Italian unit is also assuming large proportions.

Our brethren, the Quakers of England, have thus entered the war, not to take a single human life, but to save, and have vindicated their self-sacrificing sense of patriotic duty without violating their consciences or their religious faith.—"Goodwill."

### What Rabbi Jehosha Said.

Rabbi Jehosha used to say  
That God made angels every day  
Perfect as Michael, and the rest,  
First: broaded in creation's nest,  
Whose only office was to cry  
His master's name, and then to die;  
Or, rather, with Life's essence meant,  
To be led home in an ambulance.  
Rabbi Jehosha had the skill  
To know that heaven is in God's will;  
And, doing that, though for a space,  
One heart-ache long, may win a grace  
As full of grandeur and of glow  
As Princes of the Charnoi know.  
'Twere glorious, no doubt, to be  
One of the strong-winged Hierarchy  
To burn with Seraphs, or to shine  
With Cherubs, deathlessly divine;  
Yet I, perhaps, poor earthly chod,  
Could I forget myself in God,  
Could I but find my nature's dew,  
Simply as birds and blossoms do,  
And let for one rapt moment know  
'Tis heaven must come, not we must go,  
Should win my place as near the throne  
As the pearl angels of its zone,  
And God would listen to the throng  
For my one breath of perfect song,  
That, in its simple human way,  
Said all the Host of Heaven could say.

—James Russell Lowell.

## Reports from the Field.

Please Remember to make your  
Offering for the

**DOMINION  
CHURCH EXTENSION  
FUND**

**JULY, 1916**

or forward to the Secretary,  
Box 500, G.P.O.,  
Wellington

### New Zealand.

**INVERCARGILL**—Since last report six young people from our Bible School have decided for Christ, and were duly baptised by Bro. M. Bell, of Gore, on each side. These were received into fellowship on Sunday morning last. We are anxiously looking forward to the arrival of our Bro. and Sister Moore, from Victoria, who are expected to reach New Zealand early in July. We pray that their coming may indeed be helpful to the progress of the church.—P., June 27.

**NELSON**—Lord's-day, June 18, good meetings. Bro. Kempster exhorted the church in the morning. Bro. Dickson gave an interesting address at the gospel service on "The Unpardonable Sin." Mid-week prayer meetings continue good. Sunday, June 25th, Bro. Phillips presided at the Lord's table. Bro. Dickson exhorted. The Sunday School once again on the upgrade.—Z., June 28.

**CHRISTCHURCH**—The exhortation last Sunday morning was from "Watch ye, stand fast!" One received in. At night the Bible School children sang special music, and Bro. Kieblie dealt with "Aerics of Diamond's" power, character, etc. At the close a young man confessed his Lord. Wednesday evening Bro. Gobbie exhorted to "Be not weary in well doing"—P.S.N., July 1.

**PETONE**—During this month we have had Bro. P. Bolton with us, and have enjoyed his bright and earnest talks. We pray God may richly bless him in Nelson, where he has gone to reside. The meetings have been well attended, marked improvement in the attendance at the mid-week prayer meeting. Bro. Marshall, from Nelson, is due to take up the work, and we are hoping and praying for great blessings on the work.—P.A., June 29.

### Queensland.

**BOONAH**—A large crowd witnessed our kindergarten display on Saturday afternoon. Twelve months have elapsed since the inauguration of the movement. The kinders admitted themselves remarkably well under the supervision of Mrs. Nightingale, and a fine staff of teachers. The teachers and parents tendered the children a picnic on Tuesday, which was well patronised. Opportunity was taken by the teachers and children to make a presentation to Miss I. Cockroft, who is about to leave for Brisbane. The services were well attended on Sunday, when over £20 were contributed for Foreign Missions.—W.H.N.

**TANNYMOREL**—Our Foreign Mission offering yesterday morning was a record, being £12 10s. We were delighted to have fellowship with Bro. M. Wilson and his daughter, from Warwick,

We are in need of a consecrated young man to tell the story of the cross in this district.—E.G.B., July 3.

**ALHON**—All meetings are well sustained, and the attendance is good. Bro. S. Trudgian addressed the church at the morning worship. The Foreign Mission offering was a record, one for Alhon. Bro. Ross Graham gave a spirited address on "The True Church" at the evening meeting.—H.W.H., July 2.

**BRISBANE**—On June 26, Mrs. Clapham, senr., was called to rest. Our sister was much beloved by the whole church, was an active worker both in local and State matters, and was instrumental in starting the Women's State Conference some year ago. The Y.P.S. are having good meetings, and the members are endeavouring to purchase a piano. The Foreign Mission offering yesterday amounted to £7. Bro. A. C. Rankine spoke at both meetings. The attendance at the gospel meetings is very satisfactory.—H.C.S.

### West Australia.

**FREMANTLE**—Lord's day evening, June 25, the two young married men who had made the good confession the previous Lord's day evening, were baptised, and a young married woman restored to the fellowship of the church. Our Young Women's Mission Band gave an excellent item, entitled, "Under the Shadow of Death," at the Foreign Mission meeting in the Lake-st. chapel, on June 27.

**BROOKTON**—A very impressive sermon was preached here on the last Sunday in May by Bro. Almon, being his farewell sermon, before his departure for Bunbury. One woman made the good confession. She was baptised the following Sunday night by Bro. Eaton. We have had splendid attendances lately, and we pray that Bro. Eaton, our new evangelist, will do well in carrying on the good work. The mid-week meeting, which has been in recess for the summer months, has been renewed.—Violet Mott.

**PERTH**—Bro. Blakemore, who has accepted a short engagement with the Swanston-st. church, delivered a farewell address last Lord's day before a large gathering. In the morning he reviewed his seven years' ministry with us, and showed that there had been a net gain of 157 members, and a considerable increase in our Home and Foreign Mission offerings. He spoke at night on steadfastness. The farewell social was held the following evening, when another large attendance was present. The Conference remarks were made by Mr. J. H. Prowse, President of the Council of Churches; Bro. H. J. Banks, R. W. Ewers, E. G. Warren, A. W. Connor, and C. A. G. Payne. Appreciations conveyed by letter also came from North Perth Baptist Church, Mr. E. E. Harry, and Mr. S. H. Cox, of the Congregational Church. All regretted the departure of our esteemed brother, whose social and Christian work in the city of Perth was widely known and respected, and the hope was expressed that Bro. Blakemore would soon return to Lake-st. D. M. Wilson, the secretary, presented our departing brother with a wallet of bank notes, and spoke for our young men at the front, who are anxious that Bro. Blakemore should be here to welcome them on their return from this great war.—W.A., July 1.

### Tasmania.

**DOVER**—A welcome social was tendered to Bro. W. J. Way last night by the members of the Dover (Port Esperance) church. Addresses of welcome were made on behalf of the church by Bro. Purves, and on behalf of the Sunday School by Bro. A. Park; and Bro. Way replied in a very interesting address. Various musical items and recitations were given. Among the recitations Bro. Richards recited Hebrews 1:2. At the close of the programme refreshments were handed round. Bro. Way has been engaged by the Home

Mission Committee to work as evangelist for the Geelong and Lower churches, and he will be stationed at Geelong from 1st July. Bro. Way's second term in this district, and his old friends look on his return with pleasure and hope. May God abundantly bless his labors.—D.P.

**HOBART**—Bro. W. J. Way called to see us on his journey to take up the work in the Home district. He did good pioneer work in this field some years ago. Our brother was welcomed at the chapel, many brethren wishing him God-speed in his field of labor. The Bible School is making steady progress, and commencing with October next, the graded system is to be adopted. Our preacher, Ch. Woolnough, has become decidedly popular in this city on account of taking much in temperance and other social work. The Girls' Mission Band has been very busy this month. On the first Saturday of the month they held a sale of work and gifts. The takings were over £13, as they have been able to send £12 for the keep of a native student in the New Hebrides, and a parcel of clothing to the system. They have started to do Red Cross work, and on the evening of the 10th the president, Mrs. Woolnough, was given a surprise social, evening for her birthday, thirty young people being present. Miss Murray, on behalf of the Girls' Mission Band and Christian Endeavor Society, presented Mrs. Woolnough with a token of esteem and good wishes.

### South Australia.

**LONG PLAIN**—Our meetings were very encouraging to-day. A splendid attendance around the Lord's table, when Bro. House exhortated on Gal. 6:9. Our offering for Foreign Missions amounted to £20 7/4. A fair attendance this evening, when Bro. Duck gave a very earnest gospel address on "What must I do to be saved?"—D. J. Daniel, July 2.

**MT. TEMPLETON**—Good attendance at our Sunday School on July 2, when the writer presided to Miss McGregor, on behalf of the school, and held her in solemn prayer. She has done good work she has done in helping the school here. Miss McGregor belongs to Laetitia, and lives about 11 or 12 miles from where we hold our school, but for over two years she has travelled that distance each Lord's day in all weather to take her class in the school, and she thinks we can manage now without her help, but we are very sorry to lose her. We are pleased to say that one out of the Bible Class has joined the Laetitia church.—W. H. Hurst.

**MOONTA**—Meetings held last Lord's day were very encouraging. A fine gathering for breaking of bread. Bro. Allan addressed the church on "Foreign Missions." Our aim for Foreign Missions was £10, but so far we have reached £17/0/-! The Bible School repeated their anniversary in the afternoon and evening. Bro. Allan being the speaker. In the afternoon he delighted the children with "Lions from a Prong." In the evening the chapel was crowded. A special feature of the meeting was the singing by the scholars, especially that of a piece entitled "Daily Hallowing," from which Bro. Allan took his subject. Our anniversary has been a big success.—H.N.

**KADINA**—Orange service on July 9; about 40 members of the Order present. A good meeting. The continued wet and stormy weather is keeping the attendance at our meetings low, but is not dampening the interest of our very wet Sunday when the Bible School dropped from the normal 250 or 300 present to 37. Sister Gattell had 11 out of the 12 girls of her class (ages 12 to 16) present, and some of these live well over a mile away. Brethren Bartle and Scan, Cornelius kept quiet at work with the J.C.F.C., and this morning quite a number of young men turned out. Bro. Larcombe is busy training the choir for the church anniversary. We are sorry to report our Sister Mrs. Williamson is very ill. On July 26th the Girls' Guild held a social evening. Oranges were brought to be distributed among the sick of the town. Much credit is due to the convenor of the social committee, Miss Ruby Stevens, for the beautiful decorations.

**HINDMARSH**—Sunday, June 25, two were received into membership, who had been inmates

of the previous week. On July 2, all services were well attended. On the 3rd, the J.C.E. Society paid a visit to the Seaford, and a very enjoyable evening was spent. Sunday services were fair. Bro. Horton spoke the morning and evening. Bro. Sister P. Roberts have had a sad and sudden bereavement in their family in the loss of their little son, Eric, aged eight years, who passed peacefully away on Sunday, the 9th. The members greatly sympathize with the parents. The J.C.E. Society are busy preparing for Christmas work. To be sent to India. The Foreign Mission offering amounted to about £20/10/.

**PROSPECT**—During the week four confessed Christians were added, making a total of 34 to date. During the six weeks of preparation for the mission nine confessions were taken, and seven have been received by letter. The mission has done the church much good. Bro. Brooker in his addresses having sought to help the members also. We continue this week, closing with the anniversary on the 14th, inviting lecture to men on the 12th, and the following meeting on the 18th. Foreign Mission offering now totals £5/18/6. At the morning meeting yesterday six were baptised and received into fellowship.—P

**STIRLING EAST & ALDGADE VALLEY**—On June 27 the half-yearly rally of the C.E. Society, combined with a farewell and welcome signal, was held in the Stirling East Chapel. A. G. Budd presided over a large attendance. The C.E. secretary's and treasurer's reports showed good work. Farewell was bid to Bro. Edwards, who is leaving for Murray Bridge, and a welcome was extended to Bro. J. T. Train, who is to labor here. Addresses were delivered by W. T. Willshire (Methodist), E. Kelly, senr. (Aldgate Valley), and the chairman, all of whom testified of the excellent work Bro. Edwards had done during the three years and some months he was with us. Bro. and Sister Edwards were presented with a cheque by the members of the church, and a tea service by the Endeavorers. Bro. Edwards gave an inspiring farewell message. Bro. Train took up the work on July 2. There were good attendances. The home of Bro. and Sister Edwards was saddened by death. Their little daughter fell a victim to typhoid. The sympathy of the church goes out to our brother and sister. Meetings good to-day.

**COTTONVILLE**—Meetings have been well attended. Five meetings to-day. Bro. Tucker gave a good address at the morning meeting. After a few sermons this evening, a young girl made the good confession. In spite of heavy calls on account of our new building, our Foreign Mission offering already exceeds the amount apportioned (£5). Good school to-day; one new scholar.—H, July 9.

**SEMAPHORE**—July and, Foreign Mission offering the right way, when special appropriate addresses were given by A. G. Saunders. Our offering amounting so far to £20, whilst our duplicated offerings have amounted to £6 for the year. To-day, meetings were good. Bro. Peter Jeffery exhorted in the morning. Decision Day was observed in our Bible School. Four scholars made the good confession. To-night Bro. Saunders spoke on "A Catholic Creed." An elderly lady and a Bible School scholar decided for Christ. Interest is splendid.—E.E.M., July 9.

**GLENEIG**—We have had the pleasure of another visit from Dr. Porter, whose addresses last Friday and yesterday have been much appreciated. On June 26th, Private M. Bartley was welcomed home by the Young People's Societies. He was severely wounded on Gallipoli. Mrs. Pittman, Young Ladies' Class gave a demonstration on July 3. An excellent programme was appreciated by a large audience. A feature of the programme was a dialogue arranged by Mr. and Mrs. A. Brown, for the young ladies. An exhibition of photographs was also of interest. The class has made up a filled list of these boys so far, and present members to despatch addresses. The boys and content are valued at 2s/6d each. In this manner the class will see the funds contributed in the offering box in the chapel parish. A collection taken up amounted to £4.—Chas. Ferris, July 10.

**MURRAY BRIDGE**—On June 25, Bro. J. T. Train preached farewell addresses both in morning and evening. Bro. Theo. Edwards commenced his labors on July 2. He delivered five addresses to large audiences. On July 6, a welcome signal was tendered our brother and family. The presiding consisted of the Methodist and Presbyterian churches by spoke words of welcome, and were followed by some of the church officers. For some months past, with the Methodist and Pre-sbyterian Churches, we have been holding united intercessory prayer meetings on the first Wednesday in the month, meeting in each chapel in turn.—A.E.O., July 8.

**YORK**—On July 6, we held our quarterly meeting. A nice number attended. Bro. W. Jarvis resigned as assistant church secretary to take up more fully Bible School work. We appreciate his effort with us. Bro. S. Young was elected. The resignation of our evangelist was rejected by the church, and the church ask for the evangelist to reconsider it. To-day, good morning meeting. Bro. Paternoster exhorted. Bro. and Sister Freeslyne were welcomed to fellowship by letter. Bible School not as large as usual. Evening meeting, Bro. Paternoster spoke on "The Source of a Sinner's Trouble." Bro. Todd is ill. Sister Williams is still in hospital. Elder Bro. Tatum was taken ill at the morning meeting, and had to go home. Sister Simons is getting well again.

**WALLAROO**—Keen interest is shown by the Senior Endeavorers in the "Increase and Betterment" competition, commenced by Bro. Taylor. The reds and the blues receive different marks for attendance, bringing new members, extracts on the subject, original papers, or short addresses. Average attendance, 30. Nine new members added. £10/6 was given from the Society for Foreign Missions on "Silver" evening. The Junior Endeavorers also have a competition between "The Braves" and "The True's." Attendances have increased. Last Lord's day's attendance reached 64. They have given 6/6 to Foreign Missions on "Copper" morning. Last Lord's day, two were added by faith and baptism, and Bro. Allan May has been from Mile End. We also had a roll-call of members, to which a good number responded. Several sent texts, to be read at the call of their name, and a number of isolated members sent letters. Sister Nankivell sang. Bro. Taylor spoke suitable words. There were more out at Bible School than we have had for a long time. Memorial service in memory of our late Sister Clarke was held in the evening.—A.C.K.

**MOUNT COMPASS**—The church have opened their new building. The ground was given by Mr. Herlert Way, and a loan of £25 from the Church Extension Committee assisted in heartening the people until they started to build. The building was erected as far as possible by voluntary labor, and is a credit to the locality. It is now ready for occupancy, and is to be used for the opening ceremony took place on the 10th. Bro. R. Carmichael presided, and Bro. A. Paternoster, Federal Foreign Mission Secretary, led in prayer, after which the Hon. W. Morrow, M.L.C., opened the door of the building. The key he used was the key that opened the door at the first chapel in Williams. Prayer was offered by W. W. Manning, in financial statement presented by J. N. Jones, showing an indebtedness of about £100. Some of it will shortly be paid off. He thanked those who had helped. The offering which was taken in the afternoon amounted to £107/7. Addresses were delivered by I. A. Paternoster, W. J. Manning, B. W. Manning, and the Hon. W. Morrow. Missionary service was given by Mr. Edmund, of Hindmarsh, and Mr. Ray Gardall, and the Messrs. Jacobs, of Mount Compass. The evening meeting was well attended, when an address was given by B. W. Manning.

**RAKALAVA**—On July 2 we had large meetings. At worship Bro. Tubbins presided, and Bro. Webb spoke on "Foreign Missions." At the 2 o'clock service Bro. Webb in fine form gave a strong temperance address on "Prevention Better than Cure." Splendid interest and attention. Bro. Webb is endeavoring himself to us. Nice helpful meetings again to-day. This afternoon a combined meeting of the Sunday Schools was held in the Insti-

tute, under the auspices of the British and Foreign Bible Society. We are to leave a visit from Bro. Chappell, on the 12th inst. Our Foreign Mission offering has so far amounted to £60/3/11.—H.B., July 4.

**QUEENSTOWN—O.V.P.M.** Bro. C. Wallace gave a splendid talk. Worship, good attendance; Bro. Brooker presided. We were pleased to have Bro. Bert Harris, from Iny, with us. Bro. Brooker, on behalf of the church, presented Bro. G. A. Foste with a copy of the New Testament and Psalms, bound in khalai, on the eve of his departure for the front. Bro. A. Goin gave a good exhortation. Evening, Bro. Ira Paternoster delivered a helpful address. Bro. A. M. Phipps sang a solo very sweetly.—D.L.W., July 9.

### New South Wales.

**HURSTVILLE**—Bro. Holt spoke in the morning. The Foreign Mission offering so far is over £6. Bro. C. Hall gave a splendid address this morning. Bro. Grant conducted the gospel service. Saturday night, several of the members had a surprise visit to Sisters Ivy and Annie McCoughtry, who are leaving the district for a time. They will be greatly missed.—B. E. Heasman, July 9.

**NARRABRI**—Sunday week, we held a special school rally instead of having the usual anniversary service. We had a record attendance of scholars, and added six new scholars to the roll. The writer held his second service at Belconn on Sunday evening last. Good attendance. The people themselves have decided to pay for the hire of the hall in which the services are held. Our Foreign Mission offering this year, though not very large, already exceeds that of the two previous years.—P. Warhurst, July 8.

**CHINESE MISSION**—We are glad to report progress. The Lord's day services are well attended, and much interest is shown. On July 2, one man made the good confession; he was baptised on the 6th inst., and received into fellowship on the 9th. The collection for Foreign Mission Sunday amounted to £12 (which is still incomplete). The week-night services for instruction are well attended.—E. J. Priddle, July 9.

**ENMORE—Lord's day**, July 9th, Bro. Dr. Verec presided over the morning meeting. A stranger who was baptised recently was received into fellowship by Bro. J. Kingsbury. Bro. Collins addressed the church. Our Foreign Mission offering now totals £95. Bro. Illingworth conducted the evening meeting, our monthly soldiers' service. There was a fair sprinkling of men in khaki in attendance. Notice was given of letters received from Capt. Chaplain Walden, and others of our members on active service in France and elsewhere. Sergeant Leslie Piper sang a solo, and the choir rendered a suitable anthem. Bro. Illingworth preached the gospel, taking as the basis of his discourse "Finding the strong man."

**HORSBURG**—Bro. Allan presided; Bro. T. Bagley exhorted on "Jesus, the Good Shepherd." The gospel service was fairly attended; Bro. Gardin's remarks on "A Study in Commandments," were much appreciated. The writer has been away, hence no reports. At the annual meeting of the church the following were elected members of the diaconate: Bro. Gordon, B. S. (treasurer), Andrews (secretary), Lee (theologian), (treasurer), Rife, and Sample.—Thos. E. Rife.

**BILMORÉ**—Good meetings yesterday. Bro. Branch, from Liddell, exhorted. The Foreign Mission offering approaches £140 so far. The congregation are desirous of relieving the Home Mission Committee of their subsidy. The church meets in a social way on the evening of July 10, in order to come to a definite decision. The Home Mission Committee generously supported this cause, and for this we are grateful.—John Rodger, July 10.

**LIDCOMBE**—The annual election of officers has taken place by ballot. The brethren elected are as follows: Bren Way, Wadsworth, N. Andrews, Ehrbridge, A. Andrews, E. Andrews, and H. L. Lattin. The secretary, Bro. Andrews, did not allow his name to be placed on the ballot paper, as he wished to be free for preaching engagements.—W.B.

## Foreign Missions.

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

### "Pastor" Russell and Foreign Missions.

In "The Life of Faith," May 25th, 1915, Dr. A. C. Dixon, of London, has a very clear and helpful article for those who desire to know something of the working and teaching of this self-styled "pastor." Among the items of interest upon which Mr. Dixon touches is the attitude of Russell to Foreign Missions. It will be remembered the "Pastor" always speaks with authority, and the source of his authority in this matter is interesting. Mr. Dixon says: "Mr. Russell took a world tour in order to study foreign missions, which he had been speaking against year after year. He went with a committee; rather, a committee went with him, and when he came back it was widely advertised that he would give an exposure of foreign missions in the Hippodrome building, New York City. But what took place at that 'exposure' in the New York Hippodrome? Mr. Russell told the people that foreign missions were a Christian's failure. Missions were discarded, and the heathen did not have much interest in the movement. What they were hungry for was 'the gospel of the kingdom' that he preached, and they rallied to him in order to hear it. One sermon he preached in a heathen town was reported, and it was said that a great audience listened in rapture to the thrilling truth. Investigation was made, and it was found that he had preached at that spot, but he never preached at all. There was an audience and no sermon. Mr. W. T. Ellis, a journalist on the 'Continent,' a great American paper, had travelled over the world, investigating missions, and he took it upon himself to investigate Mr. Russell and his investigation. After a careful enquiry he found that he stopped at foreign ports just long enough for the ship to take in coal and change its freight. He did not talk about missions to a single missionary in the heathen world, except one. He went as a rapid tourist, and came back to hold a great meeting in the Hippodrome, exposing missions as a failure."

It is interesting to place the situation thus stated by Mr. Dixon alongside the following words of John R. Motz: "All over India to-day, not simply scores or hundreds, but thousands of the educated classes are secret inquirers. They have been intellectually convinced and their hearts have been deeply moved, as a result of the faithful and self-denying work of the missionaries." Speaking of Burma and Ceylon, he says: "In these places as in the Indian cities, hundreds were led to form the purpose to study Christ, and to obey his truth. Several of their number have since passed on to heaven. There seems to be no limit to the range of opportunity for wise evangelistic effort in these fields."

### The Offering.

July and has come and gone. Many will have come to remember it as a red letter day in the life of their church. From some reports interest in the great work was high, and a great report a substantial advance on the piling of last year. It is too soon to speak of the actual result of the offering, although by the end of the month we hope to publish a statement of annual offering receipts.

The Committee desires here to thank all who assisted in making the day a success. The Austral Publishing Company for the very fine issue of the "Christian," all those who contributed articles, the preachers for their unflinching loyalty to this divine task; the secretaries of the churches for so kindly distributing the literature and envelopes, and last, but by no means least, the great host of givers who have so loyally stood by the work in this way. We would like to be able to write our thanks to each individual, but that is impossible. We pray your own spiritual eyes will be opened in that you have had fellowship in this great task.

To those who have not had part in this work, the time is not too late for you to send to your State treasurer, whose address you will find on this page, whatever amount you feel prompted to send to assist in world-wide evangelisation.

### A Wrong Impression.

Quite frequently the question is asked, whether the Federal F.M. Committee has not more money in hand than it is able to use, and has more money out at interest. We have stated the situation in the past, but as there still seem to be those who persist in this talking, we would repeat that we have no money at interest—save what might be in the Savings' Banks in the various States from time to time.

We have an Annuity Fund, to which has been loaned £1000. This money is loaned during the life of the annuitant, the Committee paying a rate of interest arranged. On the death of the donor the money becomes the property of the Committee. This money we endeavor to use for the purchase of property, or else we expect it to earn whatever percentage of interest we pay for it. We have for the past two years, at the close of the year, had to borrow money to carry us on to the offering. We would like the brethren to know that we are endeavoring to use all the money we receive as faithfully as is within our power, and that we have no money to spare to be out at interest.

### Committee Notes.

Miss Tonkin writes that she has rented property in Shanghai, which will be used for school purposes and evangelistic work. This has been made necessary by the fact that the mission property had been purchased by the Baptist Mission. The property rented will provide for a boys' day school, a chapel, and a girls' school. Miss Tonkin's work will still be among the mill people. This year there have been 48 boys and 25 girls attending the schools. In the autumn (about September) Miss Tonkin hopes to send several little women out into the homes of the people. She asks that the churches at home will pray for the success of this work.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Lygon-st., Carlton, Vic.  
Treasurer, J. W. Cuth, 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, 3182. Treas., T. Calabatch, c/o Mr. A. H. D. Biebe, Hayward Avenue, Torrensville, Victoria.—Sec., J. L. Modford, 26 Munro-st., Ascot Vale; Phone, Ascot, 712. Treas., Robert Lyall, 39 Leveaux-st., North Melbourne.  
New South Wales—Sec., C. C. S. Reed, 41 Roberts-st., Marrickville; Phone, Pet, 1041. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, Cny, 7110.

Queensland—Sec., I. G. Gale, c/o Maclebertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Nambour.

West Australia—Sec., W. B. Blakemore, Perth. Treas., C. A. G. Payne, Guildford.  
Tasmania—Treas., H. C. Redd, Murray-st., Hobart.

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

Mr. and Mrs. Waters arrived in Sydney on Monday of this week. We welcome them home for their furlough. Mr. Waters is coming first on to Adelaide to meet the Federal Committee. It is unfortunate that owing to a serious knee trouble, Mrs. Waters has not been enjoying the best of health.

The Federal Conference, which is to be held in Adelaide on September 13th and 14th, promises to be largely attended. It will be of special interest in that matters concerning the organisation and conducting of the Foreign Mission work will be considered. Conference will be asked to decide whether the Federal Committee shall hand over the control of the New South Wales State Committee. It will also be asked to consider a plan of reorganisation so far as the Home Committee are concerned. The Federal Foreign Mission Report and Balance Sheet will also be considered.

The engagement is announced of Mr. A. R. Chappell, of Macao, New Hebrides, to Miss Vera Manning, of Edmund Avenue, Unley, S.A.

The secretary of the W.A. Committee is now Mr. H. E. Cole, Higham-st., Fremantle. Mr. W. B. Blakemore, who has served the Committee so well, having resigned on account of his removal to Melbourne.

### Phonographic Greeting from H. S. Earl.

[The following greeting on a graphophone is from Bro. H. S. Earl, of America, and was intended for the celebrations of the fiftieth anniversary of the Lygon-st. church. Unfortunately, the first record arrived in a damaged condition. A second record has come to hand through Bro. T. R. M. Brown.]

I am glad to hear of your success in the glorious work of the Emmanuel, and of your progress in the divine life. Specially, I am glad to know the Bible C. League in Melbourne is progressing and brethren are being qualified and prepared for increased usefulness in the work of the Lord. Go on, brethren, in this work of faith and labor of love. Let nothing discourage you, for in due season ye shall reap, if ye faint not. With holy zeal and heavenly aspiration sing:

"Come, let us pursue,  
Our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear.  
His adorable will,  
Let us gladly fulfil,  
And our talents improve,  
With the patience of hope and the labor of love."

The memory of my labors for Christ in Australia, New Zealand, and England, are very sad, and bring me much joy day by day. With pleasure I remember the listening crowds we had in St. George's Hall, and in Lygon-st. chapel, and in other places, and the happy results that followed in the salvation of many precious souls. Well do I remember the hearty cooperation and joy of our beloved brethren who have kept the faith and have entered into rest.

The Lord has dealt very graciously with me. I have passed my eighty-third year, and still enjoy the right use of all my mental and physical powers. For this I thank and praise the Lord. My health is remarkably good, and I continue to preach the gospel of Christ with delight and with blessed results, and would dearly love to preach the gospel among you also, for the gospel of Christ is the power of God unto salvation to everyone that believeth.

With joy I can scarcely set forth, I do fondly hope to meet you again, where partings shall be no more. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Farewell!

"God be with you till we meet again,  
By his counsel's guide, uphold you,  
With his strength securely fold you;  
God be with you till we meet again."

"Noble characters are beaten out of commonness of feeling. Those who cannot bear one another's failures."—Sunday School Times.

## In the Religious World.

Dr. J. H. Jewett, writing to the "Manchester Guardian," says: "Let my countrymen understand that the great will body of American sentiment and conviction is with the Allies, and is stronger now than it has ever been."

### Church Union in Canada.

A cablegram reports that by a vote of eighty-eight to forty-six, the Presbyterian Assembly of Canada has agreed to unite with the Methodist and Congregational Churches of Canada.

### Sunday in China.

Fifteen years ago, Sunday was unknown in China, except among the Christians. To-day, Sunday is universally recognised as the day of rest among educated circles all over China. All schools and colleges close their doors and suspend classes on Sunday. This astonishing innovation is probably due to the influence of foreign teachers, Christian and non-Christian, and to Chinese teachers educated abroad—"Missionary Review of the World."

### Never Out of Date.

"The mind of Christ is never out of date," writes J.M.T., in the "Christian Commonwealth." "The spirit that animates the high acts of now, as it has always, lights the world. If those who profess and call themselves Christians would think less fondly of their own ideas of Christianity, and put themselves to school again with Christ; if they would forbear to meddle with the mate of orthodoxy in another's eye, and pluck out the beam of hypocrisy in their own; if they would be willing rather to sacrifice their most sacred rules of churchmanship than that one of Christ's brethren should be offended, then the world would begin to understand what it means to be a Christian."

### B. and F. Bible Society.

At the annual meeting of the British and Foreign Bible Society the secretary, Rev. J. H. Ritson, presented the annual report, which had the same tale to tell as all the great societies have—uninterrupted, and in some ways unparalleled progress in the face of unprecedented difficulties. During the year the gospel has been printed for the first time in ten fresh forms of speech. The list of revisions now contains 497 different languages, including the Bible in 131 languages and the New Testament in 117 more. The year's issues of the Scriptures had reached the unprecedented total of 11,059,617 copies. The war has meant for the Society a great opportunity. Four and a half million volumes have been distributed in forty different languages.

### The War and Revival.

Mr. Thos. Phillips, the President of the Baptist Union of England, is reported as saying that he had told the war has started a religious revival in this country. "The history of wars in the past has proved," he says, "that such revivals are always followed by reactions. Germany was perhaps never so religious as in 1870, and never so irreligious as in 1872. I cannot but feel, however, he goes on, "that England is slowly and gradually turning to God. I have never enjoyed preaching so much as during the last six months, and I feel that people have become disatisfied with a Christianity that was never more than a form of culture, and that they have been driven back to believe in conversion and the Holy Spirit. What England needs is for the churches to give Christianity a chance. By Christianity I mean not its sectarian and secondary truths, but the gospel within the gospel—the saving facts that alter men's lives."

### No Other Way.

"One of the rules for officers of the King's Navy reads: 'No officer shall speak discouragingly to his mate, either in the vessel or at mess, concerning the business on which he is or may be engaged.' There is no other way of conducting the campaign of life," says Dr. J. A. Hutton, in the "Christian World."

## Obituary.

**WHITE**.—A cloud of sadness passed over the church here when the news became known that Sister Mrs. E. White had passed away on Saturday evening, June 10th. Our departed sister was in the "Dunedin" Hospital for a fortnight, where she was taken for an urgent operation, when she was recovering well, and was in bright spirits up till within a few minutes of her departure. To the surprise of doctors, nurses and patients in her ward, she suddenly collapsed, and peacefully passed to her rest. Our sister was indeed a true helpmeet to our Bro. White, whom himself has been for years a revered office-bearer in the church. She was the life and soul amongst our sisterhood, visiting the sick and needy, and doing the many little acts of necessity and kindness which only a consecrated sister can do acceptably. Her deeds were not only done in the eyes of the congregation, but in the secrecy of many a needy home. So the church mourns the promise of a sister who was "full of good deeds," while husband and children sorrow for the loss of a loving wife and faithful mother. She leaves behind four daughters and one son, all of whom except the youngest are in membership here. May the God of all comfort and grace sustain and guide them till the happy reunion consummated in glory.—T.J.M., Dunedin, N.Z.

**HUGHES**.—At our gospel meeting on June 25 Bro. Mann expressed the sympathy of the church with Bro. and Sister Hughes in the loss of their little babe. The remains were interred in the Brighton Cemetery by Bro. F. M. Ludbrook on June 26.

**CLAPHAM**.—Sister Mrs. Clapham departed this life on the morning of June 27, aged 73 years. She was the wife of our late brother evangelist, W. T. Clapham. Sister Clapham upheld the truth in Fitzroy church, I understand under the ministry of Bro. Bryant. She was a model preacher's wife, and a queenly woman. It was always a pleasure to hear her converse on spiritual things, and she will be long remembered by all. Sister Clapham did a fine work among the sisters of the churches where she labored. She was really the mother of the New South Wales Sisters' Conference, and originator of the sisters' work in Queensland. For some considerable time before her decease she suffered bodily weakness, although not confined to her bed. Her faith was strong in her Saviour. She longed to go to be with her Lord, and at the last she quietly and peacefully passed into the great beyond. "Life's work remains done, life's race well run." Her mortal remains were taken from the home of her daughter and son-in-law, Mr. and Mrs. W. Mills, of Tarinua, Brisbane, and laid in the Brighton cemetery. We extend our Christian sympathy to all the members of the family. "For so, he gives his beloved sleep."—A. C. Runkle, Brisbane, Qld.

**FEIGERT**.—Bro. F. Feigert, who for many months past has been a patient sufferer, passed to his eternal home on June 25. Bro. Feigert was born at Drung Drung, near Horsham, 38 years ago, and though his life centred in the district of his birth, he had travelled extensively in his country, and, being a very observant man, he was more than ordinarily well informed in practical matters. Our brother was led to a decision for Christ at a mission held at Warragul by Brethren Harward and Pittman some ten years ago. From then to the day of his departure our brother lived an earnest Christian life. He was a layman, an efficient office-bearer, an expressive of his character. Ever ready to do what he could both financially and in other ways, he has set an example worthy of a following. Though for many months suffering from a painful and dreaded disease, his Christian helpfulness was a benediction to witness. His blood, as he had been a layman, was given. The church at Kaniva will miss his edifying optimism and his presence at the Lord's table; but our loss is his gain. To his faithful Christian wife, who sorrowed not without hope, we extend our sympathy and prayers, and hope to meet our brother, "when the day breaks and the shadows flee away."—A. R. Benn, Kaniva, Vic.

**MITCHELL**.—We have now to record the loss of one of our oldest members, Bro. Walter S. Mitchell, who fell asleep on June 11, at the age of sixty-six. For a long, long time our esteemed brother has been passing through a terrible period of suffering, similar to that which our late Bro. A. B. Mason passed through. He thought it all bore his suffering with Christian fortitude, his faith and trust-throwing his trust and strength. He leaves behind him our much-esteemed sister and three sons and three daughters to mourn his loss. To them we extend our deepest sympathy, commending them to God, and the blessed promises of Christ Jesus, that he will come again and receive his loved ones, from which happy reunion there will be no parting.—H. L. Christchurch, N.Z.

**TAYLOR**.—Our Bro. Taylor, his family, and the aged grandmother, Mrs. Carlson, have been called upon to share the grief of the many by reason of the dreadful war. At the call of duty Private Everard J. Taylor left here to play the man in Egypt. Here he did his part faithfully and well, and was invalided to England. There he contracted pneumonia, which eventually carried him off. Our deepest sympathy is extended to the family, who now grieve the loss of such a promising young life, and we pray that the God of all comfort will sustain them in their hour of bereavement.—H. L. Christchurch, N.Z.

## Conference of Sunday Schools in South Australia.

The annual Workers' Conference took place on the public holiday, June 26. The programme was excellent, and the discussions drew out a valuable interchange of thought. At the afternoon session the Maylands school gave a junior demonstration under the leadership of Mr. Blissett. The school which could be done in a difficult situation, where no separate room was available for the department. A special feature was a test given to several pupils on their knowledge of first principles taught from the booklet now in use in many schools. R. Harkness, B.A., provided a dramatic sketch with a very interesting subject, "The School-Sept." Afterwards a motion was carried, suggesting to the S.A. Sunday School Union that they take some steps to bring about a stricter censorship of picture shows, because of the dangers they present to children. Tea was followed by a round table discussion on "Problems of the Temperance Department." keen interest was taken in the practical questions raised. The night session was fairly well attended, and the addresses were of high merit. Pastor Newbold, of the North Adelaide Baptist Church, spoke on "The Appeal to the Heroic in Young People," and Pastor James, of the Manlymore Memorial Church, on "The Teacher's Moral Influence in the Sunday School." Discussions were led by E. W. Baker and A. G. Saunders. Two chief topics were emphasized, viz. (1) That the appeal of Christ, to boys especially, should be presented in terms of the heroic, and they should be taught that only the brave can be Christians; (2) That the influence of the teacher, and of the parents, in the life of the child had instruction. Songs by Miss Landman and Diley were well received.

## ACKNOWLEDGMENTS.

### N.S.W. HOME MISSION FUND.

From Churches, per Collectors: Marriville, 10/5; Chatterdown, 1/5/8; Mosman, 4/1/11; Hornsby, 1/12/3; Enmore, 6/2/6; North Auburn, 1/12/5.

From Individuals: Anon, 10; Sister Miss Ivy Winter, 4/.

From Churches towards Expenses of Conference: Bannewalwyn, 5/1; Bangalow, 5/1; Belmore, 4/1; North Sydney, 1/1; Narrabri, 1/1; Miscellaneous: Dividend, one year from the Chapel Extension Fund Ltd, 4/10/0; Refund by Peterham Church Expenses of Organiser (travelling), 4/1/4/0; Bible Societies Committee, Proprietion of Rent, etc., Telephone, 4/12/8/0; one copy Constitution, 3d.

W. H. Hill, Treas., Messenger, Canterbury, 17th June, 1916. N.S.W.

### Reports from the Field.

(Continued on page 429.)

**ERSKINEVILLE**—Church anniversary yesterday. T. Morton, of Belmont, a foundation member of the church here, presided. C. T. E. rec-ent gave an instructive and interesting address on the origin and history of the Restoration Move-ment. Splendid response to annual roll-call. The number present in the morning, plus members breaking bread at night, equalled total membership. Sister Pickering has our sympathy on account of the death of her father.—P. J. Pond, July 11.

**NORTH AUBURN**—Meetings all day were very well attended. Bro. Andrews, from Lid-combe, exhorted, and was much appreciated. Bro. Morton, from Lillimur, gave the gospel address, which was much enjoyed. Our attendance at the Lord's table to-night was the best we have had. We had much pleasure in welcoming Sister Gwynne, after her long illness, and also Sister Townsend. We much missed Sister Hall, who is laid aside with neuritis.—A. S. Horsfall.

**AUBURN**—Splendid meetings all day. Bro. F. T. Saunders presided in the morning, 25 present. This evening Bro. Saunders preached to a splen-did gathering on "A Voice from the Depths." It was an eloquent and stirring address. Two con-fessed Christ. On July 13, we are holding a wel-come social to Bro. and Sister Saunders. Our Foreign Mission offering now amounts to £6/16/7.—G. Stieh, July 9.

**MOSMAN**—Good meetings to-day; 81 present at the Lord's Supper, and an excellent address from C. Ruch, B.A. A special feature of our morning service is the J.C.E. under Sister Hector. To-night Bro. Stevens preached before a large congregation on "The Voice that Answers our Fear." Sister Baines, of Enmore, sang a solo. Sister Corbett will commence a class for religious instruction at the Public School, which, together with one conducted by our preacher, amounts to over 90 scholars. We expect our Foreign Mission offering will reach £10.—July 9.

**CITY TEMPLE**—Meetings on July 2 were most uplifting and inspiring. Bro. Hayden was received into fellowship. Bro. and Sister Varcoe, from Victoria, were present; also Sister N. Lock, back from Vancouver. £50 received for F.M. So far. Bro. Arthur Larsen passed away on June 25, aged 22; came into the church from the Lord's day School, 1906. At the night service, Dr. Cam-pbell, of America, one of the mission party with Dr. Henry, gave a splendid address on "Losing and Saving the Life." He is one of our own members in America, which lent an added interest to his promise amongst us. He is an able and fluent speaker. Sister Miss Parr, missionary from China, gave a delightful address to the Lord's day School on June 25. Fair meetings to-day. Bro. Payne at an evening service gave an address on Psalm 137. Visitors present included Bro. and Sister Dean from N.Z., Bro. Cannon, from Luncheon. Bro. Hatwood at evening service gave a good address on "The Inspiration of the Bible." Sister Dick-inson received by letter from Inverell—J.C., July 9.

**PETERSHAM**—July 2, Bro. Arnott addressed the church on "Prayer." We received Bro. and Sister Gunter into fellowship. Foreign Mission Day was observed. The attendance at the Bible School was good. At night the gospel service was conducted by Bro. Arnott, the subject being "The Good Confession." Two who previously confess-ed Christ were baptized. The prospects are bright. July 9, Bro. Arnott gave a stirring address on "The Love of God." The Foreign Mission col-lection has reached £100 and £12. We reached into fellowship the brother immersed last Lord's day. The membership is increasing. The gospel ad-dress at night on "The Old and New Dispensa-tion" was attentively listened to by a good con-gregation. The training of the Bible School teachers under the able leadership of Bro. Arnott at the School of Methods, should greatly benefit the scholars.—E. W. Saimey, July 9.

### Victoria.

**CHILFENHAM**—The weather conditions yes-terday adversely affected all meetings, but in no

way caused any deterioration in the addresses from Bro. Mudge; they were good. We had the pleasure of receiving by letter from Lygon-st. Bro. and Sister Bradley, and from New Zealand the transfer of Bro. and Sister Mudge. At the evening service the two ladies previously reported were immersed.—F.W.M., July 10.

**MORELAND**—Big attendance at the meeting for worship. Several members from sister church were received into fellowship. Bro. Scam-bler gave a splendid exhortation. The Adult Bible Class had a fair attendance, when Bro. Scam-bler gave an appreciated address. At the gospel service Bro. Ewers delivered a special temperance address.—V.C.K., July 9.

**PRESTON**—A Boys' Club has been formed. Bible School and J.C.E. are still growing. General interest is good. Finances improving. The church has decided to take once-a-month evening offerings for the Temperance Committee's £20 fund. Our F.M. offering is now £6. This morn-ing an address from Bro. T. Hagger was greatly appreciated. To-night Bro. Schwab gave a splen-did temperance address. Offering, 15/6.—W.A.S., July 9.

**FOOTSCRAY**—Very good meetings to-day, both morning and afternoon, with fair attendance at night. This afternoon Bro. Whelan addressed the Bible Class on "Billy Sunday," when there were 50 present. Bro. Drummond, the school vis-itor, paid us a visit to-day, and spoke a few cheer-ing words; 150 were present this afternoon. At the evening service one sister was baptized. A collection for the Temperance Fighting Campaign was taken up.—A.J.T.

**NORTH RICHMOND**—We had splendid ser-vices last Lord's day. Bro. H. A. Procter address-ed the church in the morning on "Have we fully entered into our promised inheritance as believ-ers?" At the gospel service a forceful temperance address was given by our brother. An offering was taken up toward the 1917 Campaign Fighting Fund. Our F.M. offering amounted to £12/10/7 this year.—A.H.T., July 10.

**SWAN HILL DISTRICT**—We expect to have a great day at the opening of the new building at Woregin next Wednesday. R. G. Cameron, of Merbein, will be with us, and will conduct a week's mission in the new chapel. Our offerings for For-eign Missions have been very good, especially at Ultham, where the sum collected amounted to £10 2/6. The writer forwarded at Kerang yesterday, and at Ultham and Whiteley the previous week. At the latter place one of the farmers of the district decided to unite with the church.—D.A.C., July 10.

**CARLTON** (Lygon-st.)—Helpful address from Bro. J. E. Thomas in the morning. Fine interest in the Century Bible Class. At night Bro. Thomas delivered a powerful temperance sermon on "The Church and the Liquor Traffic." A collection was taken up for temperance work. It is gratifying to see the increased attendance at the Thurs-day evening prayer meeting.—J.M.C.

**MELBOURNE** (Swanston-st.)—On last Lord's-day morning week. Bro. Emms addressed the church, and in the evening Col. Chaplain Mackay was the preacher. The good services of these brethren were much appreciated. Special offering for Foreign Missions amounts to about £85. Last Lord's day morning there was a very fine meeting. Bro. Blakemore, who arrived from Perth, W.A., on the previous day, commenced his work with the church, and received a most hearty welcome. We are hoping his ministry will be absolutely successful. In the evening the weather was very wet, but a large audience gathered, and an excel-lent sermon was preached by Bro. Blakemore, based on Paul's declaration to the Romans, "I am not ashamed of the gospel." The attention and interest were very good. The choir rendered special music, and Miss Jolly sang a solo in her usual excellent and effective style.

**ASCOT VALE**—On Thursday, 6th inst., a thanksgiving service was held in connection with the Hagger mission. The attendance was good. Brief addresses were delivered by Bro. Pittman, Mr. Odling, Payne, and the secretary. The object of the excellent work done by the mission. Our preacher, on behalf of the church, presented Bro.

Hagger with a small memento. Our brother suit-ably replied. A collection amounting to £6 was taken up for Home Missions. Last Lord's day result of the special effort. At the gospel meeting conducted by our preacher, one of our young lad-ies (a Bible School scholar) made the good con-fession. Sister Miss Payne, one of our teachers, was recently married to Bro. J. J. Franklyn, was tendered to her by the sisters, at which she was presented with a token of their love and ex-ultation. We wish them every happiness, and abun-dant success.—J.V.P., July 11.

**PRAHRAN**—On July 2, we celebrated the sec-ond anniversary of Bro. Gordon's ministry here. We had a very successful day. A number of vis-iters were present at our morning service. It was a fine, uplifting meeting, as also was the meeting in the Town Hall at night, when we had another large congregation. Three young people made the good confession. Bro. Gordon has done and is doing a splendid work, and we hope to celebrate many more such anniversaries. Our building now is in "appropiate" order from front to back. The painting of the inside of the school was a big un-derstanding, and we are grateful to the members and friends who worked so hard. On Tuesday,

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July 4th, Bro. Seabster delivered his lecture, on "The Lights and Shades of a Minister's Life," which was much enjoyed by all present. Last Lord's day four of the senior scholars made the good confession at the close of a very fine address by Bro. Garland. We are very sorry to report the very serious illness of our aged Sister Aylam.—A.E.M.

**EMERALD**—Splendid services last Lord's day. Bro. Hadden was with us, and we enjoyed his address very much. Our Foreign Mission offering amounted to £17/6. At our mid-week meetings we intend having a series of addresses on "The Sermon on the Mount." Last Sunday evening the temperance collection amounted to 10/-—R.S., July 10.

**BEI' BEI'**—We regret to have to report that one of our old members has passed away. Bro. Bryant, who has been in poor health for some time, was called home on Friday, and today we laid his body in its last resting-place. Bro. Lecco, from the College of the Bible, exhorted to-day, taking the place of Bro. Killey, who is suffering from influenza. Bro. Larsen had one confession here last Sunday.—G. A. Sewell, July 9.

## Here and There

Hugh Gray has been appointed President of the Children's League at Warragul, Vic., the purpose being to work for the 6 o'clock closing of liquor bars.

P. Anrich, Cambell-st., Swan Hill, is now secretary, *pro tem.*, of the Swan Hill District Conference. Please address all communications to him.

The Fremantle Chinese are giving Bro. E. G. Warren a farewell social on Tuesday evening, July 18. The Perth Chinese will also be present at the meeting.

The Victorian General Deacons Sisters will hold their usual monthly meeting on Wednesday, July 19th, in the Swanston-st. lecture hall. A good attendance of sisters is requested.

More than two-thirds of the members of Tara-lea church are regular contributors to the Victorian Home Mission Fund, through Sister Wiseman, the collector. Good! Can any church beat that?

Bro. D. A. Cockroft has resigned as evangelist in the Swan Hill, Vic., district. He has done a great work up there, and will be greatly missed. The Victorian Home Missionary Committee is arranging as quickly as possible for a successor.

The work at Collingwood, Vic., is in a better way than it has been for years. Bro. J. Coward has done a splendid work as evangelist there, and we regret, for Collingwood's sake, to learn that he is shortly returning to Queensland, but it will be a good thing for that State.

The monthly annual meeting of the Victorian Christian Endeavor Union will be held in the Swanston-st. lecture hall, on Monday evening, July 17, at 8 p.m. The Victorian President, Mr. W. J. N. Trellay, will address the meeting. Will delegates make a special effort to attend?

On Monday evening last a very pleasant social evening was spent by the Home Missionary collectors in the Victorian churches in Swanston-st. lecture hall. The great purpose was to encourage the collectors in their arduous work, and generally to aid the cause of home evangelisation. Three members of the Home Missionary Committee kindly met the expenses of running the social, and so there was no charge on the Home Mission funds. The Home Missionary Committee of the Women's Conference worked hard in preparing the room, and serving the refreshments. A good programme was presented, and several short talks on Home Missions were given. The best thanks of the Committee are offered to all who helped to make the function such a success.

The Victorian Home Missionary Secretary is desirous of obtaining the names and addresses of all members living in Otago. Please send such to him at 15 Wall-st., Otago.

Dr. Henry is now conducting evangelistic services in N.S.W. One of his party, Dr. Campbell, is connected with our brotherhood. On Sunday week, he spoke at the City Temple.

Victorian churches that failed to take the temperance offering on July 9, are reminded that the committee would like them to fall in line and take an offering at an early date. Will treasurers of churches please forward temperance offerings to Geo. D. Vernez?

The "Age" and the "Herald" of Monday last had a liquor advertisement under guise of a report of a sermon by Bishop Golding, Bp. of Kalgoorlie. The "Herald" frankly let the public know it was a "special advertisement." It is interesting to notice that the report of this mis-called "temperance sermon" was immediately followed by advertisements of Bullish Lade Whisky and Falkner Whisky. We are glad that the secular press should be so frank and honest. Is the Bishop proud of this? We notice that the "Herald" advertisement did not say what the "Age" one did, that Christ drank liquor with Timothy. The suggestion is that increased knowledge was during Monday's hours granted to liquor trade representatives responsible for the advertisement. This is heartening; we are led to hope that light may yet come from the house to bishops' palaces. Bro. Thomas deals with the matter in his "Notes on Current Topics."

At the farewell social to W. B. Blakemore held at Perth, W.A., passages of humor afforded a short respite to the sadness all felt at the departure of a capable and esteemed brother. D. M. Wilson, the worthy secretary of Lake-st. church, was very present, playful, and witty. He said that we were earnest and pathetic and characteristic of the man, that Bro. Blakemore should consider the risks he was running. "In Victoria," he went on to point out, "you will be shivering from the cold. You are going to Melbourne, you say; why, that's the place we all came from." He had the honor in the choice of a suitable presentation to our evangelist. One good brother suggested that a return ticket to Melbourne was a solution to the problem. R. W. Ewers also gave vent to his feelings in humorous vein. He likened Bro. Blakemore unto a hawk to which we made constant reference, and which was being lent to the brethren at Swanston-st. He hoped the hawk would be returned in good order and condition. To hear expressions of appreciation and esteem from the leaders of outside churches was indeed pleasing to the earnest workers in the Western State.

On another page appears an article showing how some members of the Society of Friends are helping the Empire. "These have conscientious objections to fighting, but in special fashion are helping in the same line at present, a great distinction is being placed on the rights of the conscientious objector. Some cases of very harsh, and even unjust, treatment are on record. Much of the difficulty could be avoided if some practical plans were arranged whereby such objectors could serve the Empire in useful and manly ways, thus being in the same degree of self-sacrifice and danger as to which the volunteers or conscripts are submitting. This would save at once the self-respect of the men, who could not be open to a charge of shirking, and would reveal the bona fide objectors. To those of us who cannot go the whole way with some whom we yet admire, this would seem the right way. The country whose privileges we enjoy has a right to our assistance; yet when we fight for freedom we dare not enslave the consciences of our own people. Unfortunately the matter is complicated a little. A Quaker correspondent of the "Christian World" points out that "there is one ground of difference among Friends about the Act, which can be easily stated in its own form. Some Friends think that to accept any—even civilian—service from the tribunals is too much of a compromise with the Act, and savors of complicity in the war. Others—mostly older—think our duty at this time lies in

courageously helping in any work of national usefulness." The best advice we could give to this extra-punctilious variety of objector is to make sure that his conscience is in good order.

Dr. Henry, the noted evangelist, is in N.S.W., conducting evangelistic meetings. Speaking with his usual fiery eloquence at Sydney Lyceum on Sunday afternoon last, he emphasized the need of a chaste conscience towards God, the Bible, Jesus Christ, and the Holy Spirit. After enumerating the six great evils of to-day, he asked, "Who is going to lead? Who shall be in the front line against these forces of evil? The church, the minister, the disciples galvanised into action by a cleansed conscience, should be the leaders, and it was absurd for either one to seek exemption. As one aid to solving this problem, and other problems facing the church, was mentioned a return to apostolic Christianity, which would mean more power, finally emanating in shaking the world, bringing about a moral and spiritual earthquake. The speaker said some churches would get a fright if someone called out in their meeting, 'What must I do to be saved?' The folk would not sleep for a week, if someone came forward and acknowledged Jesus as Lord and Saviour in that condition, no improvement will be made.

On Tuesday evening a meeting was held in the Swanston-st. chapel, Melbourne, under the auspices of the Conference Temperance Department. A. R. Main, Conference President, occupied the chair. After opening prayer by F. McEuen, and introductory remarks by the chairman, J. S. E. Thomas reviewed the utterances of the Bishop of Kalgoorlie (Dr. Golding Bird), published as an advertisement in Monday's newspapers. W. B. Blakemore, of W.A., was cordially welcomed, and delivered a stirring address. He also moved the following resolution, which was seconded by J. Sharp (secretary of the Temperance Department), and carried unanimously: "That the meeting representing the Associated Churches of Christ in Victoria congratulates the Government on the introduction of a Bill to refer to the people the question of the closing hour for liquor bars, and urges that the proposed referendum shall take place at the earliest possible date, and that the time decided upon shall be extended by referendum as soon as the vote is declared. The Associated Churches of Christ will oppose to the utmost any effort to exclude Clubs from the provisions of the Bill." Mr. S. Chaus, President of the Victorian Alliance, and Mr. D. Smith, M.L.A., District Chief Ruler of the Rechabite Order, supported the motion. During the evening Mrs. Eason rendered a solo.

### THANKS.

Sister Mrs. Arthur and Family, of 22 Swanston-st., Frankville, N.S.W., desire to sincerely thank the members of Eskmeville church, especially Bro. Ford, Bro. and Sister Wilson, Sister Chaswell and the Deacons Sisters, for being so implicitly in their recent bereavement in the loss of their husband and father.

### BIRTH.

WARHURST—On July 8th, at Narrabeen, N.S.W., to Mr. and Mrs. P. Warhurst—a son.

### IN MEMORIAM.

THOMSON—In loving memory of my dear sister Edith, who was called home, Sunday, July 10th, 1915.

"When the weary ones we love  
Enter on their rest above,  
Scans the earth so poor and vast,  
All our life joy overcast?  
Hush, be every murmur dumb,  
It is only *Oh He*!"

—Lydia Thomson, Warrumbul, Vic.

### Healeville.

"Denholm" re-opens for visitors 1st September. Splendid scenery, fern gullies, mountain air, good table, bath and piano.—Mrs. Chaffer.  
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**The Angels at Mons.**

The Editor, "Australian Christian."

Dear Sir,—

In the "Christian" of the 1st June, just to hand, your correspondent, Stanley Wilson, asks in a very supercilious way, "When are we going to hear the base of that platitudinous fiction known as the Angels at Mons?" What evidence has Mr. Wilson to prove this to be fiction? Was he at Mons? Has he been in converse with anyone who was there? or is he omniscient, that he can so airily say "fiction"? How does he know that it is fiction? You, sir, referred him to Harold Begbie, who in turn refers his readers to Mrs. Burnett Smith (Ann Swan), Professor David Smith, D.D., also in the "British Weekly" for 10th March, 1915, something to say about it. Christ told Nathanael that he should see the angel of God ascending and descending (John 1: 51). What about the "fiction" of the angels at the birth of Christ (Luke 2)? What about the "fiction" of the angel at the sepulchre (Matt. 28)? What about the "fiction" of the angel's question to Magdalene (John 20)? What about the "fiction" of the angels at the ascension (Acts 1)? What about the "fiction" of the angel opening the prison doors (Acts 5)? What about the "fiction" of the angel directing Philip (Acts 8)? What about the "fiction" of the angel sent to Cornelius (Acts 10)? What about the "fiction" of the angel delivering Peter (Acts 12)? What about the "fiction" of the angel who stood with Paul (Acts 27)?

Dear Sir,—I am one of those simple, credulous creatures who believe in the ministry of angels, and thinks that if they were taken away from the Scriptures that there would not be very much left. I believe that those men who say that they saw the angels at Mons, told the truth. They had no time for "fiction," and anyone who has had any experience with people who are hearing the otherwise unseen know that they do see and have visions of reality, which are not seen by those around them.—R. B. Davis, Wellington, N.Z.

[Our esteemed correspondent will understand that no reciter of the "Christian" regards the angelic appearances recorded in the New Testament as "fictions." The sole point of difference between our correspondents is as to whether the evidence concerning the appearance of angels at Mons is sufficient to warrant our placing the reported phenomena on a level with the admitted facts of New Testament days. As to this, each reader must decide for himself.—Ed.]

**The Society of Christian Endeavor.**

July 23 to 29—GOD'S WARNINGS.

**The Captivity Foretold.**

1. Jud warns Judah of a ming catastrophe. Jer. 1: 1-15.
2. Amos the shepherd prophet warns Judah and Israel. Amos 6: 1-14.
3. Hosea warns Israel. Hos. 8: 1-14.
4. Micah denounces the sins, warns, and pleads. Micah 7: 8-20.
5. Nahum pictures God's judgment against enemies. Nahum 1: 1-15.
6. Zephaniah warns and exhorts. Zeph. 1: 1-10; 3: 11-20.
7. Jeremiah weeps and warns. Jer. 29: 4-13.

In the particular realm of the humane sciences, France and England are the creditors of all mankind. If we take the contemporary practical science of succeeding the ill and wounded, in peace and in war, we may briefly trace it to four immortal names, two men and two women, of which the greatest is French, and the other three are English. On the male side, Louis Pasteur and Joseph Lister; on the female side, Elizabeth Fry and Florence Nightingale—the "passionate statistician"—are the benefactors par excellence of the noble power which daily, in Pasteur's words, "extends the frontiers of life."

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