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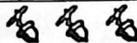
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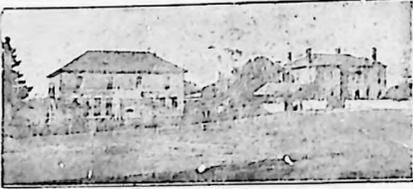
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## Revising the Ten Commandments.

A few weeks ago some Protestant Episcopal bishops in America proposed a revision of the Decalogue. This proposal reminds the "Christian Standard" of Washington Irving's story of the piously devout and devoutly pious Knickerbocker, who settled in New York soon after landing and being in a great push to build houses and clear fields, hastily called an assembly and passed this resolution: "We will take the laws of God for our governance and guidance until we shall find time to frame better."

In justice, it may be said that the bishops chiefly objected to the wording of the commandments, and particularly to their length; if the argumentative part were omitted, they could be taught more easily to children. The commands, it was held, would remain, were the "reasons annexed" to be removed. Some of the reasons, it was suggested, were unsound.

We would not dwell on the extraordinary spectacle of church leaders seeking to revise the laws of God, if the trouble were confined to America. In Australia, the bishops are being defended—and *out-bishoped!* Dr. Strong, the leader of the weak and declining unitarian community known as the Australian Church, recently delivered an address which, if the report of it be accurate, can only be described as a shocking pronouncement coming from a professing Christian gentleman. "The Argus," in a socio-economic leader of Saturday last, uses both the bishops and Dr. Strong as a text whence to utter sundry criticisms against the Bible and those who would adhere closely to it. It is a pity that editorial anonymity prevents our doing honor to the other Melbourne clergyman who presumably wrote the "Argus" leader.

### Dr. Strong's position.

Amongst Dr. Strong's statements were the following: The two forms of the ten commandments which we possess belong "possibly to a later date than the original form, which in the opinion of some Biblical scholars must have been much simpler." The reasons annexed "seemed to have been additions." The ark was "perhaps a fetish from earlier times." "The ten words or commandments were indeed worthy of reverence, . . . but they were not final." "True religion transcended the ten commandments, which were mixed up with local and temporal elements of a national or tribal nature. We should not teach the young to think that

morality rested on the mythical story of Horeb. Why should not bishops, as Jesus did, adapt the commandments to new circumstances, and adapt Christian creeds likewise, developing the true spirit of religion, which is love? A prophetic religion had no 'final edition.'"

In any criticism we make of the foregoing, we must remember that we have passed from the law which came by Moses to the grace and truth which came by Jesus Christ. On Dr. Strong's statement that the ten commandments "are not final," Dr. Fitchett well remarks: "In the sense that they are not ethical enactments in their highest form, that is quite true. The New Testament substitutes a principle for a regulation, and says that 'love is the fulfilling of the law.' But the 'regulation' was adequate at the moment of its enactment." The "law of love" has the additional advantage of being positive in form, and not negative—as the ten commandments are. We must bear in mind, also, that nine out of the ten commandments are as binding on us all as they were on the Jews; it may be safely said that it is only the keeping of the seventh day as a sabbath which has not the sanction of a divine command of the New Covenant.

### A general criticism.

We call attention to the words "possibly," "opinion," "seemed" and "perhaps," which we have italicised in the first three sentences quoted above. It is astonishing how much these words are overworked by the rejecters of the Scriptures. The phrases, as Dr. Fitchett says, "are of the question-begging variety, and are the common form of all the Higher Critics. They take the place of proof." It is nothing to Dr. Strong or those who think with him that nobody has any original form of the Decalogue other than that we possess. That "the opinion of some Biblical scholars" is of such and such a character alarms us not at all; there is nothing too foolish for "some" to hold as an "opinion." The trouble is they often preach their opinions as if they were facts, and seek to get others to throw overboard God's truth for their human speculation.

Both the bishops and Dr. Strong will have many sympathisers in their crusade against the ten commandments. "The Argus" says truly that "many grown-up folk find the ten commandments very awkward." Every blasphemer will be glad to have an amendment of the third. The opponent of purity

will rejoice that "true religion transcends the ten commandments." Our jails are occupied by a great host who must lament the fact that law-makers and judges still regard such commands as "Thou shalt not steal" and "Thou shalt not kill" as not yet transcended. And a great many people out of jail will be glad to join a Revision League. It would appear that some whom we not inappropriately call the Huns have agreed in practice to go even beyond what the U.S.A. bishops suggest in theory. It is our fond belief that they will yet be persuaded that neither men nor nations can with impunity violate God's law.

### Bishops and Jesus.

As space will not permit a detailed examination of Dr. Strong's reported utterance, we pass on to its concluding and most mischievous words: "Why should not the bishops, as Jesus did, adapt the commandments to new circumstances, and adapt Christian creeds likewise?"

On this, it will be right first to ask, Did Jesus, whose example is held up as a pattern for modern bishops, hold any such view of the Decalogue as Dr. Strong does? Certainly not. He did not regard the story in Exodus as "the mythical story of Horeb." His view of the law was that it was delivered by God to Moses as the Pentateuch states. In this Dr. Strong is very anxious that modern bishops will *not* do "as Jesus did." He declared: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." When he modified any command, he did not make it less stringent by discounting its divine authority; he bade men consider the motive as well as the outward act, saying that the spirit of love and the thought of impurity constituted a violation of the sixth and seventh commandments.

But the interesting question yet remains, Why should not modern bishops do as Jesus did? The editor of the "Southern Cross" seems to give the perfect answer: "We may venture to suggest that these surprising bishops are not 'Jesus'; nor even, strange to say, is Dr. Strong himself 'Jesus,' nor has he his authority. Christ's great words

about himself are, 'I am the Way, the Truth, and the Life'; and it would be interesting to know if Dr. Strong would dismiss these words as 'perhaps a myth.'

This brings us to the real issue. Christ and his authority are being assailed to-day by professedly Christian preachers. It is easy to praise Him while denying his authority. Unitarian preachers do not believe in Christ's true divinity, his atoning death, his authority. If he were but a man, then we might expect that modern bishops would be as able to guide us as Jesus is. But no one can look upon Jesus as merely a man and be a Christian. No one is a disciple of his who believes that Christianity may evolve beyond the teaching of Christ and his inspired ambassadors. Whoever takes the lead, and abides not in his doctrine, "hath not God." Christ is "the Truth," "the Wisdom of God." He says, as no modern bishop or theologian may say, "Heaven and earth shall pass away, but my words shall not pass away."

Oh, the pity of it! As never before, the world needs the Christ and his Word—the saving power of the Son of God, and all the comforting influences of the Scriptures upon which Jesus stayed his soul in sorrow and in death. And yet, with a world in arms, a group of bishops in a neutral nation, who may believe, as their President does, that with the causes of the war and its issue they are not concerned, have nothing better to do, than to propose a revision of the Decalogue! Could they not be better engaged in suggesting to the violators of Belgium's neutrality, to the murderer of babies and women, to the enslavers of the ten thousand girls of Lille and Roubaix, that they must regard the law of God? It is worse that in this fair Austral land, which feels the horrors of war, while it rejoices, if war must be, to be fighting for the right, even one who is deemed to be a minister of Christ can be found to undermine the faith of his fellows in the Word of God and the divine authority of the Lord Jesus. We see numbers of our valiant men returned from the front painfully walking our streets with the aid of crutches. That a man would wantonly deprive these men of their support, and so let them fall helpless to the ground, would be counted a horrible thing. Yet we think it is a graver offence to take away the faith of any in the Word of God, or cause one of the little ones who believe in Christ to stumble.

### The Week's Verse.

"I am glad to think

I am not bound to make the world go right,  
But only to discover and to do,

With cheerful heart, the work that God appoints;  
..... I will trust in him

That he can hold his own; and I will take  
His will, above the work he sendeth me,  
To be my chiefest good.

The glory is not in the task, but in  
The doing it for him." —Jean Ingelw.

## The Efficacy of Prayer, and How God Answers It.

"My creed leads me to think that prayer is efficacious, and surely a day's asking God to overrule all events for good is not lost." So wrote James Gilmore, whose missionary work among the Mongolians is familiar to all acquainted with the literature of missions, and in so saying he gave expression to what is the conviction of all children of God. "The more praying there is in the world," writes E. M. Bound, in his "Purpose in Prayer," "the better the world will be, the mightier the forces against evil everywhere. Prayer is a voice which goes into God's ear, and it lives as long as God's ear is open to holy pleas; as long as God's heart is alive to holy things, God shapes the world by prayer."

Prayer is the one prime, eternal condition by which the Father is pledged to put the Son in possession of the world. Christ prays through his people. Had there been importunate, universal, and continuous prayer by God's people, long ere this the earth had been possessed for Christ. The delay is not to be accounted for by the inveterate obstacles, but by the lack of the right asking. We do more of everything else than of praying. As poor as our giving is, our contributions of money exceed our offerings of prayer. Perhaps in the average congregation fifty aid in paying, where one saintly, ardent soul, shuts itself up with God and wrestles for the deliverance of the heathen world. Official praying on set or State occasions counts for nothing in this estimate. We emphasise other things more than we do the necessity of prayer. We are 'saying prayers' after an orderly way, but we have not the world in the grasp of our faith. We are not praying after the order that moves God and brings all Divine influences to help us. The world needs more true praying to save it from the reign and ruin of Satan. We do not pray as Elijah prayed. John Foster puts the whole matter to a practical point. "When the Church of God," he says, "is aroused to its obligation and duties and right faith to claim what Christ has promised—"all things whatsoever"—a revolution will take place."

But not all praying is praying. The driving power, the conquering force in God's cause is God himself. "Call upon me and I will answer thee and show thee great and mighty things which thou knowest not," is God's challenge to prayer. Prayer puts God in full force into God's work. "Ask of me things to come, concerning my sons, and concerning the work of my hands command ye me"—God's *carte blanche* to prayer. Faith is only omnipotent when on its knees, and its outstretched hands take hold of God, then it draws to the utmost of God's capacity; for only a praying faith can get God's "all things whatsoever." Wonderful lessons are the Syrophenician woman, the importunate widow, and the friend at midnight, of what dauntless prayer can do in master-

ing or defying conditions, in changing defeat into victory, and triumphing in the regions of despair. Oneness with Christ, the acme of spiritual attainment, is glorious in all things; most glorious in that we can then 'ask what we will and it shall be done unto us.' Prayer in Jesus' name puts the crowning crown on God, because it glorifies him through the Son and pledges the Son to give to men 'whatsoever and anything' they shall ask. In the New Testament the marvellous prayer of the Old Testament is put to the front that it may provoke and stimulate our praying, and it is preceded by a declaration, the dynamic energy of which we can scarcely translate.—"Life of Faith."

### No Interest in Christ.

A short time ago I was in conversation with a gentleman, and I said, "I hope you are a Christian, sir?" He answered, "No! I am not a professed Christian or church member, but am as good as any of them! I never did any harm!" I then answered without a moment's meditation, "Then, sir, you have no interest in Christ, and he has none in you! He died for sinners, not for good men." The man appeared to be startled. So was I. The question came in a moment, "Have you answered the man correctly?" The more I have thought of it, the more I am assured I was correct, and am glad he was startled, and hope it may be blessed in making him see his condition, and seek an interest in Christ as the Saviour of sinners, and not good men who never sinned!

Whom did God originally love, so that he sent his Son to save the world? Who was the world? Sinners! Not good, sinless men. They had nothing to be saved from. The great trouble with thousands of men, and in our congregations even, who think they like the man spoken of above, they are not sinners, and therefore do not need to join the church, or profess religion, and live religious lives. How can you persuade a man to take medicine? What kind of argument is needful? Show him he is sick, and he requires no persuasion; he comes and asks for it, and will want you to be in a hurry about it, and is not very careful about the kind, only so it will allay the pain at once.

Whose duty is it to show all men that they are sinners of some kind or another? Every command of the Decalogue shows a different manifestation of sin, but each one is a sin; can any one of them be admitted into heaven?

Then, must we not be freed from any one, the one as well as the other? Let us therefore show men they are all sinners. Do it lovingly, but positively; then, and then only, have we done our duty as God's ministers of the gospel of the Son of God.—"St. Louis Christian Advocate."

## Notes on Current Topics.

Jas. E. Thomas.

### Two Years of War.

It seems almost incredible that the terrific and lamentable struggle in which nearly all of the most civilised and refined nations of the world are engaged in has been raging with litter fury for two years. When it came upon us with almost tragic suddenness it was predicted by many that with so many diabolical weapons of destruction the struggle could not be a prolonged one. We fervently hoped this might be so, and have waited long and anxiously for fulfilment of this prophecy—but the end is not yet. It would be impossible to compute the tremendous havoc that has been wrought by this carnage of unparalleled sorrow. American estimates set down the total casualties as 16,000,000, of whom 3,330,000 have been killed. These figures are too vast for our conception. They represent sacrifice, suffering and sorrow such as has never been known in any previous two years of the world's history. We cannot of course compute our own losses apart from our enemies, but we have had brought home to us in our own peaceful land in a vivid and real way what war means. No one can ever tabulate the parents' anguish or the sadness of loved ones that will see their brave boys no more on earth. How many houses of mourning there are in the world to-day from which go up continually earnest prayers for peace. No one can ever count the grey hairs that have come, or the wrinkles on mothers' brows. Nor can we tell of little children whose bodies have been weakened, or hearts that have yearned and many that have been broken through the long months of common sorrow. These are the unrecorded casualties just as heroic as those of brave men that have suffered or died. Even from the commercial aspect how calamitous this war has been. "The Wall Street Journal" says the war has cost \$10,000,000,000, of which amount the Allies have spent \$6,000,000,000. What a terrific waste war produces. What a tremendous burden for the future. We may fervently pray that peace may soon come and that the like may never come to this world again. We believe it has been on the part of Great Britain and Her Allies a war for the most righteous purpose for which we have ever fought, and while we regret the sorrows and wastage of war, we believe it was the only possible and honorable path to take under the circumstances. All the tremendous sacrifice has been willingly and nobly made, and here at the commencement of another year we pause long enough to pledge ourselves afresh to the cause of liberty and righteousness to which we have been for two years committed. There is no thought of turning back. The heroism and perseverance of our armies and navy have been matchless, and we believe that with the recent encouraging success we are reaching the day of ultimate victory and the longed for peace. May the oppressed

soon be liberated, and the tyrannical militarism of powers that have forfeited the right to be called honorable or humane, soon be overthrown. It is for us as an Empire to come again with all humility to God, and believing we are seeking to follow the path of righteousness. May we pray more fervently that we may learn the lessons of his providence in permitting the war and come forth at the end of the struggle, not only with added glory to our arms, and heroism worthy of our proudest traditions, but a nation purified even through suffering and sacrifice, and more fitted to fulfil God's righteous purposes in the earth.

### Beer Strikes and Boycotts.

There are not only foes without threatening the business of King Bung, but evidently troubles within. The condition of things seems to indicate a sort of internal unrest among the forces of liquorism. A prosperous publican of Melbourne has refused to obey the mandate of the brewers to fix the price of his beverages as they desire. These advocates of the liberty of the people have consequently instituted a boycott, and refuse to supply him with any of their beery beverages. This has aroused the ire of this publican, and he has dropped the price of spirituous comforts. It is astounding to see the number of men, young and old, many of them with their wives, who inspect the price of spirits in the window of this enterprising even if obdurate purveyor of drinks. The bars are filled with men seeking to save money at this sale. Many have several drinks all with the apparent object of saving money on each, and this unconquered victualler thus becomes in the eyes of those thus stimulated a public benefactor. There has also been a mandate in Sydney that drinks are to be dearer, on account of increased cost of production. We have never heard that the price of water has gone up, which is the staple component part of most of the beer sold. barley and sugar have of course a place, but these are in small quantities. The percentage given to the workmen in the business as increase in wages is not sufficient to cause this rise, but the trade cannot be expected to sell at a loss, despite their philanthropic tendencies, so the price has risen. One notable exception is at Wonthaggi, in Victoria, where men have gone on strike, refusing to pay an increased price. It seems likely, however, that an agreeable compromise will be made, and the thirsts of the brave strikers will then be appeased. Surely men can see that if they can do without beer in strike time, they can do without it altogether. Yet they blindly spend their money on that which never satisfies, and the trade still goes on as "benefactors of humanity," enriching themselves at the cost of the comfort and welfare of those who are being ruined and blighted by the wretched business.

### Christian Literature in Heathen Lands.

Although the Rationalistic Press Association are quiet in these days for the reason, doubtless, that they have nothing to give to a nation seeking comfort, strength, and uplift, yet they are, according to reports from missionaries, still flooding the East with their damaging literature. This is most regrettable, and is, of course, likely to increase the difficulties of Christian workers who seek to take to the heathen the living Word of God. This need not be a cause for undue alarm, but an urgent appeal to all Christian workers to increase their gifts and service. The only power to uplift India, China and Japan, is the Word of God! They are internally restless and dissatisfied with the old traditions and unsatisfying religions of the past. The opportunity is being seized by these enemies of the church and the truth to disseminate their misleading, though often fascinating, books among the nations that wait. It must be the supreme business of the Church of God to increase its enthusiasm, and while making the greatest effort to win the war in which we are engaged as an Empire, be zealous also to push on the battle of the centuries against idolatry, superstition and the suffering of a Christless world by spreading the gospel of the redeeming Son of God.

### The Misrepresented Bishop.

As we expected, the famous unsigned liquor advertisement that told of wonderful agreement between Bishop Golding Bird and liquorism was according to his words, "nothing less than a parody" on his sermon, "and a dishonest one at that." "It was," he said, "almost entirely inaccurate." Of course this is no surprise to those who have followed the well defined methods of liquor trade advertisement manufacturers. Whether they get their foundation facts from Maine, New Zealand, or West Australia, they add the same generous supply of fiction, and give us similarly inflated parodies. They seem to have a propensity for overwhelming any element of veracity that may have existed in the original with a preponderance of misrepresenting inaccuracies. Bishop Bird explains that he only used his arguments for later hours for the gold fields with its special circumstances, but that if in Victoria he would certainly advocate six o'clock. This only shows how unfortunate it is for a preacher of the gospel or any other Christian who should be opposing evil in every form, and doing his best to blot out this fearful traffic, to compromise in any way with such a business. We feel that this unworthy misrepresentation has done the cause of temperance a service in that it has again shown the unreliable method of the liquor trade in securing "arguments" for their ease.

Be right with God,  
Be right with each other,  
Be ready for God's use.

Ask God for all you want,  
Thank God for all you have,  
And never grumble.

## Replenishing the Fires.

"Where no wood is, there the fire goeth out."—Prov. 26: 20.

Some years ago, the president of a liquor dealers' association was reported to have said at an annual gathering of his kind: "We must look after the young men." From the business viewpoint of the liquor traffic, his advice was logical. The old drinkers are fast consumed, and fresh logs must be laid on the rum fire or it will go out.

And the same may be said of every evil institution—it must be fed or it will perish. Even base passions subside when not encouraged. The fires of hell, whatever their nature, can not blaze without fuel.

But it is not my purpose to dwell upon the fires of iniquity. Under certain conditions, "fire must be fought with fire." And when the fires of righteousness shall have filled the earth, the fires of evil will lack attention and die out.

The principle enunciated by the proverb applies in every capacity of human interest. The business that is neglected, runs down, and likewise does the practice of law or medicine. The preacher whose sermons are yellow with age will not tarry long at a place, the out-of-date teacher will not be sought, nor will the writer with yesterday's pen be widely read. No fire can burn without fresh fuel.

The faithful pursuit of an occupation is important, and honest efforts to succeed are commendable.

Of success, Shakepeare wrote:

"Tis a consummation  
Dearly to be willed."

And Emerson added:

"One thing is for ever good;  
That one thing is success."

But success is neither the mere accumulation of wealth nor the acquisition of fame or prestige. Some of the most unsuccessful men in the world are among the wealthy and famous and influential. Wealth or fame or power, without self-control or the development of the noblest soul qualities, is the extreme opposite of a blessing. The living must be made, but even it is only a means to an end. What the world calls success is but a vehicle sent to convey us into the open, flower-bordered, fragrant fields of real living. And that the soul may enjoy the elysium appointed it in this world, its highest faculties must be intensely active. But if neglected, the essential fires within burn out and the life grows cold and uninteresting.

Does the intellectual fire crackle and cheer? Or is it burning low because the grate has in it only ember—the remains of sticks put on in public school or college? How many books of worth have been read within the year? What kind of current literature is on the centre table? How recent the occasion that spread an intellectual feast? And is sufficient time snatched from life's strenuous pursuits to afford the luxury of real thinking? Books and periodicals and an annual family ticket to the best library are of more value than an excess of

property or money hoarded. These are essential tools with which to carve out character, and they should be had at any sacrifice. They incite thought, and thought—if it be high pitched and applied—covers the tree of life with blossom and fruit. Said Hazlitt: "Great thoughts reduced to practice become great acts." And Emerson said: "Thought takes man out of servitude into freedom." Without serious, discerning meditation, one can not properly adjust himself to the circumstances and issues among which he moves. And life out of connection with its time is vain.

The aesthetic nature is likewise important. The soul must respond to the beauty, grandeur, and melody of nature, and to human art also, or it will be coarse, unprofitable as a world asset, and poor. All can not own or see pictures or feast their eyes upon the world's exquisite treasures, nor can all be thrilled by the richest strains of human voice. But all can come into at least meagre touch with the arts. And none, outside the walls of incarceration, are so poor or unfortunately located that they cannot look upon nature's paintings and listen to her songs.

"Mark the matchless workings of the power  
That shut within its seed the future flower;  
Bids these in elegance of form excel,  
In color these, and those delight the smell;  
Seeds Nature forth, the daughter of the sky,  
To dance on earth, and charm all human eyes."

Also, the heart must throb in sympathy with the world as it staggers beneath its burdens, if life is to accomplish its purpose. I knew a man—intellectual and aesthetically inclined—of whom it was said: "His heart is dead." In other words, love and sympathy did not blaze in his soul.

But there is another element in the successful life which I wish this message to emphasize, and it embraces the heart nature. As a matter of fact, it is designed to comprehend all human faculties, propensities, aspirations and purposes, and to keep them in sacred line. Neither emolument, intellectual attainment nor artistic accomplishment completes the soul nature—nor do all combined. There is a human need to which neither earth nor sky can respond. Man is by nature a religious creature, whether he admits it or not, and religion alone satisfies his soul hunger. Hence God, who is guiding the destinies of the race, developed a system of religion which reached its perfection at Pentecost. Since then, Jesus the Christ has been proclaimed, and an apostle affirms: "Ye are complete in him."

And religion has its fires that must be daily replenished, three of which demand special emphasis—Bible study, prayer and worship.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work." "Give diligence to present thyself approved unto God, a workman that needeth not to be

ashamed, handling aright the word of truth."

Paul was writing to a young preacher. But no man will say that the message is not for one and all.

Also, such passages as "Pray without ceasing," and "Not forsaking our own assembling together as the custom of some is, but exhorting one another," are sent forth to stimulate the private and public devotions of all Christians.

Unless these fires are kept aglow, the heart grows chill and the Christian profession is mockery.

But the man who reads the Bible, prays and attends church, with no object other than his own salvation in view, is not an artist at fire-building. Such an one always finds the Bible an uninteresting book, prayer irksome, and church a bore. These fires decline to receive logs of selfishness into their flaming embrace, and when no other wood is piled on, they go out. The gospel has been too long confined to "personal salvation." The selfish spirit still prevails. Therefore, dust-covered Bibles, silent closets, and empty churches should not excite our wonder.

Joseph Joubert touched the right button when he proclaimed: "Religion is a fire which example keeps alive, and which goes out if not communicated." And this great truth should ring out from every pulpit and platform; it is the one message our self-aggrandising age needs.

Religion can be communicated only through service. Service alone exemplifies the spirit of the Master, and his spirit must permeate the very fibre of the fuel or the fire will not burn.

"Take my name off the church register," requested a young man of his minister. "I've lost interest in religion, and I do not wish to be a hypocrite any longer."

"Very well," acquiesced the minister. "But," he added, "I can't take the time to get the record for an hour or two; I'm loaded down with some correspondence to answer. And, by the way, if you are not pressed for time, would you do me the favor to call at No. 10½ Cumberland-st., and tell the lady I'll not be able to investigate her case before to-morrow? I've just received a note, requesting me to call: it's a case of clarity."

"With pleasure," answered the young man, feeling very much relieved by the assurance that he was to be no longer bound by a religion which, to him, was only an empty formality.

He found a lady ill in bed, and several small children crying from hunger and cold. His heart was touched. He immediately procured fuel and made a fire. Then he brought supplies and watched the ravenous children satisfy their hunger. After the ministrations, he assured the sick woman that her situation would be looked after, and departed. Back to the minister's house he briskly walked. Bounding in, he commanded: "Don't take my name off the church book; I've changed my mind."

When he kindled the fire in that dreary home he rekindled the fire in his own soul.—George P. Rutledge.

# The Preacher and his Devotions.

J. Wiltshire.

When a preacher is fully consecrated to his Lord in thought, word and deed, it is difficult to define the end of his devotions and the commencement of his work. He cultivates the consciousness of the continual presence of God, and under the spell of that presence he ever lives, moves, and has his being. The word he speaks by the way, the moments when he walks alone, the kindness he shows to the needy, alike are made to contribute somewhat to bring him into closer touch with his Lord.

Yet there must be times when, like the disciples of old, the preacher must withdraw himself from service amongst his fellows, when his Lord is again heard to say, "Come ye yourselves apart, and rest awhile," when he feels there is but one in the world with whom the Lord has to do, and when the focal point of the penetrating eye of God is his own heart.

Respecting times of private devotion, I would say, first of all, they should be most natural. It was said of Dr. Maclaren that he would sit for an hour reading from the original of the word of God. He read not as a student, not as a preacher, but as a child reading the welcome letter from his parents. This commends itself to me as the ideal picture of a preacher enjoying his devotional hour. For the time being it is well that we forget that we are preachers, or pastors, or teachers, so that our souls untrammelled may enter into the realisation of heights of joy hitherto unknown. Our objective just now is to know God and be known of him, for no other purpose than the joy of so doing. Here we enjoy the freedom of such as are understood. Here we are in the presence of one who loves us too well to misconstrue our actions, and where we enjoy the liberty of home and rejoice in the exchange of heart secrets known only to two. In this atmosphere one's soul breathes freely, not fearing one may inhale the germ-laden dust of a sinful world.

Then it is supremely important that the preacher should have seasons of private devotion. It is here he grows in grace more than anywhere else. A preacher may grow as a scholar, as an eloquent speaker, as an ingenious organiser, but if he is not equally careful to grow in intimacy with the Lord Jesus, he will soon become as sounding brass or a tinkling cymbal. His neglect of private intercourse soon reveals itself in lifeless preaching, in a prayerless church, and in a religion which is satisfied with a show of things. Such a preacher becomes smaller as he approaches you. Perhaps big in the pulpit—thanks to the mists that usually surround that place—but small in the pew. Such an one is big in the mist of big things. The prayerful preacher is big, not only relatively, but intrinsically or independently. A very amusing and suggestive little story was recently told by Mr. Will. Crooks, M.P., of England. "Not long after he was

first returned to Parliament, he took his little daughter to see Westminster Hall. She was evidently awed at the splendours around her, and maintained a profound silence all the time. Mr. Crooks was delighted to see her so impressed. "Well," said he to her at last, "What are you thinking so deeply about, dear?" "I was thinking, daddy," answered the little girl, "that you're a big man in our kitchen, but you ar'n't much here." The opposite effect is sometimes known. Amidst the greater scenes of life some preachers are big, but in the commoner places they are unworthy of notice. The secret invariably is, they have not tarried long enough with their Lord. He is a contemptibly little man who is only big in big places.

Private devotion is supremely important to the preacher, also, because upon it his own personal joy in the gospel depends. It is a long time since Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Jer. 15: 16). It may seem strange to come to the "weeping prophet" to get such a profound secret, but certainly Jeremiah here reveals the secret of true happiness in service. Should preaching be to any of us a joyless business, it may be well to try Jeremiah's prescription, and if it fail, perhaps there will not be wanting those in most modern congregations who will most readily recommend the next best thing to do. I like the figure used by the prophet, "Thy words were found, and I did eat them." He swallowed them down thoroughly masticated. Some of us say we eat the meat and place the bones aside. Jeremiah found no bones. He had implicit confidence in the one who set the words before him. We must be careful of nibbling in our devotions. The word of God will be the joy and rejoicing of our hearts if without question or unbelief we make it our own.

The preacher's private devotion is important in the third place, because thereby he is enabled to maintain a never-fading freshness both as a pastor and a preacher. Words from Psalm 1 will not be misquoted here: "But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

We must not forget that common consistency, too, requires us to spend time in the secret presence. When the church hears us speak of the "secret place of the Most High," members suppose we have been there. Our exhortations to prayer and meditation should be experiential. We have no right to ask this of others if we do not make a thorough and genuine practice of doing the same. But this is the least of reasons.

I have no doubt that most of us can find

many hindrances and interruptions to private devotions. We must not find hindrances. The only hindrance that is a hindrance indeed is that which leaves no way of escape. As a rule late hours are common to preachers. Some are late in both ends of the day. The result is that by the advent of callers or visits which must be paid, the business of the day has begun, and the early hour so worthy of this important exercise is lost. We should jealously guard this hour, cut conversation short after ten o'clock pain, and get to bed. To keep an early hour as a general rule is the best forerunner of a quiet hour.

Just how the preacher should spend those seasons of quietness is best left to the individual to determine. Two things I have already mentioned as indispensable—the reading of the Word of God and prayer. Sometimes the soul is led out by the soul of another which has expressed itself on the pages of a little book. I remember that in the old-fashioned pump the maker uses a leatheren valve. Occasionally the pump is allowed to stand for a few days unused, with the result that the valve dries and shrinks. In order to draw further water, it becomes necessary to assist the old pump by getting a little water from elsewhere, and pouring it down the pump. The valve swells again, and soon the supply flows. Sometimes the soil gets out of order, devotion has been neglected. A little water drawn by others from the "wells of salvation" needs to be applied. This is always to hand. J. R. Miller is a great help. C. H. Spurgeon's "Morning and Evening" is a gem. Whatever order we follow we must remember that as students we learn to preach, but in the secret of his presence we learn both how to preach and how to live.

"Would you like to know the sweetness  
Of the secret of the Lord?  
Go and hide beneath his shadow,  
This shall then be your reward:  
And when'er you leave the silence  
Of that happy meeting place,  
You will hear the shining name  
Of the Master in your life."

## Why Do We Wait?

Why do we wait till our ears are deaf  
Before we speak our kindly word,  
And only utter loving and creative  
When it is a whisper not to be heard?

Why do we wait till hands are blind  
Close folded, pushed, ere we place  
Within them roses, sweet and rare,  
And lives in their flowerless grace?

Why do we wait till hearts are sealed  
To light and love in death's deep trance—  
Dear wistful eyes—before we bend  
Above them with impassioned glance?

Why do we wait till hearts are still  
To tell them all that love that ours,  
And give to them such meed of praise,  
And lay above them fragrant flowers?

How oft we see, careless, wait till life's  
Sweet opportunities are past,  
And break our "salubrious" box  
Of sinment at the very last!

Oh, let us heed the living friend  
Who walks with us life's common ways,  
Watching our eyes for look of love,  
And hungering for a word of praise!

—"British Weekly"

## Reports from the Field.

### New Zealand.

**KAITIANGAIA**.—Increased interest helped by mild winter have given very good meetings of late. On June 23, Bro. M. Wilson, of Nelson, and J. Wilson, of Seaford, were received into fellowship and on July 10, Bro. Andrew Smith, of Gore. Cottage meetings have begun for the remaining winter months, and in view of a possibility in spring. The regular Wednesday prayer meeting will continue as usual. On June 10 and July 14 Sunday School socials were held for the Kindergarten and upper classes respectively. The Bible Class and Senior Girls have their social in August. The Young Worshipper's League is still strong. Over 25 Sunday School scholars have entered for the Dominion Scripture examination. Our local C.W.I.M. has decided to hold self-denial week early in August. On July 13 the Mission Circle conducted the monthly meeting of the C.W.I.M. in an efficient and helpful manner. We are praying for a rich harvest of precious souls, and edification for the church at Gore, from their present mission, and much strength for Bro. M. Hill and S. G. Griffith, the missionary. Sickness is abating in the membership. —John Hay.

**CHRISTCHURCH**.—Since last report we have gained one new member. We have been having some strong exhortations on doing all to God's glory, and self-examination, while last Sunday there was discussion of the spiritual side of "Living." At night "Departmental Religion" from Luke 20: 25, and "At the Cross" have been subjects. On July 11, a good meeting of the Band of Hope was held, when the programme was given by the Linwood Methodist folks. —P.S.S., July 22.

### Tasmania.

**LAUNCESTON**.—The morning service on July 23 was fairly well attended, and an address on "The Temptation in the Wilderness" was delivered by Bro. Day. A fine crowd assembled at the gospel service, when our Bro. Day delivered an earnest and impressive address on the question, "H. M. S. 101." This concluded the series of sermons on this important question. It is with much regret that we have to announce the coming departure of Bro. Day from our midst. Bro. Day is leaving us to take up evangelistic work in Queensland. Good attendance on July 30 at the morning service. Bro. Long presided, and Bro. Day continued his address on "The Temptation of Christ." Fine meeting at night. Bro. Day presided on "The Coming Messiah," taking from 15, which were submitted by about 22 different persons of the congregation. The interest in this meeting was very keen. Several solos added to the enjoyment of the service. On July 28, the People's Temperance meeting was conducted by our church. A fine programme was submitted. To-day (Sunday) the Century Bible Class and friends held a picnic in the afternoon at the General Hospital. —J.P.R.

**GEVESTON**.—Bro. Way, under engagement to the Home Mission Committee, arrived here on June 29. A welcome note was held the same evening. A programme of recitations and singing was rendered, and Bro. Byard and the writer spoke words of welcome. Bro. Way expressed his delight at meeting again with the Geveston brethren. Improved attendance both at morning and evening services. Out of 17 members on the 10/1, 16 met for the breaking of bread last Lord's day. Bro. Way presided this morning, and addressed the church on "Our Generation." His subject for tonight is "The Spirit and the Bride say Come." We ask for the prayers of the brethren. —F. Ashlin, July 23.

### West Australia.

**MAYLANDS**.—During the month at the gospel meetings Bro. Berry, from West Guildford, has been preaching a series of sermons on "Love." Last Sunday, 16th, at the close of the meeting, a

young man confessed Christ, and at the prayer meeting on the following Wednesday he was baptised. At their home on the 18th, Bro. and Sister Berry entertained the Bible School workers at tea, and afterwards, for a short time, the welfare of the school was discussed, the rest of the evening being spent in a happy social way. Bro. Berry, after some months' work, has resigned the superintendency of the Sunday School, and Bro. Lightfoot was appointed to the position. —C.K., July 21.

### Queensland.

**BRISBANE**.—Attendance at the Bible School is improving. Yesterday one class brought three new scholars. A class competition is in vogue. The ideal weather now being experienced probably helps towards improved attendance at worship. In fact, this is the season when Southern tourists flock to Queensland in order to enjoy our superb winter. Yesterday morning Sister Miss Keddle was received by church letter from America. Last evening Bro. Rankine spoke to a good audience on "The Supreme Question." A number of our members have been laid aside lately with illness. Sister Mrs. Lilwell was able to meet with the church after four weeks' serious illness. During the week A. C. Rankine went up to Rosewood to conduct a meeting in connection with the "six o'clock closing." —H.C.S.

**WEST MORETON CIRCUIT**.—Our meetings have been well attended during July. The district churches are right in the campaign for the early closing of liquor bars; results to date are very satisfactory. Bro. A. C. Rankine, Brisbane, paid a visit to Rosewood on the 18th to address a public meeting in the interest of the six o'clock closing of liquor bars. The new church building at Marburg is well on the way to completion. August 20 and 21 are the dates fixed for the opening services. We extend a hearty invitation to our members of the sister churches to be present for the occasion. Write now to C. H. Pratt, Rosewood, and accommodation will be arranged for you.

**MA MA CREEK**.—Sister Bentle, nee Miss Berlin, from Marburg church, was received into fellowship with us yesterday morning. Meetings well attended. Bro. E. Rosenbergs gave three addresses on Foreign Missions previous to the Foreign Mission offering, which was taken up yesterday. 41/10/- was received from Bro. J. Larsen at the front, and 10/- quarterly offering for church work from Bertie Sherman, also at the front. Two of our boys have just left for the front, Bro. Pollock and Chappell. Our prayer is that they will soon all return to their loved ones. We are making a good start with the Six O'clock Closing League here. Bro. E. Rosenbergs is getting up a temperance rally at Flagstone Creek on August 7. Bible Schools getting on well. Sister Larsen, senr., is now well, and attends the meetings, and Bro. W. Billy has recovered from his sickness. —T.A.C., July 24.

**ALBION**.—The six o'clock movement is interesting the church here very much. Bro. Ross, Graham, takes a prominent place in many of the meetings. This week is "six o'clock week," and demonstration will be given in the Albion Hall. The mid-week meeting will also be a special six o'clock meeting. The last meeting of the Company of Friends took the form of an enjoyable social. The Lord's day School demonstration was a huge success. The programme gave great pleasure to all attending. Bro. Rankine presided over this meeting. Bro. Graham, attending to the children's display. Our Foreign Mission offering amounted to 28/1/1, and Crow's Nest, 15/- —H.W.H.

### South Australia.

**COTTONVILLE**.—"Fathers' Day" was observed to-day; splendid meetings. One who was humored last Thursday received into fellowship. Record attendance at gospel service. P. worship held by Bro. Manning. Fine singing by male choir. Five confessions, including a husband and wife. Bro. Manning is doing a splendid work in

this neighborhood, and is deserving of every encouragement. The prospects for the future are brighter every day. The members are united in the truest sense, and all are working for and praying for still greater success. Sister Walters has undertaken, with the assistance of other sisters, to attend to the cleaning of the church buildings. The officers have decided that the amount thus saved—8/- per week—shall be paid off the debt on the new chapel. Bible School still growing. —A.S., 272 on 10/1, July 23.

**SEMAPHORUS**.—"Christian Endeavor Day" was tastefully decorated. In the morning Bro. A. G. Saunders addressed the church. Splendid attendance at the Bible School. In the evening the building was packed. A. G. Saunders preached very powerfully on "Life's Ample Opportunities." At the close of the service a very impressive baptismal service was held, at which eight were baptised. Bro. Cameron, who is shortly leaving for the front, addressed the mid-week school. On July 23, meetings were very good, the day being set down as "Young People's Day." Bro. Saunders, by means of a blackboard, illustrated the importance of the Lord's Supper very effectively. Eight were received into church fellowship. Improved attendance at Bible School. The prizes for the year were distributed by A. G. Saunders. —F.E.M.

**PROSPECT**.—Good meetings all day yesterday. A large number of new scholars at the Bible School. In the evening a young woman confessed Christ. —P.

**BORDERTOWN**.—On Sunday evening we held a special Empire service. The building was well filled with an attentive audience, and the address was followed with keen interest. At the close our young woman responded to the invitation. —E.E.

**GOOLWA**.—All meetings of late have been smaller than usual, owing chiefly to inclement weather and sickness. Bro. L. Verco is delivering helpful and instructive exhortations at our morning worship, also faithfully proclaiming the gospel to many young brethren recently left this district. We miss them and their help. Bro. A. Neighbour is now our Sunday School superintendent. —H., July 28.

**STRAVILLALBYN**.—Interest and attendance at our meetings continues good. Bro. Garratt is faithfully sowing the seed. Our C.E. meetings keep up well. A pretty wedding was celebrated in our chapel on Wednesday last, when Sister Miss Norman was united in marriage to Bro. Cameron. Bro. A. G. Saunders officiating. —H.H., July 30.

**MOONTA**.—An enjoyable evening was spent on July 12, when the church held its annual business meeting and election of officers. Reports from secretaries of the church, Bible School, and C.E. Society showed good progress. Lord's day, July 16, a large number gathered around the Lord's table. At the gospel service about 200 people assembled. Bro. Allan commenced a series of addresses on "Messages for the Times," first subject, "Life," which was enjoyed by all. —H.N.

**BERRI**.—Good attendances at worship service. Our kindergarten is growing, new scholars coming almost every Lord's day. Miss Jarvis, teacher, is putting in good work. At night we are continuing our study of "The New Testament Church." —R. Raymond.

**EYRE PENINSULA**.—Meetings have kept up well. The brethren at Ungarra and Butler are doing a splendid service in keeping those places going, as the writer only reaches them once in great three weeks. Bro. Butler, senr., has been occasionally (22 miles) to help at Ungarra. The Brethren at Butler are busy preparing for their anniversary. Bro. D. B. Butler is the musical conductor. Our Bible School superintendent, at Tully, Bro. G. Hammond, is about again, after a short illness. He and Bro. J. Nankervis are being doing a grand work, their gospel addresses being appreciated. Bro. J. Greenshield, president of the local conference, has been elected District Council Clerk, and is now residing in the town. We think this is a grand service in our work. We are looking forward to a time of great blessing on August 13, at the annual gathering of the Pentecost

sula brotherhood at Lapsin. Sisters Brock and M. Provis have greatly assisted the writer with their good song.—Clas H. Hunt, July 24.

**GLENEILG.**—We celebrated anniversary services on July 23. Mr. Taylor, Secretary of Scriptural Instruction in State Schools League, gave special addresses in the afternoon and evening; while the scholars, under the conductorship of the writer, rendered selections from "Uplifted Voices, No. 3." The service in the morning was very fully attended, and the meeting was so successful as to make a roll-call. Several greetings were read from those unable to be present. The services were continued on the 26th, when a special programme was rendered. The prizes were presented by Bro. F. W. Pittman in the absence of the president of the school, Bro. W. Harford.—C. Ferris.

**GRUYDON.**—On July 23, in the morning, H. J. Horwell exhorted on "The Joys of a Christian." Bible School attendance good. At the gospel service Corporal S. A. Cameron preached. On July 30 G. Hatcup exhorted. Bible School attendance excellent; 173 scholars present. At the gospel service H. J. Horwell preached on "Sin and Its Cure." One young woman from the Bible Class confessed Christ.

**KADINA.**—Last Sunday, July 23, splendid attendances all day, beginning with J.C.E. at 10 a.m. The chapel was nicely filled in the evening. Our gospel services are still very popular. To-day, good attendance at the J.C.E. During the past few weeks 12 have been added to the Society. It totals 157, to do for on "The Joys of a Christian." Good morning meeting. Bible School and Bible Class well attended. Fine audience to-night; good male attendance, and interest runs high. The Girls' Guild is doing good in the town for the poor, besides knitting, etc., for soldiers. Preparations are on foot for an "At Home" on Sunday, August 13, to do for the Church anniversary on August 13 and 14. Sister Mrs. Williamson entered into her rest to-day, and much sympathy goes out to the bereaved ones.—W.

**NORTH ADELAIDE.**—We held our anniversary church social on July 26. The evangelist, R. Harkness, occupied the chair, and excellent speeches were delivered by Bro. E. Manning, J. G. Galsman, and J. W. C. G. H. Horwell. Sister Mrs. J. Gordon and Miss Leedham rendered solos. A collection amounting to £15/5/- was handed over to the Patriotic Club to help in providing comforts for our soldiers. After erecting the mission tent in Archer st. it was badly damaged by the recent storm, but it has been again erected, and Bro. Wiltshire began the mission to-night. Fair meeting and good interest.—P.H.

**QUEENSTOWN.**—On July 21, the half-yearly business meeting and social of the Q.Y.M.F. was held. Splendid reports were presented. Bro. W. C. Brooker presented the Honor Banner to the girls, who have won it from the boys, and sold it for the next year. A. G. Saunders, B.A., on behalf of the leaders, presented Alice Organ, Irene McLoughlin, and George Cox with books for having attained 100 per cent. marks. The leaders, Bro. E. Mitchell, A. G. Hinde, and Sister Doris Watkins, are doing good work among the young people. To-day, and on Monday, July 24, Bro. H. R. Taylor held meetings for the children on "What's the Kingdom at the Door?" Wonderful! Bro. J. Hawkes exhorted. Evening, splendid attendance. The choir rendered an anthem with credit. Bro. Brooker preached a magnificent sermon on "Dark Days and their Blessings."—D.L.W.

**YORK.**—The 32nd anniversary of the church was celebrated on July 23 and 26. We were pleased to have Bro. T. J. Gore with us at the morning meeting, who gave a most helpful exhortation. At night Bro. H. R. Taylor gave an excellent gospel address. On Wednesday, tea was partaken of and a public meeting held, presided over by William Walker. Bro. W. C. G. H. Horwell and P. R. Harkness gave forceful addresses. The annual report, read by the assistant secretary, Bro. S. Young, showed 10 additions, but on account of deaths, transfers, and withdrawals, numbering 30, the roll had decreased to 242. The school and other auxiliaries are doing good work. Five of

the scholars have been added to the church. About £300 has been contributed from all sources. Regret was expressed at the absence of Bro. Petermann from all the meetings on account of serious illness. Our brother was much cheered by a visit from the Young Men's Class during the interval between tea and meeting. Great regret is manifested at his decision to resign at the termination of his notice. The choir, under Bro. Fiedler, rendered an anthem in the school on Monday, July 23. Swan presiding at the organ.—W.B. July 29.

**NORWOOD.**—Good meetings to-day. At the morning service I. W. Baker exhorted the church on its forthcoming mission, to commence on August 13, with Bro. Chandler, of Geelong, as missionary. It is expected to continue for three weeks. Great interest is being manifested. To-night Bro. Brier preached an excellent sermon on "A Valid Confession"; Bro. Warren assisted in the service. One young man made the good confession. The church is making an effort to reduce the debt on the Bible School by £180. £60 promised by one brother if raised by August 6th. To-day £20 was received, and we hope to reach the required amount next Lord's day.—G.H.J.

### New South Wales.

**ENMORE.**—Our Foreign Mission offering has reached £102. We were pleased to welcome as a visitor Bro. J. Silvester, from U.S.A., en route to W.A., at our services yesterday. He being a good member of the churches of Christ in the States. One of our older members, Bro. W. J. Edwards, died this evening. He had given 24 years' work to the church at Enmore. He had been in bygone years deacon, presiding brother, treasurer and speaker. His son is in France.

**MARRICKVILLE.**—Fair meeting this morning. Exhortation by the new pastor, Mr. Taylor, from "Erskineville." Bro. Hinesworth, from Enmore, gave us a splendid uplifting exhortation on "God's Handwriting." Wet weather interfered somewhat with to-night's meeting. Bro. Rush delivered an impressive address on "Thou art not far from the kingdom."—J. J. Taylor, July 30.

**LISMORE.**—A very happy time was spent on July 23. Bro. W. C. G. H. Horwell, who was invited to hear so many requests from isolated brethren and sisters. At night Bro. Taylor gave an address on "What We Stand For," to a good audience. On July 19 our anniversary social was held. During the evening Sister Stratford was presented with an enlarged photo of Bro. Stratford, our former Bible School secretary, who is now at the front. The teachers and officers of the three Bible Schools held their quarterly business meeting and tea on July 23.—E.A.S.

**NORTH AUBURN.**—The meeting this morning was small, but very helpful. Bro. Cholewicki exhorted, and was much enjoyed by all. Bro. Mott presented the good old hymn, "The Song of the Demand of God," which was much appreciated.—A.S.H. July 23.

**PETERSHAM.**—July 30, Bro. Arnett gave a splendid exhortation. Bro. and Sister J. Coward, from Victoria, who are on their way to Queensland, were present. On Wednesday, 26th, the church held a rally and roll call of members. The meeting took the form of a social gathering, with good spend to our late secretary and deacon, Bro. Tindall and family, who have removed from the district. Suitable presentations were made to our Bro. and Sister Tindall, and Sister Miss Tindall, whose work in the Bible School will be greatly missed. The special meeting this evening was well attended, and Bro. Arnett gave a forceful address. Bro. Keam is progressing favorably, but several members are laid aside through illness.—E. V. Sainy.

**MOSMAN.**—This morning Bro. Gordon exhorted. There was a good attendance, including Sister Brown, of Hawthorn. To-night Bro. Stratford preached to a good audience through "The Kingdom to the Uttermost." On July 23, Bro. Stevens visited Middle Head Camp, and conducted a service among the soldiers. Thursday, July 27, the church forewelled Bro. and Sister Rich, and Sister M. Neek, who have removed to Chughtwood. Bro. Rich received a look and walking stick; Sis-

ter Rich, a leather hand bag. Sister Neek (from Bible School) a copy of Gray's "Synthetic Bible Studies." They will be greatly missed. Yesterday Bro. Thompson was married at Matrimony way. Miss Watson, Our evangelist conducted the service. We commence religious instruction in the new school for Middle Harbour this week.—July 30.

**HORNSHBY.**—Bro. L. Gordon presided, while the president of the conference, Bro. L. Russell, exhorted on "The Kingdom of God is at Hand." Although a wet night, a good number were present to hear a fine address by Bro. L. Gordon on "The Vice of Lying."—I. E. Rofe.

**NORTH SYDNEY.**—Bro. J. Saxby exhorted this morning. His address on "The Spirit of Christ," was the climax of a three of sermons on spiritual themes, the other two having been given by Bro. Cecil Hall and A. E. Hingworth. A Bible School anniversary is to be held on Sunday, 13th, and Wednesday, 16th. The writer has resigned from the position of evangelist.—H.G.P., July 30.

**MURSVILLE.**—Good attendance at morning meeting, when Bro. Crawford gave a very helpful address, also of the charge of the evening service. Arrangements are being made for a full-time preacher. A good many of our Bible School scholars have given in their names for the annual examination.—B. E. Heenan, July 30.

**AUBURN.**—Three who had recently confessed their faith in Christ (all of one family)—father, mother and daughter—were baptized by Bro. Saunders before the morning service, and exhorted by him into following. Bro. Clyde also exhorted, and his message was greatly appreciated. Bro. Saunders preached this evening to a goodly number on "Judged Prayers." One young man made the good confession.—G. Sted, July 30.

### Victoria.

**WARRNAMBOOL.**—Fair meeting on July 27. In the morning Bro. Morse, formerly a member of the Terang church, was received into fellowship. Great preparations are being made in the Bible School for a standstill rally, to be inaugurated by a public meeting on August 13. The evening service was a happy and interesting gathering to help the children in their study of the lessons for the forthcoming annual examination.—F.M.

**COLLINGWOOD.**—As the result of Bro. Hoggar's fine address last Sunday night, 20 adults made the good confession. On the previous Lord's day evening three confessed Christ, Bro. Coward preaching. These five will be remembered on Wednesday night by Bro. Coward, who leaves for Queensland with his family the following day. He has had a very successful ministry at Collingwood, and has the best wishes of the congregation for his future welfare. He had an address at the morning service last Sunday, and interested a large congregation. Bro. Hoggar preached at the evening service. A fine choir has been organized by Bro. Capperfield, and the Bible School is in a prosperous condition.—W.B.

**DONCASTER.**—As the Bible School was 35 years old on Sunday, July 16, it was decided to hold a reunion of the church scholars, and the past and present teachers. About 70 were present. It is interesting to note that, of the 20 scholars who were at the opening of the school, 19 are still living within easy reach of Doncaster; also that the chairman for the evening, Bro. John Tully, has been a teacher in the school in the whole of the 35 years. An interesting programme of addresses, recitations and music was presented. The secretaries' report showed that 60 teachers and 285 scholars have been connected with the school, and that 180 of the latter became members of the church.—Gex D. Verco.

**FOOTSCRAY.**—A happy time was spent on Saturday afternoon, when the members of a "Number Ten" C.E. met at the school, and a "Number Ten" 20 members being present with a few friends, Bro. J. Young had charge of affairs. At their meeting on Sunday morning, nine new members were enrolled. One new member received by letter at church this morning.—A.J.T.

Continued on page 474.

## Foreign Missions.

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

### Prayer Topic.

Just now Mr. and Mrs. Waters are on furlough, as also is Mr. Chappell. It means that for a few months the natives on Macwo and Oba are without the help of the missionary, except at intervals when Mr. Filmer may be able to go up to visit. Surely this week, and always, we should remember these "babes in Christ," that they may be kept faithful.

### Shrigonda.

H. Watson.

We have just completed two years' work at Shrigonda, and we are greatly encouraged by the progress and general outlook of the work. We notice a great difference in the attitude of the people toward us; they are becoming more friendly, and are showing more interest in the gospel of Jesus Christ. During the year we have been encouraged by heathen men deciding to follow the Lord Jesus and trust him for their salvation; we believe that four souls were born into the kingdom. One of these dear fellows came for treatment to our dispensary. He was with us for 15 days, and became convinced of the truth that Jesus Christ is the only Saviour. We had the pleasure of baptising him in a river which flows past a gateway of Shrigonda; there were several witnesses standing near by, who were very interested in the service.

There are others who are willing for baptism, but we deem it wise to defer it until they understand a little more of the step they are about to take. Truly God has been good to us, and we believe are long that there will be quite a nice little congregation won for Christ to be his witnesses in the Shrigonda district.

Several branches of our work have shown good progress since last report. The preachers and Bible women have increased opportunities for preaching the truth. Many more homes have been opened up, and the people listen readily to the gospel. In connection with house to house visiting, Miss Tilley has done splendid work, and has really reached the hearts of many of the high caste women of the town. The little children have come in for their share also of her attention. Only last evening I was coming home through one of the streets and I heard a little toddler of 2½ years singing at the top of his voice that hymn concerning the only true Saviour, Jesus. I asked the little chap where he had heard it, and he said, "Tilley Miss. She has taught me and some other boys to sing this hymn." The Bible women are often asked to come again and tell the story. Our preachers are greatly encouraged in their work, especially in the district villages, where they are warmly received, and asked to come as often as they can. Several men in those villages have become interested in the gospel; one of them is a Brahmin, who desires to know more of Christ, and says that he intends to take the next boat soon on to the side of Christianity. We know, brethren, that your prayers are ever ascending on behalf of this work in the villages.

Since last report we have been enabled to open a Marathi school, and have now 12 scholars in daily attendance, with a Christian master over these. These little ones, whose ages range from 5 to 12 years, are eager to attend the school. The school is opened with prayer and reading of God's Word, and then the lessons according to Government school work are taught. We have the promise of quite a number of scholars when we get settled in this work. We hope soon to start two schools in the out villages under the influence of Christian masters by request of the villagers. We believe we can influence the young to Christ that they will in turn exert a good influence in their homes, thereby drawing the parents toward Him, who alone can save. Also the children will never forget throughout their lives the influ-

ence of Christianity taught to them in these schools.

The property of the Shrigonda mission district is composed of one missionary bungalow, suitable for two married couples or one married couple and two single workers, with native quarters for four families; also stables, cartshed, and bullock stalls.

In the town we have two wadas, where the Indian preachers and their families live—four families in all, and a daily school held in a weaving shed on the property. We are in great need of a suitable hall, which could be erected in place of the old weaving shed, and could be used for large school, lectures in the evenings, and Lord's day services. The approximate cost would be £40. We are also in need of a suitable place which could be erected for £20, and be used as a dispensary. The dispensary at present is housed in one of the native dwelling rooms, near the bungalow, which is not suitable on account of its being in close proximity to the dwellings of our Christian people. Since the medical work has so increased it means that patients with all kinds of diseases come and sit near these dwellings while waiting to be treated. This can only be remedied by removing the dispensary to a building of its own entirely separated from any of the dwellings of our Christians; thus we would be keeping our Christian community immune as far as possible from contagion. I interviewed the British Commissioner, who visited our work, and he has kindly granted full leave to build upon any part of our land without extra taxation. This means that without any further trouble of obtaining permits before building, we can proceed with any mission buildings we wish to erect.

The medical work has increased very much since last report; we are becoming more widely known in the distant villages, hence the increase of patients. For the nine months ending December 31, 1915, we treated 2562 patients, to whom we gave out 9579 treatments. One very pleasing thing about this branch of the work is that it is entirely self-supporting. We received for the above nine months, 41/4/-, and spent on drugs, etc., 41/1/-, leaving a credit balance of 3/-, besides a fairly good stock of things paid for. The medical work has been a wonderful power in opening the villagers' homes and hearts to the gospel. It has enabled us to enter the sacred precincts of high

caste Hindu homes, and has given us influence with the officials and educated classes of the town, so that we have by God's grace been enabled to reach both rich and poor, high and low, with the gospel.

The small company of Christians at Shrigonda is holding the fort against all that counts for evil. Their income was not at all welcomed by the heathen, but after two years of good living and telling forth the truth of the gospel, there are many more who are much interested in the truth. The gospel is proclaimed daily in Shrigonda and the villages are regularly visited. We have some interesting times over the study of God's Word twice weekly. Then on the Lord's day at 8 a.m., Sunday School, and at 9 a.m., morning service and communion. In the evening we hold open air services in some part of the town. I enjoy being with these good brethren in their labors.

I would be delighted to be able like others to report hundreds of converts, but we are only two years old, and our reaping time is in the future. We feel grateful for the few heathen men who have decided to serve Christ in our district. We thank you good brethren for all your encouragements and prayers, and would ask you to continue to pray for Shrigonda.

### S.A. Sunday School Notes.

Entries for the scriptural examination are to be in the hands of J. Wilshire, Mile End, by Wednesday, August 2nd. Bren H. E. Knott, Reg. Ennis, and G. D. Verco, of Victoria, have consented to set the questions and examine the papers.

Arrangements are being made for Sunday School week to take a prominent place in the Conference programme. Several enthusiasts are expected from the sister States.

An important advance will probably take place shortly in the work of the Executive in the utilization of the Forward Movement Fund for the purchase of land for school purposes. A splendid locality presents a rare opportunity, which may be accepted.

A big Foreign Mission demonstration, under the auspices of the South Australian Union, will be held in the Adelaide Town Hall, during the month of August. Queenstown has been asked to represent Churches of Christ schools with the exercises, "The Call of the Nations."

General support has been given by churches and schools to both the Cot Fund and Forward Movement Fund, for which the Executive is grateful.

The idea of an open air conference in the hills on some suitable holiday next summer, is to be considered by a sub-committee.

I.H.T.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Lygon-st., Carlton, Vic.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Secretary, Ira 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, 4324. Treas., F. Colbatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville, Victoria—Sec., J. I. Mulford, 76 Munro-st., Ascot Vale; Phone, Ascot, 767. Treas., Robert Lyall, 39 Leveson-st., North Melbourne.

New South Wales—Sec., C. C. S. Rush, 43 Robert-st., Marrickville; Phone, Pet, 1833. Treas., J. O. Hoit, Castlereagh-st., Sydney; Phone, City, 7110.

Queensland—Sec., L. Gale, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Nundah.

West Australia—Sec., H. E. Cole, High-st., Fremantle. Treas., C. A. G. Payne, Guildford.

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

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

### Tasmanian Home Mission Notes.

N. J. Warmbrunn, Secretary.

Since last report Bro. W. J. Way, of Queen-Traer, has arrived, and taken up the work in the Hunn district. On our brother's return he was extended a welcome home by the members of the Home Mission Committee, when all spent a happy and sociable evening together.

On the following Monday, a Home Mission rally was held in the chapel, Margaret-st., Launceston. Bro. W. Ling, Conference President, took the chair, and Bro. Way made an appeal on behalf of Home Missions throughout Tasmania. Bro. Duff and I also spoke, and we believe good will result from such meetings. Bro. Way has now settled down to solid work in the Hunn meetings at Greveston and Dover are improving. During the month the writer has visited the brethren at Tunnel Bay, Nubeena, Killevee, and H. gent, where Bro. J. D. Byard is working hard. It is most gratifying to see the amount of work that is being done.

At Nubeena a welcome to Bro. Byard has been held, which was most successful. The secretary of the Home Mission Committee was honored by being asked to take the chair on this occasion, and also conveyed greetings from the Committee.

These churches are beginning to undertake aggressive work, in a business-like manner, under the

leadership of Bro. Byard, he having purchased a motor cycle to help him in this great work. We trust the brethren will keep pace with him; then, no doubt, good results will be seen.

As Nugent, the brethren are few in number, but they pursue erecting a meeting home in the near future. It is a piece of work already being secured. May their efforts be crowned with success.

We are glad to hear that the majority of the churches in this State are adopting the penny-a-week system for Home Mission work. May we all fall in with this request, thereby making it possible to put another worker in the field along the north-west coast. It can be done if we are prepared to make a sacrifice for him who did so much for us.

### Military Camps in New Zealand.

Since my last report I have received for the above object—Morrington, Dunedin, 4/7/16; Timaru, 4/10/16; Dome Valley, 14/7; South Wellington, 16/18/16; Palmerston North, 4/3/15; Kilbirnie, 12/7; R. O'Shea, Dunedin, 4/10/16; Dominion Road, Auckland, 4/10/16; Lecture at Levin on the Hun, 11/16 and George, 4/10/16; Moray Place, Dunedin, 10/7.

My removal to Palmerston North has seriously interfered with my camp work. I am hoping that I may be able to make arrangements with some of our other preachers to give a little time to this much needed work. As I am close to Awapuni, I shall be able to visit there regularly.

The first and most necessary thing, and a duty that has been neglected by the different secretaries, is to send the names at once to me of the boys who go into camp, whether members of the church or children of members, or members of Sunday Schools. They should be sent immediately, so that I could inform other interested brethren and Y.M.C.A. secretaries. One of the Y.M.C.A. men said to me only this week at Featherston: "It's no use after they have been in a fortnight." If only some of our brethren could come into camp life for a week or two they would know something of the temptations one has to endure.

Just a Word to the Boys—As soon as you arrive at Trentham, report yourself to Mr. Ryan, the Y.M.C.A. Secretary. When you arrive at Featherston, report yourself to Mr. King, at the "United Institute"; if in the Ambulance Corps, to Lieutenant Nimmo, or to myself, and you will at once have a share of the privileges the churches are trying to provide you with.

I regret we have no chaplain in any of the camps, and as far as I can judge, we have little or no chance of getting one. The other churches are fully represented, but the Baptists, Congregationalists and ourselves cannot move Mr. Allen—no far. I am pressing the matter again on the authorities this week, but have not much faith. If you are in camp you will find the Y.M.C.A. services the most helpful, and you may take a share in them—Harriet Grinstead.

All correspondence to: Captain Chaplain Grinstead, Campbell Street Church of Christ, Palmerston North.

### On the Motor.

(By Herbert Grinstead, Palmerston North.)

A few months ago an appeal was made for a motor cycle, and a Home Mission rally was held at which we talked about everything but the rider. The Executive asked me if I would undertake the work of joining up Palmerston and Pahiatua with Levin. It was very hard to say Yes. I had had two or three years of hard work in Hutt and Petone, and had just got things into good working order; better still, men and women were giving their hearts to God. However, the fact that the work in the big towns was at practically a standstill led me to accept the invitation.

The motor cycle was procured with a side car, and I commenced my work in Levin. It is not so far by bad roads, but it is 40 miles by good roads. However, in two-and-a-half

hours I was at Bro. Danson's door. Leaving Levin on Friday morning, my side car had a passenger, and occasionally he had to get out and shove. The writer has had one or two good rides since then, and he is not sorry that he accepted the Executive's invitation. He would, however, seek to persuade his brethren, especially those who are living where there are no churches of like faith and order, that they shall join in helping forward this work by their prayers and their gifts, and so help more quickly to establish the cause we have so much at heart in some of the towns mentioned. Have we not four brethren who could send a cheque for £50 to Bro. Duncan Campbell, the treasurer of the Home Mission Committee? Not four brethren who can spare it, but four brethren who will give it to God for real evangelistic work. There should be in the Middle District alone ten cheques for £100 alone amongst our isolated folk. Come, brethren, your evangelist does not want your money, but, when he sees so many places where there is not a single voice lifted up for the practice of the ordinance of our divine Lord, he feels constrained to appeal.



G. M. Anderson.

Bro. G. M. Anderson went from Tasmânia, in the Goulburnville, Vic., to the Bible College at Lexington, Kentucky, about thirty years ago, and did not return to his native land. After completing his course in that great institution of learning, he went out to preach in his adopted country, and has served in just four churches; these were situated at Cincinnati, Ohio; Philadelphia, Pennsylvania; Indianapolis, Indiana; and Riverside, California. He has always met with good success in soul-winning, and in helping the churches with which he labored in paying off their building debts, or in erecting new houses for their work. For the years past, by the longing to see the "old folks at home," and some of the scenes of his earlier life, increased, and the way opening up, he has come back for a twelve months' visit. Mrs. Anderson has remained in the States, and continues her work as State Secretary for California for the C.W.B.M. of our churches. Bro. Anderson is a Christian gentleman, and an earnest preacher. The brethren at Morland were delighted to hear him morning and evening last Sunday. During the years of his work as a preacher of the gospel he has never been involved in a church quarrel, and declares that he never intends to. During his stay at some single church or churches should make use of him. We understand that he is to preach for three Sundays in Geelong, while Bro. Chandler is away holding a mission at Norwood, S.A.

### In the Religious World.

#### Church Finances.

The statistics of both the Church of Scotland and the United Free Church show a very large decrease in financial receipts. The total contributions for 1914, in the case of the Church of Scotland, amounted to £216,817—a decrease of £26,743. We have seen no explanation of the deficit, although in the present state of the country it is, perhaps, not far to seek. Home and Foreign Missions have been very well sustained, however; £12,841 was subscribed for Home Missions, to which the women added £3,294. Foreign Missions received £25,007, which was increased by £17,093 also from the women's society. As an offset to the financial deficit, this Church shows an increase of 2,118 communicants.

#### Russian Church comes out for Prohibition

The Russian Church bears official testimony to the beneficial results of prohibition in a statement presented to the Czar, and signed by the several Metropolitan bishops, from which the following is quoted: "By the decree of your majesty the Russian people from whose weakened will the chains of alcoholism have fallen are now reaching up toward the temple which in the soul—that soul which your majesty has indeed brought out of a prison of misery by the prohibition edict. Fear of God has been awakened. Respect for the laws and ordinances of the Church have been strengthened. Faith and old Russian traditions have been reawakened. The people's capacities for useful work has been noticeably increased. Criminality has lessened. Happy holidays are no longer darkened by debauchery. Quarrels have ceased. All the people of many-tongued Russia, united in one large and peaceful family, are ready to fight the temptations of the East to the last drop of their blood. Moral standards have developed in the people's intercourse. Peace and quiet have been established in the homes. Fathers and mothers have found their lost children; wives their husbands; and children their parents. In summary, the whole face of the Russian Empire is changed. The sense of morality among the people has arisen and a serious and pure religious sentiment has been awakened in them to face the trials sent of God. It is difficult to enumerate all the blessings coming from this great historic act of the sobering of mighty Russia."

#### For the Men at the Front.

Heidelberg Presbyterian congregation, Vic., has sent to each of its boys at the front a photo of the Roll of Honor, and also one of the Sunday School teachers, together with a personal message from the minister, Mr. Alex. Hardie. The message is as follows:—

"My dear friends—We are following you in thought and prayer every day, praying that God may 'cover your defenceless head with the shadow of His wings.' We are proud of you all, and wish you to know it, so that the darkest days would stimulate you as you face the big tasks that lie still ahead. We are proud that the cause of liberty and righteousness has its champions in you.

"You remember the story of Captain Joshua in the plains fighting the battle of the Lord, and Moses and his companions waiting and praying. We are doing both. Waiting for our men to come home, praying for we pray in faith. God's intervention is not idle. Prayer has assumed a reality to most of us since you have left us, and we are holding on to God with an earnestness that will take no denial. God will answer our prayers, of that we are assured. 'We are discharging our duty. Not. We are keeping the fires burning till you come home.

"A dear friend sent me the following text the other day. I send it to you—'Fear thou not for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea, I will help thee. Yea, I will uphold thee with the right hand of my righteousness.'"

"May the Lord bless you and keep you, be the prayer of the congregation and minister,—Alex. Hardie."

### Reports from the Field.

Continued from page 471.

**WINDSOR**—Since last report our Sister Mrs. Gregory has, after much suffering, entered into rest, her husband being at the front, and one son in camp. Last Sunday Bro. A.H. Kemp took the morning service, and Bro. Black the Bible School. This morning Bro. Emms gave us a helpful message. The Bible Class had a very pleasant social, and practice is in full swing for Sunday School anniversary.

**COLAC**—Sunday, July 30, special family rally service in the morning, when Bro. H. B. Robbins spoke to an attendance in all of 55 on "Stop the Leak." Bible School interest is increasing in our scholar hunt. Evangelistic service, attendance of 75, when our preacher gave an impressive address on "A Meeting of Three—Christ, Man and Demon." Our Foreign Mission offering amounted to £45.—E.H.L., July 31.

**HAWTHORN**—We enjoyed a visit by Malvern members on Wednesday, July 26, and an interesting address by Bro. Clifford. Bro. J. W. Baker addressed the church on Sunday morning, and at the evening service there were two confessions. Four more of our men are leaving for the front this week. We are also sustaining a big loss in the removal of Bro. R. H. Bardwell and family from Hawthorn.

**MORELAND**—Our J.C.F. Society on July 23 held a Gift Sunday, when goods to the value of £6 were donated; these are to be forwarded to the Belgians. Today all meetings were well attended. Bro. G. M. Anderson, from California, U.S.A., was the speaker at both services. The exhortation at the meeting for worship was enjoyed by all. The Adult Bible Class had a full attendance, and a splendid address. Full house at gospel service. Bro. Anderson delivered a great address, which was attentively listened to by all.—V.C.K., July 31.

**EMERALD**—We had good attendances last Lord's day. In the Bible School much preparation is being made for the opening examinations, and we all believe that we will benefit much by the study of those two great topics. We were joyed at seeing one of our young men (Alex. Borland) take his stand for Christ at the gospel meeting last Sunday evening.—R.L.S., July 30.

**BALJARAT**—The gospel meetings at Bunting had their first fruits last Lord's day, when a young woman came forward at the close of Bro. Lang's address. To-night Bro. Lang preached here on "A Midnight Revival," two young men—brothers of our Sisters Batch—confessing Jesus Christ. The Bible Class is drawing splendid attendances, and our school increasing in numbers. Arrangements are being completed for reopening Peel-st. chapel as part of Dawson-st. church, and our district conference are planning assistance for Gordon and Merendith. Bro. Ramage received word during the past week that his son Harry was in hospital in France with a fractured leg, occasioned whilst fighting.—H., July 29.

**GEELONG**—Ten baptisms at the close of the mid-week prayer meeting. Lord's day, we celebrated the second anniversary of Bro. G. Chandler's ministry here. The attendance at the morning service broke all previous records. There were about 300 present, and 200 broke bread. In the afternoon we had a Bible Class rally and roll call, with over 100 answering to the call, out of whose school enrolled. A record of 213 in the whole school was reached at the gospel service. Our evangelist preached an excellent sermon on "Home, Sweet Home." During Bro. Chandler's ministry 200 members have been added to the roll. 55 of our boys have gone to the front and only one has been killed so far.—W. H. Lang.

**CASTLEMARINE**—Great interest prevails in Bible School rally. Record attendance of 131 in the evening. 51 new scholars have been added. We have happily to provide accommodation, and have decided to extend kindergarten room to ease the pressure. Our gospel services are well attended. Bro. Clayton is delivering telling messages. His subject to-night was "The Narrow

and Broad Way." We had Bro. D. Morgan, from South Melbourne, who took part in male quartette at the evening meeting. Sister W. Wallace, of Taradale, sang a solo nicely.—D.S.

**FITZROY**—On July 23, Bro. Galloway gave a fine exhortation, Bro. McCallum taking the gospel service. Our choir held a successful social on July 27. On July 30, Bro. Schwab gave a fine address on "Burdens and Burden Bearing." Bro. McCallum spoke at night to a fair audience. On August 15, 17, and 19, we held our third annual Bible School Exhibition and Competitions. The school is working hard to make it a success.—G.F.

**PRAHRAN**—On July 25, the members and friends gathered to bid farewell to Bro. Gordon prior to his departure for New Zealand. We were pleased to have short addresses from Bro. J. Thomas, Cyrrus Mitchell, and F. Lee, besides our local brethren. The church presented Bro. Gordon with a purse of money. Bro. Mitchell kindly conducted the services again on Sunday last. We had a very successful day.—A.E.M.

**MELBOURNE (Swanston-st.)**—Increased attendances on July 30. Bro. Blakemore gave two excellent addresses—in the morning on "Babylon, the World Spirit," and in the evening on "The Great Salvation." Active steps are being taken to re-organise the Bible Class, at which there was an excellent attendance. Among the visitors for the day was Bro. Green, Bundamba, Qld.

**ROCHESTER & EHUCA CIRCUIT**—Fair meetings in Rochester today. The writer spoke to-night on "What to Believe about Immortality." Bro. Randall, of St. Arnaud, is working in this district at present. We are glad to have him at the meetings. We thank Mr. Thompson for the donation of one seat. Last Sunday night the home of Sister Simmonds, of Ehuca, was saddened by the messenger of death. Her only son Edward passed peacefully away after a short illness. The funeral took place on Tuesday, a large cortege moving to the cemetery. We commend the sorrowing ones to the comfort and consolation of him who can wipe away the mourner's tears, and remove the sting of sorrow.—J.E.T.

**CARLTON (Lygon-st.)**—There was a worshipful spirit manifest at the breaking of bread. Several visitors were present, amongst whom was Miss Mack, of Grote-st., Adelaide. Jas. E. Thomas is giving uplifting and inspiring addresses morning, afternoon, and evening. After a powerful discourse at night upon "Rationalism and Faith," there were three confessions. All the meetings show an increase in attendance. Two old and esteemed members have been called home—Sister Linacre and Sister Simmonds. The latter was baptised in Lygon-st. church over 50 years ago. We are pleased to report that Bro. Frank Thomas will take the senior boys' class in the Bible School.—J.M.C.

**NORTH RICHMOND**—On July 18, our C.E. Society gave a splendid missionary concert, under the leadership of the missionary committee composed of 43, which is to be handed to the F.M. Fund. Very good meetings last Lord's day. Bro. H. A. Procter exhorted in the morning. Our Bible School is still flourishing, the only drawback being lack of suitable accommodation. We have 26 in our kindergarten department. About 30 scholars have expressed their intention of entering for the Bible School examination. At the gospel service Bro. Procter took for his subject "The Bottomless Pit," and preached a forceful sermon to an attentive audience. We regret to report that our beloved deacon and brother, Tieson Darley, met with a serious accident at his business last Tuesday, and is now in Melbourne Hospital, with a fractured skull. We pray he may be restored to us again soon.—A.H.T.

**SOUTH MELBOURNE**—Good meetings on the 23rd. Bro. Clay spoke at both services. On the 30th Bro. Knight, from Moorabool, gave an uplifting exhortation. Splendid gathering at the gospel service. Bro. Clay's theme, "The Great Question," was preached very impressively. It gladdened our hearts to see two ladies take their

stand for Christ. Bro. Bennetts, our superintendent, was unable to be present at Bible School owing to illness.—F.C., July 31.



Miss Ida Field

of 20 Cunningham-st., Northcote South. She is another BRADSHAW student who has done well with "Paragon" Shorthand. Her letter is full of interest. There's an interesting sequel to it also, which will appear next week. Be sure and read it. Writing under date 18/4/16, Miss Field says:—

"I would like to take this opportunity of saying how much I appreciate your 'Paragon' Shorthand. I worked strenuously at Pitman's System for three months, and arrived at a speed of 30 words per minute. Shortly afterwards I took up 'Paragon,' and in six weeks I have reached a speed of 120 words per minute. I have found the 'Paragon' system simple to grasp, easily memorised, and in writing speed I could readily put any matter into Shorthand.

"So much might be said in praise of the system, that it is hard to know where to begin or to end. But to anyone thinking of learning shorthand, I would not hesitate to recommend the 'Paragon' system."

"The time I spent in attaining my present speed is as follows:—  
"I learnt the system in eight nights, studying approximately two hours per night—sixteen in all. My speed at the end was:—

First week, 72 words per minute.  
Second week, 90 words per minute.  
Third week, 110 words per minute.  
Fourth week, 120 words per minute.  
Fifth week, 130 words per minute.  
By 6th May, Miss Field was able to write 155 words a minute.

## Bradshaw's "Paragon" Shorthand

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# BRADSHAW'S BUSINESS COLLEGE

248 Flinders St., Melbourne.

## Here and There

Bro. E. G. Warren's address during the next few weeks will be Dover-st., Maylands, S.A.

H. G. Payne has announced his resignation at North Sydney. We understand that he will take up the work at Hurstville, N.S.W.

An effort is being made to secure examination entries from every Victorian Bible School this year. Do not allow your school to be left out.

Bro. Gilbert Chandler will shortly conduct a mission at Norwood, S.A. Bro. G. M. Anderson will fill Bro. Chandler's place at Geelong for three Lord's days.

Bro. A. T. Waters is in Adelaide, staying for a few days. Mrs. Waters had to remain on Norfolk Island owing to her health, but hopes to come on by the next steamer.

We hear that Balaklava, S.A., has extended a unanimous call for three years to W. C. Heiler, of Windsor, Vic. He is expected that he will commence his labours immediately after the Federal Conference.

On Monday, September 4th, a men's banquet will be held in Lygon-st. lecture hall, under the auspices of the Victorian Home Missionary Committee, the men of the Melbourne churches should plan to be present.

It is not yet too late for schools to enter for the Bible School examination. Where study has not commenced it should yet be possible to satisfactorily cover the ground. Entries must reach Bro. Eavis by August 16.

The new edition of "Chips," the D. A. Ewers memorial volume, is now in the hands of the binder, and will be ready in a few days 1/3 posted. Write to W. L. Ewers, 13 Cameron-st., Quango, or Austral Co.

A "Vie-Sage" from the front tells that Lieut. J. Haddow, son of Bro. Andrew Haddow, an esteemed member of Lygon-st. church, was recently wounded. We are glad to learn that his injuries are not regarded as serious.

Many of our readers will be interested to learn that Bro. A. Mackenzie Meldrum, who formerly labored with the church at Swanston-st., Melbourne, is now Chancellor of the Spokane University, Washington, U.S.A.

A communion for worship and breaking of bread will be made at East Camberwell on Lord's day morning, August 6. A. R. Main will deliver the opening address. Place of meeting, new building, corner of Aird-st. and Riverside-road.

We regret to hear that Bro. Thos. Darnley, an old and much esteemed member of North Richmond church, Vic., met with an accident last week. Through the bursting of a spring wheel he received an injury to the skull. He is now in Melbourne Hospital. We hope to hear of a speedy recovery.

A regrettable printer's error crept into the report of Ascot Vale church, Vic., in last issue. The report should have stated that in the thanksgiving service—Bro. B. J. Kemp, R. Lyall, E. W. Murray, and E. W. Manning gave brief talks on her part history and the good work accomplished. Congratulations were expressed by the three last named on behalf of Swanston-st., Clidhenham, and Carnegie churches.

We have pleasure in extending our congratulations to two Australian brethren who are distinguishing themselves in their educational careers in America. C. M. Gordon has received the degree of Bachelor of Arts from Butler College. We understand that Bro. Gordon intends to pursue his studies for a higher degree at Harvard University. Alex. Tate, a former member of Lygon-st. church, had conferred a law men in France. He is the degree of Doctor of Philosophy at Yale University. The University voted a grant towards the publishing of the thesis which Bro. Tate presented for his degree.

The treasurer of the College of the Bible acknowledges with thanks a donation of two pounds from "A.E.B.I., Dunedin, N.Z."

Good reports are coming in hand from Victorian schools using Graded Lessons. The superintendent of a small country school writes: "We are getting broken in to the Graded Lessons. Teachers consider they are a decided improvement on old system. It encourages both teachers and scholars."

Now that the F.M. offering has been attended to, the claims of the College of the Bible are again urged on the brethren. There are still some brethren and sisters whose regular donations are not yet to hand. It will greatly assist the work if the friends of the College will forward contributions now.

The Australasian School of Methods examination will be held simultaneously on Thursday, August 17. It is hoped that as many as possible of those who are taking the course of study will sit for examination. Candidates will please arrange to furnish their own writing blocks and other necessary materials.

Mr. John Fischer has consented to undertake the hospitality for the S.A. Conference. Will all secretaries of our churches throughout the State send those who require hospitality to Mr. John Fischer, Gilbert Place, Adelaide. Interstate delegates who intend to be at Conference will kindly communicate at once with him.

For two years the world's greatest war has been raging. Special meetings will be held in connection with the anniversary. In the churches remembrance will be held of those most sadly affected by the struggle. Prayer for divine blessing and help, and for a righteous peace, at an early date, will be offered by Christians generally. The Allies' prospects seem much brighter now than they were a year ago. The close of the second year of conflict has witnessed some shameful barbarities on the part of the Germans. They have sought to take the life of our ally, the slaying of the captain of the "Brussels," and in the enslavement of France's women and girls. At the beginning of the third year, the world stands aghast at a shameful violation of morality and of international law. Another feature at the end of the second year is the strong American Note to Great Britain in opposition to a proposal to put some enemy firms in America on a black list. Such Note writing is an oft recurring phenomenon with the advancement of the war. It was conspicuously lacking when Belgium's neutrality was violated to the accompaniment of barbarous deeds.

"Oriel," who contributes to the gaiety of his State, thus refers to the recent utterance of the minister of the Australian Church, Melbourne:

The Rev. Dr. Strong has declared that the Ten Commandments are not above correction, and, like most other official communications, are subject to a final edition. "Oriel" accepts the dictum of the reverend gentleman with mixed feelings. He is a sticking believer in the Ten Commandments, and it is rather startling to hear the beliefs of one's early childhood so rudely shaken. Also, it is a bit of a staggerer to be told that one spent many laborious hours of early youth committing to memory a statement which, after all, is not the final word on the subject. On the other hand, there is something strangely fascinating in the thought that it is only a typewriting error (such as the insertion of the word "not" after "thou shalt") in the original transcript which has caused him throughout his lifetime to refrain from doing much that he particularly wanted to do. For instance, but for the declaration of a chronic disease season on murderers, "Oriel" might have a record which would put that of the gentleman in "To-night's the Night" to the blush. Happy thought! Let us suspend the Ten Commandments for the duration of the war, and for three months afterwards—or at least until a Royal Commission has been appointed to inquire into the accuracy of their reports. As the Kalbarri proverb (especially discovered for the occasion by our untimely correspondent on the spot) would have it—

"Laws are like clothes. If there's a fast about 'em, then better for that we should do without 'em!"

On another page appears a sermon on "Replenishing the Fire," by George P. Ruddle. This is from a volume of sermons entitled "Burning the World Along," recently issued by the American Standard Publishing Co. The volume is a most interesting one. It is well printed, handsomely bound, and eminently readable. All the sermons are short and pointed. The one we publish is a fair sample of the book which carries out its own other addresses. The author is a well-known preacher amongst our American brethren. The publishers give us this interesting record of his work—"At the early age of twenty, Mr. Ruddle began to preach. At twenty-two, he was called to the First Church of Christ, Norfolk, Va., where he remained five years, and built up a substantial work. His longest pastorate—fifteen years—was that of the Third Church of Christ, Philadelphia, Pa. While pastor of this church, although there were two adult male classes and one mixed adult class in the Sunday School, he decided to start another. He addressed a letter to a business man who had not attended church service in six years. The letter contained only one sentence: 'Next Sunday I will start what will be the Largest Men's Bible Class in Philadelphia, and you are the only man I have to start with.' This man and his teacher spent the lesson-hour that day planning, and took a 'handshake' pledge that they would each bring a man the next Sunday, no matter how difficult the task. Within two years this became the largest Men's Bible Class in Philadelphia." "Pushing the World Along" is now on order by the Austral Publishing Co. The price will be 4/-, or, posted, 4/6.

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## COMING EVENTS.

AUGUST 6, 7 & 9.—South Yarra. Anniversary of Church and Bible School. 6th, morning, Reg. Ennis, 3 pm., T. R. Morris; evening, 7, R. K. Whately, 7th, public meeting, chairman, A. R. Main, M.A.; speakers, Thos. Hagger, "Gifts that Cost Nothing"; W. B. Blakemore, B.A.; "He that Costs Something." Items by Lygon Baptist Quartette. Free. 9th, Children's Night, Chairman, R. K. Whately. Items by scholars. Presentation of prizes.

AUG. 7, 22; SEPT. 6, 21; OCT. 9, 24.—Church of Christ, Lygon-st., Carlton. Illustrated Lantern Lectures. Mr. Jas. E. Thomas will deliver a series of Popular Travel Lectures, illustrated by magnificent lantern slides. These lectures show and describe scenes personally visited during his world tour. Monday, August 7, "Egypt, the Land of the Pharaohs." Tuesday, Aug. 22, "Palestine the Land of Our Lord." Wednesday, Sept. 6, "Through Beautiful Italy." Thursday, Sept. 21, "Through Europe Before the War." Monday, Oct. 9, "Through England and Scotland." Tuesday, Oct. 24, "The Land of the Stars and Stripes." Admission free. Collection for Patriotic Funds.

## THANKS.

MITCHELL.—The family of the late George Legge Mitchell desire to return their sincere thanks for your kind expressions of sympathy in their sad bereavement.  
"Neath," St. Kilda-road, Melbourne.

## Healesville.

"Denholm" re-opens for visitors 1st September. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.  
Tariff: Adults, 2/6 per week, 5/- per day.  
Children: 1/6 per week, 3/- per day.  
Trains met when advised.

# The Family Altar.

## HONEYSUCKLE CHRISTIANS.

When the Chinese honeysuckle is in bloom, every one near it knows it. If it is in the garden, the tired traveller on the highway, though he may not see it for the wall, knows it is near by its peculiar fragrance; and when we approach the house where it clings to the trellis on the sunny side of the porch, it welcomes us with its breath of sweetness.

Once, while the Saviour was here, because of the violence of his enemies he "went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid." Surely not. If we can not hide the honeysuckle, how can we hope to hide the "rose of Sharon and the lily of the valley"? And neither can we hide ourselves from the world when once we have fully indwelt the spirit of our Christ. Peter and John lived so close to him that the people among whom they mingled "took knowledge of them that they had been with Jesus."

## SUNDAY, AUGUST 13.

Gems of Thought—"He could not be hid" (Mark 7: 24).

We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial. We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best. —P. J. Bailey.

It is as true now as it was then, that Christ, in the heart and in the home, can not be hid.—M.M.D.

Bible Reading.—Mark 7: 24-30: The unhidden Christ.

## MONDAY, AUGUST 14.

Gems of Thought—"Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146: 5).

The thing that goes the farthest

Toward making life worth while,

That costs the least and does the most,

Is just a pleasant smile.

The smile that bubbles from a heart

That loves its fellow-men

Will drive away the cloud of gloom

And coax the sun again.

It's full of worth and goodness, too,

With many a kindness' s bent;

It's worth a million dollars,

And doesn't cost a cent.

—Unidentified.

Smiles are smiles only when the heart pulls the wire.—Theodore Wintrop.

Bible Reading.—Psalm 146: 1-10: True happiness.

## TUESDAY, AUGUST 15.

Gems of Thought—"Whosoever you do, do all to the glory of God" (1 Cor. 10: 31).

A girl had become very tired of the unending round of dishwashing and housework. One day she told a doctor how weary she was of it all. Instead of answering her directly, he took her into his office and showed her his large collection of vials, differing from one another in size and shape. He told her, as they talked, how he might put into one a poison, into another a healing medicine, and into another a sweet perfume. The vial, in each case, counted for very little; what really mattered was the contents held by it.

In this way the wise doctor led the impatient girl to see that one's occupation is not the great thing, but, rather, the spirit one puts into it. If we go to our work with selfishness and joy in our heart, we shall be happy, in the very humblest tasks, than the king of the millionaire who is discontented and envious.—Selected.

Bible Reading.—1 Cor. 10: 31-31: Wholeheartedness.

## WEDNESDAY, AUGUST 16.

Gems of Thought—"Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 3).

O Lord, give them the hope. Forespent are they. They stumble through sheer weariness and fall. They do not hear the voices sweet that call.

The Spirit and the Bride, that call and say:

"Come, children of the Father, come away.

From masters hard that keep the soul in thrall;

Come unto Christ and freedom, one and all.

Look. Listen. Come. He only is the way."

And unto me, O Lord, give purity,

As I, bewildered by these sin-mists, grope.

The beauty of thy pureness let me see.

And with thy touch mine eyes, half blind, open,

That I may draw, ungrateful, nearer thee.

Whiter than light—for, oh, I have the hope!

—Mary C. Robinson.

Bible Reading.—1 John 3: 1-12: How to be purified.

## THURSDAY, AUGUST 17.

Gems of Thought—"Nevertheless we, according to his promise, look for a new heaven; and a new earth, wherein dwelleth righteousness" (2 Peter 3: 13).

And wouldst thou hasten in another soul

God's kingdom on the earth of love and peace?

Learn first thyself thy spirit to control;

From all that's false and evil in thee cease.

Nor think that suddenly the reign shall come

With pomp and glory for the outward eye;

Within, around thee, in thine earthly home,

The kingdom of the Lord is drawing nigh!

As shines the light with still increasing ray,

So in man's spirit comes the eternal day.

As gently as the dawn its beams have spread;

Till all within and all around is bright;

And the whole world rejoices in its light.

—Jones Very.

Bible Reading.—2 Peter 3: 1-14: Life within.

## FRIDAY, AUGUST 18.

Gems of Thought—"Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God" (Psalm 43: 5).

My own hope is, a sun will pierce

That, after East, returns the West;

Though a wide compass rounder be fetched;

That what began best, can't end worst,

Nor what God blessed once, prove accurst.

—Robert Browning.

For the dissatisfied man all life is unsatisfactory, and for one that is contented, the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and William Mountford.

Bible Reading.—Psalm 43: 1-5: A better day coming.

## SATURDAY, AUGUST 19.

Gems of Thought—"Whosoever liveth and believeth in me shall never die" (John 11: 26).

Immortality oversees all pains, all tears,

All times, and all fears,

And peaks like the eternal thunder of the deep

Into my ears this truth:

Thou livest forever.

—Byron.

Bible Reading.—John 11: 17-26: Immortality.

—From the American "Christian Standard."

# Obituary.

**BURGESS**.—On July 3, our Sister Mrs. Burgess passed away at her residence in Clarence Park, S.A., after an illness of some months' duration, at the age of 70. Sister Burgess had been about forty years a member of the church at Grote-st, Adelaide. She and her husband, who survives her, were baptised by the writing, and have both been faithful and earnest Christians through the many years of their pilgrimage. Sister Burgess was truly a lover of Jesus and His church, and had much pleasure in the Lord's service. Her affliction was a lingering one, but her resignation and hope were just about perfect. She looked forward with joy in anticipation of being with Christ. She has left nine children—five sons and four daughters. They are grown up to manhood and womanhood. Her eldest son, John, is at the front, doing battle for his country. On the morning of the funeral a message came from Egypt to his mother.

"Loving and dear greeting to my mother. Parting is hard, we must admit; The wrench requires some where; But you and I do both agree The right thing is to serve. Don't fear for me, remember this If ever you may fear, No shot can strike me in the heart, For that I've left with you."

The body of our sister, in the presence of her friends, was laid away in the West Terrace Cemetery in the ever blessed and glorious home. Our sympathies go out to her relatives and all the relatives.—T. J. Gore, Adelaide, S.A.

**SCOTT**.—It is with deep regret that we had to record the death on July 4 of our young sister Miss Jessie Scott, the elder daughter of our deceased Sister Mrs. A. R. Metzenheim. Our deceased sister had been a member of our Village church for some nine years past, and was a faithful attendant at all the church services during the period of her membership. As a teacher of the Bible School at Wellington South for some fifteen years past, she had been particularly faithful and regular, and her record is one that sets a splendid example for others to follow. The illness that caused her death was very short and sudden, and our sympathies are extended to the mother and her family in their sudden and trying bereavement.—J.T.H., Wellington, N.Z.

**EDGEcombe**.—On Tuesday, July 4, at late residence, Moonta, S.A., Sister Mrs. E. P. Edgecombe, aged 32 years, fell asleep in Jesus after a long and painful illness of nine months. Sister Edgecombe united with the church at Ballalau during the visit of Chas. Reigin Seville and forty four years ago, and her Christian life has been a beautiful testimony of the saving power of Jesus Christ. Owing to a peculiar injury to the spine, our late sister suffered intolerable agony of both body and mind, which was borne with a wonderful spirit of Christian fortitude and patience. Her beautiful disposition, simple faith in God, and Christlike spirit, endeared her to all. As the earthly body weakened, the spiritual body strengthened. To her sorrowing husband, Mr. Edgecombe, and three little children, also her sister and all relatives, we extend our hearty sympathy and prayer, that their grief may be lessened by the memory of the beautiful life and testimony of a devoted wife, mother and relative.—J.E.A., Moonta, S.A.

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