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The Australian

CHRISTIAN



Thursday, August 17, 1916.

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The Unveiled Face.

We remember hearing the late Dr. Barnardo say that he had proved by countless experiments that environment was more powerful in influencing character than heredity. It was this that made him so zealous in removing the child-victim of the slums into the health-giving sunshine of the open-air colonies. The statement is an encouraging one, and pregnant with suggestions for us all. What the inner life is, depends in large measure upon our choice of those outside influences to which we have the power to lay bare our lives. Physically, intellectually, and morally we are all powerfully affected by the atmosphere in which we live.

In "Modern Painters" Ruskin bears most emphatic testimony to the same truth. Speaking of the artist's environment, he says: "It is a fact more universally acknowledged than enforced or acted upon, that all great painters, of whatever school, have been great only in their rendering of what they had seen and felt from early childhood; and that the greatest among them have been the most frank in acknowledging this their inability to treat anything successfully but that with which they had been familiar. . . . And I assert fearlessly that it is impossible that it should ever be otherwise, and that no man ever painted or ever will paint anything but what he has early and long seen, early and long felt, and early and long loved." If this be true—and there is no reason to dispute the assertion—then how vitally important is the question of "the open face."

There are few passages in the New Testament which have gained more from the Revised Version than that portion of Second Corinthians which speaks of "the unveiled face" in preference to "the open face" of the Authorised Version. The thought of the veil runs through the whole passage—the veil upon the face of Moses, the veiled Gospel, the veiled heart, all leading up to the climax of seeing with an unveiled face the glory of God, not in the face of Moses, but in the face of him who is the express image of the Father. This message of the unveiled face is that of living in the light of God himself, of laying the heart and life open to His holy influences, until we become changed into the same image from glory to glory.

The unveiled face pre-supposes two things at least: first, frank and open confession on our part, and second, the assurance of pardon and perfect sympathy on the part of

him to whom we come. Coventry Patmore has beautifully expressed this in the lower but typical sphere of the domestic affections:—

Not to unveil before the gaze
Of an imperfect sympathy
In aught we are, is the sweet gauge
And the main sum of modesty.

Assured as we are of the perfect sympathy and the full and free pardon of him who has been touched with the feeling of our infirmities, yet without sin, there should be nothing to prevent this laying of ourselves open and bare to all God's holy influences.

If ever there were a time when we needed this unveiled face towards God, it is now. The natural environment of our lives today is debasing and depressing. The harsh and cruel facts of life are apt to stir within us hard and bitter thoughts. The war has to be faced, with all its sad tale of suffering and inhumanities. The pain of our own hearts, and the sorrows and anguish of those we love, tend to make us resentful and vindictive towards our enemies, and we are in danger of reflecting the very things we hate and deplore in our opponents. There is only one corrective or preventive of this. As Moses could reflect the glory of God though living in the midst of a people who constantly provoked him, so may we triumph over our natural surroundings if we learn to live, as he did, with the unveiled face towards the glory of God.

It is told of Paganini, the great violin master, that he travelled far and wide in his search for wood with music in it. Among the many things that were essential for this rare quality two may be mentioned. It was necessary that there should have been regular and steady growth in the trees, so that the rings in the wood succeeded one another with perfect symmetry. One sunless summer could spoil a forest, so far as the music was concerned. But that was not all. If the right tree were found, it was only that portion which faced south that could be used, for it was the wood which drank in the sunshine that received the priceless gift. Which things are a parable.

These are dark days through which we are passing. They are like the sunless season to the forest, apt to spoil a nation's life. To many, especially to those bereaved, the very sun in the heavens may seem obliterated, and there is real danger that we may lose the music in these sad days of war.

Yet, as Browning has said, "The blue is greater than the cloud." In the darkest hour we can still, with unveiled faces, look to God and be lightened—or radiant, as one version has it—and have faces that are not ashamed. The open face may catch and reflect the glory of heaven, even when the earth is in deepest shadow, as the Alpine glow suffuses the uplifted peaks long after the lower regions are in darkness.

At this time, when the powers of darkness are endeavoring to becloud the whole of life, we need with greater diligence to keep the unveiled face towards heavenly things, for it needs but the thinnest veil to darken life.

Sun of my soul, Thou Saviour dear,
It is not vain if Thou art near,
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!
—Marshall Broomhall, M.A.

God Understands.

It is so sweet to know,
When we are tired and when the burden of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares, both yours and mine;

Not only understands, but, day by day,
Lives with us while we tread the earthly way;
Bears with us all our weariness, and feels
The shadows of the faintest cloud that steals
Across our sunshine; ever learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus; let us tell Him all!
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.
—Selected

The Light Lies on the Farther Hill.

The clouds upon the mountain rest;
A gleam is on the autumn day;
But down in the valley in the west
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget the sorrow, heart of mine!
Though shadows fall and fade the leaf,
Somewhere is joy, though 'tis not thine;
The power that sent can heal thy grief;
And light lies on the farther hills.

Thou wouldst not part with the world he said,
If'er thou knewest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

—Richard Watson Gilbey

Baptism into Christ.

A Brief Bible Study, suitable for a Blackboard Lesson.

BURIAL (of those who have died to sin) WITH CHRIST.

Rom. 6: 3, "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

A RESURRECTION (of those quickened to life) WITH CHRIST.

Colossians 2: 12, 13, "Buried with him in baptism, wherein ye also were raised with him, through faith in the working of God who raised him from the dead."

Col. 3: 1, 2, "If then ye were raised together with Christ, seek those things that are above."

Note the three ideas: Death to sin. Burial with Christ. Resurrection to a new life.

PUTTING ON (by those who have faith in Christ) CHRIST.

Gal. 3: 26, 27, "For ye are all sons of God through faith in Christ Jesus, for as many of you as were baptised into Jesus Christ did put on Christ."

In accepting Jesus as Saviour in baptism they clothed themselves with Christ. All the intermediate ritual is done away in Christ. Sonship is of faith, not of the flesh.

TURNING (of believing penitents) TO CHRIST.

Acts 2: 38, "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

Baptism has the closest connection with the profession of faith in Christ.

IN THE NAME (and also INTO THE NAME) OF CHRIST.

Acts 10: 48, "And he commanded them to be baptised in the name of Jesus Christ."

Acts 19: 3-5, "And when they heard this, they were baptised in the name of the Lord Jesus."

We are baptised by his authority, but also baptised to be adherents of himself, and him alone. No divided allegiance is permitted. No other name to be worn.

1 Cor. 1: 13, 14.

SURRENDER TO (the authority of) CHRIST.

Acts 22: 16, "And now, why tarriest thou, arise and be baptised, and wash away thy sins, calling on the name of the Lord." Water could not cleanse the soul, but by an overt act of obedience and submission Paul acknowledged his sin in formerly rejecting him, and humbly accepted the pardon offered to him.

Why tarriest thou?

MY DEVOTION TO (my Lord and Saviour) CHRIST.

He speaks: Matt. 28: 18-20, "Make disciples of all nations, baptising them." I obey.

He leaves an example: Matt. 3: 13-17, "Then cometh Jesus from Galilee to be baptised... and said, Suffer it to be so now, for thus it becometh us to fulfil all righteousness." I follow in his steps.

Dear friend,—Have you followed Jesus in this solemn ordinance? The above Scriptures, set forth in acrostic form, may help you to see its importance. From them and other Scriptures answer the question, "For whom is baptism?" Surely for those and those alone who believingly can accept Jesus. Will you notice how the "name of Jesus" is linked always with baptism? Surely this is no unimportant matter. What form, save immersion, expresses the symbolic meaning of it as set forth above? Read now the fullest description of a baptism in the Bible (Acts 8: 36-40), and this conviction will be deepened. Do not accept the doubtful. You cannot disobey the express word of the Master without guilt. You cannot ignore his holy example without grievous loss. Do not rest on an unauthorised procedure such as infant sprinkling is, when simple obedience may bring you much of blessing.

Finally, let all the baptised see that the spirit of surrender, renunciation, and submission expressed in baptism is manifested in the daily life. No part obedience can suffice. Daily let us "walk in newness of life," and "seek those things that are above."

"Pursue all things; hold fast that which is good."

The Singing Bird.

A Children's Address.

The singing bird I want to tell you about did not sing in the open, far away from dull buildings and little children, or at a great distance from hard-working people, or soar away skyward until it was just a speck to those who looked up. This bird had very little freedom. The house in which it lived was a cage, and the room in it by no means large. The cage hung upon a nail that projected outside the wall of a small and humble cottage, which stood on the roadside, many people and all sorts passing it every day. The cage was put on its nail each morning by the owner, and taken down every night. It was not remarkable for its beauty, or its colors, or its costliness—in fact, it was just an ordinary brown cage of wickerwork. But this was the remarkable thing: all the people who usually passed along looked up to see if it was there, and when they saw it they showed signs of pleasure on their faces.

The reason for all this interest was that inside the little cage there was a singing bird, a bird that seemed always to be singing, and did it as the supreme business of its life. Someone said one day, "He'll burst his throat yet; he's so full of song."

As the merchant passed in the morning on his way to the railway station he looked up, and his lips opened into a smile, and he carried it right away into the city; and it was like a ray of sunshine to all who had to do business with him. The forester on his way to his daily toil listened and went to the woodland, and began to sing at his work. Rough men spoke in gentle tones about the singing bird and its perfect music. Boys and girls on their way to school lingered to see the bird and hear its notes, which seemed to say, "Do all your lessons well, sing them out." But this is the strange thing—not a passer-by said a word about the cage; all were well satisfied.

This is the truth. The most important thing was not the cottage, or the cage of wicker, but the singing bird and its song; its joyful notes, its thrill of gladness, its lovely refrain and charm which reached far and near, making human hearts young and light and gay.

What have we to remember?

It matters not so much where we live, as what we are, and what we do.

Boys and girls may live in very humble homes and in out-of-the-way places, and their clothing may not be very costly, or even of fashionable cut, but they can be ever true, kindly, loving in spirit, and joyous of soul.

Jesus lived in Nazareth, but he was the Light of the World. The thing that matters is our spirit; the song of our life, our conduct and our love. May we live for the highest, the noblest, and the best.—*Christian World Pulpit*.

Carrying the Bible in the hand may tire it, but carrying the Word in the heart gives it rest.

Notes on Current Topics.

Jas. E. Thomas.

Sport and the War.

It is still a matter of regret that there seems to be such a predominance of horse-racing and prize fighting in our Commonwealth. Despite reductions rightly made in some quarters the "sport of kings" still attracts large and fashionably dressed crowds and race meetings seem to be abundant in every State. But to us the frequency of prize fights and the crowds who gather in stadiums throughout our big cities is an even more deplorable fact than the racing. It is almost a scandal that what is called "a bunch of fighters" from America are allowed to come here and gather in money that is really needed for the public good, and at the same time attract crowds of men, many of whom should be with their brothers at the front. Personally, we feel that it is time we had a public protest against such detrimental and demoralising fights as are allowed to be conducted, and that at least for the time of the war men should find a better way of satisfying their pugnacious propensities and their desire for manly recreation. We can scarcely understand why something is not done by the authorities to prevent the landing of these batterers of men's bodies. It is an insult to our brave men who are fighting our battles that we allow such spectacles to exist for the financial benefit of men who have nothing at stake in our country, or for those who, by promoting such shows of barbarism, are serving only a selfish end.

Liquor Referendum Puerility.

We have seen an article in a Melbourne paper called the "Graphic," with the following suggestive headline. It says that the six o'clock referendum is "much ado about nothing," and "a nasty red herring across the patriotic path." In a most pointed paragraph, evidently based upon ignorance of the ravages of the liquor traffic, the writer seeks to demonstrate the assumption that it is "contemptible to propose to put the country to the expense of a referendum to ascertain the will of the people concerning the closing of public houses a few hours earlier in the evening." It says that to argue that such a referendum is required for patriotic reasons is "to insult the intelligence of all thinking people." Now this paper is most interestingly and untriflingly condemnatory of everything and everybody German or Austrian. We have admired the outspoken articles and unquestionable patriotism of its intentions. Upon the subject of the drink business, however, the editor seems to be lacking in proportion. Does he not know that Lloyd George said that "the drink business is a more deadly peril than German submarines," and that "we are fighting three enemies—Germany, Austria, and the drink evil," and the greatest of these is the drink evil? Is it not absurd to say that an effort to lessen by half the deadly influence

of this diabolical enemy in our midst "should be squelched as a thing that can do no good"? Is it not worth a few thousand pounds to lessen the dire effect of this curse on the men of Victoria and that come to us from all over the Commonwealth? It is a question of national efficiency, and for any one to say that this is deflecting people from the patriotic path is sheer nonsensical ignorance, or else an unpardonable effort to tolerate and protect a national evil. The expense of a six o'clock closing referendum will be more than justified when the reform becomes law.

Church Union and the War.

There is a splendid letter recently published in the "British Weekly" from a chaplain serving with our Australian forces in France. It tells of the brotherly spirit of co-operation manifest among the chaplains of all churches who are with the men at the front. These chaplains mess together, sleep in the same tent, and work harmoniously together in their Christlike ministry of love. They do not divide their work among the men into denominations, but into geographical sections. They preach to each others' members and bury the dead from any religious communion. They are learning amidst this terrible conflict how much it means for all to be united. Ecclesiastical distinctions are broken down, and the living and dying are ministered unto in the name of the one Christ who died for all. Even in the camps, in the home land, chaplains do not make known often their religious designations, but simply seek to help men nearer to Christ in his name. Surely this practical demonstration of true Christian unity in the hour of our greatest sorrow and need will bind us together as Christians in a way that will be lasting in its beneficial influence. The writer says, "I am hoping that these chaplains, and those to whom they have ministered, will not only return to reinforce Mr. Shakespeare in powerful battalions, and not only help him and his fellow workers win the campaign for a United Free Church of England, but in a still further union of the churches of Christ." We certainly unite in the fervent prayer that this may be one of the greatest blessings coming to Christianity through the sacrificial service of this war.

"The Hardest Missionary Field."

In a recent article the experienced missionary and traveller, Dr. Harlan P. Beach, seeks to answer the question as to which is the least evangelised field in the world. Those who are looking for the world-wide domination of the kingdom of Christ have often longed to reach more rapidly the hard fields of the world. Dr. Beach considers that among the neglected or unreached fields, East Afghanistan and Thibet are certainly the least evangelised. Those who have read Dr. Susie B. Rijnhart's book concerning the attempts of her husband and

self to reach Thibet, will know somewhat of the difficulties of this almost unreached country. Since the mission of Colonel Younghusband, there has been a measure of greater commercial freedom, and it is hoped that soon there will be open doors for the gospel in this as yet almost unknown land. The Moravians and the Church Missionary Society have stations on the west, and the China Inland Mission and our own Foreign Society of the United States have encouraging work on the east, while the Church of Scotland has stations on the south. These have only touched the edges, but there has been no progress made into Thibet itself. This remains still as a challenge to the heroic sacrifice and prayerful perseverance of the Christian church.

"An Every-Member Campaign."

We have recently seen a letter signed by all the representative heads of the Presbyterian Church of South Australia, urging the congregations throughout the State to an every-member canvass during the month of September, with the idea of getting definite weekly pledges for Home and Foreign Missions and the various other funds for which special appeals are generally made. In these days in which we discuss earnestly our plans for greater church efficiency, the study of this scheme is well worth while. The idea is to personally seek to ensure the co-operation of every church member in regular weekly giving. This would do away with the necessity of annual appeals, and put the finances on a more satisfactory basis. There is something to be said in favor of the educational value of annual appeals, but literature could be distributed even if the usual annual offering gave place to the more satisfactory method of conscientious weekly giving. We certainly need to do more than at present if we are to make the progress that will be possible when the war is over. There is every reason for doing the work of our Lord in the most businesslike and reasonable way. We could emulate our Presbyterian brethren by setting aside a month in which throughout Australia we would prayerfully and personally labor to put our finances on a better basis. Could we not adopt as our watchword, "A weekly offering from every member for Home Mission, Foreign Mission, and Educational Work"? This would make the hearts of our treasurers glad, and would give us all a greater inspiration to do greater things for Jesus Christ our Lord.

Failure.

I hail the man who toiled his days in vain,
Who waged a valiant strife that came to naught,
Who left but hope unsmiled where he fought:
Nor reared a single shaft to mark a gain.
His mission such as that of sweet spring rain
That softly falling to the earth is caught
By every peering living thing, and wrought
In all the splendor coming in its train.
No thunderbolt from him that shook the world;
And yet a flash of light that lit the way
For those who struggled heavily to the crest
Where Victory's banner rested still unfurled,
And if he had a cheering word to say
That spurred them on—about matters all the rest!

—Julian Walters Brantley.

First Lessons in Child Training.

[The above is the title of "A Handbook for Mothers," recently published by the Standard Publishing Co. The writer, Zella M. Walters, is an expert on child training and teaching. She has produced a volume which is well worthy of the study of every one interested in child life. The following subjects are dealt with in an interesting and helpful manner: Habit, Obedience, The Spirit of Adventure, Frivolousness, The Children's Books and Reading, The Child's Recreation, Self-Reliance and Self-Control, Eliminating Fear, Teaching the Simple Religious Truths, The Pearl of Great Price. There are 150 pages of reading matter. We commend the book to all who would have the fundamentals of child training clearly presented in a non-technical manner. The book may be ordered through the Austral Co., price, cloth covers, 2/6; paper covers, 1/6; postage, 3d. extra. We give extracts from two chapters.]

Books and Reading.

A religious book is not necessarily a wholesome book for children. Some books that make a great parade of religion are distinctly unwholesome. The writers may have been devout enough in their own personal sphere, but they frequently wrote badly, they had poor judgment, no sense of humor, they saw life in a distorted way. Their books, in short, are not truthful, and that is the most serious fault a book can have. Any religious book that depicts a child as becoming preacher, mentor and rebuker to the adult world, is untruthful and mischievous. It is true that the Scripture tells us, "A little child shall lead them." But the child that really leads does not know that it is leading. It leads through its guilelessness, its perfect trust, its helplessness. When it loses the characteristic it is unchildlike, and it can no longer exert a child's influence. There are religious books that are splendidly wholesome, because they picture a sane, well-rounded character, instead of a narrow, distorted one. But it is a safe rule to examine closely a religious book written for children.

When I was a little child there was in our Sunday School library a book that represented a precociously good and sensible child as choosing a brown gingham umbrella in preference to a pink silk parasol. What a terrible lie to begin with! It brands the book at once. No child ever did, is our verdict, and if there ever should be a child that would do such an unnatural thing the incident ought to be buried in oblivion; I wouldn't want such a child. There is no telling what terrifying thing she might do next. How much more natural, true and charming is little Rebecca of the Sunnybrook Farm, who found her pink parasol "the dearest thing in life to me, but an awful care."

The Child's Recreations.

Let us beware of the training, or lack of training, that lets the child grow up thinking that excitement is necessary to amusement. Social observers of our day note with grave concern that growing form of hysteria in our young people. They want excitement continually. They want to be

going somewhere with the "crowd," and especially they want to be seeing something. They have no mental resources. An hour alone is to be avoided at all costs. A book is an unknown companion. Apparently, they cannot think. Certainly they do not converse, in the old meaning of that term. There are quite enough of these unstable young people, drifting towards the rocks of failure, in the world to-day. No thoughtful mother wants her children added to that throng. The children who grow into the pleasure-mad youth are the ones who grow up on a diet of excitement.

"Oh, mother!" begged a young son, "can't I please go to the picture-show to-night?"

"You know you are not allowed to go out on school evenings, son," was the answer.

"Oh, mother, I don't think I have a bit good time. Wayne Lyman, he's been to the picture-show every single night since school began last month."

That had been six weeks ago, and the mother was inclined to doubt the statement, but inquiry showed that it was true. The boy and several others in the neighborhood were attending the picture-show every evening. Of course, these children's lessons were suffering. But they were suffering in a more serious way yet. They were living on excitement. An evening with a book was not to be thought of. An evening in the family circle, with the quiet home games, was an unbearable thing. The children thought and talked nothing but the scenes they had witnessed in the picture-show. And the restricted children felt themselves ill treated when they were obliged to choose simpler amusements.

Moving pictures have come to stay, and every mother must meet squarely the issue of whether her child shall go, or how often he shall go. Perhaps because it is new, and has been regarded in the past as a scientific curiosity, the picture-show has not been regarded as a theatrical entertainment. Many parents, who would be horrified at the thought of letting the child go alone to the theatre to see any play he happened to light upon, will cheerfully allow the children to go unattended to the neighboring picture-show to see whatever happens to be the attraction for that day.

Whatever influence mothers have, and they have a great deal if they will stand together, should be directed toward getting a good class of pictures in the neighborhood house. You may be able to keep your children away, but many children are going continually. So it is one of the mothers' civic duties to have the pictures as good as possible.

Children should not be permitted to go at all without some older person. Many reasons for this will suggest themselves, aside from the fact that well-bred children are not sent to public places alone.

Children should not go frequently, no matter how good the pictures are. Fre-

quent attendance breeds the need of excitement in the child. The many pictures confuse the mind. Some of the constant attendants can not remember the pictures they see from night to night. Their power of attention is being hopelessly dissipated. If there are good pictures, and the visit to the theatre is a rare treat, the children will remember what they see and get whatever good the picture has to offer.

Little children should not be taken at all. I have seen babies as young as three years weep and howl when taken past the door of a picture theatre. They have already learned what those gaudy lithographs mean, and they want to be taken in. As you pass the door of any picture-theatre, you will see people going in leading stumbling little tots, carrying babies that can not yet walk; while children hardly of school age go by themselves.

What a pity that well-meaning parents would do a thing that will injure the baby physically, mentally and morally. The atmosphere of excitement is bad for the child's nerves. Some of the pictures terrify; all unduly excite. The child is sure to suffer in his health as a result. His mind will suffer, because he is losing the power of attention and quiet concentration. He will suffer morally as he absorbs the low moral tone of many of the pictures. Why take the little one at all? He will never miss what he knows nothing of. The real kindness is to leave him at home, at least until he is old enough to want to go.

There can be no hard-and-fast rule about amusements. We must apply the suggested tests; we must consider the person seeking recreation. And certainly we must keep amusement in its proper place in the scheme of life. To be happy is a duty of every Christian soul; to set apart time for recreation that shall make for happiness is necessary if we want to keep health and our ability to do our work. Amusement and happiness, even amusement and recreation, may be quite distinct. Ask of your amusements at least this question, Do they amuse? And do they leave you clean and strong?

"All's Well."

How fared the fight with thee to-day?
Not well? Ah, no,
Then hast not lost; thou canst not lose,
However much they tear and bruise
The panting breast, the straining thighs
With sore thy spirit's stridings,
If thou and faith upon the walls
Are comrades still when darkness falls.
Rest now! In sleep thy veins shall swell
With hope's new wine; and like a bell
From valley's deep heard on the height,
Thy "leagured soul, throughout the night,
Shall call to thee, "All's well."

It is thyself alone that may
Thyself betray.
Arise again; arise and fight;
God's smile is in the morning light;
Lift thou thy banner brave and bright
Above thy spirit's stridings.
What matter if its fall be sure?
The pilgrim soul thy wall-immure,
Clinging the wings of Azrael,
In face of all the hordes of hell,
Shall take, full armed, its homeward flight,
And o'er thy ruins from the height
Shall call to thee, "All's well."

The Training of the Membership.

A Conference Address by H. Grinstead.

Our subject is all comprehensive. You do not tie me down to the question of the ministry of the word, though I think we shall find that the cause of an untrained membership is an untrained ministry; and therefore, though there are many important branches of service in the Lord's work, I shall address myself to that which I believe to be the most important at this time. So clear are the duties of the ministry laid down in the Word, that had we such ministries in this land we should not be lamenting as we are doing to-day the great number who love to be ministered unto rather than to minister. We need elders who are elders indeed, men who love the church of God, who prefer overseeing to overruling, men who are not waiting to be fed by evangelists, but who themselves are ready to feed the flock of God.

Ruskin has said, "A bishop means a man who sees; a pastor one who feeds; the most unbishoply character a man can have is therefore to be blind; the most upastoral is, instead of feeding, to want to be fed—to be a mouth."

The first essential to a trained church is a trained ministry, and I venture to think that there is no better method of training for officers, be they elders, deacons, or evangelists, than a regular united meeting for the study, amongst themselves, of the great questions of Divine truth, and also how to deal with the weak and erring amongst the brotherhood. The result would be remarkable.

If the work in New Zealand is to go forward, we must have a continual stream of local men to fill the platforms along with our evangelists. There has been a tendency of late to despise the local brother, "because his metaphors are mixed, and because he cannot somehow keep the aspirate where he should," but this is a gross exaggeration; very few indeed are guilty of such errors. I regret to say that the purpose of this despising is to set up an apostate ministry, namely, the one man pastorate, in the place of mutual ministry.

Curious that that should be so when this ministry leads to the enfeeblement of the church in reality. Have we forgotten already the magnificent triad Dr. Jowett paid to mutual ministry in his "Ministry of a Transfigured Church"? There are those that would lead the brethren astray. Let us be warned in time.

I would say to the officers of the church: see to it that you are trained for your work; then make it your work to see that those who are good door-keepers get that job, and those who seem likely to make good deacons or evangelists are trained for that work. You will forgive me referring again to Ruskin. He says, "Your barn painter, if you don't make a painter of him, will never make a good merchant or lawyer. We need a school of trial in every important town in which those idle farmer's lads whom their

masters can never keep out of mischief, and those stupid tailor's apprentices who are always stitching the sleeves in wrong way upwards, may have a try at this other trade. It was a witty Scotsman who, seeing a great chap go up the aisle to the pulpit, remarked, "Another good deacon spoilt." The little chaps were no use to them for ballies, though they were all right for ministers.

Too often a good deacon is spoiled by making a pastor of him, and too often splendid men are kept in the diaconate who ought to be in the pastorate.

Let us note some methods for training our recruits.

1. Adult Bible Classes. Let the members of that class be under capable men and women who do not discuss their failings before others, and the class will be a great help. For those more deeply interested, a special class should be formed under one or two special teachers.

2. The M.I.C. is not to be despised when talking of methods of training. Many a man is speaking to congregations who started there.

3. Our leaders should be continually on the watch for men who are earnestly trying to fit themselves for proclamation work; these should be encouraged to take a course of three years at College, free of cost to themselves. Surely when a young man gives up an income of £3 or £4 a week, as many of them do, the least we can do is to see that they are not worried about money whilst studying.

4. One of the methods of training worth noting is that adopted, amongst others, by our brethren in Great Britain. It is most helpful to those who are shy, and to those who live away from centres. It is called the Correspondence Class. Bro. Macartney sends his pupils their work fortnightly, which is returned to him for helpful criticism. By this means hundreds of students are being trained.

Having named some of the methods that appeal to me, and that I know are practical, I want to say a word to our young men. You must realise, my brothers, that speaking on behalf of Christ is one of the greatest honors you could possibly have conferred upon you; it is essential that that honor shall not be despised by you by offering to your audiences ill-prepared addresses. Give to God and to his church your very best. As boys in the old country, we used to laugh at a story that was told about the people going home because the preacher did not turn up, but we do not laugh here; we tremble to think of what may happen should he not do so.

What we need, then, brethren, if the church is to be trained, is more New Testament ministry. My judgment after seven years' residence in New Zealand is that the pastorate needs bringing up to the New Testament standard. There are many who will wear the bishop's mitre, but who will

not take the shepherd's crook. It is not ruling so much as shepherding we need to-day. I earnestly plead that the churches will honor their most experienced men, and that such brethren will so give themselves to God and to his church and to the work of shepherding and teaching, that we shall have an army raised of good preachers and teachers, so that the plea we all have so much at heart may have a chance of being sounded forth throughout New Zealand, and when the Chief Shepherd shall appear they shall receive a crown of glory that fadeth not away.

The Country Church.

Dr. Gausauls, Chicago, said recently:—Where are the resources of the future? Why, as we sit in our houses, satisfied, overwrought, wearied, of what is called society, fevered with the rush and roar of things, the strong-minded look to the country and realise that the new and precious things come from there. You may have seen the statement that I made in regard to our city, Chicago. I took a list of one hundred of the leading merchants, from Marshall Field to the man that furnishes me my groceries, and I found out of these one hundred merchants, seventy-one the most successful, are from the country. I took one hundred doctors, and I found seventy-three of these doctors the most eminent physicians of Chicago, seventy-three were country boys. I took a list of one hundred lawyers, and I found that seventy-four of those one hundred lawyers, the most eminent and the most successful in their profession, were country boys. I took one hundred engineers, and I found that, though we think a city most naturally produces mechanics, I found sixty-three out of these one hundred were country boys. The twelve most effective preachers that have lived in the city of Chicago within the last twenty years, every one, were country boys. Now the same thing can be said generally. I do not know a single woman in Chicago who is an efficient worker in reform and an active force in these lines, of which I have spoken, who is not a country girl, or who, if a city girl, did not have sense enough to marry a country boy. The latter is a mark of genius. What then of the character and reputation will be lost if the country church should be allowed to die? Besides, what of the loss to our missionary societies in men and means. Of my own congregations, of which I have been in charge for the past five years as pastor; one sent out three men of God, one of these three, a preacher, is now president of the State Board of Nebraska, one has been State evangelist of Minnesota, and the other a successful pastor of a fine church in Nebraska, all are country boys. The other, a country church, has furnished six preachers, and they, too, have graced their profession. Time fails to tell of other country fields that have furnished the brain and brawn for taking the world for Christ.

The greatest pleasure is the power to give it.

Reports from the Field.

Queensland.

ROONAH.—Bro. and Sister A. Cockroft called in to see their relative at Broomah. While here they delivered the gospel message in word and song to appreciative audiences. The writer held a gospel service at Mt. Alford, where Bro. and Sister A. Pratt conducted a Bible School. The sympathy of the church is extended to Bro. and Sister Geo. Alcorn in their sad loss sustained by the death of their baby girl Bertha Darlandelle, aged eleven months. Bro. Jas. and Bert Green have enlisted for the front, making a total of nineteen from this church. Bro. R. F. Stubbin returned home safely on Monday, bearing on his body marks of the great war.—W.H.N.

BRISBANE.—Nice meetings for worship are obtaining. Last evening A. C. Rankine gave a special address for men. A young men's choir rendered several anthems. A special woman and a young man confessed Christ. The Bible School is now growing nicely; average attendance first class. An attendance recording "barometer," seven feet high, was installed yesterday. The ceremony of fixing the record will be carried out by scholars bringing new members. August 20th is "very scholar present day." The Y.P.S.C.F. is arranging for a concert in aid of their piano fund. On Friday evening three "six o'clock closings" processions converged into Albert Square, where a great demonstration was held, there being about 6000 people present. The Government has not yet yielded to the voice of the people by granting a referendum.—H.C.S.

Tasmania.

HOBART.—The Bible School is making progress with Bro. Pryor as superintendent. Gospel meetings keeping up; many visitors attend. One school anniversary in place next month, and Bro. Jopp will be quite an acquisition as expert vocalist in assisting Sister Patterson to work the programme. Last evening a mother and her son were baptised by G. Woolnough. These two, along with another, had made the confession at the Central Hobart Mission, G. Woolnough and C. Hale have been appointed as chaplains to the Clarence Camp.—C.H., Aug. 16.

West Australia.

WEST GUILDFORD.—On Sunday night last a man, his wife and their son were baptised. These were not previously reported. On the same evening there were two other confessions, one of these being a prominent member of the local governing board. Bro. Fitzgerald continues to preach to large audiences, and has the joy of taking confessions at almost every meeting. All the activities of the church are in a healthy condition.—C. A. G. Payne, Aug. 3.

COLLIE.—Two decisions for Christ on July 30. Bro. Whiteaker preaching. We have now gained an entire family—father, mother and two daughters, the father making his decision on Sunday extending also a young man, a friend of the family. The Sisters' Prayer and Dorcas Class meetings are well attended, and are proving a great source of help and strength. A surprise social was given by the sisters to Sister Mrs. Pearce and Gerrie, on their removing to Fremantle, and a very pleasant evening was spent. An extension of our church building is absolutely necessary.—J. J. Morgan, Aug. 4.

NORTHAM.—On July 30, at the conclusion of the address by Bro. Stirling, two young men and two married ladies made the good confession. The young men were baptised the same hour. We had a Bible School rally; 26 new scholars were added to the roll. The two ladies who confessed Christ are the mothers of two of the families interested. Sister Mrs. McLaughlin was united in marriage to Bro. I. Temple on July 22. We are sorry that we are losing Sister Mrs. Armstrong, who is returning to her home in Essendon, Victoria, after a visit to her daughter, Sister Mrs. Galvin. The

Dorcas sisters gave her a beautiful teapot as a token of their love.—R. S. Manning.

South Australia.

NORTH ADELAIDE.—Our tent mission has been continued for another week, and three have confessed Christ. A growing interest has been manifested, and we enter on the third week full of hope, and in expectation of great blessings. We have been again indebted for help to the friends from Mile End, Maylands, and Prospect.—R.H., Aug. 13.

PROSPECT.—Several new scholars were present at the Bible School to-day. At night a young lady (my niece) confessed her faith in Christ as Lord. Thursday evening about fifty of our members visited the tent mission at North Adelaide.—P.

UNLEY.—With regret we report the death of our esteemed elder, Bro. Joseph Uncle, who passed away last Monday, after an illness of several weeks. Our brother has been a faithful and constant member of the church for thirty years, and his exhortations and prayers have been a valuable contribution to the cause at Park-st. Bro. Huntsman preached to a good audience this evening on "The Attractive Power of a Happy Christian Life," with special reference to our late brother.—O.V.M., Aug. 13.

COTTONVILLE.—Two received into fellowship this morning, and one at the after meeting this evening. Fine meetings all day. One confession at evening meeting. Reference was made at both services to the death of Bro. J. Uncle, an elder of the Unley church, who had always taken a keen interest in, and had been a great help to, the cause here. Two additions to Mr. Manning's Bible Class.—H., Aug. 13.

BALAKLAWA.—Our meetings have kept up fairly well. Bro. Webb being in fine form. We are glad he can stay with us until the end of the present month. Bro. W. Beller has accepted our invitation to labor with us for three years. We look forward to his coming on September 7. Our Foreign Mission offering, per special, amounted to about £11; total for year, £33/14/9.—P.H.R.

YORK.—Fair meetings to-day. Bro. Bennett exhorting. Bible School, 142 present. Evening, good prayer meeting before gospel service. The writer spoke on "The Purpose of Divine Love." One restored, a married woman. Bro. Brooker, our secretary, away to-day sick. Bro. Todd is recovering. The writer is well again. Our Junior annual meeting held, and was a great success. Sister Miss G. Swain, the superintendent, is doing a splendid work with the J.C.F. committee.—E. J. Paternoster.

GROTE ST.—August 13, J. J. Franklyn exhorting. A large gathering at the evening service to hear Bro. Franklyn, who delivered a powerful sermon to a very interested audience. One sister received into fellowship. The members extend their Christian sympathy to Sister Carmichael and family in the loss of husband and father. Mr. Carmichael has been a regular attendant at Grote St. for some 27 years. Bro. Gore laid his body to rest to-day (August 14).—E.W.P.

MOONTA.—On July 30, Bro. Allan addressed the church. At night we held a special Australia Day service. The chapel was tastefully decorated. About 350 people assembled to hear Bro. Allan's appropriate address. Record meetings on last Lord's day. 64 present at the Lord's table. Bro. Allan exhorting. One was received by letter from Balaklava, also two who were baptised last Wednesday evening. Bible School is still increasing—180 present. In connection with our Bible School we have a Bible Institute, conducted by Bro. Allan. His series of addresses on "The Life of Christ" being enjoyed by all, 68 being present. At night the chapel was again filled. Bro. Allan continued his series of addresses on "Messengers for the Time," third subject being "Light." A married man and two young women confessed Christ.—H.N.

CROYDON.—August 6th, we celebrated our fifth church anniversary. The chapel was beautifully decorated. In the morning A. G. Saunders addressed the church on "Higher Mathematics." Afternoon, the kindergarten and primary department gave a demonstration. Collection for piano fund amounted to £4/6/12. Evening, Bro. H. J. Horsell gave an excellent address on "The Empire of Christ." The choir rendered anthems. Collection for building, £1/14/-. On August 9, a public tea meeting was held; excellent attendance. At the public meeting addresses were given by Chaplain Captain Pittman, E. G. Warren, B. W. Manning. Secretary's report showed excellent progress. On August 13, in the morning T. J. Gore exhorted. Bible School, 10 scholars. F. Jeffrey preached at night on "God's First Confessions." At the meeting of the church officers H. J. Horsell, our preacher, tendered his resignation.—J. S. H. Ferris.

QUEENSTOWN.—On August 7, the Wattle Club, in connection with our church, held a sweets evening to obtain sweets for their stall in the Red Cross Fair to be held in the Port Adelaide Town Hall. Bro. J. Hill, our president, for her work among the young ladies. This morning Bro. W. Harris gave an edifying exhortation on the morning lesson. In the evening Bro. Brooker delivered a powerful sermon on "Seek ye the Lord while he may be found."—D.L.W., Aug. 13.

MURRAY BRIDGE.—On August 6, Bro. T. Edwards exhorted the church. The annual business meeting of the church was held on Tuesday night. Treasurer's report showed a decrease in our finances. It was decided to advertise our meetings in the local paper. Twelve brethren volunteered to pay the expense for twelve months. The church anniversary is planned for Sept. 24. After that date we purpose using Sankey's Songs and Solos in our gospel meetings. A nice outside lamp has been presented to the church. Seven deacons were elected. Bro. J. Hill, our president, Overall was re-elected church secretary, and Bro. K. Brake envelope secretary. Last Lord's day Bro. Mitchell presided. Bro. Edwards exhorted from Luke 10, and in the evening preached on an increased attendance.—Chas. A. Grundy.

BUTLER.—Sunday School anniversary was held on August 6. C. W. Hunt conducted the afternoon service, giving a chalk talk on "A Good Soldier of Jesus Christ." Special singing by the scholars, who had been carefully trained by our superintendent, Bro. D. B. Butler. The evening service saw a repetition of the crowded audience. A splendid address was given by Mr. Howarth (Methodist preacher from Pt. Neill) on John 3: 16. The scholars rendered further special singing. Bro. Butler and Sister L. Butler sang a sweet duet. At the public meeting D. B. Butler occupied the chair, and gave a brief report of the work of the school, making special mention of the work of Bro. Young as teacher, and Howard Tilly as secretary, both of whom have recently gone to the front. Addresses were given by Messrs. A. E. Jones and Howarth (Methodist), J. E. Stanfield, B.A. (Anglican), and the writer.—C. H. Hunt.

NARACORTE.—W. G. Oram has been engaged by the M. C. Committee to labor here. Bro. Walter J. Manning, acting Conference secretary, was present at his welcome social on Friday, August 4. Bro. Manning met Bro. Oram and his wife at Wolsley, en route. A welcome social was held in the evening, over which Bro. Manning presided. All the other ministers were welcome, and spoke words of appreciation and welcome. These were Messrs. Gordon (Anglican), McLean (Presbyterian), Braucher (Methodist), and Captain Mann (Salvation Army). Musical items were given by Misses Matthews and Rule. On Sunday, good meeting in the morning; splendid interest. Bro. Manning presided. Bro. and Sister Oram were welcomed in the church by Bro. Manning. Splendid address by Bro. Oram in evening service, about 150 present. Bro. Oram took the first part of the service, and Bro. Oram preached a powerful sermon on Mark 5: 30. The prospects of building up a strong cause are encouraging.—F. A. J. 12.

KADINA.—Our church annual business meeting was held on Thursday evening, and was well attended. Deacons elected were Bren Neill, Paterson, Weidenbach, Dave Gordon, Harle, Rowland, Trewhitt, Treasurer, Bro. Crouch, Secretary, Bro. C. Larcombe. The church reports show the work is in a healthy condition here. Our best-looked membership now stands at 175 members. Good meetings on August 6. Impressive in memoriam service in the evening. The church celebrated its anniversary on Sunday. Bro. J. W. Webb, of Balaklava, was preacher at the three services. The topic for the morning address was "The Power of a Touch." Afternoon, "The Wonderful Book." The meeting in the evening was crowded, when the speaker took for his topic "A Marvellous Appeal." The special singing so ably rendered by the choir at each service was greatly appreciated by all. This morning Bro. Cornelius, from Maylands, received the right hand of fellowship—C. E. Larcombe.

HINDMARSH.—During the past three months the Sunday services have been taken by Mr. L. Morton. Sunday morning, Bro. and Sister E. G. Warren were received into membership. Bro. Warren has undertaken the work of evangelist during the absence of Bro. Cutters. Both services were well attended. A collection was taken at the evening service in aid of the Scriptural League, the amount being £21/-. On August 7, a welcome social was tendered to Mr. and Mrs. E. G. Warren, and a farewell to Mr. L. Morton. Short addresses were given, which were highly appreciated. Mr. Morton was presented with a fountain pen in recognition of his splendid service with the church. During the evening Bro. T. H. Brooker, chairman of the evening, was presented with a handsome illuminated address from the members of the Bible School in recognition of his long and useful service as superintendent. Sunday services were given by Bro. Warren in a most good impression. The Bible School was well attended. The Bible display is a slight increase on previous records. Bro. Warren was welcomed by the scholars, when he gave a very interesting address. The subject for the evening was "The Great Refusal"—earnestly and convincingly given. The members reply sympathetically with Bro. R. Hingley and relatives in the loss of his brother, Arthur Hingley, who was killed in battle.—J.L.R.

New South Wales.

SOUTH KENSINGTON.—Last Lord's day the writer addressed the church. The school is preparing for its anniversary. We had 6 new scholars yesterday, 95 present, 60 at the branch school. At the gospel service Bro. Garden preached a powerful sermon. We are to baptise a married woman next Lord's day, who made the good confession last week.—A.A.S.

LISMORE.—To-day Bro. E. C. Savill presided over the morning meeting, and Bro. Taylor addressed the church on "The Lord's Day." From next Sunday Bro. Taylor takes the superintendency of Conway-st. Bible School, while Bro. E. A. Parker comes over to help us at the North school, where we had 14 new scholars during July. Attendance is good, and on July 10 we had to present out of 73 scholars. We have entered 20 scholars for the Bible School examination, and hope for good results. The sympathy of the church is extended to Bro. E. A. Parker and family in the death of their son, Bro. Jack Parker, in France. Bro. Andrew Witherspoon is slowly recovering, although still suffering greatly.—E.A.S. Aug. 6.

SEVEN HILLS.—Since our announcement to the effect that we intend erecting a chapel in a day, on Eight Hours' Day, providing we secure the funds, we have started at what is usually the end of the undertaking, the purchasing of the seating accommodation, as we were able to get them at reduced sale prices. Will the brethren help us to erect a building to contain the seats? Any donations to a building to be gratefully acknowledged by G. L. Piper, "Hazeldean" Seven Hills, N.S.W.

ENMORE.—At our morning service on Aug. 13, R. P. Arnold gave a good exhortation. Sister Nurie Caldwell (Foreign missionary elect from S.A.) and Pte. J. R. Mackie, of Inverell, were

present. Sister E. Hudson was received into fellowship. News has come that Bro. G. Gigg is amongst the missing in France, and Mr. W. Mitchell, brother of one of our members, has been killed. Much sympathy is felt for the relatives. Nice school again. There is an ever-present call for teachers, and we could easily increase our attendance, if more of our church members could be persuaded to take up this work. Monthly soldiers' service in the evening. Roll call of our soldier members and other friends in camp. Musical items by choir, and solos by Mrs. Hains and Mr. Torran. A. E. Hingworth preached on "Love—Human and Divine." A sale of gifts under the auspices of the Ladies' Sewing Class will be held on Saturday, August 26. Bro. S. Whately, one of our deacons, is still dangerously ill.—Aug. 14.

MOSMAN.—Good meetings yesterday. Bro. H. G. Payne spoke at the morning service. The Bible School is doing well. Bro. Stevens preached at night to a good audience on "An Unanswerable Question." Special business meeting held last Wednesday. The church, by a unanimous vote, accepted the officers' recommendation that our preacher be re-engaged.

ST. PETERS.—On August 6, Bro. Carter commenced his work as honorary evangelist for three months. We have started a J.C.E. Society on Lord's day mornings, also restarted our morning services. We received one young girl into our fellowship this morning, having been baptised last Wednesday. On August 13, we held our services as usual. Good meeting at night, when four adult persons confessed Christ, the subject being "What must I do to be saved?"—C. E. Cook, Aug. 13.

PETERSHAM.—Bro. Hingworth gave an uplifting address on "The Fruits of Sacrifice" to a good attendance of members. There was a splendid attendance at the gospel meeting, when Bro. Arnold gave a good address on "Jesus is the Christ." One woman confessed Christ. The church mourns the loss of Bro. F. L. Sainty, who died of wounds received on active service on July 20, and much sympathy is extended to the bereaved. Our Bible School scholars sat for the annual examination—E.V.S. Aug. 13.

NORTH AUBURN.—Meetings were very good all day. Bro. W. Morton exhorted, and gave the gospel address, which was very much enjoyed by all, his subject being "What thank ye of Christ?" Sister Walsh and Bro. Schofield and Some gave a beautiful hymn, which was very helpful.—A.S.H.

HORNSEBY.—The writer presided. Bro. I. Gordon gave a splendid address on "Biblical Interpretation." At the gospel service his address on "The Tongue" was worthy of repetition. Bro. Gordon has resigned. The officers, and afterwards the church, declined to accept the resignation. Much to our regret. Bro. Gordon insists upon resigning. His addresses have always been of the best. We are now in need of an evangelist.—T. E. Rolfe.

AUBURN.—Helpful meetings morning and evening. Bro. Saunders speaking at each meeting. At the morning meeting, Bro. Saunders, received into our fellowship one brother who had been baptised on August 2. Bro. Saunders' subject to-night was "The Tragedy of the Unprepared." Last week I omitted to state that we had with us at our morning meeting Bro. Harold Froude, who has just recovered from a serious illness.—G. Sitch.

HURSTVILLE.—On August 6, Bro. T. Morton spoke at the morning meeting on "Character." Bro. W. Morton conducted the evening service. On Wednesday night an interesting debate took place between the Improvement Class and the Dulwich Hill Baptist Young Men's Class. Bro. Payne, who is shortly taking up the work as evangelist here, acted as adjudicator. Good meetings to-day. Bro. Lacey, of Auburn, spoke at both services.—B. E. Heenan, Aug. 13.

CITY TEMPLE.—Fair meetings to-day. At morning service, fire word of exhortation by Bro. Clyde, on "God's Heritage." Amongst visitors were Sister Hart, Lygon-st.; Bro. Campbell, Ascot Vale; Sister Miss Smith, South Yarra, Vic. Splendid address from Bro. Harward at night on "Does God Care?"—J.C.

Victoria.

MARYBOROUGH.—Bro. Robt. Renton, late of Stawell, has removed to the town, having been appointed to the local railway workshops. Good meeting last Sunday evening, when three young people made the good confession. These, with a woman who came out on Thursday, were baptised on that evening at the meeting of our Young People's Society. This meeting was the biggest on record, quite 70 being present.—A.P.A.B.

BRIM CIRCUIT.—Record attendance at Sheep Hill on August 6, and splendid attention to an address on "The Restoration of the Old Testament Christianity." Bro. and Sister Hodgie, from Williamstown, are now residing in this district, and met with us for the first time. We are to hold a business meeting shortly to consider the formation of a church and Bible School in Sheep Hill. A number of the young people of Dunmachie met to say good-bye to Bro. Tom Newell, who is very popular in the district. He expects to sail for the north during the month—W. G. Conbridge.

MERBEIN.—The church here has been delighted and edited by a visit from our old friend and co-worker, Bro. Hugh Gray. He was with us over August 6, speaking at both services. There was a large attendance at the evening service, and two confessions at the altar.—Mrs. Hudson and Harcourt Cameron, young son of the writer. A. E. Marler is getting a good grip of the work in this district, and has created a favorable impression all round—R. G. Cameron.

FITZROY.—On August 2, Bro. Hingger gave us a good talk on Home Missions, and Bro. Nanterville sang. August 6, Bro. McCullum spoke at both services to fair audiences. August 13, good meetings. Bro. Butler spoke in the morning, and was much appreciated. Bro. McCullum took the gospel service, preaching on "Shall we Know our Friends in Heaven?" Our exhibition is being continued on the 17th and 18th. Much interest is being shown.—G. G. G.

NEWMARKET.—One baptism to record since our last report—that of a lady who confessed herself a Christian on Sunday, July 30, when Bro. Lyndbrook spoke. Mrs. Aspinall, we regret to say, has had news that her youngest son, Norman, has been slightly wounded in battle. Mrs. Jamkin's son, Francis, has been killed. He was a member of H. G. Harward's company. We had bad news arrived. Our young brother, Les. J. Kimman, has also fallen. He was a fine Christian fellow, cheerful, willing, and dependable in his service for Christ. He was formerly a member of Footscray church. We feel his loss most keenly. To these troubled families we extend sympathy.—J. L. Mufford, Aug. 11.

CARLTON (Lay-st.).—Nice meeting on Lord's day. Bro. Thomas having at last found a house, Sister Thomas and family came over to Melbourne, and on Sunday last Bro. and Sister Thomas, with Sister Penhally, from Seabrook, W.A., were welcomed into fellowship. Bro. Thomas exhorted in the morning. Bro. Waters, from the New Hebrides, gave an interesting talk to the Bible School upon his work on the islands. At night the faithful presentation of the old gospel by Bro. Thomas led three more from the Bible School to confess their Saviour. During the week painful news has been received that three of our boys—Jack Code, Harold Phillips, and Bro. Robinson, have been wounded in France—J.M.C.

SOUTH MELBOURNE.—At the meeting for worship on August 6, Bro. Jones, from South Richmond, exhorted. Large attendance at gospel service. Bro. Clay gave a fine address. Good meetings on the 13th. Bro. Clay spoke at both services. Mrs. Joseph and Mrs. Nelson, who had previously confessed Christ, were baptised.—F.C. Aug. 14.

BRIGHTON.—Much interest is being shown in Bro. Main's instructive discourses, and at the close of to-night's address a young woman confessed her Lord. Our Sunday School is in a sound condition, under the superintendency of Bro. Dick. Many of our sisters are actively engaged in temperance work.—K.P.C. Aug. 13.

Continued on page 502.

Foreign Missions.

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

Children's Day.

The first Sunday in November is the Children's Day. We do well to specially observe it as such. Year by year we are impressed with the importance of continuing this children's service. Our Bible Schools are for the purpose of building up strong Christians and making of them loyal church members. The great work of the church is to go with the whole gospel to the whole world. No part must be neglected. If this is to be done, and done in a manner worthy the Christ we serve, we must have men and women with the spirit to do the work. These will come from the church with the strongest Bible School of prepared workers.

The Exercise this year will be ready by the 1st of September. It is a service which should be used in every School in the brotherhood. It has been prepared this year by the Organising Secretary, and deals with the subject of the giving of the exercise will lead to a better understanding of the work before us in relation to this great land. There is no school but can give the service. It has been prepared with the object of helping the smaller school come into line. So often the remark is made that the exercise is too hard for the smaller school. There is nothing in this that small schools could not give. We trust you will decide to take it up early. Write your State Secretary on reading this, telling him the number of copies you will need for your school. Do not over order, as only a limited number will be printed. Owing to pressure of other important matters the exercise could not be prepared earlier, but there will be need to order early if you desire to be ready for the first Sunday in November.

We trust that every Sunday School teacher and officer seeing this article will begin at once to talk the matter up. Prepare for a worthy day with your school. Make as much preparation as, or even more than, you would for your Sunday School anniversary.

Federal Conference.

The Federal Conference will be held in Adelaide this year. It will be well attended, we believe. This is a time for us to rally our forces. We have much planning to do for forward work. As a people we are growing, and with our growth come problems we have to face. The future demands on the Christian Church will be tremendous, and we are wise who endeavor to plan to supply these demands. The call of the hour is for statesmanship in Christian leadership. Too long have we talked of doing and have not done. Unless we realize the opportunity to present the claims of Jesus Christ, placing them above all other things, we shall fail. Conferences enable us to plan for this larger work we have to do. We are fast facing a world with problems which two years ago we never dreamed of. In fact, they did not exist. We live in a new age, and are on the border of a world of still greater changes. Chief among these will be the increase of population we all feel will follow the settlement of this awful straggle. Men will come to this country, and we must be ready to welcome them. This is a mighty challenge to us. We are destined to grow. Not simply as a great people. The Lord presents our effort to grow simply from that standpoint. We must not seek to build up another big organisation, brotherhood, denomination, or whatever name you please to give it. But we must fulfil our mission or another people will do it. That mission is the gathering together all those who love the Lord Jesus, and are obedient to his divine will, that they in turn might win the whole world to Christ. So our plans for Conference must be larger than any one State, or combination of States. They must include the world. That is where we in Australia are being out in our deal-

ings with each other. We are exerting too much effort for too little return. We have, especially in our Foreign Mission work, too many engaged in doing work fewer could do. I know some will say this widens the interest. Not at all. Those loyal business men and preachers who are doing so much, will never do less for the kingdom. They will be given time in which they will be able to do more. In our multiplying of offices we are weakening the cause. This fact will be seen from the financial exhibit of the past year to be presented to the Federal Conference. It costs far too much in effort and cash to do the work we are at present doing, and the request of the Federal Committee which will come up for consideration that the work should be re-organised to allow of better conducting the work in hand, should be faithfully considered. It should be considered not in the interests of any one State, but in the interests of the kingdom at large. No parochial interest should be allowed to mar the progress of the work. It is not in the best interests of the great work to be done that men already overburdened with work should be expected to attend to this the most vital work of the church, as is the case in all the States at the present time. It can not receive the best attention, nor the choicest thought; we must revise our plans.

Oba and Maewo.

Some little time ago Mr. Chappell came to Australia on furlough, after over three years on Maewo. On meeting the Committee in Adelaide he very kindly placed before them his ideas of the work in which he had been engaged. Mr. Chappell was firmly of the opinion that there was not sufficient work for two men to do on these two islands, and felt one man could work them. The Committee desired to have the opinion of Mr. Waters, who for five years has been working on Oba, and as the furlough of Mr. and Mrs. Waters was overdue, asked Mr. Waters to come on to Adelaide as early as convenient, that the question might be considered.

Upon meeting the Committee, Mr. Waters confirmed the opinion of Mr. Chappell that the work was not sufficient for two men. This placed the Committee in the position of having to determine which of the two should return.

FEDERAL FOREIGN MISSION COMMITTEE.

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

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

South Australia.—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville, Victoria.—Sec., J. I. Mudford, 76 Munro-st., Ascot Vale; Phone, Ascot, 267. Treas., Robert Lyall, 39 Leveson-st., North Melbourne.
New South Wales.—Sec., C. C. S. Rush, 43 Robert-st., Marrickville; Phone, Pen., 1833. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 7110.

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

West Australia.—Sec., H. F. Cole, Higham-st., Fremantle. Treas., C. A. G. Payne, Guildford.
Tasmania.—Treas., H. C. Roid, Murray-st., Hobart.

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

After giving the matter very careful and prayerful consideration for one week, the Committee decided to ask Mr. Waters to return to Oba and take charge of the two islands, and to visit Maewo as often as he thought necessary in the interests of the work. This decision was arrived at in view of two main considerations. First, Mr. Waters had been longer on the field. Second, and chiefly, Oba, he has been engaged in reducing the Melanesian language to writing, and in this way translating the Scriptures into the language of the people whom he desires to teach. This work of the population has gone so far that the Committee for it is in the best interests of the work for Mr. Waters to return that he might be given opportunity to complete it. Up to the present he has translated several chapters of the Gospel of John. These have been printed and sold to the natives. Now there is quite ready for the printer the whole of 17 Galatians, and Mr. Waters is working on the Gospel of Luke. This means that our missionary is giving the people the Scriptures in their own tongue. Men and women on Oba and Maewo are able to read the portions already printed, and are asking for more. This fact we felt could not be overlooked. Thus it that only one will be returning to the islands this year. No other field being open, Mr. Chappell will seek work in the home land for the present, until such time as the way may be opened for him to again enter upon this work which he considers supreme. The Committee would take this opportunity of expressing their deep appreciation of the consecrated services of Bro. Chappell. Should any church desire to secure the services of a good preacher, and loyal Christian leader, they will do well to write Bro. Chappell, who is at present in Adelaide. A letter, care of the Organising Secretary, will be forwarded to him.

Maribyrrong Camp (Vic.)

Chaplain Capt. J. C. F. Pittman.

I thought a brief report of chaplaincy work at the Maribyrrong Camp would be of interest. The chaplains at present serving in camp are: Mr. Griffiths (England), and Mr. Webb (Methodist). The churches represented by these chaplains have very fine buildings, whilst the three churches which I represent, viz.: Congregational, Baptist, and Church of Christ, have no building of their own, but, like all other church-goers, or non-church-goers, find the doors of the Y.M.C.A. open for them, and are able to co-operate with them in Christian work and recreation. Last Thursday evening a splendid hall just completed was formally opened by Mr. Crosby, president of the Y.M.C.A., and a very good programme given to a large and interested company of soldiers. I have consented to assist the Y.M.C.A. with the conduction of their Thursday evening service, and am pleased to help in arranging for entertainers. The next date chosen will comply with the programme for August 27th. Should any church choir be willing to give a concert, I shall be pleased to hear from them.

There are nearly fifty young men in camp associated with the three churches. I am doing my best to get into personal touch with all of these men, although it is very difficult to find the whereabouts of all. Relatives would do well to drop a line to me at once, letting me know exact location. It will save much time.

This being a permanent camp, I am wondering whether it would be worth while for all of these men, as they are termed (Other Protestant Bodies) to seriously consider erecting a building of their own. I approached the Commandant here re the possibility of our having the use of the cottage recently vacated by the Roman Catholics, but was informed that it was required for another use.

The work here, so far, is proving very congenial to me, and, I trust, useful to the men. I regularly visit all cases in the hospital. Last Sunday morning I was privileged to conduct the church parade.

In the Religious World.

Y.M.C.A. Work among War Prisoners.

American Y.M.C.A. workers have entered the various prison-camps of Europe. The Russian Government granted permission to the International Committee of the Y.M.C.A. to work among the Teutonic prisoners-of-war in Siberia—said to be a million in number, with most of their time "on their hands"—on condition that Germany and Austria gave a like permission of approach to prisoners in their territories. This is a great work has been undertaken, and the men are showing themselves responsive to kindness and truth.

Jewish Tribute to Lord Kitchener.

A remarkable tribute to the late Lord Kitchener has been borne by a learned Jewish Rabbi, Dr. Samuel Daiches, the author of a recent monograph entitled "Lord Kitchener and His Work in Palestine" (*Luzzatto*). The Rabbi lived the distinguished soldier because, among other reasons, he was a great though silent friend of the Jews. He spent four years of his life in doing important work in Palestine, and his only literary remains are his volumes and articles about Palestinian geography and archaeology. On one occasion Dr. Daiches said that the Bible was the book he loved most. When occupied with the Land and the Book, he was a man of vision, and in view of the plain of Esdras he thought of "the last great battle of Armageddon." He knew Palestine better than any other European statesman; and had he lived he would doubtless have rendered effective help to the Jewish people in emigration with Zionist expectations.

Education and Denominationalism in Japan.

One can hardly pick up a book now-a-days without striking some fact illustrating the hate of mere denominationalism. Mr. Sherwood Eddy says that Christian education in Japan is losing prestige because of the weakness caused by "lack of proper equipment, the inferior quality of many of the teachers, the lack of an ordination union on the part of the missionary forces caused by denominational competition, and the incompleteness of the Christian system of education." This is had enough, but when half a dozen equipped denominational hospitals exist where one thoroughly equipped institution could do the whole of the work, and do it better, it is time to call a halt to criminal waste and stupidity. The time is surely coming when, in the interests of sanity and efficiency, sensible men will throw denominational shibboleths to the winds, and plump for any kind of church union that can be made immediately operative.—Victorian Independent.

Clerical Lawlessness.

The lawlessness of the clergy came under the stern rebuke of a London layman, preaching at Westminster on Sunday on the Christian ministry. He emphasized the demand for the soldierly spirit of obedience. The whole nation seemed to him urgently to need a strengthened sense of civic duty. But while respect for the law had generally decayed with startling rapidity in recent years, the clergy were especially at fault. The Dean naturally did not say so, but he referred, of course, to the "Anglo-Catholic" clergy. They insist on being each a law unto himself. Dean Hanson recalled the great social and industrial conflicts that were close upon us when the war broke out, and he foresees that when peace comes the flood-gates of controversy will be opened on every plane of national life. We shall need great national steadiness on the part of the most responsible men of all sections of the community, and certainly it is important that the representatives of religion and of the Church should not discredit the cause of law and order. The call of patriotism in England will be as great, though in a different form, after the war as it is now. And it will mean then, as now, the disposition that does not magnify one's self or one's own pet ideas, but that loyally subordinates personal considerations and the throes of right and wrong to the good of the community.—Christian World.

South Australian and Federal Conference Notes.

Conference Souvenir Programme.

Readers of "The Australian Christian" who are desirous of securing a Souvenir Programme of the State and Federal Conference should send in their orders at once. The programme this year has been very artistically prepared, and includes all the business items connected with the Conference. The programme of the evening meetings and the hymns which have been specially chosen to suit the Conference meetings will also include several hymns touching upon the war. Photos of all the various presbytery and auxiliaries, views of Adelaide and surrounding districts. The cover will be in khaki, and the type has been specially chosen so as to produce a very picturesque souvenir. The photo of the King and Queen with the flags of the Empire will also be shown. Never before has such an artistic Souvenir Programme of our combined Federal and State Conference been prepared for issue. We have only a limited supply on hand, and intending purchasers would do well to order early. The price is 3d. If required to be posted, add 1d. for postage. Our thanks are due to our Bro. W. C. Brooker for the unique design and preparation of the Programme.

Church Subsidies.

The Secretary of the South Australian Home Mission Committee would like to receive all subsidies due by the churches up to Monday, November 14th, at once, as unless these returns come in we will show a larger deficiency than we anticipated.

Hospitality.

Will all intending Interstate delegates and country members who are coming to the Conference, and who require accommodation, please forward their names immediately to Mr. John Fischer, Gilbert Place, Adelaide, and any members who can kindly offer accommodation, communicate at once with Mr. Fischer?

Concession Tickets.

All delegates who intend visiting the Conference should immediately send their names to Bro. H. Sell, Blanford-st., West-Croydon. He is in charge of this matter.

Conference Programme.

The Conference opens on Friday, September 9, with an all-day session of the Sisters' Conference. In the evening a Temperance meeting will be held under the auspices of the Sisters' Conference, when Bro. Franklyn and Bro. W. C. Brooker will give addresses. Saturday evening, Christian Endeavor Rally. Sunday afternoon, at 3 pm, Conference Sermon, Town Hall, Bro. J. J. Franklyn, preacher. Monday, at 9.30, the business session of the State Conference opens, and will be continued throughout the day. Monday evening, at 7.30, Sunday School Union Demonstration at Town Hall. Tuesday, at 9.30, continuation of business session of State Conference, at 5.30, Home Mission Tea, Town Hall, tickets, 7/6; children, 6d. 7.30, monster Home Mission Demonstration. Speakers: Bro. H. G. Harward and B. W. Hutchman, Wednesday and Thursday, at 9.30 each day, the business session of the Federal Conference will take place. Wednesday evening, at 7.30, Grand Federal Foreign Mission Rally at the Town Hall. Speakers: W. B. Hinkemeyer, B.A., and J. E. Thomas. Thursday, at 7.30, Town Hall, Public Questions Night. Speakers: A. E. Hlingsworth, Pastor, Peter Fleming (Baptist Church) and L. W. Baker. Friday, picnic at Long Gully.

Self-Denial Offering.

Will all church treasurers endeavor as far as possible to remit the proceeds of the Self-Denial Offering, which will be taken up on Sunday, August 13th, to the Secretary of the Home Mission Committee as soon as possible after that date, as we wish to close the books not later than the 18th August. Walter J. Manning, Conference Secretary.

About Victorian Home Missions.

Thos. Hagger, Secretary.

From reports to hand (a few still to come) we learn of 14 additions for the month, made up as follows: Kaniva, 1; South Melbourne, 1; Horsham, 2; Warrnambool, 1; Collingwood, 2; Stawell, 2; Het Het, 2; Maryborough, 3.

Burruy is having a month of special Sunday evening services, and the attendances are growing still further. Church and evangelist hope to reach 200 before the month is out.

A. J. Wilson is working hard in the Roshlester circuit, preaching somewhere every Sunday. He is much appreciated. It is good to have business brethren like this good man.

Creighton prospects are brightening. Needle improvements are being made to the building. A brief mission will be conducted by the Home Mission Secretary at the end of August. W. E. Nankivell, the student evangelist there, is working hard.

Stawell continues to advance. An effort is being made to provide more accommodation for the Bible School. L. Johnston is doing good work there.

Reg. Ennis has visited Shepparton, and his visit was much appreciated.

A. J. Fischer has been publishing a little quarterly in Warrnambool, called "The Christian Banner." At the end of the first year, the paper shows a credit balance.

Receipts for July were £284/15/4; expenditure, £32/10/11. The debit on the month's transactions was £19/1/2. The total debit at July 31 was £57/10/4, higher than at the corresponding time last year. Our income has been £17/12/4 less than to the same date last year, while our expenditure has been higher. It will be necessary for the friends of the work to rally to its support, if it is to be kept going, to say nothing of entering some of the new fields waiting for us.

OBITUARY.

PEARLES.—The church at Mildura was recently saddened and shocked by the tragic death of our Sister Mary Ann Pearles at her home on the river-side. She united with the church here, by obedience to the gospel, about four years ago. She was born at Angus Park, S.A., and was well known in the southern part of that State. On June 28th, while watching her husband and son working at a saw mill, she was accidentally struck with a piece of wood, which resulted in her death. We had her mortal remains reposed in the local cemetery. May God bless and comfort those who mourn the loss of a good wife and mother.—A.H.W., Mildura, Vic.

SPECIAL NOTICE

We are having to pay over increasing rates for printing paper, and appeal to readers for help in difficult times. Those who have paid their subscriptions are thanked; all who have not done so are urgently requested to send on their money at once.

AGENTS, have you done all you can to collect money due? Please treat this matter as important. We are depending upon you to distribute the paper with care, keep accurate account of income, and send regular remittances to us.

It is our earnest desire to keep the paper at its present price. This can only be done by loyal support. May we count upon YOUR help?

Reports from the Field.

Continued from page 499.

STAWELL.—“God’s Holy Command” was the subject of a stirring and eloquent address by Bro. Thos. Peters last evening. Bro. Williams exhorted in the morning. Bro. A. D. Perry had charge of the Adult Bible Class, our evangelist being absent at Brim. Our building fund of one penny or more per week is a great success, for regular contributions amounting to over 10/- per week are now coming to hand. Next Lord’s day Bro. Johnston will commence a series of addresses entitled “The Bridge of History”—Arnold Shepherd, Aug. 14.

HAWTHORN.—Attendances at both meetings on Sunday were good. Three received into fellowship in the morning. Bro. Scambler’s addresses were much appreciated. The gospel service last Sunday week was a very impressive one. Special references were made to the war, and the honor roll was read. Mrs. Roy Thompson sang an appropriate solo.

PRESTON.—Since last notice our respected Sister Mrs. Eastman has passed to her reward. The church deeply sympathized with her loved ones remaining behind. Last Sunday evening Bro. Schwab held a most impressive war-commemoration service. On Wednesday evening a married man was immersed, and this morning he with his wife was received into fellowship here. The J.C.E. held a violet service at 10 a.m., and the violet amongst the sick inmates of seven homes. The Binney memorial is to be unveiled by H. G. Harward on Sept. 17.—W.A.S., Aug. 13.

PRAIRIAN.—Bro. Cyprus Mitchell has kindly continued as our preacher since our last report. He has delivered some powerful addresses, and the interest in the meetings is keeping up well. We are indebted to Bro. H. Swain for taking charge of the mid-week prayer meeting. We are very sorry to report that our aged Sister Mrs. Aylain passed away during this last week. She has been a consistent and active member since the very early days of the church, and was loved by all.—A.E.M.

CASTLEMAINE.—Bible School saw 112 present; interest great in the rally; 61 scholars enrolled to date. Have appointed four more teachers, and bought a building for extending the kindergarten room. Bro. Clifton’s message at night was an “The Church.” Tuesday, 15th, an “At Home” will take place, at the invitation of Bro. and Sister Clifton; Bro. Hagger will be present to deliver a message on missions.—D.S.

HORSHAM CIRCUIT.—The young girl who confessed Christ at Haven on 6th inst. was baptised on the 10th, when another young girl from Haven took her stand for Christ. 13 of the 20 scholars attending the Haven Bible School have entered for the annual examination. Bad roads and wintry weather do not deter the Polkemmet brethren from attending the meetings; an average of well over 70 per cent. has been present right through the winter. Another young man confessed Christ there last Lord’s day.—J.R.C.

FOOTSCRAY.—This morning Bro. Tippet, of Carnegie, spoke. There were present Sister Gray after a long illness, and Sister Armstrong, who has returned from W.A. The Bible School was well attended. We are thankful to our Bro. Saunders for his presentation to the school of some 80 hymn books for their use. The school officers have decided to take up a special collection for piano fund for Broadmeadows camp. Bro. Whelan preached in the evening, and a good number present. One young girl came forward—a Bible Class 13.—A.J.F.

BURNLEY.—This month we are holding special campaign meetings, which so far have proved a great success. We are indebted to Bro. Pearl for assisting us with the song service. On Sunday evening Bro. Young gave a most impressive address. A duet by Sisters Mills and McDonald, and a solo by Sister Pearl, were greatly appreciated.—J.A.T., Aug. 13.

NORTH FITZROY.—On August 5, Colonel Chaplain Mackay preached to a large audience,

his visit being greatly enjoyed. Good attendances to-day. Bro. Baker preached to a large audience, and four confessed Christ—a young married couple, a young lady, and a lad from the Bible School.—A.E.S., Aug. 12.

New Zealand.

NELSON.—It is good to see the splendid attendance at morning worship. Yesterday Bro. Knapp gave a helpful and interesting talk on “The Resurrection” to a large congregation. Total number at Bible School, 170. At our gospel service Bro. Dickson spoke on “Counting the Cost.” For an appeal for the mine sweepers of the North Sea, a special collection was taken up at our gospel meeting on the 23rd. Notwithstanding the incessant rain and flood, we had 55 present, and our collection amounted to £7/10/-. Flannel was purchased with this money, each sister willingly consenting to make one or more flannel vests.—Z.

AVONDALE.—A successful reunion was held on July 12, to celebrate by a tea and social gathering the anniversary of the opening of the church. Every seat was occupied. Bro. Bowen presided. Bro. Downey read a report of the year’s work—Three additions, several removals; Bible School, Band of Hope, Sisters’ Sewing Class, all flourishing. Very interesting weekly Bible readings. The new year has opened well, six having since then made the good confession. Band of Hope on July 18, full house; good temperance programme.—F.D., July 30.

INVERCARGILL.—We have been greatly cheered by the arrival of Bro. Geo. Edgar Moore and Mrs. Moore, from Brighton, Victoria, to take up the work in this field. On Sunday, July 30, 28 members assembled at the morning service, when Bro. Moore delivered an eloquent address on “The Ministry.” In the evening the chapel, Bowmont-st., was full, Bro. Moore’s subject being, “Living or Dying—Gain.” Yesterday we again had splendid meetings. Bro. Moore spoke to the brethren at Avenal in the morning, and to a crowded house in the Bowmont-st. chapel in the evening, his subject being “Lot’s Choice.” No less than 94 members partook of the Lord’s Supper yesterday, and our offerings were a record. On Wednesday last a welcome was extended to Bro. and Sister Moore in the chapel, Bowmont-st. About 170 were present. The church secretary, Bro. T. Pryde, presided, and addresses of welcome were delivered by Mr. R. M. Byburn, M.A., minister of First Presbyterian Church, and president of the Invercargill Ministers’ Association; Mr. C. S. Longuet, president of Y.M.C.A. Board of Directors; Miss V. Jamieson, Y.W.C.A.; Mr. A. McLean, City Missionary; Mr. S. G. Griffith, Tabernacle, Dunedin, and Mr. Matthew Bell, Gore. The choir, under the leadership of Bro. Hewley, rendered a number of anthems, and the sisters provided refreshments. We are pleased to report the inauguration of Bro. Moore’s ministry under such auspicious circumstances.—P., Aug. 7.

RICHMOND (Auckland).—During the last six weeks we have been encouraged by the addition of eleven by obedience. Five of these are men, two being married men who accompanied by their wives have entered the kingdom. Our Improvement Society has steadily grown in interest since its inception ten weeks ago, and some of the debaters have made marked progress. Several brethren give promise of great usefulness. The chapel is well filled every Sunday night. The gospel is being preached by Bro. Greenwood in its simplicity and fullness.—G., Aug. 1.

PETONE.—Bro. Marshall commenced his labors with us on the first Sunday in July. On July 22, our aged and esteemed Sister Wright fell asleep in Jesus. She was a faithful servant of the Saviour, and will be much missed for her good works. A large number attended the memorial service on Sunday, 29th, Bro. Marshall preaching. To the sorrowing family we extend our Christian sympathy.—P.A.

OAMARU.—Three more of our young men have been accepted for military service: Brent D. Mayes, S. Branthwaite, and E. F. Jarvis. Each was helpful in his own sphere, and is accordingly being missed. May they and all who have gone



Miss Cleverdon
of 24 Woodland Rd., Malvern, Victoria

THIS Young Lady is another of the many students who have made splendid progress with Bradshaw’s Paragon Shorthand.

Commencing her studies on the 5th February last, by the 16th March—less than 6 weeks—she was able to write 95 words per minute in the one minute test, and 81 words per minute in the duration test.

Three weeks later (6th April) she was able to do 110 words in the one minute test, and 100 words per minute in the duration test.

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Students who have only been learning for a few weeks have secured good positions, their work calling forth unstinted praise from their employers. The system is simplicity itself, as will be seen by the first lesson, which will be sent FREE to anyone sending in this advertisement, with name and address attached, and 3 penny stamps to cover postage.

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from us soon return. Bro. J. Farnham was wounded in France, but last report was convalescent, and is now probably at the front again.—K., Aug.

CHRISTCHURCH—Last Sunday morning we enjoyed an exhortation to "Do this in remembrance of Me." At night Bro. Gabbie's sermon on "The Way Made Plain," and was illustrated by a tabulation of references to baptism. One baptism at the close. On Wednesday Bro. Hill spoke on "Friendship." On Friday we joined with other churches in a declaration memorial and intercession service.—P.S.N., Aug. 5.

Here and There

O. Adernann is now the secretary of the church at Rosewood, Queensland.
C. Larcombe, c/o Bond's Stores, Kadina, S.A., is now secretary of the church in that place.

Large audience and one confession last Sunday night at Petersham, N.S.W., R. P. Arnett preaching.

J. I. Mudford expects to close a four year's term of service with Newmarket church, Victoria, at the end of September.

Information regarding the forthcoming South Australian and Federal Conferences will be found on page 507 of this issue.

Bro. Linley Gordon has resigned as evangelist of the Hornsby church, N.S.W., and the church now requires the services of an evangelist.

The article by A. W. Connor on "Baptism into Christ" will be issued by the Austral Co. as a leaflet, and may be had post free for 2/- per ten.

The brethren at Seven Hills, N.S.W., are making a strenuous effort to erect a chapel. As will be seen from church report, they are appealing for assistance in their project.

S. H. Mudge is doing good work at Cheltenham, and his influence is being felt in the town. Bro. Mudge and his wife have won a warm place in the affections of the people.

Every school in Victoria should take part in the Spring Attendance Campaign. No expense is involved, and every school entering the competition is certain to reap an advantage.

Free entries for the Victorian Bible School Examination closed on Wednesday, August 16. Late entries, accompanied by sixpence for every such late entry, may be received up to August 23.

A. J. Ingham, of the College of the Bible, has entered into engagement with the church at Bendigo, and will commence his ministry at the end of the year. This is but another evidence of growing appreciation of our College.

On Sunday last the churches in the Swan Hill, Victoria, circuit had a great day. Combined meetings were held in Swan Hill, and Bro. S. H. Mudge and Thos. Hagger were the speakers. The District Conference was held on Monday.

Would Queensland members, after reading the "Australian Christian," kindly remembering the young men in the military camps by posting copies when read to Chaplain Captain W. H. Nightingale, c/o Y.M.C.A., Fraser's Hill Camp, Enoggera?

At the next meeting of the Victorian Women's Conference Executive, which will be held on Friday, Sept. 1, an opportunity will be given to say goodbye to Mrs. Heller, who is leaving for South Australia. A farewell tea will be served in the usual way. A full attendance is requested, and all sisters are cordially invited.

Visitors to the Federal Conference, Adelaide.—The brethren in South Australia are desirous of accommodating all interstate visitors. To make satisfactory arrangements it is essential that all applications shall be in by September 1, to the secretary of the Accommodation Committee.—John Fischer, Gilbert Place, Adelaide, S.A.

At the suggestion of her teacher, a little girl in the Cheltenham Bible School wrote a letter and addressed it to "A Lonely Soldier, Alexandria Hospital." In a few weeks a reply came, written by a wounded soldier, and signed by himself and his family. The reply had anticipated the simple little letter from an unknown child. "Oh, the good we all may do, while the days are going by."

This paragraph is for the men of the Victorian churches. On Monday, September 4th, there will be a banquet for men only in Lygon-st lecture hall. This has been arranged by the Conference Executive. Addresses will be given on "Men and the Church," "Men and the Church," and "Men and Missions." There will also be a musical programme. The tickets will be 1/6, and the men in every church should plan to attend.

Bro. J. W. Webb has consented to stay with the church at Bahklava, S.A., till the end of August. Bro. W. Heller going there for three years, directly after Federal Conference in Adelaide. Bro. Webb will return to Melbourne for a short time, going to Hobart and Auckland before returning to his home in California, 251 Honolulu, and Vancouver, Canada. He will take the anniversary services at Dandenong on Sunday, Sept. 3.

Chas. A. Grundy, on behalf of the church at Murray Bridge, S.A., writes as follows:—"It was decided at our annual meeting to use the blue-covered Sankey's Songs and Solos, and, being in a difficult position as regards finances, we make an appeal through the 'Christian.' Perhaps there are some churches who have cast their Sankey's aside. These would be of great value to us, if any church or brother felt like passing them on."

"While Bro. and Sister Sharp and family were listening to Bro. Main's address to-night their home was being ransacked by burglars. The latter turned the house upside down, and succeeded in stealing away with accumulated temperance and church collections amounting to about £10, in addition to watches and other valuables." We are glad that the Brighton brother who sends the foregoing item of news does not add: "Moral! Do not listen to Bro. Main!"

The effect of the "pictures" on the morality of children again exercised the minds of the Conference of Head Teachers held at Nottingham, England, recently. May we commend to the notice of other authorities a rule that has recently been adopted by the London County Council? It is now a condition attached to all licenses that a special children's attendant shall be appointed to take care of and safeguard the children present. As far as conditions allow, the children are to sit together. No films are to be displayed that are subversive of public morality. That does not go as far as many people would like to go, but the local authority, as the licensing authority, can do a good deal to keep the houses where the pictures are shown out of the hands of every respecter of the problem that needs constant vigilance on the part of those who care for the children, and we are glad to see that teachers and education authorities are becoming more and more alive to it.

The church at South Wellington, N.Z., pays the following tribute to the memory of our late Bro. A. F. Turner:—"When the sad intelligence was announced of the decease of Bro. A. F. Turner, our hearts were bowed down with sorrow. Bro. Turner labored with us for seven years, during which time he drew around him a large circle of friends both inside and outside of the church. He was of a quiet, unostentatious disposition; had no enemies, and was loved most by those who knew him longest and best. Our departed brother was sincerely and faithfully declared the whole counsel of God at all times, and the large number of men and women whose hearts were reached under his loving and persuasive preaching testify to the splendid work accomplished by him. It may be truthfully stated that his outstanding characteristic—his benevolence and hospitality—his home was at all times thrown open to everybody or anybody who might come along. Our sympathies go out to his dear wife and family. May God comfort and console them in this their hour of bereavement. May they see in this the hand of a loving Father drawing them nearer to him."

DEATH.

PETRIE—On the 9th August, at her residence, 54 Shields-st., North Melbourne, Victoria, beloved wife of William Petrie, Justice, mother of George, Alice, Emily (Mrs. Greenaway), Edith, William, Frank, James, and only sister of G. Woodgate, of Brunswick, and J. Woodgate, of Thornbury, aged 93 years.

At early morn, when all was still,
God gave His great command;
In silent peace she passed away
Into a better land.

BIRTH.

LAWSON—On the 16th July, at "Olands," Hunters-road, East Camberwell, to Mr. and Mrs. E. A. Lawson—a son (Lloyd George).

COMING EVENTS.

AUGUST 22 (Tuesday)—Layton-st. Chapel, Lecture by Jas. E. Thomas, "Palestine, the Land of Our Lord." Illustrated by lime-light views. Admission free. Collection for Patriotic Funds.

SEPTEMBER 17—Preston Chapel, 11 a.m. Members' Reunion. 3 p.m. Unveiling of Binney Memorial. 7 p.m. Great Evangelistic Service. B. G. Harward speaks at each service. Special soloists. Augmented choir sings "Crossing the Bar," and Bro. Binney's favorite hymns. Rail to Bell Station.

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The Family Altar.

LEISURELY LANE.

Is there no road now to Leisurely Lane?—we travelled in long ago;
A place for the lagging of leisurely steps, sweet and shady and slow.

There were ruins of restful hills beyond, and fields of dreamful wheat,
With shadows of clouds across them blown, and poppies asleep at our feet.

There lads and maids on a Sunday met and strolled them, two and two;
The leaves they laced in a roof o'erhead, and only the sun peered through;

And there was time to gather a rose, and time for the wood-bird's call,
And plenty of time to sit by a stream and harken its ripple and fall.

Is there no road now to Leisurely Lane? (God knows we have hurried afar!)

There was once a lamp through the brooding dusk, and over the tree a star;
There was once the breath of the cover bloom (sweet Heaven, we have hurried so long!)
And there was a gate by a white rose clasped, and out of the dusk a song.

That song... the echo is strange and sweet, the voice it is weak and old;

It hath no part with this fierce, wild rush, and this hard, mad light for gold!

It hath no part with the clamor and din and the jarring of wheel and stone!

O! listen, my heart, and forget!—forget that we reap the bread we have sown!

Is there no road now to Leisurely Lane—where, lingering, one by one,

The summoning bells of twilight time, over the meadows blown,

May find us strolling our homeward way, glad of the evening star?

Is there no road to Leisurely Lane? God knows we have hurried afar!

—Virginia Woodward Clond.

SUNDAY, AUGUST 27.

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

Mamma! led them on;

Mamma! the least erected spirit that fell From heaven; for 'e'en in heaven his books and thoughts

Were always downward bent, admiring more The riches of heaven's pavement, trodden gold, Than aught divine or holy, else enjoyed

In vision beatific. —Milton.

An astronomer, looking through his telescope, thought he had discovered some immense and peculiar inhabitants in the moon, but in reality they were but minute insects on his lens. So men magnify earthly things till they obscure the things of heaven.—Peloubat.

Bible Reading.—Matt. 6: 24-34: Our Father's care.

MONDAY, AUGUST 28.

Gems of Thought.—"The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak it faithfully" (Jer. 23: 28).

The modern minister of the gospel takes a few tablets of doctrine, dissolves them in a gallon or two of the rosewater of sentimentality, puts a little in an atomizer, and sprays the congregation to an accompaniment of the sweetness of Christianity and the fragrance of a benedictine life. The New Testament tells but one story—that man is a sinner, that he has been redeemed, that the only way of salvation is through faith in Jesus Christ. You can't believe with all your heart what you have already rejected with all your head.—Dr. Francis L. Patton.

Bible Reading.—Jas. 2: 21-26: Dilute not the truth.

TUESDAY, AUGUST 29.

Gems of Thought.—"Pray to thy Father who is in secret, and he shall reward thee openly" (Matt. 6: 6).

"Devoutly look, and naught

But wonders shall pass thee;

Devoutly read, and then

All books shall edify thee.

"Devoutly speak, and men

Devoutly listen to thee;

Devoutly act, and then

The strength of God aces through thee."

There are times when prayer must ascend from the heart that is heavy. Then the eyes may be moist and the voice may tremble. But it is not necessary to always weep or be sorrowful when praying.—Geo. P. Rutzledge.

Bible Reading.—Matt. 6: 6-13: Prayer.

WEDNESDAY, AUGUST 30.

Gems of Thought.—"Let us come boldly into the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

Self-running affairs are self-destroying affairs. As H. Clay Trumbull used to say, "The only time a thing runs itself is when it is running down hill." If a thing is to move uphill, other power than the thing has in and of itself is needed. When one says of this or that organization in the church or in the business world that it has been brought to such a point of system and efficiency that "it will run itself" look out for the downgrade. Uphill, worthwhile work is never automatic.—S.S. Times.

Bible Reading.—Heb. 4: 12-16: Our Helper.

THURSDAY, AUGUST 31.

Gems of Thought.—"Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

Purer in heart, O God,

Help me to be;

May I devote my life

Wholly to thee.

Watch thou my wayward feet,

Guide me with counsel sweet;

Purer in heart

Help me to be. —Mrs. A. L. Davison.

The pure are like white swans swimming down the sewer, to whom no speck of defilement clings. Or like the lotus leaves under muddy water, shining brighter under the muddy surface than in the open sunlight.—Peloubat.

Bible Reading.—Matt. 5: 1-12: Purity.

FRIDAY, SEPTEMBER 1.

Gems of Thought.—"It is a good thing to give thanks unto the Lord, and to sing praises unto the Most High" (Psalm 92: 1).

Thanklessness is a parching wind, drying up the fountain of pity, the dew of mercy, the streams of grace. For doth not that rightly seem to be lost which is given to one ungrateful?—St. Bernard.

Bible Reading.—Psalm 92: 1-7: Thankfulness.

SATURDAY, SEPTEMBER 2.

Gems of Thought.—"I was hungry, and you gave me meat" (Matt. 25: 35).

"Only a thought, but the work it wrought
Could never by pen or tongue be taught;
For it ran through life like a thread of gold,
And the life bore fruit a hundred-fold."

Bible Reading.—Matt. 25: 37-46: Final rewards.

—From the American "Christian Standard."

Correspondence.

Charters Towers, 5th Aug, 1916.
The Editor, "Australian Christian."

Dear Sir and Brother,—

I was not at all edited by the article on "Prophesy and the End of the War," by Bro. T. J. Hill. More meaning and discussion has arisen from well meaning persons trying to dogmatize on prophesy, and publicly proclaiming their views, than from any other source. I think we as a brotherhood should discountenance such attempts. The church has suffered much from this in the past. We have "Seventh Day Adventists," "Millennial Dawntists," "Christadelphians," and many more prophetic sects in the world. What we need is public with their wonderful powers of interpreting prophesy. Strange, too, none of them can agree. Each considers its interpretation the right one. The ideas conveyed in Bro. Hill's article I, read, I thought I was reading a page of Dr. Thomas' (Christadelphian) "Elpis Israel," or 13 he more correct pages, 180 to 233, comprising lectures XI, 14, 15, inclusive, of Robert Roberts' (Christadelphian) cleverly written book "Christendom Astray." I will make one emphasis only, for brevity's sake. Bro. Hill quotes Micah 4: 2, 3. "For out of Zion shall go forth the law," etc. On this he remarks, "If these words mean anything at all they surely point to the establishment of Divine government upon the earth, with Jerusalem its centre." Robert Roberts, on the same page (92 my copy) says, "Here, then, we learn that the city of Jerusalem has an important place in the purpose of God. It is destined to be the seat of that divine government which is to bless the world in the future age. It will be the capital of the coming universal kingdom," etc. The next

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thing we will get from Bro. Bull will be the "thousand years" reign; for no exponent of prophecy, asking for a temporal kingdom, with Jerusalem its centre, can leave that out, and then we will be asked to swallow a literal thousand years in Rev. 20, the most figurative chapter in a most figurative book; but when we ask if the chain, dragon, pit, etc., in the same chapter are literal, we are told, "Oh, no! they are not literal."

Let me ask what prophecies with regard to kingdoms were not fulfilled in Christ, in Jerusalem, in Pentecost, either actually or prospectively? Does Isa. 21:1-5 say that the beating of swords into ploughshares, etc., is to be immediate? Is it not progressive? Is not this less arbitrary than to say, Omnipotence shall cry, "Stop!"? What credit to stop, if made? Will we turn to a literal forge and anvil and do the deed, or will Omnipotence do it for us?

Bro. Bull says, "It requires no great powers of insight or of discernment to see this prophecy has not yet been fulfilled." Really? Does it require any great discernment to see that the trend of thought to-day is that war must be made impossible? Is not the prophecy near fulfillment today by virtue of the gospel that went forth from Jerusalem, than it was in the days of the Romans? Did not the "word of the Lord" go forth out of Zion? Did not Jehovah send forth the rod of strength out of Zion? Is not Christ ruling in the midst of his enemies? Did not a Deliverer come out of Zion? One could tear such things, superficial reasoning to pieces, with only a moderate knowledge of the Bible and common sense.

If Christ is going to set up a temporal kingdom with its accompanying thousand years' reign, all I can say is Matt. 23:34 and Acts 2:31, 35 should be cut out of his enemies? Did not a Deliverer come out of Zion? One could tear such things, superficial reasoning to pieces, with only a moderate knowledge of the Bible and common sense.

If Bro. Bull desires to tell his friends verbally his views on prophecy, and they desire to hear, well and good, but if a Christadelphian picked up the paper of July 27, he would rightly have ground to say the Church of Christ agreed with Christadelphians, and it does not. I have had many discussions with Christadelphians, and I have offered to debate with any of them, and an article like the one in question, if unchallenged, would do harm. I pray you, Mr. Editor, grant me space on this important matter, and thanking you in anticipation.

Yours in the Master's service,
W. O'Brien, Elder.

[Bro. Bull has the right to a brief reply to the above; but no general discussion seems to be called for. We may remark that all that a reader of the "Christian" of July 27 would be entitled to say is that T. J. Bull thought so-and-so on the subject of Prophecy and the War. Neither the brotherhood nor the editor can be held responsible for all the views of contributors of signed articles or of correspondents.—Ed.]

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