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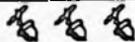
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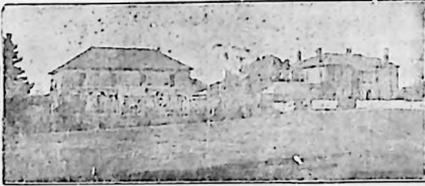
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## "Psalms and Hymns."

At the Federal Conference to be held next month in Adelaide a recommendation will be presented for the appointment of a committee to consider the question of the preparation and publication of a new hymn book for use in Churches of Christ in Australia. For a considerable number of years it has been felt by many that the matter should be considered, and probably a majority of brethren will agree with the opinion that it is now time we gave ourselves to the accomplishment of a much needed task.

It was in 1887 that our present book, "Psalms and Hymns" (or, to give it its full title, "A Collection of Psalms and Hymns for the Use of Christians") was issued. The Publishing Committee consisted of four men who have all passed from earth, Messrs. F. G. Dunn, F. Blingworth, J. E. Laing, M.A., and H. W. Sinclair. The preface to the volume contained these words: "From the care that has been exercised, and the time and attention given to the selection of the contents of the present work, the committee feel confident that the brethren, after a careful examination of its contents, will be ready to acknowledge that the work is better adapted to the requirements of the churches as worshipping assemblies than any other book known to them." It must be agreed that the confidence of the committee was not misplaced. The book has done splendid service. Its general acceptance by the churches in Australia and New Zealand is the best proof of its quality. Many thousands of copies are in use; two editions, with a considerable number of impressions, have been issued.

### Need of a new hymnary.

It is no depreciation of the value of our present work to state that we need a new hymn book. It would be a wonderful thing if a book compiled thirty years ago were found to be suitable in every way for the needs of an expanding brotherhood at this date. Reasons for seeking a new hymnary abound. In recent years some fine collections of hymns have been issued. We may cite the splendid Methodist Hymn Book, and the new Congregational Hymnary published a few months ago. Our American brethren, too, have issued a variety of books from which some help may be obtained. There are many modern "spiritual songs" which may be added to our "Psalms and Hymns." Some of the popular modern evangelistic hymns happen also to be good, and might be

included. In the Congregational Hymnary are hymns from such modern writers as Rudyard Kipling, A. C. Benson, C. Silvester Horne, Marianne Farningham, R. F. Horton, John Oxenham, and F. W. H. Myers. The omissions of our present collection are very serious. The young people of the church have come into their own since 1887. It is a lamentable defect that our hymn book has no section devoted to hymns for the young. We are making efforts to attract the children to the church service; this can only be done by having something for them, a hymn as well as a talk. The newest of hymn books shows that our Congregational friends have children's hymns, missionary hymns, hymns of Christian and social service, hymns with choruses suitable for men's meetings, and Christmas carols. We imperatively want a hymn book which will be of general use—for Lord's day morning gatherings, prayer meetings, evangelistic services, conferences, etc. It is more than unfortunate that our churches should at the chief meetings which the public attend have no representative hymnary in use. Brethren of musical gifts will wish to stress another imperative requirement—that of an edition with music as well as words.

### How to realise our wishes.

The recommendation that a Federal Committee be appointed to prepare and issue a hymn book seems to us to indicate the best method of attaining our desire, and securing a suitable successor to our present hymnary. We could not adopt any denominational book, nor is there any reason for thinking that one of our American productions would commend itself as wholly satisfactory. Rather than entertain a proposal to adopt any existing book, we would prefer to retain our present collection, and add a supplement in which the omissions of our present volume are made good. But this would not be a wise procedure; we ought to have a new volume of hymns with music.

Very special care should be taken with the selection of a Hymn Book Committee. It should be composed of thoroughly representative men, in whose judgment the States generally may be expected to have confidence. Three aspects of the committee's duties may be noted. Some of its members must see that the literary merit of the hymns is such as to justify their insertion, and endeavor to print the hymns according to the original text where possible, or make a

relietion change where modification is essential. The doctrinal aspect of the matter must not be overlooked. There are many hymns in Sankey's book which we cannot sing. In our own collection there should be none which are doctrinally unacceptable to the vast majority of the brethren. Yet there must be no narrow exclusiveness or preponderance of one school of thought or type of devotion; the religious aspirations of the churches at large should find suitable expression. Lastly, the musical side of the undertaking is a very important one. Some of the men on the committee should be musical experts, who have a sense of what is fitting in church music. Here, again, the needs of a brotherhood with various tastes must be met; let us hope they can be suited without resort to ragtime music or waltz tunes. Nor must the tunes be such that only a choir highly trained can render them effectively; we must not lessen the congregation's opportunity to worship God in sacred song. Our congregational singing is now one of the best features of our gatherings. These things are mentioned merely in order to emphasise the need of a careful selection of the strongest possible and most representative committee.

In conclusion, we reflect that it will take time to produce a good hymn book. It took six years to produce the Congregational Hymnary just published. We cannot hope to have a committee so strong in literary or musical ability as that of the committees of the British Methodists or Congregationalists, so that we shall need to give at least as much care and time as did they. The fact that years must elapse before we can hope to be possessed of the new hymnary is an important reason for proceeding at once with the appointment of the suggested committee.

### The Last Day.

Were this the last day of earth,  
This very day,  
How should I think and act,  
What should I say?  
Would not I guard my heart  
With earnest prayer?  
Would not I serve my friends  
With loving care?  
And yet this fleeting life  
Is one Last Day—  
How long so'er its hours  
They will not stay.  
O heart! be soft and true  
While thou dost beat;  
O hand! be swift to do!  
O foot! be sweet!

## Progressive Revelation.

The much loose thinking, speaking, and writing upon this theme at the present time demand a little careful investigation. We were glad to get at first-hand, from a prominent lecturer in this city, the last and strongest utterances, so far, upon this subject. He advocated the theory that the Holy Spirit at the present time is continually revealing new things. His texts were (John 14: 26), "He shall bring to your remembrance," etc., and (16: 13) "show you things to come." These words, delivered directly to the apostles by whom the Holy Spirit was to give to the world his holy message, were taken to apply to any one through whom he might speak at any time. The lecturer gave six examples, which were considered ample as arguments to support his theory. Only one or two suggestions among the many that might be given are here presented with his propositions.

1. *Polygamy.* The position taken was that, at the time during which the Bible was written, the practice of polygamy was not called in question, but that the Holy Spirit has revealed in these last days that the practice is wrong. The Spirit revealed a long time ago God's holy purpose, saying: "Therefore a man shall leave his father and his mother, and shall cleave unto his wife [not wives]; and they shall be one flesh" (Gen. 2: 24). The Spirit also revealed that the highest uninspired officer in the church of Christ should be the husband of one wife (1 Tim. 3: 2). So the Spirit has revealed the ideal condition in the Bible.

2. *Temperance.* Our lecturer urged that the great temperance wave of our day is the result of a new revelation. But drunkenness is everywhere condemned in the Bible. And the Holy Spirit revealed, a long time ago, that "no drunkard shall inherit the kingdom of God" (1 Cor. 6: 10). We have been slow in coming up to the teaching, but it is our fault, and not the fault of the Holy Spirit.

3. *Slavery.* He argued that the abolition of slavery resulted from a new revelation. But the whole Bible is a law of liberty. "Whoso looketh into the perfect law of liberty," etc. (Jas. 2: 25). Christ's mission was to make men free. "If the Son shall make you free, ye shall be free indeed" (John 8: 36). Again: "One is your master, even Christ" (Matt. 23: 10). The ideal condition as revealed is, no master but Christ, and he our Master to bring us to the greatest possible liberty.

4. *Woman's place.* He argued that woman's present exalted place of honor and equality with man has resulted from a new revelation. But it is only in Bible lands that she is so honored. The religion of Christ has made her free. And the announcement of her right position the Holy Spirit revealed long ago, when he said that in Christ there is neither male nor female (see Gal. 3: 28). Before her is the open door of the

largest possible service that her heart and consecration can deserve.

5. *Missions.* It was argued that for eighteen hundred years the Bible and Christianity were in the world, but the day of missionary enterprise did not begin until about one hundred years ago. The presumption was that the Holy Spirit delayed his revelation of God's will on this subject until recently. But the Holy Spirit brought to the minds of the apostles the words of Christ, saying: "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." "That repentance and remission of sins should be preached in his name among all nations." The revelation has been abundant, but we have been slow in doing what the Holy Spirit taught.

6. *Christian union.* The lecturer told us that during his own lifetime and experience he had witnessed a wonderful change in the feeling and spirit of religious people of different denominations towards each other. But is there any new revelation on this subject? Already the Holy Spirit had instructed God's people to let there be no divisions among them, but that they be perfectly joined together in the same mind and in the same judgment. He had brought to the apostles' mind the words of the Lord Jesus, how he prayed to the Father that they might be one, that the world might believe that God had sent him. God has waited long for us to be willing to give up our own theories and do as he wishes, that the mission of Christ might be fulfilled in the world's salvation.

### Suggestions.

1. There should be no disposition to try to limit the work of the Holy Spirit in anything that he wishes to do. But we should keep our minds and hearts open to every influence he may wish to make, and we should keep our lives ready to be led by the Spirit of God. If we wish to know the mind of the Spirit, we have free access to the words which holy men of God have spoken as the Spirit gave them utterance.

2. We should not hold the Holy Spirit responsible for the new vagaries that ambitious fanatics urge upon God's people, as revelations from God. Here is a quotation from a Latter-day Saints' tract which lies before me—a fair sample of new revelation: "John the Baptist, who baptised Jesus in the Jordan, came to Joseph Smith, Jr., and Oliver Cowdery, in the year 1829, in Susquehanna County, Pa., and conferred upon them the authority to baptise in water. Later, in the same year, came Peter, James, and John, apostles of the Lord Jesus Christ, and conferred upon Joseph and Oliver the right to lay on hands for the reception of the Holy Ghost." Alexander Dowie and Mrs. Eddy and others have also claimed to be great ones because God was revealing so

much to the world by them. Others of less skill and wisdom have made wonderful claims.

3. The Holy Spirit has already indicated the completeness of his revelation. He says: "According as his divine power hath given unto us all things that pertain unto life and godliness," etc. (2 Peter 1: 3). He said, further, that "all Scripture given by the inspiration of God was profitable. . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). He, whether man or angel, that preaches any other gospel, "let him be accursed" (see Gal. 1: 8). Also, that if any man shall add unto these things, or take away from them, he does it at his own peril (see Rev. 22: 18, 19). We conclude, then, that the Holy Spirit has given us all needed instruction, and if men will not hear what he has already said by men fully attested as inspired of God by miracles, signs and wonders, that they will not hear should he speak now.

4. Complaint has been made that the Bible furnishes so little help on the social problems of the day. But by studying what the Book has said we will soon discover that there is no such compendium of social instruction as the Bible. The great questions of to-day wait solution only because we are so slow to allow the Bible to speak with the divine authority which its origin warrants.

5. We need to study the Word more closely that we may know more clearly the mind of the Spirit in his solutions of our difficulties that confront us. Here is the inexhaustible store of divine knowledge for human perfection and equipment for life's greatest service.

—J. G. Waggoner, in American "Christian Standard."

### The Evil Eye.

"If thine eye be evil" (Matt. 6: 3).

The evil eye sees double. What a misfortune that so many miss or misunderstand the Light of the world! The fault is not in the Light! It is in those who look. A vision distorted or distracted can never see Him. The Christ trod this earth, but how few really saw him! He was to the men of his day "without form or comeliness." They saw, but they did not perceive. It is well expressed in Isaiah 6: 9, 10. Our Lord has not appeared in any obscure, eccentric, or out-of-the-way form, as Dr. James Moffatt well expresses it. (See Luke 11: 33, R.V.) Christ is the Light, or Lamp, set by God in the open sight of the world. "His revelation is not esoteric or subtle, requiring some special sign to render it visible." A greater than Jonah or Solomon was there. The reason why so many miss seeing him, or misunderstand him, is not in him, but in themselves, in their prejudices and moral obliquities of vision. What about your sight? Is it sound, unimpaired, single—or do you see double? Remember, "a double-minded man is unstable in all his ways."—Selected.

## Notes on Current Topics.

Jas. E. Thomas.

### A Gaol for Sale.

A remarkable evidence of the effectiveness of prohibitory laws is seen in a somewhat humorous advertisement in the "Religious Telescope" of the State of Michigan, U.S.A. It says, any one wanting to buy a good gaol is referred to Lyons, Michigan. The town has no use for it since saloons were wiped out. The village clerk is authorized to ask for bids. He says it will make a good barn. "Please help Lyons out." This is only akin to the evidence we have from all States that have prohibition. Governor Stubbs, of Kansas, declared that many of their prisons were empty. The greatest manufacturer of criminals, paupers and lunatics is the drink business. Vote it out, and we save the upkeep of the costly institutions it has made necessary. Yet there are still short-sighted people in the community who say, "If you do away with drink revenue, we will be over-taxed." The fact is, the taxes will not be needed. We will save taxes and men when the drink business goes.

### The Power of Romanism.

The cablegrams have told us recently that the largest Roman Catholic Convention in the history of the United States was opened last week, when the Pope's blessing was read to 20,000 delegates. This shows how alert Rome is in the country that supplies money for Sinn Fein rebels, and where Catholics, led by Cardinal Gibbons, incessantly assist in movements that make for the strengthening of the power of Romanism in our Empire. Rome never slumbers or sleeps. She is awake, too, in Italy, and from the chief Roman Catholic organ in Rome we learn of a protest against "an insolent propaganda" which is being conducted amongst the soldiers quartered in the various military barracks. This terrible crime consists in the free distribution of copies of the Holy Scriptures to men. It is a crime to give God's Word to soldiers for fear some may read it. This journal, the "Osservatore Romano," calls upon the authorities to protect "religious liberty." Surely they have not altered, and the Word of God must still remain a sealed book to brave soldiers that need its light. We rejoice that the protest is not preventing men from reading the Book of comfort and the guide for the soldiers' path. What is more local is the recent tirade of Archbishop Mannix and his sectarian and unbritish utterances in connection with the schools of the State. These words have called for utterances that are weighty from some few members of Parliament, but on the whole those in authority seem to look complacently on as usual. The powerful and far-seeing journal, "The Argus," has, however, nobly stood for principles that should be endorsed by every Christian, and has taken the verbose Archbishop to task. We used to hope that this great war

would draw Protestant and Catholic closer together, but such evidences of activity and bigotry do not encourage this belief. Father Rivington, a distinguished Jesuit, says:—"There is no single instance in the last 1800 years in which Rome has receded from a decision or dogma once imposed on the faithful as of universal obligation." The hope of ultimate union therefore seems very remote, and we need the more diligently to be alive as to those things that we have believed, and in Christian toleration yet with all firmness resist any encroachments of the power of Rome.

### The Predicament of Greece.

The position of Greece in the midst of the present world-struggle is not only perplexing, but pathetic. Evidently the pro-German spirit of King Constantine, stimulated by his Queen, has been disastrous to the Hellenic kingdom. The feebleness with which he has faced the presumptuous onslaught of Bulgaria will surely arouse the anger of those who, with Venizelos, the brave patriot, have been seeking for something more worthy of their ancient traditions. Surely poor Byron would be again moved as he was in days gone by to cry for a remnant of the Spartan dead, and

"Of three hundred grant but three  
To make a new Thermopylæ."

The saddest phase, however, is that the king is allowing his nation to be without the protection of the Allies in the face of her fiendish foes. The condition of Greeks on the Black Sea is described as deplorable. The brutal Turks are clearing inhabitants out of the villages, and sending them to concentration camps in the interior. The almost foodless caravans of Greeks are heartlessly robbed by the Turks. Greek children have been compelled to follow Islamism, and worst of all, Turkish soldiers are committing their usual brutal outrages on women and girls. Surely this should be enough to arouse the nation thus oppressed and drive back a foe that goes hand in hand with the intolerable Turk. We can only hope that the coming elections may speak so emphatically the people's mind that the scheming king will be enforced as kings have been before to do the will of the people, and protect the rights of Greece.

### Our Greatest National Foe.

Parliament still falters and hesitates as to whether it is advisable to close liquor bars at six o'clock. The liquor trade of Victoria asks to be heard at the Bar of the House that they might show cause why their own bars should be protected. Possibly the temperance party may as well be given opportunity to tell some of these apathetic, listless legislators why the drink business should be dealt with as a national enemy, deadly and destructive. The latest report of Geo. B. Wilson, Secretary of the United Kingdom Alliance, might be read for the

information of these dilatory legislators. It shows that the liquor bill, despite such precautions as have been taken, was £181,059,000 in the United Kingdom in 1915, as compared with £164,463,000 in 1914, an increase of £17,496,000. This shows what terrible inroads are being made not only into the wealth of the people for the enrichment of a few, but how awful is the increasing menace on the physical and moral life of the community. Let us not forget that thousands of our own brave Australians are facing the increased temptation of such conditions. Sir Victor Horsley, President of the Pathological Section of the British Medical Association, said: "We are repelling the murder and robbery instigated by the Kaiser. We want to do it as quickly as possible. In order to attain to this end, I ask you to get the Government to help the Army, and not to hinder it. We are allowing another army to hang on our flanks and rob us of our reserves—the army of distillers and brewers. *In peace time they kill 600,000 every year.*" Surely this is enough to spur us to greater things. While Mr. Hughes is rightly calling for men, why does he not lead us with his genius to do even more, and utterly annihilate the cursed traffic that is crippling our national efficiency? We not only think the drink traffic should be represented at the Bar of the House, but stand it trial before the aroused conscience of public opinion, and in that hour we believe men will be brave enough to overthrow our greatest foe.

### Gambling and Patriotism.

We are glad to see that there is a growing sentiment against the gambling spirit being fostered in our midst. Gambling has, unfortunately, adopted a patriotic guise, and it is done not only in the name of sweet charity, but for our brave boys' sake. We are at one with every good effort to raise money both for charitable and patriotic purposes, but we do not believe that the end always justifies the means, or that raffles and gambling do any lasting good, whether for patriotism or for a church bazaar. There are many things that we seem to be blissfully tolerating in these days that we would have been brave enough to have spoken against in the days gone by. We are quite convinced that our fellow citizens are generous and loyal enough to find money in every legitimate way for every needed purpose. There are so many Queen Carnivals and other modern methods of raising money and incidentally appealing to feminine vanity that we should be careful lest the spirit fostered by the growing gambling spirit often associated with our monster patriotic fairs becomes a legacy of the war time, which in after days will become a menace in our community. It is high time that our authorities took some steps to curtail what is in many instances not only detrimental to moral conditions, but illegal. We need in these days to combine in every possible legitimate way to do our utmost to raise funds, for the calls are many and urgent, but let us leave to craving for gambling in the young life of our community.

# Waiting on the Lord.

H. G. Harward.

Realising that the spiritual life of the church needs strengthening, also that reformation, like charity, begins at home, Monday, August 14th, was spent by the Sydney Preachers' Fraternal as a day of meditation and prayer. This as a prelude to a day of spiritual services to be spent by the Sydney churches at the City Temple on Eight Hour Day (October 2nd). Brief speeches and discussions were interspersed with prayer and song. The chairman, A. E. Illingworth, guided the prayer along definite channels of supplication, the songs being in harmony with the prayers and themes.

In opening the meeting the leader gave a Bible reading on Mark 6. Points stressed were the apostles' authority, power, and freedom from earthly cares; their rejoicing at their achievements; then the command of the Saviour that they should rest awhile. Apt application of these thoughts to the work of the modern preacher was made. The remarks, which touched a high spiritual note, ended with a reference to the night spent by Jesus alone in the mountain in the exercise of prayer. The conclusion drawn was that resting time is not wasting time. Praying time is not losing time.

H. G. Payne opened the subject of

## Present spiritual conditions.

The church has lost to a grave extent the appetite for spiritual food. Evidence of this is seen in the decline in the number of and attendance at prayer meetings and gatherings of a devotional character. While losing elements of strength we have gained those of weakness in a keen relish for worldly pursuits and pleasures; the theatre, dance, and related pastimes being more largely patronised by our members than formerly.

It is open to grave question as to how far the craze for organisation is responsible for lowered spiritual vitality. Are we giving to organisation the place which should be assigned to consecration? Do we regard money as the motive power when at best it is but the lubricant of the machine; the driving power of which is spirituality?

Again, preachers might well pause and ask: whether their sermons have been vitiated by an unrecognised homage to that modern thought which would deprive us of the fundamentals of our faith; whether earnestness and effectiveness have been sapped by a subconscious doubt or lack of conviction; a shadowy yet injurious reflex of much which they hear and read? In the opinion of the speaker these questions were worth consideration.

Discussion gathered mainly round the question of organisation; the opinion of a majority of those who discussed this matter being that there is danger of "too much harness, and too little horse."

## Are preachers responsible?

F. Collins introduced the topic, "How far are we as preachers responsible for the changed spiritual conditions?" We have lost sight of our true objective, which is to develop the Christ likeness in every man and woman who may come under our ministrations. We have been sidetracked from this by the attempt to readjust the church to changing conditions. We have not studied God's Word as we should have done. Proof of this statement is found in the prevalence of topical sermons to the exclusion of the expository. Concerning organisation, we have failed because we have not held up the New Testament ideal. Thus we lack the eldership with its care for the flock. Is it not a fact that serious sins go unrebuked with consequent loss of spirituality? We need to return to the New Testament plan of organisation.

Speakers sharing the discussion emphasised the value of expository preaching; the preaching of the personal Christ as the best means of meeting changed conditions, men being opposed not to Christ, but to the modern church; a conservative attitude towards new methods of organisation so that new methods be not accepted because of their novelty; the need of greater spirituality among preachers. Like preacher, like church; like church, like people.

## Worldly influences.

Jacob Saxby presented a paper on "The influence of the world: prosperity, money, pleasure." We are interested in that in which we prosper. Temporal prosperity usually dwindles the holiest and best in its possessors. Very few men become prosperous without making shipwreck of their faith. Money making is as great a snare as drink, and is equally as ruinous to the soul. No man can become enormously busy without giving his soul to the bushes. A parade of liberality becomes a covering for shortcomings. Unfortunately we are tempted to pay honor and homage to the rich who hold the purse and can help the church.

Christians can measure their Christianity by where they get their chief pleasures. Some pleasures are legitimate, but not when the Christian prefers these before the assemblies of the church. Tests of the propriety of certain pleasures are, "Can we give God thanks?" and "Are they subordinate to spiritual good?" Spirituality kills the love of questionable pleasures. We older Christians should be charitable to the younger, and teach them to ask, "Can I take Christ with me?" If we regard a pleasure as doubtful, it must be avoided, for "what-ever is not of faith is sin."

Discussion showed general agreement that prosperity, money and pleasure presented vital problems. Must we relate them to the church? If so, how? The danger in all

these is in the loss of taste for divine things. The main purpose of Christianity is not to provide "pleasure," but righteousness, with an accompanying happiness which absorbs our need of carnal pleasures. Picture shows as creative agents of the theatre appetite, and of other evils, came in for much criticism. Bro. Saxby, in closing the discussion, spoke for all when he said that we must teach the young people the high ideals of self-denial, also show them that if the mind turns to picture shows, more than to the church, there is something wrong. We must judge of prosperity, money and pleasure by their fruits.

## The influence of the war.

Chas. Rush, B.A., said that in thinking of the war we lose our sense of perspective. What a privilege if we could view this war after fifty years and see its effect on religion. We are too close to it now to get a correct view. If Christianity and religion be synonymous we can say some things:—

As to those who have gone to the war they have been placed definitely before God. No man can go to the war and be a hypocrite. He will find his true place. Any Christian going to the war and coming back clean will have a firm hold on God. Many of those who have gone have been caused to commit themselves concerning religion, and have found the turning point.

The love of man for man in the trenches must prove a benefit. The war has cleared the atmosphere. Evil can be masked, but it has been stripped and its pretensions unmasked, and we have seen how far man will go when going away from God. The unity existing in the trenches is of interest to us who plead for unity.

It is believed that the only influence on the churches had been deepened prayer life in the case of parents of soldiers. There are no larger attendances at church meetings than before the war.

The following points came out in discussion: the false doctrine being taught that salvation is by way of Gallipoli instead of via the Cross, that the extreme sacrifice made for the nation secured salvation; the war had not increased church attendance, as strivings to solve war problems were leading to despair rather than faith. It was stated that English papers showed the churches facing a situation which was giving them anxiety owing to their unreadiness. In the trenches religious shams, division, and controversy were being thrown over, so when the soldiers returned they would demand more sincerity and unity among the churches. This is one important problem. For the solution of this and others we can only wait on God in prayer and consecration, and ask him for wisdom and guidance.

## How can we help?

J. Clydesdale's contribution was: "How can we best help to improve conditions?" It is easier to find troubles than their remedies. Christ knew that troubles would come. There must be a remedy for every ill. We should form a bond of spiritual

# The Mission of the Spirit.

Thos. Hagger.

The word "mission" implies a sending on the one hand, and a going on the other. In his farewell discourse to his disciples Jesus promised to "send" the Holy Spirit (John 16: 7). We are not to understand by this promise that he had not been in the world before, for David prayed, "take not thy Holy Spirit from me" (1 Psalm 51: 11), and we are told by Peter that "holy men of old spake as they were moved by the Holy Spirit" (2 Peter 1: 21). It simply suggests that he had not previously come in the fullness of his power, nor to bear witness to the truth of Christ. In this way and for this purpose Jesus would send him. He came on the day of Pentecost (Acts 2: 1-4), and has been with the church of Christ ever since. The mission upon which he then came was threefold.

## 1.—It was to reveal the truth and confirm it.

Jesus promised the apostles that the Holy Spirit would teach them "all things," "and bring all things" to their remembrance that he had told them (John 14: 26); that he would testify of Christ (John 15: 26); that he would guide them into "all truth" and show them things to come (John 16: 13). He was to reveal the truth to and through the apostles, and inspire the writers of the New Testament. The truth thus revealed was confirmed by miraculous signs (Mark 16: 20); thus "they spake with tongues as the Spirit gave them utterance" (Acts 2: 4; 10: 46), and Agabus "by the Spirit" predicted a famine (Acts 11: 28). These miracles did not produce faith, but confirmed the message that did (Rom. 10: 17). They were thus signs to those who believed not (1 Cor. 14: 22).

This part of the Spirit's mission has been completed. God's final word has been spoken to man (Heb. 1: 1, 2; 2: 3, 4). "The faith" hath been "once for all delivered into the saints" (Jude 3). The Spirit writing through Paul said: "Whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away" (1 Cor. 13: 8). And it was so.

It is highly dangerous to trust to supposed present-day inspiration, or to the men (often contradictory one of the other) who profess to have the miraculous powers of the early days. Many in doing so have made ship-wreck of their faith. God warns us concerning apostasy, and declares that such would be characterised by "signs and lying wonders" (2 Thess. 2: 9), and tells us that men would give heed to "seducing spirits" (1 Tim. 4: 1). The Spirit-inspired Word is to be our guide, and we who believe do not need signs to confirm it.

## 2.—It was to convict the world.

Jesus said that when the Spirit came he would "reprove the world of sin and of righteousness and of judgment." That is,

he would convince the world of its own sinfulness, of Christ's righteousness, and of Satan's judgment. And this work goes on throughout this dispensation. But how is it done?

The Spirit came to the church, and cannot be received by the world (John 14: 17). In the case of the Ethiopian (Acts 8: 26-39) the Spirit went to the preacher and spoke to him; he did not go to the man who became the convert. Of the Pentecostians we read: "When they heard this [Peter's message] they were pricked in their hearts" (Acts 2: 37). Thus it is seen that the Spirit works through the preaching of the gospel—a work that is enjoined upon all the Lord's people (Matt. 28: 18-20).

## 3.—It was to comfort and help believers.

This he does in various ways.

1. *He bears witness to their sonship* (Rom. 8: 16). This witness is borne through the Word, in which he reveals how men may become the sons of God. From this we obtain sweet assurance that it is well with us.

2. *He dwells within the believer*. This was promised to those who accepted Christ (Acts 2: 38; 5: 32). Paul shows that the "Spirit of God dwelleth in you" (Rom. 8: 9). Our bodies are thus the "temples of the Holy Spirit." How this thought should help us to keep them pure, and fit for his presence!

3. *He intercedes for us* (Rom. 8: 26). Our weakness and ignorance are such that often we do not know for what we should pray. But the Spirit knows, and intercedes for us with groanings which cannot be translated into human language. What comfort we should draw from the assurance that he knows, and that he helps our infirmities in such a way.

4. *We are sealed by him, and he is the earnest of our inheritance* (Eph. 1: 13; 4: 30). A seal is a mark of genuineness. While we are in this world waiting for the return of our Lord, his dwelling within is a mark that we are the Lord's. It is not merely a matter of profession, but the Spirit within proves that our conversion is real, and that our hopes of glory are well founded. And this possession is an earnest, a pledge of what is to be (Eph. 1: 14). How this should help us to rejoice each day in view of the glory in which we are to share!

The Spirit has been given; he has been given to us. But do not let us crave after that part of his mission which is finished; do not let us foolishly long for miraculous powers. Let us try to realise the glorious companionship of the Spirit of God.

He is with us to help, to comfort, to assure. Let us not grieve him by indifference or unconcern or irreverence. Let us not drive him away by sin and rebellion. Rather let us seek more of his power in our lives, that we may have more power with men,

and may be the honored, yet humble instruments of turning many into God.

## WAITING ON THE LORD.

Concluded from page 524.

communion, in our everyday experiences, realising that Jesus is with us in each phase of our work, feeling his presence. Man's approval should be the last sight of us; it is not to be compared with God's. We should pay strict attention to our teaching, which should be pure and elevating, seeking the highest good of the hearers. This means denunciation of sin apart from fear or favor, yet with kindly spirit.

We should speak with the authority of Christ behind us. This will give tenderness and firmness. We should not preach to please people, but Christ. Our lives and teaching should declare that we know nothing among men but Christ crucified; thus we will reflect his virtues.

We should hold fast to simplicity of worship; have a keen interest in sinners; teach the disciples, especially as to the value of prayer; and hold meetings to deepen the spiritual life.

Comments on the paper showed that all were in accord with it, and regarded it as a fitting ending to the series of discussions. Dr. Porter, who was present as a visitor, spoke in commendatory terms of the spiritual life of the Churches of Christ, and stated that no body can better take up the question of the deepening of the spiritual life than this church.

Bro. Hingworth, in closing the meeting, thanked all present for the spiritual communion of the day and hoped for similar gatherings in the future.

"Blessed are they that dwell in thy house: they will be still praising thee."

## Things We Cannot Afford.

We can't afford to win the gain

That means a man's soul.

We can't afford to miss the crown

By stumbling at the cross.

We can't afford the heathen jest

That robs us of a friend.

We can't afford the laugh that finds

In bitter tears an end.

We can't afford the feast to-day

That brings us tomorrow's fast;

We can't afford the fare that comes

To tread us in the dust.

We can't afford to play with fire.

Or tempt a cunning wife;

We can't afford to think that sin

Brings any true delight.

We can't afford with serious heed

To treat the cynic's sneer;

We can't afford to wise men's words

To turn a careless car.

We can't afford to hate or give

Like hatred in return;

We can't afford to meet a flame

And make it fiercer burn.

We can't afford to lose the soul

For this world's fleeting breath;

We can't afford to barter life

In mad exchange for death.

But blind to good we are apart

From Thee, all-seeing Lord;

O grant us light that we may know

The things we can't afford!

—Selected.

## Reports from the Field.

### Tasmania.

**CAVESIDE**—We have had one more confession and baptism lately. Bro. Jabez Hyard, junior, preaching. The gospel meetings are well attended, and good interest is shown.—C. Peara, Aug. 19.

**LAUNCESTON**—On August 20, the C.E. Society celebrated its anniversary. In the morning Bro. E. A. Stevens, president, and the deacons comprised several of the young men of the Society. Pastor McDonald of the Christian Mission Church, delivered an impressive and helpful address. In the evening Bro. Day preached an eloquent address on "The Lily of the Gospels." The annual social of the C.E. Society was held on Wednesday evening in the Temperance Hall, when a happy and enjoyable time was spent. In the morning of August 27, Bro. Day presided, and Bro. A. T. Waters, from New Hebrides, gave us a most interesting address on his work. Bible School and Century Bible Class combined in the afternoon; Bro. Waters again held the closest attention of all. Fair attendance at gospel service, despite wet weather. Bro. Day concluded his series of addresses on "Five Kings in a Cave." Next Sunday Bro. Day will deliver his farewell messages to the church, and we are looking forward to good meetings. We are pleased to report that Bro. J. W. Webb has consented to take charge of the work for one month, commencing Sunday, September 17th.—J.P.F.

### Queensland.

**BRISBANE**—A large number of visitors worshipped with us yesterday, being in town for the Show, including Bro. and Sister Cockroft. During the service Bro. Rankine was called away to the hospital, so Bro. Cockroft addressed the church. Bro. Henriksen, who was baptised on Wednesday evening, was received into fellowship. Four new scholars were added to the Bible School. In the evening the attendance was good, and Bro. Rankine gave a splendid gospel address on "In Touch with Jesus." During the afternoon, three who had recently been baptised were welcomed into the church. A very successful six o'clock demonstration was held in the Exhibition Hall to-night, the building being well filled.—H.C.S.

**MARYBOROUGH**—Bro. Heather left for Sydney on July 10, and the brethren have conducted the Lord's day services, with fairly well-attended meetings. During July we farewell Bro. Alf Payne and Bro. W. E. Turner, who were leaving for the front. The Bible School keeps moving. Our greatest difficulty is lack of teachers. On August 6th we had D. A. Cockroft with us. He preached at both services and made a good impression; visited the Bible School, and addressed the children on "Little Things," which was appreciated. Sister Cockroft sang the solo, "He's Coming for You," very nicely at the gospel service. We all enjoyed their presence with us.—D.W.E., Aug. 14.

**BOONAH**—The annual conference of preachers and Bible School workers of Queensland will be held in Boonah on October 10, 11, and 12. They should be red-letter days. Plan to be present. The church invites you. Write early, and accommodations will be provided.—W.H.N.

### New Zealand.

**AUCKLAND**—On August 16th, there was a large gathering at Ponsby-road church, in which all the associated churches in the district had an interest, and were well represented. The occasion was a thanksgiving service at the close of a mission. Bro. P. D. McCallum was the minister, and as he was about to leave our shores for his native soil, the meeting also took the form of a farewell to Bro. and Sister McCallum. Tea was provided free by the sisters, and the large after-meeting was addressed by repre-

sentative brethren, and a fine spirit was manifest throughout. The results of the mission were shown to be 29 added to the churches: 15 to Dominion-road, 8 to Ponsby-road, 5 to Richmond, 1 to Onclunga. The churches have been cheered and helped. Additions have also been made at Avondale, 6, and Richmond, 11, during the same period, the total in all for the past ten weeks reaching 46. Bro. McCallum has received a parting gift of a purse of sovereigns, and carries our best wishes for his continued success in the Lord's work.

**KAITANGATA**—On August 6th appropriately sympathetic references were made to Bro. A. F. Turner's death, and to Sister Allan Blackie's loss of two sons at the front. August 4 closed our C.W.B.M. self-denial week of nightly meetings, which were a great spiritual blessing, and during which 13/3/ was given to assist President, Sister Lowe on her Dominion Auxiliary tour. Twenty-one have entered for the Sunday School examinations in September. We find Amos Welly's book, "Why We Believe the Bible," too difficult in matter and time for ages 13 and 14. A special local examination will be held to avoid disappointment. An interest in the "Sundays" has been shown. Sale of gifts will be held on August 24, to help Bro. Hadfield's native preachers. The Bible School is exceptionally large, and the gospel services are still full and most promising. Bro. X. G. Noble will deliver a series of six addresses during the coming Sunday and Wednesday evenings on "Is Jesus now King, and does He Reign?"—John Hay, Aug. 17.

**SOUTH WELLINGTON**—Last Lord's day was tough and stormy, but the attendances were fair. In the morning Bro. Wm. Phillips delivered a very helpful address. In the evening Bro. K. A. Wright delivered a fine sermon on "The Personality of God." The Teachers' Training Class is being conducted by Bro. Callam, and is proving a boon not only to the teacher, but also to the children.—A.L., Aug. 17.

**NEILSON**—We have had splendid morning meetings of late, over 95 present last Lord's day morning. Bro. Dickson is delivering a series of addresses on "Soul Warnings," and next Lord's day intends launching an "Each one win one" campaign. Bro. and Sister Rawson have been received into fellowship by letter from Oamaru. We are pleased to have Miss M. Lowe with us for some time in connection with C.W.B.M. work.—Z.

**MATAURA**—Good meeting at breaking of bread on 19th, but gospel service was rather poorly attended. Bro. Perkins presided in the morning. Bro. Poole preached. A good meeting this morning. Bro. Poole addressed the church. This evening's gospel meeting was well attended. Bro. Poole's topic being "Go and tell Jesus." Bible School in good working order, and preparing for examinations. We had the pleasure of hearing Bro. Bull last Thursday evening at our prayer meeting.—C. Richmond, Aug. 20.

### South Australia.

**BERRI**—During last week the Methodist brethren (Mr. Barrett) and the writer conducted a united mission. We had some fine meetings, particularly Sunday evening, and to-night concluded with a prayer and praise meeting. We believe much good has been done. Three young girls decided for Christ. Mr. Barrett offered to assist the church as much as possible during the writer's absence at the State Conference. This offer is greatly appreciated.—R. Raymond.

**BURRILLVILLE**—D. G. Strickland, pres. of the S.A. Baptist Union, visited us on August 16th. He exhorted at Pirie South in the morning, went out to Telowie in the afternoon, and preached here to a good congregation at night. A united young people's gathering was held on Wednesday night, when he gave an address. Occasion was taken to bid farewell to Bro. Eric McLean, one of our most enthusiastic young men, who has been

transferred to North Adelaide. He was an ardent worker as finance secretary, choir secretary, and in the junior department of the S.S., and in the J.C.E. The Juniors met on Wednesday afternoon, August 9th, to bid him farewell at 4 o'clock tea. On August 11th, we were visited by Mr. Percy J. Clark, a Baptist foreign missionary from India, who gave a delightful lantern lecture on "The Work in India." He also preached to an appreciative audience on Sunday night, August 13. Nice services on August 20. Bro. Harvey exhorted in the morning at the B. Johnston preached a powerful sermon at night to a good congregation. Good muster at the C.E. meeting on Aug. 21, when, after the usual meeting, a social time was spent in bidding farewell to Bro. C. Andres and W. Kimber, who were home from camp on long leave. Three of our young men, Privates W. Scott, C. Willis, and A. Arnold, are reported wounded in London hospitals.—E. A. Arnold.

**TUMBY BAY**—Our chapel was the scene of a pretty wedding on August 12, when Mr. W. P. Smith and Miss D. E. Harris were married. C. H. Hunt officiated. On August 20, G. Hammond exhorted, and J. Nankivill preached the gospel. Both services were well attended. The writer spent that day with the Ungarra brethren Mealea has been prevalent there. Bro. Nickel Lawrie had twelve of his home down at once, all of whom are now convalescent. Bro. Pedlar's family are still in bed. We pray for the speedy recovery of all.—C. H. Hunt.

**NARACORTE**—Meetings continue satisfactory, up to fifty being present in the evening. Yesterday weather conditions proved a detriment to the attendance. We were pleased to have as a visitor Bro. Langlois, from Maylands, who delighted us with his solos at the evening meeting. Next Sunday a combined temperance meeting is to be held after the other meetings close. Bro. Oram and the Anglican preacher are the speakers chosen.—G.G.O.

**GROTE-ST.**—A very helpful meeting was held on August 22, between the officers and delegates of all agencies of the church. August 27, Bro. W. J. Manning (secretary, Home Mission) presided, and Hon. W. Morrow exhorted. Attendance at Bible Class growing in numbers each week. Largest attendance at Sunday School for some months. Bro. J. F. Franklin addressed the gospel service on "A Letter from Heaven on the State of the Dead." The chapel was well filled with an interested audience. Sister Vaughton has resigned after a long and faithful service as caretaker. Sister Welch, who was baptised on August 23, was received into fellowship to-day.—E. W. Peet.

**MAYLANDS**—Meetings of late have been well attended. At the half-yearly business meeting, held last week, it was reported that the nett increase for six months was 23. The balance sheet showed the church to be in a sound state financially. The half-year is regarded as the best in our history. Mr. Holt, Powell (C.I.M.) has been with us, giving a fine Sunday morning address on Isa. 35: 1. Last night we conducted a service in memory of our fallen Australian soldiers. The writer spoke on "The Glory of Self-Sacrifice." Three ladies confessed Christ. A male choir gave special music.—H.R.T., Aug. 28.

**QUEENSTOWN**—Q.Y.P.M., Bro. J. Mitchell gave a splendid address. Worship, splendid attendance; a time of spiritual refreshment. We were pleased to have Sister Edwards, who has been absent through illness, and Bro. Captain Thirk with us again. Bro. P. Jeffrey exhorted in inspiring Evening. Bro. Brooker made special reference to the National Memorial. Bro. Brooker called to the honor roll, containing 58 names; reference was also made to O.B.I. work. The choir rendered an anthem with credit, under the able leadership of Bro. A. Morrell. Bro. Brooker's sermon was very interesting, the subject being, "God Bless Our Boys."—D.L.W., Aug. 27.

**CROYDON**—On August 20, in the morning, A. B. Chappell gave a splendid address on mission work. Bible School attendance, 162 scholars, one new scholar. At the gospel service, W. Gray preached on "The Deliverance." On August 27, Geo. Duncan exhorted. Bible School good, 20 new scholars. Gospel service, H. J. Horsell gave

an excellent address on "The Divinity of Jesus." Three scholars from the Bible School confessed Christ. Our Home Mission thanksgiving offering amounted to £215/-.

**MILANG**—Our meetings have been fairly well attended lately. We have been paid of help from Bro. Veree, from Strathbilly, while our preacher has been absent. Bro. Penner, Bro. Baker has resigned, and will be leaving at the end of October. We are looking forward to our S.S. anniversary on Sept. 3, when we expect to have Bro. Saunders, from Semaphore, to conduct the services. Several of our scholars have covered for the S.S.U. examination—S. H. Goldsworthy, Aug. 27.

**MURRAY BRIDGE**—On August 20, Bro. Edwards exhorted. Pleased to have Sister Mrs. Holmes with us again after her illness. Three new scholars at the Bible School. A nice desk and cover has been presented to the church, and the C.E. Society are providing the pulpit Bible. Monday, 21st, the Endeavourers observed "What-aver Aids" at Bro. Penner's. Bro. Baker has resigned, and will be leaving at the end of October. After the meeting, guided by the Sunshine Committee, they visited the home of a poor family and distributed their gifts. Last Lord's day Bro. Edwards exhorted from Luke 11. One new scholar at the Bible School. Good attendance at the gospel meeting.—C.A.G.

**HINDIMARSHI**—Sunday, August 27, Bro. Gies, Wilson addressed the church. In the evening Bro. Hancock gave the address in account of Bro. Warren's absence through ill-health. During the past week one of the younger members passed away. The sympathy of the church and Bible School goes out to Mr. and Mrs. Barker in their sad hour of bereavement. Last week a post card was received from Bro. Curtis, who is still in the tropics already, but wishes to see all his friends. Many of the members are unable to attend the services through sickness.

**COTTONVILLE**—A brother who was immersed last Thursday evening was received into fellowship this morning. Four new scholars at Bible School. Splendid attendance at gospel service, chapel filled, the largest gathering to date. Special reference was made to the death of Mr. Hewish, a young man who was well known in the district. Many relatives and friends of the deceased were present. Reference was also made to our soldiers who have fallen at the front. Our new chapel has not yet been opened three months; to have it filled at a gospel service is an affair its erection is most encouraging.—H. Aug. 27.

**KADINA**—On August 27, the topic for the meeting was "The Masters," it being the second address of a series entitled "Men and the Master." We had a fine audience. At the close one young lady made the good confession. On August 21, the Girls' Guild held an "At Home," and Mrs. Wedd, president, acted as hostess. Songs, duets and recitations were rendered, and supper was served.

**BALAKLAVA**—Good attendance at all meetings, August 27. Bro. J. W. Webb's last Sunday with us, giving splendid addresses. He has worked hard in the cause of the Master during his short sojourn here, and given the church a great spiritual uplift. We regret that we cannot spend a longer time with us, and see the result of his earnest labor. On August 29, we tendered him a farewell social.—O.H.F.

**NORWOOD**—Mission is still in active progress. Each meeting is filled with interest, and seems to excel the preceding ones. Bro. Chandler gave the exhortation in the morning, and address of men's meeting in the afternoon with telling effect on "Playing the Game," a strong appeal to men to play true in the game of life. It was a grand meeting, the singing of the men being praiseworthy. At night the meeting was thronged to hear the sermon on "The Kingdom of Danvers" an excellent sermon. One confession, making fifteen to date. One confession, making fifteen to date. During the week the meetings have been largely attended. Bro. Baker assists at all the meetings. The mission will close with a thanksgiving service on Wednesday, 6th September. Two of our young men, Ross Harris and

Mont Hill, who are leaving for the war, have been specially remembered in the services of the day.—G.L.J., Aug. 27.

### New South Wales.

**LIDCOMBE**—Fine meeting this morning, Bro. Lidcombe presiding, and Bro. Garden exhorting. The School also a good attendance of both scholars and teachers. Last Lord's day J. Saxby gave an instructive address. Bro. Cyclopedia's topic at gospel service was "The Call of the Age." Tonight he discoursed on the "I Wills of Jesus"—M.A., Aug. 27.

**SOUTH KENSINGTON**—Splendid meetings to-day. Bro. Cyclopedia addressed the church. Bro. Garden's subject at night was "Wonderful." We have commenced evangelizing the district, which should prove a great help. Our schools yesterday had an attendance of 160; still growing.—A.A.S.

**AUBURN**—Very helpful meetings morning and evening. Bro. Saunders speaking helpfully at each meeting. Bro. Loney presided; we were glad to have him with us again after an absence of five or six weeks through sickness in his home.—G. Stroh.

**NORTH AUBURN**—Meetings to-day were not so good as usual. Bro. Branch gave a helpful exhortation; the writer presided. Bro. Morton gave the gospel address, which was very much enjoyed by all. We much regret to say that Sister Hill has been laid aside with sickness. We pray for a speedy restoration. The church sympathizes with Sister Gaine in the loss of her sister.—A.S.H., Aug. 27.

**HORSBY**—L. Gordon presided, while J. Saxby, of Emore, exhorted on "The Spirit of Christ." P. D. McCallum delivered the gospel address, his topic being "The Love of God." His address was appreciated. The husband of the lady who converted last Lord's day night made the good confession, which was taken up by Bro. Gordon. Bro. Gordon finishes his duties with us on the 26th of September.—T. E. Rofe.

**PETERSHAM**—August 26th, Bro. Armet gave a very instructive exhortation on "The Temptation." Sister Mrs. and Miss Gray were received into fellowship. At night the subject was "Paul and Agrippa." A sister who had previously confessed Christ was baptised, August 27th. This morning's service was well attended; Bro. Armet's address on "A Call for Help" was full of inspiration. Sister McNeice was received into fellowship. Tonight we had a memorial service to our late Bro. Fred. L. Sains, who died of wounds in France on the 20th July. He was beloved by all who knew him. At the close of the address one of our Bible scholars was immersed.—E. V. Sains, Aug. 27.

**EMMORE**—On Saturday, August 26, the Dorcas Club and Ladies' Sewing Club combined held a sale of work. This realized over £100. It was a very nice affair, and many thanks came to our sister, Mrs. Lott's day, August 27, we were pleased to listen to P. D. McCallum, of N.Z., in our morning service. Bro. and Sister Evan Lewis have transferred their membership to Marrickville. We are sorry to lose their valuable services, as they have been most useful workers. Gospel service, bright and encouraging. Study circle recently held by Sister Smilie concluded by all of its members bringing various articles to be sent (in October) as gifts to Sister Toulfin in China. This was the outgrowth of the class which studied "New Life in China." There is an unusual amount of sickness. We have an increasing number of strangers attending.—Aug. 27.

**MOSMAN**—Last Lord's day Bro. Forbes, of Belmont, addressed the church. To-day we had good meetings. Amongst our visitors was Sister Guild, Victoria. At the gospel service Bro. Stevens preached on "Ancient and Modern Methods of Conversion" to a large assembly. Study circle recently held by Sister Smilie concluded by all of its members bringing various articles to be sent (in October) as gifts to Sister Toulfin in China. This was the outgrowth of the class which studied "New Life in China." There is an unusual amount of sickness. We have an increasing number of strangers attending.—Aug. 27.

**CHATSWOOD**—Nice meetings last Lord's day. Bro. Payne spoke in the morning. At the evening meeting a young man who confessed

Christ on the previous Lord's day was baptised. Special prayers were offered for Bro. M. Thompson, who is among the wounded in France, and for Bro. C. Lawson, who fell from a building a distance of forty feet, and lies in the Sydney Hospital in a serious condition. At a business meeting recently the church decided on being the property under the Churches of Christ "Property Act." After business, the evening was spent in a social gathering.—T. Bagley.

### Victoria.

**COLAC**—Sunday, good meetings all day. At the evening service Bro. H. B. Robbins presided on "Baptism." The young woman who had made the confession the previous Sunday was baptised. Bible Class in the afternoon, a record attendance. Our mid-week prayer service has realized an attendance of thirty.—F. H. L., Aug. 29.

**WEDDERBURN**—Bro. Haeger gave a Home Mission address last Thursday night. Owing to unsettled weather, the services were smaller than usual. Bro. Wilfred Twiddy, our late Sunday School superintendent, had been wounded in France. Church anniversary will be held on 1st Sept., when Bro. Marrons, of St. Armand, will conduct services. The church is taking a keen interest in the six o'clock movement.—A.H., Aug. 27.

**MILDURA**—Since last report we held a farewell social to Bro. A. E. and Sister Cameron, who were presented with a beautifully bound Bible and hymn book respectively. In doing Bro. Cameron we lose our Bible School superintendent and a persistent worker in the cause of Christ. Bro. Halliday led a well attended meeting last Lord's day morning. Bro. Wilson gave an interesting address at both meetings. One young sister made the good confession in the evening.—F.P., Aug. 29.

**WARRAMBOOL**—At the conclusion of the meeting on Sunday evening, 26th inst. the wife of Bro. Morris, Mrs. J. Morris, of Melbourne, from South Melbourne, has also been received into the local fellowship. The "Steamship Rally" in connection with the Bible School was successfully inaugurated on the 26th inst. by a public meeting. The items given were competitive, and resulted in Miss Ruby Mather, of Melbourne, as our first prize, and Ritchie's second. An organization member donated a table-cover, which was used that evening for the first time. The scholars have forwarded 10/6 to the fund for assisting the war orphans of France. The embellishing of the church windows has been completed, and the unveiling of those subscribed for by the Bible School, Dorcas, and Endeavour Club was performed by a representative from each organization. In response to an appeal from Zillmore, Queensland, a small donation has been sent to help the work at Nudgee College.—E.M., Aug. 29.

**ROCHESTER & ECHUCA DISTRICT**—On Sunday, August 14, good meetings in both places. In Echuca Bro. Wilson presided, preached addresses to ladies and young people. In Rochester the evening service Mr. Hungerford, an elderly man and brother of Sister Simmonds, our church treasurer, confessed Christ, was baptised the same evening, and received into fellowship. Bro. Hungerford lives at Plangal, and will be linked up with the Swan Hill Circuit next year. In Rochester we had good meetings, and in the evening the writer preached on "Drink and National Efficiency." The "Express" newspaper carried a lengthy extract on the above address, while in a previous issue it practically gave the entire evening address verbatim. We held a farewell social last Tuesday evening in Fire Brigade Hall. A number of friends were present from Leuca and spent an enjoyable time.—J. E. Shipway.

**MERBEIN**—Mr. E. Frost made the good confession at the close of the meeting on Sunday, August 20. The church at the annual business meeting had the pleasure of making all necessary inquiries as to the possibility of erecting a suitable home of worship. Our mid-week cottage meetings are well attended, and are proving very profitable.—R. G. Canavan.

Continued on page 578.

## Foreign Missions.

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

### Pentecost Training School.

As most of our readers are aware Bro. Filmer has for some time been conducting a training school at Pentecost, endeavoring to prepare teachers for Maewo and Pentecost. Recently Bro. Chappell received letters from a number of the boys. Samples of these letters are given below. We wish you could also see the handwriting, which is very creditable indeed. The first is from Gordon Hebe, and in opening refers to the fact that Bro. Chappell had volunteered for Red Cross work.

"We heard Mr. Filmer tell us he said you come to look after who are brother had dying at that fight because work of God to look after all sick people when we heard it we glad because you do work of God there.

"But we want you come down here again to do work of God because you know some place here Pentecost they did not no about the work of God yet some place at Maewo too.

"You know all teacher who are gone down to Maewo to teach nearly five of them return And might five teacher there came back we think four boys here from Maewo they might go down to take their place but one boy from Maewo his name is Wali might he not go because so small might he stop here more to learn and by and by sometime he go but we wait till he came he man then he go.

"Now all of us were came to learn not one of us sick now, but about three week now some of us had muscle (measles), but only three boy of us run away you know name of three there one his name is Mark and one his name is David Billata and one his name is David Ilole from Maewo."

Bob Nalombi writes as follows:—  
"After you went to your I place we took the launch and went to Maewo to see all those teacher who are work for God at Maewo.

"We stay near to your house about one day and the second day Mr. Filmer and David and one boy who are take Abel's place.

"They took launch and went down to David place when they went near David he took his baskets and Mr. Filmer say why you take your baskets for, and he said, because I want went out little while and soon I come again.

"And after he went out and Mr. Filmer pray and said O Lord God who art in heaven, I suppose you not want this boy David then I no more see his face again. And then after he prayed one boy come to him and say David he did not come then Mr. Filmer remembered that word were he say to God.

"And you know that time you stay at Maewo yet, and some boys go to Maewo, and teacher one called Peter from Amby this time he die.

"We very sorry because we think he might stay at Amby little while and we try find a place for him and he might go and teacher again but God he called him to go with him, o will we can say nothing because we are belong to God.

"And we look for you to come because soon all those from Pentecost who are teacher at Maewo soon they come back but we had no men to go again."

### Harda News.

Mary Thompson.

The heavy rains we had at the beginning of the month prevented us going out occasionally. Usually the beat built houses leak more or less, our own amongst the number, so people are often not in a state to receive visitors. Then the roads are so bad that it is impossible to get over some of them. However, we can always find something to do in the home.

Our schools are open again. The matriculation pass returns have come in. Our High School was highest in the Nerbudda Circle, where there are five schools. I think three of these are Govern-

ment and the others Mission. Dr. Drummond was very poorly part of last month, and is now at the hills for a change. I'm writing under difficulties this evening. The insects are very troublesome, and crawling and flying over the paper and all around it. Have had three callers in, one from a distance who has just left with her friend. The other is frequently, and talks and sits quietly by turns. Mrs. Zelius wrote me of friends in America who had sent her money to give me to use, when I could find another suitable Bible woman. I have just had to part with Sharda-bai, as her husband has given up his situation to go to our Bible College. She will take some studies, too. The work is not so heavy during the rainy season, and I hope to have others before it is over.

Mrs. Shah is back from Mungeli, and has been helping me. She was very enthusiastic over the work in Mungeli. They did not have as many additions last year. There were only forty, and the year before there were eighty. The missionaries there feel that if they had more help many more would come in. Quite a number of Christians are leaving for the front.

### Is it Worth While?

The following is taken from the "Bible Advocate," and has to do with the work of the British brethren in Africa. Word just to hand from them says it is very likely the work in Nyasaland will have to be discontinued. The boy Frederick is the native teacher in Namiwa, and is, though innocent, now undergoing a term of imprisonment, owing to false reports of enemies. It appears the Government is taking notice of the enemies of the work, and have forbidden our workers preaching or teaching. Let us pray for these dear people.

If there are members of the Churches of Christ who ask the above question in connection with the prosecution of missionary work, I would ask them to please note the following incident, as related in a letter from Sister Hester. I do not think she will object to its publication, especially when it is inserted in the cause of missionary effort.

"I wish to tell you of an incident that happened this week. I got a photo, of Frederick—you know who he is, and where he is—and on the back of it was written 'Who shall separate us from the love of Christ? Shall life or death' etc., etc. I had not been feeling well, and that day I was lying out on the verandah, when it was given to me, and, of course, I had to have a right good cry on the spot.

## 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. Murdoch, 26 Munro-st., Ascot Vale; Phone, Ascot, 767. Treas., Robert Lyall, 39 Leven-st., North Melbourne.  
New South Wales.—Sec., G. S. Ross, 43 Robertson-st., North Sydney; Phone, 1833. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 710.

Queensland.—Sec., L. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herriman, Railway Parade, Nambour.  
West Australia.—Sec., H. E. Cole, Higham-st., Fremantle. Treas., C. A. G. Payne, Guildford.  
Tasmania.—Treas., H. C. Rodd, Murray-st., Hobart.

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

The boys wondered whatever had happened but after a while I showed it to them, and said how very thankful I was that, amid all his trials, he could still give such a testimony, for you know how those verses finish, 'Well, can only a poor woman, but money would not buy that poor little child have done.'

We would just add, "Praise God," and trust Luke-warm hearts here will be made to beat with enthusiasm for Christ and his work.

## The Late Andrew Carmichael.

On August 12, at his home on South Terrace, Adelaide, S.A., in his eighty-seventh year, Bro. Andrew Carmichael fell asleep in Christ. He with his wife and family had been for some years to the Church of Christ. He was born at Pathhead, Kirkerly, Scotland, and coming to South Australia in 1855 had lived ever since in this State. He had lived at Morphetvale, Telowie, and Adelaide. He was a man greatly esteemed by his numerous friends, and much loved by those who came intimately into contact with him. He was the Lord Jesus, and the church, and the world, above all books. He was an intelligent man, one who took great delight in reading, and hence was fond of the society of friends, whom he delighted to have with him. The writer of this knew him for many years, and thought much of him who was a genuine Christian, and very faithful in all his duties. He and Sister Carmichael, who survives him, had their golden wedding on May 28, 1915. He left eleven children—six daughters and five sons—Mrs. W. Clark, Port Pirie; Mrs. W. Holman, Telowie; Mrs. H. G. Phillips, Kalgoorlie; Mrs. A. J. Gard, Unley; Mrs. A. A. Wilson, Port Germein; and Miss M. K. Carmichael, Adelaide. His sons are, Messrs. S. Carmichael, Telowie; W. S. Carmichael, Adelaide; Andrew Carmichael, Unley; W. J. Carmichael, Adelaide, and W. Carmichael, Glenelg. Our brother delighted to talk about the great themes of the Bible, and I do not think he was ever troubled with doubts about any portion of divine revelation. He had no thought that any additions should be made to, or any subtractions be taken from, the good old Book. He was an earnest and faithful child of God. With him to be absent from the body was to be at home with the Lord. Many friends attended the funeral services. Mr. Hogben, Mr. Franklyn, and the writer officiated—T. J. Gore.

Jas. E. Thomas writes:—During the ten happy years of my ministry at Grote-st. Bro. Andrew Carmichael was my constant and beloved friend. He was a typical old Scotchman, who had been reared in the puritanical and reverent atmosphere of the Free Church of Scotland. He had lived for many years in the beautiful hill country of South Australia, at Morphetvale. With his own hands he had helped to build the "kirk," and it was his heart's joy. He lived for the things of the kingdom of God, and his beloved wife have been in benediction to all that knew them. He is so tender and gracious, and they seemed so much to each other, that those who abide in their home never forget them. Many years since Bro. Carmichael saw the truth of baptism, and in his old home at Telowie to which he had returned he carried a little Baptist Church. He remained here for that till the day he died. For twenty-seven years now he has lived in the city, and a constant work-shopper at Grote-st. Though unable to hear, he came regularly to worship at the house of God. He loved to read the Word, and books that dealt with sacred things. He spent his days going about doing good. He made boys for days going about doing good. He spent his little children, or cared in some way for his neighbors. He had a kindly heart, and few knew of the kindly acts he did. He was a voluminous writer, and wrote with wonderful clearness. Just before I left the old church I called on the last Lord's day and saw all the family that could gather, bringing tea with the old folks, for it was their anniversary wedding day. I wondered whether I would ever see them thus gathered again. But what will not be the day days, these dear old saints of God have meant much to us young preachers, and to the Church of God. They have left precious memories to those that they have given to the

world and the church. I thank God for the fellowship of ten years, and for the memory of Andrew Carmichael.

### The Late A. F. Turner.

At mid-day on Friday, July 28, word was passed round Auckland and South Island that Bro. A. F. Turner had gone to his reward. Though not altogether unexpected, the tragic suddenness of his death came as a shock to all who knew him.

Inherited by M. W. Green on February 7, 1876, at Dunedin, were his brother, taking for his motto the words, "Sowing and sowing sowing," made it his business to do himself for work in the Master's vineyard. Engaged in the grocery business, his spare time was devoted to church work, he holding the offices of deacon and Bible School superintendent for many years, with credit to himself, and winning the appreciation of the brethren.

Bren. Elborn and Laursen were appointed by the South Island Conference Executive to wait upon Bro. Turner, to urge upon him the advisability of his taking up evangelistic work. After due consideration, he disposed of his business, and accepted an engagement. The scene of his first labors was Mataura, where he spent 18 months, removing thence to Invercargill, remaining with the church there for seven months. This was followed by a record stay of seven years with the church at Wellington, his work being abundantly blessed of God. For three years he labored with the church at Wanganui, and while there he came North, and with Bro. Bull conducted a mission at Ponsonby-road, Auckland. Returning South, he then spent ten months with the church at Kaitiaki, and again the call came from Wellington for his services, and for five years he worked there, God richly blessing his labors.

At Easter time, 1909, Bro. Turner accepted an engagement with the church at Ponsonby-road, Auckland, and in a very short time he had won his way into the hearts of the brethren. His faithful presentation of the gospel led many to see the way of life more clearly, and accept Jesus as their Saviour. His exhortations at the worship meetings were much appreciated; and while his health permitted, he had charge of the mid-week meeting, teaching and instructing the brethren in the knowledge of the Scriptures.

Bro. Turner was ever as a true-hearted, devoted and reliable proclaimer of the gospel in his public ministrations, he was more loved for those selfsame attributes in his private ministrations. It mattered not where or from whom the cry of pain arose, if it came to his knowledge he was there, ministering unto the afflicted ones. As a visitor it would be hard to find his equal; and many homes, not only of the brethren, but of those who make no claims to Christianity, will be the poorer because the genial smile, the kindly, practical interest in their well-being, the steadfast faith of Bro. Turner will never more cross their thresholds.

His brother's remains were laid away in the Waitakara Cemetery, prior to which a short service was conducted by Bro. Greenwood at the house; and as the house was too small to contain even a small proportion of those who wished to pay their tribute to his worth, a service was held in the chapel, which was full to overflowing. Bro. Greenwood and McCullum conducted the service, while elders Lung and Scott, and Bro. McIlroy, of the West-st. church, added their testimonies to the sterling qualities of our departed brother. A large crowd went out to the cemetery, about 8 miles distant from the city, where Bro. Greenwood and McCullum committed his remains to the earth, to await the coming of our Lord Jesus.—GM.

T. J. Bull sends the following appreciation:—Of the great privileges of my 25 years' sojourn in New Zealand has been the gracious fellowship of Bro. Albert Turner, who has recently fallen asleep in Christ.

During all the years of our intercourse Bro. Turner's handwriting has varied in the slightest particular, and his work was characteristic of the man. Albert Turner was always the same, but

that same was not a dull monotony by any means. His was a richly sympathetic nature, and not lacking in kindly humor. He had a fine personal presence, and was an impressive speaker, seldom, if ever, disappointing his audience. This latter fact may be traced to his diligent preparation. Sermons, addresses, and Bible Class-lessons were all prepared with scrupulous care. It is doubtful if his faith in Holy Scripture as the Word of God was ever influenced by modern criticism. He loved the Bible, and preached its truth as the unadorned it. He once told me that he kept the Gospels and the Commission in view in the preparation of every discourse.

"In honor preferring one another" must have appeared in his mind when Bro. Turner as the motto of his life. Certainly no one could ever accuse him with being a self-seeker. He was singularly free from those petty ambitions which often spoil the lives of good men—preachers no less than others. He was always ready to give place to others on the platform. Some might think he erred too far in this, his own clothing decreasing having kept back while others less competent, in my judgment, held the place of teacher or preacher.

In January of last year I saw him for the last time, when we met in Dunedin. He had had a somewhat unwell health, being incapacitated for preaching or teaching for many months. He had come South with his wife and one of his daughters for a change. At that time even a brief address was a heavy mental strain, so we did not hear him in public discourse, and had to be content with a little brotherly conversation.

### N.S.W. Home Missions and Bible Schools

The attendance at the Mosman gospel services has increased considerably since Bro. Stevens took up the work. Attendance last year, and on a recent evening of 97 were present. Removals have weakened this field somewhat. Two have been restored.

During July, three Bible School scholars were added to the church at Enmore. This school has an excellent attendance of over 20 teachers and officials, and 350 scholars.

The overflow is increasing, and receipts are less than expenditure. Collectors are urged to make extra efforts and to remit frequently.

Fortnightly Bible School reports three. Bible School scholars added to the church during July, Lidcombe reports one added.

The cause at Petersham has improved since the advent of Bro. R. P. Arnott. Recently 200 were in attendance at the gospel service, against twelve months ago. One has been added by faith and baptism.

Bro. Clyde-side reports three added by faith and baptism in Lidcombe. Attendances have improved. Attendances and interest in School of Methodists well maintained.

Bro. Sanderson reports four conversions during July at Ashburn. Satisfactory progress is being made in all departments. Our brother has now taken up his work at chaplain.

Bro. Pond reports considerable improvement since his arrival in Queensland. It is hoped that the trip will build him up, and fit him for his labors at Erskineville, where he has done excellent work to the entire satisfaction of the Committee. Bro. Gale, who is taking Bro. Pond's platform, reports good meetings at Erskineville.

Self-supporting.—The Committee offers hearty congratulations to the Belmont church, now that it has reached the stage of being independent of the Committee. The brethren have regularly reduced the subsidy voluntarily, and are now in the happy position of being an independent church. We congratulate Bro. Forbes and the brethren at Belmont, wishing them every success.

Every evening church officers will be held in the City Temple on August 31, at 8 p.m. Bro. Harward will speak on "The attitude of the church to present day conditions." A general discussion will follow.

Can you send a contribution to Home Missions? The public work of the world is crying out for help. Every penny is now urgently needed. Send to W. Gale, "Glenburn," Brook-st., North Sydney.

## In the Religious World.

### "The Argus" on Dr. Mannix.

"Says the 'Argus'—There is an old story of a colonel who made up his battery in full action and after attesting one discharge said: 'Well aimed, lieutenant, but no more, please—you are mauling our own 'Thirty-ninth.'" Archbishop Mannix is a warrior of that kind, for when he emerges from his ecclesiastical trench and throws a bomb, it nearly always inflicts more injury on his own side than on the enemy."

### A General Booth Memorial.

The Willibro Chapman has contributed £200 towards the cost of a new Training College which the Salvation Army is about to put up in New York as a memorial to the late General Booth. Not only to his intimate friends, but on the platform and in the press, Dr. Chapman has acknowledged his debt of gratitude to the Salvation Army. He has made the acquaintance of its officers in many parts of the world, notably in Australia, Korea, and Japan, and once declared that he would join the Army himself if he were not so old.

### Rome's Speech in America.

"Free speech is the basis of the American Republic, but the Romanists have crushed it out in many cities all over the land. Any man who lectures against Rome now, takes his life in his hands. The Catholics flock to the cities, get control of the Government and then they police 'watch' at the violence of the mob. Cambridge Mass., has only been able to get the police out of the city since seven Roman Catholic ex-convicts, elected a Commission mayor and aldermen; and honesty and order once more are supreme. But in Haverhill, in the same State, the Romanist mob captured the city, and prevented ex-prisoners, Legion, for the third time, from lecturing in that city. Only by the shrewdness and fidelity of his friends was he saved from being murdered.—'Watchword and Truth' and the Scriptures.

In the course of an article on Congregationalism in the Fen Country, in the latest number of "Transaction of the Council of the British Society," it appears that, in the early part of the eighteenth century, before admission to church-fellowship, believers not only rehearsed their spiritual experience, but accepted a covenant or agreement, as follows:—"I desire to take a whole Church—as a Priest to save me by his merits, as a Prophet to teach me by his doctrine, and as a King to rule and govern me by his precept, law, and rules of his Word. And now I confess and profess before men a Scripture faith in Christ, alone for salvation; and profess and promise a Scripture obedience to God, as God shall help me and to walk and abide in his by order and ordinances of the Gospel in this church, desiring your prayers that I may be faithful unto death, and then receive a crown of glory, given me by my dear Redeemer."

### The Chaplains at the Front.

In the course of his Presidential address to the Conference, Brisbane Conference, held at Lambeth a few days ago, the Primate declared that his most object in visiting the front was to understand and approve the work of the chaplains. He added: "Among the hundreds of clergy, both of our own and of other Communion, who are now at work by day and night in the ranks of Heaven, I found scarcely any who were not the objects of well-weighted and considerate praise spontaneously and even eagerly offered by the officers who have the best opportunity of judging. In gathering after gathering at different centres, during the whole front, I saw many of the noblest and most devoted which had evoked that praise—evoked it to a degree which I had certainly not ventured to anticipate. In my last conversation with Lord Kitchener, he volunteered to me the emphatic assurance that it was his intention on the very first available opportunity to return to the House of Lords to the high value he himself attributed to the work done by chaplains throughout the war."—"The Christian."

## REPORTS FROM THE FIELD.

Continued from page 527.

**MARYBOROUGH.**—One confession list Sunday evening, Bro. Soutgate speaking, and another this evening, at the close of Bro. Larsen's address. Since the beginning of the present year there have been 25 confessions, about half being children. About 65 broke bread to-day, and this would be about an average now, a great improvement having taken place during the last year. We are fortunate in having Bro. Soutgate with us. He is working alternately with Bro. Larsen in the work of preaching, and is so engaged here or at Bel bet at least once each Sunday. His addresses are most helpful, and his help in the church music is considerable.—A.P.A.B., Aug. 20.

**DANDENONG.**—The Darcas Society held an invitation "at home" on Thursday. The chapel and tables were tastefully decorated. Over 100 pillow slips were contributed for the wounded soldiers' hospitals. There was a good attendance. J. W. Webb is to conduct our anniversary services next Lord's Day.—J. P. Foster, Aug. 27.

**NORTH MELBOURNE.**—We have had visits from Bro. McCallum, Asot Vale; and Ewers, Moreland, whose addresses were much enjoyed. On August 20, a memorial service was held for our late Sister Petrie, Bro. Gibbins being the preacher. Our evangelist is still far from well, being at present in hospital.—W.B.

**EAST CAMHERWELL.**—On August 20, Bro. McCoughtry presided, Bro. F. M. Ludbrook spoke in a masterful manner from Eccles. 1: 9, Aug. 27, G. B. Moysey spoke on "Despise not the day of small things," a very suitable address of encouragement. Bro. Moysey is a great teacher. Attendances at church and school are keeping up well.

**SOUTH MELBOURNE.**—Good meetings on Lord's day, 20th, Bro. Clay exhorting very acceptably. He gave a splendid gospel address, on "Unconsciousness." One young lady and two young men accepted Christ. Five candidates for adult confessions for the month. Lord's day, 27th, Bro. Alex. Wilson, from Swanston st., fellowshiped with us; his exhortation on "Armageddon" was masterly. "The Pass-over" was Bro. Clay's theme for the gospel service. One young man who had previously confessed Christ was baptised. Sister Bennett's suffered a bereavement during the week by the death of her father. The church extend to the family their sympathy.—E.C., Aug. 28.

**FITZROY.**—August 20, fair meetings, Bro. McCallum speaking at both services. On the 19th we concluded our three days' exhibition and competitions, which were a great success. We thank the ladies, Mrs. Beiler, Mrs. Wheat, Bro. Leece, D. Lang, and R. Pittman. The children did their part well. Aug. 27, Bro. Mulford exhorted. We were pleased to have present Sister Mrs. Kerr, from M.Z., and Sister Mrs. Webb, from W.A. Bro. McCallum's subject at night was "An Old Conversion"—G.E.

**FAIRFIELD PARK.**—Since last report, and for the past six months, several brethren have assisted in the proclamation of the gospel here, and in so doing have helped, along with several brethren who have given liberally, the treasurer to meet obligations to claim upon. Last Lord's day, Bro. Payne exhorted. The meeting was small, many sick on the cause. A young girl from the Bible Class confessed her Lord the previous Sunday, and was baptised last Sunday, Bro. Boyd preaching. We are filling up the next few evenings by local brethren, when we expect Bro. A. G. Bennett to take up the preaching for us on Sept. 24, which will mean a great help.—F.P.

**ASOT VALE.**—Since last report we have had 14 additions, 12 by letters from sister churches, and one by faith and obedience. Attendances at Lord's day and mid-week services are good. On August 22, a concert was tendered to the troops in the Marlborough camp, by the members of the choir. The items were well rendered, and much appreciated. The camp officials provided the visitors with refreshment, for which they were heartily thanked by our preacher. Last Lord's day Bro. Pittman announced that he had accepted

an engagement on a troopship as chaplain, and would leave these shores about the middle of September.—J.Y.P., Aug. 28.

**HELTENHAM.**—The C.E. recently held its anniversary. R. T. Pittman conducted the Sunday school service, and W. E. Ewers was the speaker for the Tuesday night. Good attendances. Bro. Mudge being absent on Sept. 13, visiting Swan Hill District Conference, Bro. Reg. Emms occupied our platform, and was much appreciated. Bro. W. Judd and E. T. Penny continue to share with Bro. Mudge the duty of exhorting. At the gospel services Bro. Mudge has given some telling addresses. "This week we purpose making a start in the preparation for the Bible School anniversary, which will begin on the second Lord's day in October.—F.W.M.

**CARLTON (Lygon-st.).**—A pleasant and successful "cradle-roll afternoon" was held last Saturday, when there was a good attendance of mothers and babies. The superintendent and assistants of the kindergarten greatly helped in the splendid programme that the cradle roll superintendent (Miss Nancy Davoren) had arranged. J. E. Thomas gave a brief talk to the mothers. "Promotion certificates" were presented to seven who had "graduated" from the cradle roll into the beginners' department of the Bible School, having reached the age of three. On Sunday Bro. Thomas gave three fine addresses. In the evening a young man who had drifted expressed a desire to make a fresh start. At night Miss Callicott, who is going to India, and her sister were present. Our aged Bro. Geo. Exley, who is within four months of his 90th year, is very ill. On Tuesday evening Bro. Thomas delivered his second interesting lantern lecture upon "Palestine, the Land of our Promise." Miss Jessie Jolly delighted those present by singing two songs (illustrated), "Galvary," and "Bethlehem."—J.M.C.

**MELBOURNE (Swan-ton-st.).**—Very incontinent weather interfered with attendance at all services last Lord's day, but made no difference to the excellence of the meetings. Bro. Whelan, of Footscray, was the morning speaker, and gave a very good address. Several visitors were present, including Sister Miss Callicott, of Grote-st., outside, our missionary sister to India, and some of our soldier boys, who are shortly leaving for the front, also Bro. R. G. Carter, who is going as Y.M.C.A. secretary on one of the troopships. One received into membership. Bro. Blakenore delivered a good sermon in the evening, being the third of a series on "The Atonement." We regret that Bro. G. Kemp, son of Bro. and Sister E. A. Kemp, and Bro. T. Loudon, son of Bro. and Sister Loudon, have been reported wounded in France, and extend our sympathy to the relatives. Cable messages have also come, reporting "all well" from Bro. Vernon Walker, F. H. Dunn, and Horace Simpson, all of whom are in the firing line in France.

**FOOTSCRAY.**—Bro. Whelan completed 18 months' service here to-day, during which time we are pleased to report 52 confessions; 22 have been baptised, and joined the church. At this morning's service one young lady was received into fellowship. Bro. Bert McKean addressed the church. The Bible School and Bible Class are taking great interest in the Spring Attendance Campaign. We were all sorry to hear of the death of Bro. Les. Winstone on active service, who was well and favourably known here. At the evening service last week feeling reference was made to our late brother by Bro. Whelan. The Junior C.E., which is fast growing in numbers, held a basket social on Saturday afternoon in the school hall, a good number being present. Bro. McKean was present. J.C.E. this morning and gave a short talk to the Juniors. The annual meeting of the teachers was held during the week. The auditing report was satisfactory as to finances of the school, which showed a credit in the bank. A special collection from scholars towards piano fund for the Broadmead camp resulted in 17/6 being raised. Four new teachers appointed.—A.J.T.

**STAVELL.**—Owing to the heavy downpour yesterday morning, only 14 members were present. A far larger congregation assembled last night, when Bro. Johnston gave his second illustrated

address on "The Bridge of History," which is proving very interesting as well as instructive. Five new scholars have been added to the Bible School during the past two Lord's days. Bro. A. L. Perry met with a painful accident last Tuesday, whilst engaged at the Stawell local sheds. He

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### SUNDAY, SEPTEMBER 10.

Gems of Thought.—"I would not have you ignorant, brethren, concerning them who are asleep, that you sorrow not, even as others who have no hope." (1 Thess. 4: 13).

Ye dwellers in the dust,

Awake! come forth and sing.

Sharp has your frost of winter been,

But bright! shall be your spring.

—Horatius Bonar.

Everything is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma.—Emerson.

Bible Reading.—1 Thess. 4: 13-18: To wake out of sleep.

### MONDAY, SEPTEMBER 11.

Gems of Thought.—"Thou hast enlarged my steps under me" (Psalm 18: 26).

A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture and find an agreeable companion. He meets with refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in the possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasure, so that he looks upon the world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind.—Addison.

Bible Reading.—Psalm 18: 25-36: The broadest life.

### TUESDAY, SEPTEMBER 12.

Gems of Thought.—"Now is Christ risen from the dead, and become the firstfruits of them that sleep." (1 Cor. 15: 20).

When coldness wraps this suffering clay,

Ah, whither strays the mortal mind?

It can not die, it cannot stay,

But leaves its darkened dust behind.

Above all love, hope, hate or fear,

It lives! all passions and pure;

An age shall fly like an earthly year;

Its years as moments shall endure;

Away, away without a wing,

O'er all, through all its thoughts shall fly.

—Byron.

Bible Reading.—1 Cor. 15: 12-22: The life to come.

### WEDNESDAY, SEPTEMBER 13.

Gems of Thought.—"None of us liveth to himself, and no man dieth to himself" (Rom. 14: 7).

A good fight is never for its day alone. It is for many days. And it is not alone for him who hears its utmost stress. No man can live his own life bravely and not be an energy of social good, virtue proceeding forth from him to heal some brother's wounded heart. There is a riddle here for us to guess.—John White Chadwick.

Bible Reading.—Rom. 14: 1-9: Each man has an influence.

### THURSDAY, SEPTEMBER 14.

Gems of Thought.—"Then drew near unto him all the publicans, and sinners for to hear him" (Luke 15: 1).

There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains.

—Wm. Cowper.

What we want is the clear eye to see the goodness there is among men, and the wise, skilled hand to draw it forth; for deep down in the recesses of the spirit is the angel of the Lord, cramped and chained indeed, but only needing the charmed word to invest it with authority and power.—John Page Hoppis.

Bible Reading.—Luke 15: 1-7: Salvation for the worst.

### FRIDAY, SEPTEMBER 15.

Gems of Thought.—"Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6: 12).

Am I a soldier of the cross,

A follower of the Lamb?

And shall I fear to own his cause,

Or blush to speak his name?

—Isaac Watts.

Bible Reading.—1 Tim. 6: 6-12: Chivalrous service.

### SATURDAY, SEPTEMBER 16.

Gems of Thought.—"Lead me in thy truth and teach me" (Psalm 25: 5).

Lead, kindly Light, amid the encircling gloom,

Lead thou me on!

The night is dark, and I am far from home—  
Lead thou me on!

Keep thou my feet: I do not ask to see

The distant scene—one step enough for me.

Bible Reading.—Psalm 25: 1-10: God will lead us.

—From the American "Christian Standard."

## Queensland Notes.

A. C. Rankine.

The Home Missionary Board have entered into an arrangement with Bro. A. G. Day, of Lancaster, to take up the work in this State as special evangelist, and he is expected to commence his labors about the latter part of September. Queensland churches are specially urged to enter heartily into this movement, and support it with their prayers and payments.

Possibly Bro. Day will first visit the churches within reasonable distance of the metropolis, and make himself known to the brethren in the State. Bro. John Coward has arrived in his home State, after four years' absence. He has already set to work and is helping the cause at Annerley, which at present is very weak.

Bro. Crockett is spending his honeymoon in Queensland. He has visited Toombah church, and preached at Maryborough on August 13. The latter church is in need of evangelistic help, but failed to secure Bro. Crockett, who has, I understand, decided to take up gospel work in New Zealand.

Bro. Ross Graham, of Albion, has decided to end his days of single life, and is making for the Federal Conference in Adelaide, where he will also meet his bride, who is a well-known church worker at Hindmarsh. Bro. Graham will convey the greetings of the Queensland churches to the Federal Conference. Others of us would like to be present at the Conference, but circumstances will not permit just now.

The writer is booked for a gospel mission with the Marburg church, about 40 miles from Brisbane. The brethren have just moved the chapel to

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a good position in the town. Bro. C. H. Pratt, in connection with the Rosewood church, ministers to the Marburg congregation, and he will assist in the mission.

The writer also paid a visit to Tammyvale district on August 8, on behalf of the six o'clock closing league. This town is about 160 miles from Brisbane. The only available hall in the town belongs to the pub-lican. He let it for the evening, and came to the six o'clock meeting, but squandered a great deal when shots fell thick and fast on the east of night drinking.

Our brethren have a nice church property all their own in that little town. I stayed an extra night and preached there. My host was Bro. Keeble. His aged mother is a warm-hearted Christian. The church here is without an evangelist.

The Premier of Queensland, Mr. Ryan, returned from England last night. The six o'clockers are after him. We are arranging an influential deputation to ask for a referendum on six o'clock closing. *4 lines lost.*

The Government has decided to create a State Gregory at Belinda, at cost over £15,000.

Captain Chapman Nicholson will be glad to hear of any of our brethren of Queensland who have gone into camp in the city.

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2. Return to the house. Luke 8: 26-39.
3. Carest thou not? Mark 4: 35-41.
4. I am a sinful man. Luke 5: 3-26.
5. Jesus marvelled. Luke 7: 2-10.
6. Give ye them to eat. John 6: 5-21.
7. I am glad I was not there. John 11: 1-44.

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