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## The Referendum.

The referendum on the question of giving the Government such power over men for service abroad as they now possess in connection with home defence will be held on 28th inst. We have received a number of communications and several enquiries on the subject, and, as this will be the last "Christian" to reach our readers before the vote is taken, we feel constrained to remark on the inquiries now.

The writer, both as editor of our church paper and as president of our Victorian Conference, has been asked by some to give a statement of the position of the brotherhood on the matter. In reply, we have to state that there is no man or committee which can do this. We have no church court which may presume to settle the attitude of the churches at large. We note that in some of the exemption courts conscientious objectors are being asked what church they belong to, and occasionally when the answer is given, a rejoinder is made that that church has not ruled that its members must not render military service. Such a retort would have no point whatever with reference to Churches of Christ; for in the nature of the case no ecclesiastical authority could say for them that it was a Christian duty either to render military service or to refrain from so doing. The individual disciple must decide for himself. The right of private judgment and of conscience must be conceded to all. So with the referendum question. In the light of what he believes the will of God to be, after seeking divine guidance, and in harmony with the dictates of conscience, the answer should be recorded. Brethren equally loyal to our Lord and his Word may be on different sides.

Among all the pronouncements of church officials, none that we have seen is more to our mind than that issued by the President of the General Conference of the Methodist Church of Australasia. Its restrained tone contrasts favorably with that of some church official statements. We beg to quote, as follows:—

"In this great crisis in our national history I have been asked if I intend to give a pronouncement as President of the General Conference of the Methodist Church of Australasia on the important question of conscientious objection.

"To this question I have had no hesitation in replying that I have neither the power nor the wish to give any declaration with regard to the political issues which are involved. The Methodist Church has never

been and is not now a political party, nor does it authorize any man to speak as its representative on any purely political question. The members of our Church in Australasia are citizens of the Commonwealth, and must themselves determine their action on all such questions as are now being submitted for their consideration. The one point in which all must agree is the necessity for the exercise of that charity and forbearance towards those who differ from them which the faith we profess demands from us. But the war in which the Empire and our Allies are now engaged, and in the issues of which Australasia is as vitally inter-

ested as any portion of the Empire is too large and fateful to be considered simply from a political standpoint. The most sacred principles are involved. The things that are nearest and dearest to us in our religions, as well as in our social and national life, are challenged and threatened as they have never been in our history. The struggle in which we are involved is charged with fateful issues for all the nations who are engaged in it, and for the generations who will come after us. It is a time in which none of us can be unconcerned, and a duty is before us which we must each discharge as in the sight of God. With such a grave responsibility resting upon us we must individually and as a Church ask for Divine guidance and help. We must take the issues which are at stake into our most earnest and prayerful consideration, and determine that any action which we take thereupon shall be in accordance with the dictates of a conscience enlightened by the Spirit of God and free from the governance of all lower and selfish motives.

"The serious responsibility has been devolved upon us of deciding an issue upon which there depends much more than our own immediate comfort or material well-being, and sacrifices from which we naturally shrink are demanded of us if we would do our duty and pass on to future generations the freedom and privileges which we have inherited from the men who gained them for us at the cost of their part of sacrifices equally as great. Our national existence and freedom have been committed to us in trust, and our responsibility cannot be discharged by slavish adherence to political party ties or by submitting to party domination from whichever side it may be sought to be exercised.

"We cannot now falter in our task, nor shrink from any further sacrifices that may

be demanded of us in the interests of the Empire, which interests we believe to be in this connection the interests of the Kingdom of God. How best that task is to be effected, and in what way those sacrifices are to be made are the matters that are now immediately at issue before the electors. A right decision on these momentous issues can only be arrived at after full recognition of the duty which we owe to God, to the Empire to which we belong; to the men at the front whom we sent out with our solemn assurance of our sympathy, support, and affection, and also to our own individual character and conscience."

While our Conference Executives or President cannot follow the example set by those of some other bodies, and give instructions as to how to vote, it should be clearly understood that in loyalty to our King and Empire we lag behind none. With others of our fellow subjects, we have in words expressed our loyalty; e.g., in our Conference resolutions. But our deeds have borne more eloquent testimony. Our people have responded splendidly to patriotic appeals. Above all, our churches are in great part depleted, because of the absence of the young men who have volunteered for the cause of Empire, justice and humanity. Many of these have made the supreme sacrifice, have shown the "greater love." The number of disciples who with feelings of sorrow, yet of pride, think of Gallipoli or France, where their loved ones shed the death of heroes, and the greater multitude who daily pray for God's care to be over their husbands, sons or lovers, are proof that members of Churches of Christ are as nearly concerned and as vitally interested in the present conflict and its pressing problems as are any other people.

We cannot add to the word in our issue of October 5. We could wish that every person entitled to vote on 28th inst. could exercise his or her right. To refrain is to seek to throw the responsibility from which we would shrink on to another, which seems manifestly unfair. Let no vote be given whether negatively or affirmatively, from a purely selfish motive. Let every Christian particularly seek God's guidance, and act as conscience dictates. Then the liberty of conviction and of action we have claimed for ourselves let us freely grant to other Christian people, without questioning their motives or their loyalty to an earthly monarch or a heavenly King.

## Thinking Gray in Missions.

Samuel M. Zwemer, D D., Cairo, Egypt.

In his book, "Thinking Black," Dan Crawford has introduced us to the psychology of the black man so as to give us a new angle of vision. The primitive mind seems, naturally, to think in black and white rather than in gray. Perhaps our modern civilisation has made us lose the power of sharp distinctions in the world of thought. We are told that one of the results of the war will be to teach men everywhere to think less superficially and more conclusively on moral questions.

There is always a tendency to compromise in morals, and the same tendency is evident in regard to the work of evangelisation. God divided the light from the darkness, not only in the world of nature, but in the world of grace. "This, then, is the message," says John, "which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." The attitude of the apostles toward the non-Christian religions is not expressed in gray or twilight shades. There are no blurred edges to their convictions. "Sharp as a sickle is the edge of shade and shine" in their teachings.

### Straight talk.

What Paul thinks of idolatry is clear, not only from the first chapter of Romans, but from such words as those in his Epistles to the Corinthians: "The things which the Gentiles sacrifice they sacrifice to demons and not to God, and I would not that ye should have communion with demons."

John was the Apostle of love, and yet it was he who wrote in regard to the Gospel message: "If any one cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting, for he that giveth him greeting partaketh in his evil works." Such intolerance is impossible to those who think in terms of gray.

James does not hesitate to class the devils with those who deny the Deity of Christ (2: 19). And Jude speaks of the false teachers in his day as "antennae trees without fruit, twice dead, plucked up by the roots . . . wandering stars for whom the blackness of darkness hath been reserved forever."

### More positive religion.

What we need to-day in missions is less comparative religion and more positive religion. It is possible to dwell upon the tolerable things in Hinduism and the noble things in Islam even as one sifts out grains of gold from tons of earth, to the practical exclusion of the social evils, the spiritual darkness and the spiritual death which dominate these systems. This was not the method of the Apostles. A recent writer in the "Indian Witness" put the fact in very forcible language: "The wise general does not carefully search out

the strong spots in the fortress of his antagonist and then spend his time illuminating them with his searchlights. He finds the weak spots and dwells on them with his heavy artillery. Let some of our sages who are scholastic rather than practical prepare a list of the things vitally antagonistic to Christian truth, then the men who are practical rather than scholastic will be able to avoid scattering an ineffective effort and to concentrate on those things the destruction of which by their fall will cause the fall of false faiths."

To us who work among Moslems their denial of Jesus Christ's mission, His Incarnation, His Atonement, His Deity, are the very issues of the conflict. Almost spontaneously, therefore, what might have been mere theological dogma in the mind of the missionary turns into a deep spiritual conviction, a logical necessity and a great passion. Face to face with those who deny our Saviour, and practically deify Mohammed, one is compelled to think in black and white. The challenge of the *Muezzin* is a cry of pain; it hurts. In the silence of the night one can not help thinking that it pleased the Father that in Jesus Christ should all fulness dwell, not in Mohammed. Face to face with Islam one cannot help asking what will be the final outcome of Christian Unitarianism. In the history of Islam its monotheism has always degenerated into some form of pantheism or deism.

When Moslems assert that the Gospel is corrupted and untrustworthy, the missionary can find no help in destructive criticism. One wonders whether the great conflict between Islam and Christianity will not have to be fought out between the covers of the Bible. They themselves are abandoning their traditions and the Koran in public and private discussion and are appealing to the Scriptures. Their appeal is often based on the interpretation of those who think in gray. A recent paragraph on the subject of Christ's Deity that appeared in an Indian Moslem magazine, copied the arguments of modern Unitarians.

An Arabic book published at Beirut three years ago is entitled "Heathen Doctrines in the Christian Religion." It is by a Moslem who fancies that he has proved Christianity false by appealing to European critics of the destructive school. In Cairo the Moslem press quotes Unitarian interpretation of New Testament doctrine as proof against the New Testament Christ. The Christian who has no convictions in regard to the great fundamentals of Christianity is easily led to treat Islam as a sister religion and all Moslems as seekers after God in their own way. If there is no real distinction between creation and evolution, if there was no miracle at Bethlehem and only a martyrdom on Calvary, we may patiently await the future development of Islam on the right lines. In that case the missionary is no longer a pro-

claimer of the truth, but a seeker after truth. He is no longer an architect and builder, but a geologist looking for fossil specimens in old strata to complete his collection of things once alive but now dead.

"The great obstacle," writes an experienced missionary from India, "in the way of the success of the Gospel in non-Christian lands is not the attitude of the people or the inherent difficulties of the work but the tendency on the part of missionaries to be judges instead of advocates, with a desire to hold the balances of truth rather than wield its sword." There can be no neutrality in a war for the Kingdom which has no frontiers.

The effect of thinking in gray is inevitable on the messenger as well as on his message. Twilight life is not conducive to spiritual health. We need the full blaze of the light of the glory of God in the face of Jesus Christ. His authority must be supreme in the intellectual sphere. His belief of the Old Testament Scriptures and His statement that "they can not be broken" leaves only one alternative; if we reject them, we reject Him also. It is not hard to accept the miracles of the Old and New Testament if we accept the miracle in the first chapter of Genesis and the greater miracle in the first chapter of John's Gospel. As R. L. Knox says in his brilliant book "Some Loose Stones":

"Orthodox theology explains all the miracles recorded of our Saviour under one single hypothesis that He was omnipotent God. But the enemy of miracle is forced to give a variety of different explanations: that the healing of the sick was faith-healing, the stilling of the storm coincidence, the feeding of the five thousand a misrepresented sacrament, the withering of the fig tree a misrepresented parable, the raising of Lazarus a case of premature burial, and so on."

A mutilated Gospel can only mean a mutilated spiritual life. When we walk in the light we do not mix colors. There is a noble intolerance in the very words used so often by the Apostle John: light—darkness, truth—lie, life—death, God—devil. The effect of thinking in gray always leads to compromise, and where there is compromise there is indecision. Men have opinions instead of convictions; they join Erasmus in his study rather than Luther among his theses in the door of the cathedral. But Luther would have made a better force in missionary than Erasmus, especially in these days when so many in the Christian and non-Christian world are thinking in gray. — Missionary Review of the World.

"Each little flower that opens  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.  
The tall trees in the greenwood,  
The meadows where we play,  
The rushes by the water,  
We gather every day,  
He gave us eyes to see them  
And lips that we might tell  
How great is God Almighty,  
Who has made all things well."

## Notes on Current Topics.

Jan. E. Thomas.

### The Conduct of Constantine.

The sensational seizure of the Greek fleet by the Allies because of the treacherous plot of Constantine and his Germanophile advisers is one of the most romantic incidents of the war. The king apparently seeks in every way to be true to his promise to assist the Kaiser, even though he despised his pledge to stand by Servia. It is a most lamentable thing to see a nation to whom we owe so much in art and literature as Greece so shattered by the intrigues of its ruler. The one redeeming feature is that of the bold and fearless Venizelos, who, like Garibaldi in Italy, is calling men to the liberation of their country from the threatened enslavement to German machinations. It is the time for a new Thermopylae, and the followers of the loyal Greek Patriarch in his new provisional government will yet arise in their might to cast off the yoke that threatens to subdue them, and all that will submit to the dictatorship of German militarism. It needs another Byron to sing a new song to stir the Isles of Greece to the protection of their nationhood and liberty.

### The Australian Stretcher-Bearer.

A very thrilling copyright article has come from the official reporter with the Australian Imperial Forces, giving a magnificent description of the faithful and heroic work of the Australian stretcher-bearers. These men proved how dauntless was their courage at Gallipoli, and on the open dangerous plains of France their bravery is still the same. It is a wonderful thing to march fearlessly out into the open before the German lines as these men do, and bring in the dead and dying, the wounded and prostrate fallen. They bear no weapon of defence, and do not flinch when shells fall thick around them. One most gratifying note in the account is the fact that Germans do not snipe or fire at these heroes. Fortunately there seems to be a better understanding, and the example of the British in respecting the Red Cross has had the effect of bringing in a more humane consideration of the wounded and their survivors. Many of these men of the Army Medical Corps have been honored by our King, and the decorations have been well deserved. It would be difficult to tell how many lives have been saved and how many mothers' sons have been eased in their suffering by the prompt heroism of these men of the Red Cross, who in the spirit of Him who made the cross sacred, have gone in the face of the battle to the relief of their comrades. There was a time when this was called by cynics and sarcastic critics the "cold feet" brigade, but we call them rather the men of the "lion-hearted braves."

### Free Speech and Its Advocates.

The unseasonably demonstrations in Melbourne and suburbs recently have been un-

worthy and disgraceful. How inconsistent is human nature! These men call for free speech, and it is rightly permitted by the authorities, and yet when men with conscientious convictions seek to state their views in meetings called for the purpose, they are bowled down by the free speech advocates. How like our frail humanity this is! We are continually asking for free speech and liberty of thought for ourselves, but when the other man speaks who differs, we call it noise, and proceed to challenge his right to think or speak. These excesses show a very narrow-minded intellectuality on the part of the mob. We can only emphasize the hope that we shall see very little repetition of such a spirit as prompts these disgraceful scenes.

### For What Shall We Pray?

There have been many calls by the church to the nation for the manifestation of the true spirit of humility, penitence and prayer. We feel that the response has not been very encouraging. Men seem so busy over the material side of the war that they leave God out of their plans. If we are on the side of righteousness and justice, and are seeking that God's will may be done on the earth, we have a right to pray, and God will surely hear and answer us. There are many, however, who seem to have grown weary asking. They forget that men ought always to pray and not to faint. Because God has not answered as they wished, they have concluded that God does not answer prayer. On the other hand there have been remarkable answers to prayer. It is said that Viscount French was once travelling in a train and heard two officers who did not recognise him, discussing who was the greatest general, Wellington or Napoleon. As they saw him interested, they turned to him and said, "Who do you think, sir, was the greatest general?" He said, "Napoleon!" They said, "Then what of Waterloo?" The Christian Viscount said, "Gentlemen, God won the battle of Waterloo." So we may surely look for his approval now. The main question is, "What will we pray for?" F. V. Pratt, M.A., in a splendid article, says: "We must surely pray for the time when the military spirit will be cast out, and when men shall beat their swords into ploughshares and their spears into pruning hooks." When militarism will give place to agriculture, and men will possess the earth in peace. This cannot come till evil has been overthrown, and the cause of righteousness prevails. We are coming to this end in God's good providence by the way of sacrifice. It is the old way that Jesus went, and there is no other way. Should we not pray in the hour of conflict as we may be strong and brave and honorable, that our men may be kept and made victors over sin as well as over their enemies; that we as a nation may in our ennoblement be purged from sin and

selfish materialism, and come forth a stronger, purer nation. We should pray that God will give victory to the right, and help us to be noble and merciful even in war, and that at last there may come at the end of this awful war a new earth in which war shall cease, and where Christ shall have his rightful place in the hearts of men and in the councils of the nations, and God will surely answer our prayers.

### The Effect of the War on Missions to the Jews.

There is a very fine paper by Dr. David Baron, director in London of the Hebrew Christian Testimony to Israel, on this important subject in the recent "Missionary Review of the World." He tells of the increased bitterness that has come to many of the Jews because of the fact that their old-time persecutors of Russia, because of military necessity, ordered all Jews to be expelled from military zones in Galicia, Bukovina, and Poland. The war, he says, has created an ocean of Jewish misery. It is a sad fact that Jews associate Christ with the misdeeds of Christian nations. Dr. Baron points out very properly that the misdeeds of any unchristian people ought not to be counted against a nation, and this terrible war has not been the result of Christianity, but of the lack of it. The Russians are fully recompensing the Jews, and their generous treatment of them will do much to soften the hearts of Jews who may have been bitter because of the past. There will be a new Russia arise, and this reborn nation has already shown a splendid spirit of tolerance and benevolence to the oppressed who are within her new borders. A most hopeful sign is that many circles of Jews are distinguishing now between Christ and false Christianity. Men and women among them are diligently studying true Christianity, and the New Testament is being freely read by them. The splendid generosity of Christian people who have sent relief to the scattered necessitous Jews who are gathered as refugees in Orsha, Homel, Koef, Orel and other centres is making a profound impression on these poor people. It seems to be quite probable that the Jew will be kindly disposed to Christian people after the war, and be restored to his own land more full of sympathy for the Christian races who befriended them in this their dark hour. May it not be possible that the day will soon dawn when they will look on Him whom they have pierced, and God's light and truth shall go forth from Jerusalem into all parts of the world?

### Just for To-day.

I will not look along the years  
And try to face my future way—  
I only need to see my path  
For this one day.  
O Thou who art my life, my hope,  
Who art each weak heart's strength and stay,  
Help me to live within the line  
That bounds to-day.  
Then loving with Thy patient love  
That waits to fill and heal and save,  
My heart can hold no thought, no wish  
Beyond to-day. —Mary F. Bates.

# The Value of a Modified Circuit System

Read at the Adelaide Preachers' Meeting by H. R. Taylor.

At the outset I must disclaim any special knowledge of the subject which has been thrust upon me. I have had no experience in circuit work, and no favorable opportunities for observing the value or the disadvantages of the circuit or co-operative plan in church organisation. So if my thoughts are the vapid breathings of an uninitiated mind and unbalanced judgment, pardon the infliction. I have obtained from a personal friend in the Methodist ministry his valuation of the system he has worked under for some years. His ideas will be incorporated in my paper.

What is meant by a "modified" circuit? Two or three separately organised churches (in some localities, preaching stations in addition), which combine to support one minister between them, and the minister, on his part, apportioning his time and energies as equitably and profitably as possible to meet the spiritual needs of the communities he is called to serve. I will deal with the topic under three heads: (1) The value of the modified circuit system to the churches that comprise the circuit; (2) To the church as a body, and (3) To the circuit minister.

1. *The value of the system to the local churches.* The Methodist minister, to whom I have referred, writes under this head: "Necessarily the great outstanding advantage of the circuit system is the use made of men and women to assist in the general work of the church. By throwing the responsibility partly upon others you will see the advantage in the making of Christian workers." The spirit of self-help is cultivated. Each member feels that he has a part to play in the success of the church. A drowsy, dromish membership will quickly kill the work, so everyone is alive and alert. There is a little church in the country that has been thrown back largely on its own resources periodically for the past 35 years. If there is one distinct advantage gained it is certainly the fact that everyone has a deep and abiding interest in the work to the point of self-sacrifice. Proportionately the small church does more for the kingdom than the large congregation, because the pressure upon the individual is greater. Therefore, instead of building up one big church in the city, suburbs, or in country centres and drawing worshippers away from their own localities would it not be advisable to pursue the circuit plan and organize little bands to cooperate with some central body? A circuit also provides opportunities for young men to exercise the gift of speech. Preachers are thus made. The church mentioned above has sent out four preachers. As laid they were forced to stand on their feet and speak. In one way the local preacher is the superior of the trained paid minister. He is familiar with the toil and temptations of the people he addresses. "He is in all points tempted

like as they are." Consequently in a simple colloquial language with illustrations drawn from everyday life, he can often meet the soul hunger of the people more satisfactorily than the "professional" man, who sits within four walls poring over theological works, and studies common life through the window. Probably I have exaggerated the last thought, but it is worth attention.

2. *Its value to the church as a whole.* The influence of the church is widened. Remote places are reached. In a well organized circuit, as soon as an opportunity for extension presents itself, it is eagerly grasped. We often complain that other church bodies get into new fields ahead of us. The simple explanation is offered that the church in the immediate vicinity sees the opening first, and "jumps the claim," whilst the central Home Mission Committee, perhaps hundreds of miles away, is being slowly convinced that something should be done "if they had the money." This is no reflection on the ability or commonsense of our central executive. They do their best with the information that is available. The man on the spot, in his self-supporting circuit, can push out a little further without much additional labor, test the field thoroughly, and, if thought wise, honorably withdraw. The consideration of the "modified circuit system" is most timely, for we as churches are facing the problem of finance in the conduct of our Home Mission enterprises, as we have not been compelled to confront it before. Would it not economise our funds and relieve the situation, if several churches co-operated where possible in the support of a preacher? Otherwise in order to raise funds we might be led to bring undue pressure to bear on the self-supporting churches and kill the goose that lays the golden egg. Everything that tends to strengthen the local churches, to which I have already made reference, will strengthen the whole body.

3. *Its value to the minister.* My ministerial friend writes: "The minister in charge of a circuit of three or four churches will sometimes find it difficult to apportion his Sunday appointments to the satisfaction of all churches. The general principle we work upon is that a man plans himself most where he thinks most good can be done." From the minister's viewpoint this distribution of himself over several places in their turn, while it may keep all the places sweet in temper, does not allow him to concentrate, and is a hindrance to consecutive work. This is the most serious aspect of the system. He must depend upon his people to report absences, sickness, new arrivals, etc., during his absence for a Sunday, or even a service. With a circuit of three or four churches the visiting is not as frequent as would be with only one church. On the whole under this system the pulpit demand are not as heavy as in the case of the "one

man one church" scheme. Addresses and sermons can be used over again several times. Also each church in a circuit has an "atmosphere" of its own requiring appropriate treatment. This saves a man from becoming stereotyped and sterile, too. It is a help to "freshness." Continuing, I would say, that in the city and suburbs a circuit minister who must frequently leave his Sunday night congregations, will find himself heavily handicapped, if the other churches in the vicinity do not follow a similar system. The circuit might reasonably be expected to pay a bigger salary to a preacher than the single congregation. This will commend itself to our struggling preachers.

The Methodist preacher previously quoted concludes that in country districts where it may involve more travelling for the minister, the circuit of moderate size is generally speaking a good working proposition, while in the city and suburbs, and big centres of population, with the right type of man, concentration is more desirable.

## The Fugitive Impulse.

In one of his published sermons Henry Ward Beecher pictures a company of some two-score persons, himself among the number, travelling by steamer from the Ohio River. Sunday morning dawns, and the passengers ask the clergyman to conduct a religious service and give them an informal talk. He preaches on Paul's words, "In honor preferring one another." As the preacher unfolds the nobility and beauty of the unselfish life, not a few of his listeners are deeply moved. Here a head is bowed in serious thought, there a teardrop glistens in the eye, and frequently a hearer nods emphatic agreement with the preacher's words.

But as the notes of the closing hymn die, the gong sounds for dinner, and the congregation rushes away in hot haste to get the best places at table and the first serving of food. At the first morning's sermon, the hearers forget the generous emotion it had excited, and let the selfish, self-seeking habits of life resume their sway.

And yet, Mr. Beecher adds, these people were not hypocrites. The emotion was genuine. While the impulse lingered they really meant to live more for others and less for themselves. But the impulse was fugitive. They never seized hold of it and moulded it into a firm purpose.

What splendid biographies almost any of us might bequeath to the world if we could honestly express them in the terms of their long aspirations, and impulses toward good and noble things! And what a melancholy chapter in even the best life is made up of its defeated ambitions, its unwrought deeds of kindness, its manly resolves that never came to anything, its heaven-sent visions that faded out in the light of the common day! The fugitive impulse is too weak to be trusted, but it has in it the making of that which curbs unruly passions, subdues deep-seated habits, and shapes the whole life on the broad lines of Christ's perfect manhood.



work and preparation has been done by all the sisters and members, and on Sept. 21, the building was ready for opening. Sister W. E. Olsen (wife of the contractor and architect, who is also a most self-sacrificing deacon of the church) was asked to open the door. Bro. Briton Jarvis presided, and presented Sister Olsen with a silver key on behalf of the members. The afternoon service was one of praise and thanksgiving. Speeches were given by His Worship the Mayor, and Bro. Chas. Watt, of Dunedin, representing Home Missions. J. M. Jones, of Timaru, being deacon of Christchurch. Local ministers were also present. During the afternoon a token of esteem was given to our secretary, Bro. W. E. Olsen. The keys of the building were also handed over to the trustees, Bro. Jamieson, who has done much for the church in its commencement, and Bro. Olson, senior, Bro. Capt. Sandstrom and Mr. Thompson, unable to be present. At the evening service addresses were delivered by Chas. Watt and Ralph Gebbie, Mrs. Gebbie rendering a solo. On Friday evening Bro. Chas. Watt gave a very interesting address on "Who are these people?" Sunday, 24th, the chapel was

dedicated to the glory of God. A most impressive service was held, and as at other meetings, the chapel was well filled. Our senior brother, John Jones, presided, giving a thoughtful and impressive account of the Lord's Supper. Bro. J. M. Jones gave a striking address on 1 Peter 2: 5. This service will linger long in many minds. The building itself is of brick with a rough cast facing. The architectural design, both of the exterior and interior of the chapel, is exceedingly pretty, and is in every way a credit to the contractor. The building is constructed in brick, with a white rough cast facing and asbestos roof. The inside is neatly finished with keen cement, set off with figured trim, with a figured oak frontage to the platform. The windows are constructed with lead lights, and in the day-time give a soft, mellow light to the interior. The building is fitted with electric light.

We thank God and take courage. Though many in the past few years have been lost to us here through removal to sister churches, yet we look upward and trust God to direct us in the winning of other souls.

## Reports from the Field.

### New Zealand.

**AVONDALE**.—We have had three more decisions, making a total of nine for the past two months. Unfortunately during the same period we have lost ten or eleven by removal. Last week a social was held at Id farwell to Iren. Bowen (two) and Sister B. Owen, who are removing to Papakura district, and to Bro. E. D. Holt, who has gone into camp as a non-commissioned officer. —E.D., Sept. 17.

**PICTON**.—During the past month the fellowship meetings have been well attended. The mid-week prayer meetings have greatly improved; several brethren have given helpful papers. On the 25th the sisters held a successful sale of work. To-morrow, after Bro. Marshall's gospel address, three young people of the Bible School made the good confession.—P.A., Oct. 1.

**NELSON**.—Good attendance at all meetings. We are pleased to receive Sister Buck, from the Wellington church, into fellowship with us. Bro. Bell presided at the Lord's table on Oct. 1. Bro. Dickson exhorted. At night Bro. Dickson preached on "Remember the Elders," (two or two families had been gathered, and these with his leaves were used on and about the rostrum. Special singing by the choir, solos by Misses Masters and Hoops. The church was crowded, and all listened joyously to Bro. Dickson's able and interesting address.—Z., Oct. 4.

**KAITIANGATA**.—The first week of the mission being held by D. A. Cockcroft, and N. G. Noble resulted in fifteen decisions. Bro. Noble opened the second week with an attendance of 140 in the public hall. The same hall is requisitioned for his farewell messages on October 8th. The prospects are bright, and the messages have been greatly helped by the effective singing of Sisters Mrs. Cockcroft, Mrs. Shields, and Miss Atkinson. Bro. Noble has been Kaitianga for Wangaimi on October 14. On the 14th a public farewell will be tendered him with many regrets, and yet best wishes.—John Hay, Oct. 3.

**DUNEDIN**.—Bro. and Sister D. A. Cockcroft, who came to New Zealand under engagement to the South Island Home Mission Committee, have been transferred to the Christian Women's Board of Missions, and will succeed Mrs. Noble at Kaitianga. A welcome social was held at the Tabernacle, Dunedin, on Sept. 14. Captain Sandstrom occupied the chair, and welcomed the guests on behalf of the Tabernacle and the Home Mission Committee. Words of welcome were given by Sister Mrs. Powell, vice-president of the C.W.M.B.; Bro. C. Watt, evangelist; Roslyn; N. G. Noble, evangelist; Kaitianga; T. Ann E.L.N.E. Valley, and W. H. Palmer, Gaverham. Musical and dramatic items were given by Sisters K.

Sinclair, Mitchell, Powell, Rodger, Thomas, Mrs. Rodger, and Bro. W. H. Mackenzie. Bro. Cockcroft, in responding on behalf of his wife and himself, found his way into the hearts of the audience by his simple, earnest speech, while Sister Cockcroft delighted all with her sweet singing. Bro. Cockcroft took the services at the Tabernacle for the fall wing Sunday, and on Sept. 26, preached with Sister Cockcroft at Kaitianga. On Sept. 24, T. Annid was the speaker at the morning service in the Tabernacle, and in the evening, when the attendance was again good, G. W. W. H. Hughes, secretary of the Y.M.C.A., preached.—L.C.J.S., Sept. 27.

**INVERCARGILL**.—A fine interest is being maintained. At our mid-week prayer meeting last Thursday evening we had a record attendance of 77; Bro. Moore continued his study of the Book of Numbers. Good meetings yesterday, also at Avenel in the afternoon. At the latter meeting we had the pleasure of welcoming to our fellowship two, and at Bowman-st., three young people, who the previous Thursday had obeyed their Lord in baptism. Last night at the close of an eloquent address by Bro. Moore on "Which God?" two youths made the good confession. We are pleased to report that Bro. Gifford Gordon, who has for the past two weeks been confined to his room, has so much improved in health that he has arranged to take both services next Lord's day at Bowman-st. the platform. Bro. Moore on that date occupies Wednesday evening at the local Baptist church. Last Wednesday evening the Bible School held their anniversary social, when there was a good attendance. The children provided a good programme of musical and edification items in good style. Mrs. Tisdall, superintendent, had charge of the musical arrangements, and Sister McKie presided at present. Bro. Douglas Lawrence, who is leaving with the Esplanade Forces, with a fountain pen and writing wallet. Bro. Lawrence briefly returned thanks.—P., Oct. 2.

**CHRISTCHURCH**.—During Bro. Gebbie's absence at Ashburton, where he has been conducting a mission, we had addresses from our aged Bro. Judl, Bro. Langford, and on two Sundays Bro. Jarvis, of Ashburton. Next Sunday we hope to have Bro. Gifford Gordon again.—Oct. 11.

**WELLINGTON SOUTH**.—At a combined meeting of the office bearers of the two city churches held recently, it was unanimously resolved months to help in the visiting of the members of the above churches. Last evening the "Ever-ready" Bible Class gave a step-mary social for the best success from every viewpoint. This morning Bro. Hunter gave us an address on "The Barren

Fig Tree," and this evening Bro. Vickery gave a sermon on "The Value of Life" (Job 2: 4).

### Queensland.

**BRISBANE**.—The Secretary of the British and Foreign Bible Society gave an illustrated lantern lecture in the chapel on Wednesday evening. A collection in his aid was taken up. Nice spirit of a worship meeting was given by Mrs. C. C. (Mrs. C. C. Norwood, S.A.) and her husband. A sister who was immersed on Wednesday evening was welcomed into church fellowship. Last evening A. C. Ray, king spoke on "Why more men don't go to church." The address was well received. The scholars of the Bible School who are taking part in the examinations for the Q.B.S.U., sat yesterday. Several new scholars were added to the roll. There were 95 present, this being the best attendance for several years. The school is now in a very satisfactory condition.—H.C.S.

**BOONAH**.—The sisters arranged a successful social to supply Christmas boxes for our young men at the front. News has come to hand that Bro. Don McKay is among the list of missing. Bro. Alex. Grant has volunteered. The most successful Preachers' Conference ever held in Queensland, commenced last night. Large audiences, inspiring addresses, helpful discussions and blessed fellowship, were characteristics of the meetings for three days and four nights. The church received much good, and hopes to reap from the seed sown.—W.I.N.

### South Australia.

**STIRLING EAST & ALDGADE VALLEY**.—Attendance at Stirling is good, and much interest is shown in the meetings. Preparation is being made for the forthcoming jubilee, commencing on January 14, 1917, and the following four nights, including Sunday, 21st, for thanksgiving services. Church anniversary services were celebrated on October 8, at Aldgate Valley, when a variety of song was rendered, entitled "The River Shire," conducted by Bro. Daley; a collection was taken up for Red Cross work. On Monday night the annual members' tea was held, and at 8 o'clock a public meeting, when selections were rendered by the choir. We were pleased to have with us Bro. Harkness, B.A., from North Adelaide, and Bro. Schwab, from Victoria, also Bro. Train, who is laboring with us. The addresses were much appreciated.—E.G.

**STRATHALBYN**.—A splendid meeting this morning. Bro. Verco presided, and Bro. Gorman exhorted, and at the close of the service the confession of a young man from a distance. This was unable to remain to the second service. The address by Bro. Garrett to mothers. The 82nd and busy preparation for Children's Day. Our thanks for Bible College was 117/2.—H.B., Oct. 15.

**PT. STURT**.—One by faith and obedience we received into the church to-day. We were glad to bid farewell to Bro. P. Baker, who has decided to leave at the end of this month. During his two years' ministry here he has won the esteem of the church, and we regret his leaving.—A.P., Oct. 15.

**KADINA**.—At the prayer meeting on Oct. 15, a young man, a Methodist by a precedent, and a sister, made the good confession and were welcomed. Pastor Wedd's youngest son, who had been reported missing in France, at the 2nd Battalion, to night Misses Ryle and Pannell had returned, a very sweet duet. Bro. Wedd's topic was "The Cross and a Grish Miner." Bro. and Sister Gorman are leaving for Melbourne on Tuesday night's holiday.—C. E. Laremore, Oct. 15.

**BALAKLAVA**.—Geo. Bridgman gave an address this morning on "Bible." This afternoon the Adult Bible Class was dismissed. Three men, one lady, from the Bible School confessed Christ to-day; also a young man at the close of the address by Mrs. Heiler, on "Our Nation's Greatest Day," which was handled in a splendid manner. Devotionally listened to by a large audience. We are about fifty soldiers from the local camp.—A.P., Oct. 15.

**WAMPOOY.**—The church anniversary was held on 1st and 4th October. At all meetings Bro. E. Edwards was the chief speaker, and gave his usual impressive talks. Bro. David Milne acted as chairman at the public meeting on Wednesday, and filled the office very nicely. The gatherings were not quite so numerous, owing to the absence of some of the war, but the spirit of the meetings was excellent.—E.R.D., Oct. 9.

**SEMAPHORE.**—Since last report three have made the good confession. Mid-week prayer services are improving. Bro. Samuels has concluded a very helpful study of the life of Brother T. Washington. On Sept. 30 in the chapel, Bro. Clarence Dunston was married to Sister Olive Morris. During the month Sister Bowen was received into fellowship from Queensland. This morning Mr. Davis, of the Alberton Baptist Church, addressed the church. In the evening Bro. Samuels spoke on "Where is God?"—a fine message, and well received. Sunday School anniversary next Sunday.—E.C.M., Oct. 15.

**OWEN.**—Bro. Wells recently visited us. His reminiscences of the early days were very interesting. After visiting the home of Bro. D. Gordon, opportunity was taken to visit some of the faithful at the old spot. Our brother addressed a special gathering at the hotel that formed the basis for his last exhortation at Almo over forty years ago. A fair number gathered at the chapel to hear our brother speak on "The Bible." Our anniversary was held on October 8. W. Reiler, from Bahalava, very acceptably addressed the gathering in the afternoon. Bro. D. Gordon assisted him singing two hymns. In the evening Bro. Jas. Gordon preached, his wife singing a solo very sweetly. A collection was taken up for Y.M.C.A. work.—J.H., Oct. 14.

**GROVE-ST.**—On Oct. 15, we commenced our diamond jubilee celebrations. The chapel had just been renovated, and was much admired by the members and friends. Bro. J. J. Franklin presided at the morning service, and delivered an address on "Our Jubilee," his message for the church of to-day. Bro. Green, who has been a member for about fifty years, read the New Testament lesson. Four adults were received into fellowship. Included in the large gathering were many members of over fifty years age, and among these were Mrs. Andrews, of Jarram, Fred Lind, Greer, Osborne, Gard, Hancock, Gall, Brian Gall and Matthews. Bro. E. R. Manning presided at the special children's service in the afternoon, when the scholars rendered special hymns, and Bro. Franklin spoke on "The School and the Church of To-morrow." The chapel was packed at the evening service, many members coming long distances to be present. Bro. Franklin delivered a powerful sermon on "Our Jubilee; its message and meaning for our fellow citizens." Sister Price rendered a beautiful solo, "The Angelic Chorus." Altogether it was a day to be remembered by all who attended.—E. W. Peet.

**CROYDON.**—Sunday School anniversary services have been held on Oct. 10. E. G. War was the speaker in the morning. In the afternoon I. A. Paternoster presided. Special items by the scholars were rendered. Prizes were distributed on October 4. On October 8, H. J. Horsell spoke in the morning. In the afternoon the children rendered a service of song, and at 11 o'clock S. A. Cummings presided. The evening service was held at Kensington Gardens on October 11. On October 15, in the morning, G. Duncan exhorted on "They will be done on earth as in heaven." Four scholars from the Bible School confessed Christ, including our evangelist's son and daughter. H. Hugh Rodgers, of Bunbury, W.A., has accepted the post-baptism of the church. Croydon and Henley Beach will enter on his work in November.—J. S. H. Ferris.

**MAYLANDS.**—The Sunday School anniversary was celebrated on Sunday, 8th inst. There were big audiences at the three services. H. W. Manning, of Cottonville, spoke to the children at the afternoon gathering. E. Sands conducted the singing with unusual success. The school concert on Monday night drew a crowded house. Over 100 visitors attended, and afternoon tea was provided. A social for the older scholars, teach-

ers and workers filled the evening. The writer will preach his farewell sermon next Sunday, and a public social will be tendered on the following Wednesday. He will thus bring to a close a very happy ministry of over six years. During that time over 50 members have been added to the church, and from the position of total dependence on the Home Mission Committee, the members are now able to support themselves with a balance. E. Collins, of Holderness, Sydney, will commence a two-year's engagement on December 1st.—H.R.T., Oct. 16.

**MOONATA.**—Since last report our special mission services have been well attended, and Bro. Allan's address has been listened to with keen interest. On the singing of "Wither Needham," I pleased to report one young lady making the good confession. Good attendance around the Lord's table to-day. Bro. Allan gave a helpful address. The young lady who was baptised was given the name of "Mary Joseph." Bro. H. B. Shaw is steadily increasing his new scholar list, and our last report. At the mission service this evening the chapel was filled with an enthusiastic audience. Bro. Allan made a fine appeal, taking for his subject "The Magnetic Christ."—H.N., Oct. 15.

**MUMBLAY.**—Our Bible School celebrated its anniversary on October 1. Bro. J. A. Wiltshire, of Mile End, being the preacher. Afternoon and evening services were held in the Institute Hall. In the afternoon our brother gave a nice address to the children, and in the evening preached a fine sermon to a large gathering. The children sang very nicely and the conductor, Bro. E. M. Worton. The sweet singing of Sisters Parker and Myrie, of Long Plain, and of Misses Lawrence, Burcume and MacLellan, was much enjoyed. On Tuesday a tea meeting was held, followed by a public meeting, superintended by Bro. A. Woodcock being in attendance. Two very fine addresses were given by Bro. Wiltshire and E. J. Gosdwin.—R. J. Houe.

**COTTONVILLE.**—Good meeting this morning. Bro. Tucker gave an instructive and helpful address. Large attendance at Bible School; 43 present in Bible Class. Large gathering at gospel service in the evening, sermon by Bro. Manning. We held our Bible School picnic on Wednesday last on the Hawthorn Oval, which adjoins the church property. All had a most enjoyable time. The manner in which the members are responding to the suggestion of the officers for the adoption of the envelope system of contributing, which includes a promise of a stated amount each week, is most gratifying.—H. O., Oct. 15.

**MILE END.**—Since last report we have received into fellowship one by faith and baptism, and two by letter. At the close of last night's gospel meeting a young man made the good confession. Bro. Wiltshire's theme being "Christ Our King." On Wednesday the Bible School held its picnic at Cross Roads, Fullarton. It proved the best we have ever had. We have dismissed by letter Miss Myers to Grate-st., Geo. Houston to Glenelg, and Donald Kelly to England. We have notified the Home Mission Committee, in connection with the Conference, our inability for our preacher's salary by 10% per week. Our members are responding to increased outlay very generously.—M. O., Oct. 16.

**QUEENSTOWN.**—Monday, Oct. 9, Q.Y.P.M. held their quarterly business meeting. The reports showed that much good work is being done by the young people. Tuesday, 10th, the quarterly conference of the church was held, and was very good services. Q.Y.P.M., Bro. A. G. Hinde gave a splendid talk to the young people. Worship, Bro. W. C. Brooker presided. We were pleased to have Bro. Les Stone and Bro. J. Bell with us again after an absence of some time. Bro. A. Gosdwin, exhorting on the comforting message of profit to all who heard it. Evening, Bro. Brooker preached a grand sermon on "Conviction."—D.L.W., Oct. 15.

### New South Wales.

**HORNSBY.**—The writer presided, while Bro. Gale, Home Mission and Bible School Organizer, exhorted on Exodus 15:1. Bro. J. Crawford delivered the gospel address, his theme being "A

Brand from the Burning." Both addresses were appreciated. The church meets next Wednesday to deal with the question of a new evangelist and new superintendent of the Lord's day school.—Thos. E. Rife.

**ENMORE.**—We enjoyed the services to-day. Dr. Veres presided at the communion service, and Bro. Hingwood exhorted. Full school. All the young people are looking forward to the picnic to be held on Oct. 28. Sabbath school meeting. The choir sang effectively, "The radiant Morn." Solo solo by Miss H. Bains. On October 26, the choir will render the cantata, "David, the Shepherd Boy." Bro. and Sister Clapham have taken their letters to Marricville. We shall miss them. Bro. Clapham has done excellent work as leader for over ten years. We pray that God may bless them and the church there. Bro. Milton Hunter, who has received excellent promotion in the Forces as a dental surgeon, has been temporarily transferred to Menangle. This adds one more to our large list of young men in active service. We commend him to the Father's care.

**NORTH AUBURN.**—Meetings all day were very well attended. Bro. Lacey, of South Auburn, exhorted, and was very much enjoyed by all. The writer presided. Our Sunday School is growing very much with 100 on the roll. We purpose holding our Sunday School picnic shortly, and hope, with God's help, to have a good time together. Bro. W. Morton gave the gospel address, which was well attended.

**SYDNEY.**—Fine meetings to-day in connection with the church anniversary services. Splendid address from Bro. Harward at morning service on "The God of Discipline." Among the visitors we were glad to have fellowship with Bro. and Sister and Miss Burford, of Glendale, S.A.; Bro. Dockett, Glendale, S.A.; Bro. E. A. Payne, Brimwick, Vic. Special address at night by Bro. Harward on "The World's Need at the Christ!"—J.C.

**SOUTH KENSINGTON.**—Since last report meetings have been splendid. October 4 was the school anniversary. Bro. Gale addressed the school in the afternoon. October 8, in the evening Bro. A. A. South preached his first gospel address to a large congregation. October 15, in the morning Bro. Logan, of the City, delivered an address to the church. At night Bro. Gordon gave a chart address, "The Gospel Stairway." The interest was keen. New scholars are being enrolled every week at both schools, South Kensington having 128 present to-day.—E. Brown.

**MOSMAN.**—Last Lord's day Bro. Harward addressed the church very acceptably on "The Lord's Return." This morning Bro. Gallusner, senior, spoke nicely from Heb. 12:1, 2. Sister Hetherless was present as a visitor. Sister Arnold, senior, a member with us for years, but who recently removed to Chatswood, has died at the ripe age of 82 years. Our sympathy to the bereaved. Bro. and Sister Rich and their people. Next Lord's day we intend having special prayer for our nation at the present crisis.

**IRSKINEVILLE.**—A married lady decided to follow the Saviour, and to be baptised at the mid-week meeting. Attendance of members breaking bread shows increase each Lord's day this month. The problem of clearing a second mortgage off the church property is engaging our serious attention. This mortgage has meant the burden of paying 10/3/- per week, in excess of the heavy expense of main mortgage. Any friend forwarding donation would help a most worthy work.—J. Bond, Oct. 16.

**AUBURN.**—Meeting this morning well attended. Bro. Samuels exhorting with an earnestness. We had the joy of receiving into fellowship one young sister who made the good confession on Wednesday evening last, prior to our holding our church business meeting, and was baptised straight away. Next Sunday Bro. Samuels delivered a stirring and powerful address to a fairly large congregation. Yesterday we held our Sunday School picnic, which had been postponed twice before, when evangelist, teachers, parents, scholars and visitors enjoyed themselves to the full.—G. Sides.

## Foreign Missions.

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

### Encouragement.

There are many things over which we should be very thankful, as we consider the work done on our behalf by the missionaries. We, some of us, cannot go. Many more would not if they could. Still others have never felt called of God to this great work. But we have had our opportunity in helping support those who have gone, and for this we praise His name. We pray for the victories for just now we see the "silver lining" and as we do, take heart. Victories have been won—great victories against tremendous odds. These are all the more creditable when we consider the size of our staff of workers. Our brethren who represent Christ to the heathen have faced without falter a strong enemy—strong in numbers, in ancestry, in prejudice, and they have won. They have seen a new day dawn in India, China and Japan—a day that surely spells success to the claims of their Lord and ours. Heathenism shows signs of weakening. These may be only signs, but again we are thankful for them. Growing conscious of the rapid growth of Christianity, heathenism has sought to organize along Christian lines, and as a result we have Young Men's Buddhist Associations, Buddha Saves Me Schools in which they sing, "Buddha, Buddha, my soul, this I know," "Buddha, lover of my soul," and other adaptations of Christian hymns.

These signs are among the encouragements coming from the mission fields of the world, and our own methods of mission have contributed in no small way to help bring this about.

In Japan, P. A. Davey is doing a splendid work both through the church and through the Y.M.C.A. In this land the faces of the Christians are set toward a closer unity in the work, and there is a growing tendency away from denominationalism. If the Home Boards do not encourage and assist this spirit, it will be to their sorrow, for the Church of Christ in Japan is bound to grow.

In Shanghai, where we ought to have at least six workers, and have but one, there are not wanting signs of progress. Miss Tonkin tells us of unnumbered opportunities for aggressive work. Crowds of Christian men and women are within her reach, but what chance has she, one lonely woman in the midst of such opportunity? If some one whom God has so richly blessed would become sufficiently interested in Shanghai and the work there, and would be prepared to stand by that field, what a grand investment for Christ it would be. Let us pray for Miss Tonkin and the work in Shanghai.

In India there are signs of reaping. Results are naturally slow among these peoples who are so hard to move. Yet we are encouraged as we consider the church at Baramati, with over sixty Christians, and the young and growing church at Shrigonda. If the Home Boards do not encourage, not been all we might have wished because of problems which have arisen, and to settle which it is felt imperative to send workers from home who are able to deal with the situation. Yet even here there have been encouragements. Baptisms have been reported from both stations, and the growing friendliness on the part of the people is gratifying. The results of our work in India a great future. Situated as our stations are in the great Poona and Ahmednagar Districts, we must see wonderful growth in the days to come. Our great need is for qualified medical and educational workers. Some medical work is done by Bren. Stratton and Watson, but neither of these brethren are doctors, and they can never expect to accomplish what a trained medical man could. We have waited so long, and seem destined to wait still longer ere this need is met. It should not be so long before the educational work begins. One of our great encouragements now is the fine work being carried on under the supervision of Mr. Stratton in the several outstations. These should make possible the establishing of a first class

school in the near future, for there are plenty who might be trained into capable evangelists and Bible workers, and who would go out to their own people with the facts of the gospel firmly planted in their own lives. Educational work is slow work, but until we are able to send college men capable of developing a purely educational work, we shall fail in the accomplishment of the great task set before us. The evangelization of India will never be accomplished by foreign missionaries, but must be done by its own trained native ministry. We have these young men coming on at Baramati, and Shrigonda, and in this are encouraged. The work in the New Hebrides cheers our hearts as we think of what has been done. When we read of the "home-going" of the different "boys" who, some of them, as teachers have sought to point their own people to Christ, we bless God for what we have been able to do. Some of those same boys who to-day are assisting Bro. Filmer in his work, and Bro. Waters on Oba, if it were not for the wonderful message they have received, would be living in the blackest heathenism. Instead of this, not a few are sought and in their right mind. "What joy to think we have had some little part in planting them to the Christ."

It is truly remarkable so much has been wrought by so little sacrifice on our part. It simply goes to show what God can do when we give him the chance. I say it reverently, we have not given him a fair chance. We have played at the game, but never taken to me. Let us realize there are encouraging signs before us. Let us seek low the enemy waters, and so supply the necessary reinforcements to enable the battle to be waged still further in the country of the enemy.

### Baramati Outstations.

The work at Shirsuphal is chiefly connected with the school we control there. Two years ago the place was found to be without a school, as factually was a good opportunity for the Mission to come in; so a good man was placed there, and by his efforts a school was got together, until over fifty scholars attended. There are two resident Christian families there, and visits are paid regularly by the missionary for supervision, and gospel meetings are regularly held by the workers stationed in the village. Shirsuphal is half-way between Dhond and Baramati, on the new Railway line,

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and forms a good connecting link between the work of the latter place and Diksal.

The work at Diksal has continued to grow, and is very slow after this. The school is the most important one for miles around, having about twenty scholars, and a master has now been placed there who will teach English, thus supplying a long felt want, as the railway people all seem to desire to be taught English. As Marathi is the language through which it has to be explained to the heathen, the pronunciation is sometimes rather gross, but the master has had several months of special training, and employs the direct method as far as possible, and the results of the first two months are remarkable, and the Indian children are great at memorizing, and are keen examiners. The medical work will keep up in attendances, and the results of the compiler's efforts have been very good during the past two years. The bulk of the patients come from distant villages, and many arrive by train for treatment.

Not the least important part of the work at Diksal is that of the colporteur-preacher, Kari Ohol. Though there are only three day times now, he has brought the average sale of Scripture portions well-nigh up to 100 per month, about double that of any of his predecessors in the work. Not only does he try to get the portions to sell, but he has also been talking with the village regularly every morning, and preaching about Diksal in the evenings, together with the compiler, who is the worker supported by the Baramati church for the last two years. There are 14 to 16 Christians resident at Diksal.

Wadgaon is a place 16 miles west of Baramati, and has about 3500 inhabitants. This is the chief centre of the Bhamptas or Prusse-wad Tribes, amongst whom we have had work for the past three years. There are two resident preachers in this place who also work the surrounding villages in the mornings. The weeklyazaar is held on Sundays, and this is a fine opportunity to reach a good number of people with the Gospel. There are also two families of Christians living at Wadgaon, working at their trade as carpenters, employed by the Irrigation Department. They help voluntarily in the preaching on Sundays at the bazaar.

Visits are paid to these out-stations regularly by the missionary in charge, sometimes once or twice, sometimes oftener, as the need and opportunity presents itself. One of the Government officials who resides in the vicinity of Wadgaon, often arranges to take me there in his motor car, and thus a visit that would often take two days can be done in one, at a saving of fatigue as well as much time. We received much help from officials in our work, as they will often help a Christian that we would otherwise have had to give up, on a recommendation from an official.

Again, as a sign of our appreciation of the prayers for our work, and ask for a commission of them—H. H. Stratton.

### A Story from the Front.

The well known writer, Miss A. F. R. R. son, sends to the "British Weekly" the following paragraph from Edinburgh: "Dr. Keble Sunday, told a moving story from the front. A private in a Highland regiment was wounded, but managed, with difficulty, to reach a neighboring hedge and crawl beneath its cover. Lying there in agony, he chanted the 133rd Psalm, and in the old name of his chaps he struck up:

"'I, I, I do lift my hands,

To Thee, my God, above."

Continuing through the following verses he came in time to a stop. Instead of "G. on, Dear God," He started again, and in this time a bullet struck over the battle field.

"'Lord, let my prayer prevail,

To answer it make speed,

For, by my spirit doth I call,

Hide not Thy face from me."

Thus out of the depth of their own suffering these brave men encourage others.

# Sisters' Department

SOUTH AUSTRALIAN SISTERS' AUXILIARY.

Meeting held on October 5th, 1916. The devotional meeting was in charge of the President, Mrs. D. A. Ewers, who also presided over the business session.

Minutes of last monthly meeting, and also the afternoon and evening sessions, were read and confirmed.

Sunday School additions: Croydon, 3; York, 1; Mile End, 1; Unley, 1; Norwood, 6; North Adelaide, 9. Total, 21.

A welcome to the new delegates for the coming year was extended by the President.

Roll-call of Delegates: 29 responded. Collection, 13/12/6.

Treasurer's Report (Mrs. Bond): Paid to Home Missions, £45; Paid to Foreign Missions, £55; General Fund, Collection, Sept., £1/15/0; in hand, £5/17/3. Total, £101/12/0.

Foreign Missions (Mrs. I. A. Paternoster): Amounts received, September, Hindmarsh, 3/-; Prospect, 16/6; Miling, 10/7/-; Berris, 5/-; Grote-st., Mothers' Meeting, 3/-; Total, £9/14/6. October, Prospect, 16/6; Sirling East, £1/0/8; Mrs. Roberts, Crystal Brook, 4/-; Mile End, 1/1/1. Total, £6/13/7.

Home Missions (Mrs. Cherry): Amounts as follows: Berris, 2/-; Hindmarsh, 3/-; Mrs. Clam, nite box, 3/3; Mile End, £1/3/4/5; Queenstown, £1/17/0; Prospect, £1/13/7; Mrs. Roberts, Crystal Brook, 4/-; Total, £6/5/4/5.

Hospital Report (Miss E. West): Visits as follows: Adelaide Hospital, 18; Private Hospital, 1; DeSturte, 7; Consumptive Home, 2; Home for Invalids, 5; Children's Hospital, 1; Sick and Aged, 45; managements, 278. Sister Miss Helmore has received 4/- for sick comforts; 2/- from a Melbourne sister.

Donations: The following amounts were donated: "Australian Christian," £1; Hospital Committee, £1; Foreign Mission Committee, 10/-; Home Missions Committee, 10/-; and Temperance, Doras, and Prayer Meeting Committees, 5/- each. After the business session, and before the meeting closed, several of the sisters gave very interesting information about the Red Cross work carried on by the sisters in several of the churches. Mrs. Wilson read a beautiful little poem, "Words for Soldiers," and Mrs. Cherry read a splendid paper, written by Miss Redman, of the College of the Bible, on "Women and the War."

Leader for next meeting, Miss Whitfield. Meeting closed with prayer.

Mrs. A. M. Evans, 11 Bullist-st., College Park, S.C.

## VICTORIA

Secretary, Mrs. Ramech, 50 St. Vincent-st., Albert Park.

### "Saved to Serve"

The monthly meeting of the Women's Conference Executive was held in the Hall, Swanston-st., on October 6th. President, Mrs. Hagger, presiding. Devotional exercises were led by Mrs. Trimwick, who gave for her Bible Lesson a portion of Luke 18, and a paper, "We should always pray and not faint." Mrs. Thompson favored with a solo. Mrs. Hagger, on behalf of Victorian sisters, welcomed Mrs. Blakemore, and our sister responded. Miss Jerrens briefly spoke on the South Australian Sisters' Conference. Our President extended sympathy to Sisters McCrackett and Mills, who have suffered bereavement during the past month, and to Mrs. Gould, whose son has been wounded at the front. Mrs. J. Pittman led in prayer for all who mourn the loss of loved ones. A splendid paper, "Reasons for Larger Giving to Missions Work," was prepared and read by Mrs. Lindrick. Additions from Bible Schools: Middle Park, 1; Preston, 1; Brunswick, 2; North Fitzroy, 2.

Home Mission Committee visited Lygon-st. on October 3rd. There was a good attendance. Mrs. A. J. Hagger gave a paper which was greatly appreciated. A very pleasant meeting was held. The

additions reported for September are 22. Since March, additions total 177. Our fund is £816 in arrears, about £700 more than at this time last year; but we look with confidence to our members throughout the State so that sufficient is forthcoming to support the work. Prospective fields are being constantly brought before the Committee, the only regret being that we cannot do more to all the appeals.—E. Thompson, Supt.

Foreign Mission workers are all delighted over the fine P.M. spirit shown at the recent Federal Conference. From our brother a gift of £200 was received; the same brother will also support his own worker year after year. Misses Warm-brunn and Caldwell are now on their way to India. Mr. Warley is returning to the New Hebrides. Miss Black is doing well in her hospital work in Adelaide. Children's day is being arranged for again this year. Interesting letters have been received from Sisters Watson, Tonkin and Filmer.—K. Pittman, Supt.

Prayer Meeting Committees have visited South Melbourne and Box Hill. Very fine meetings were held. Papers were given by Sisters Bell, Kelly, Hunter and Walker; Mrs. Sharpe a reading. Several sisters engaged in prayer, and we all enjoyed the time spent in Christian fellowship.—A. Baker, Supt.

Hospital Visitation.—Mrs. Cameron, Alfred, Old Men's Home, Lutro-bath, 2 visits; Mrs. Ray, Melbourne, Queen Victoria, Green Vale, Sand-holm, 8 visits; in all, Mrs. Fergus, Homeopathic, 4 visits; Miss Petchey, Alfred, 2 visits; Mrs. Myers, Melbourne, St. Vincent's, Eye and Ear, 9; also musical offerings given to patients. Mrs. Tully, Eye and Ear and Private, 4 visits. Members of Glenferrie, North Fitzroy, Newmarket, St. Kilda visited. Books, papers, illustrated papers, magazines, fruit, home comforts, sweets, given to above institutions. Donation of pillow slips given to Melbourne Hospital by Mrs. Ray. Thanks to Sisters Haldway, Chown, Thompson, Lily, Hancock, and others for books, etc., also Mrs. Meysey for parcel of clothing.—R. Tully, Supt.

Temperance.—Addresses were given by Bro. Harward at Ballarat and Lygon-st., whilst visiting this State. At a meeting of the Committee held Sept. 28, a resolution was sent to the "Age" and "Argus" as follows:—"That this Committee, representing the Churches of Christ in Victoria, numbering 160 congregations, congratulate the Government in introducing a direct measure, closing liquor bars at six o'clock. It views with alarm certain amendments now foreshadowed in the Legislative Council, and trusts that the measure will pass as it left the Legislative Assembly, giving direct six o'clock closing without favoring any section of the liquor trade." The Committee intend going on with the Local Option for 1917. The money for this fund is not coming in as quickly and readily as the Committee could desire.—Lucy Darnley, Supt.

The General Deacons at their last meeting spent a very interesting time. A credible amount of work was done. The best thanks of the Committee are due to sisters for parcels from Baywater, Cheltenham, Berwick, Surrey Hills. To the Red Cross Depot, 24 cushions and 1 rug were sent. Kindly send all parcels to: Caretaker, Christian Church, Swanston-st., City; money orders to Mrs. B. J. Kemp, "Hartlepool," Moonee Ponds—A. Mugby, Supt.

Next meeting of Executive will be held in the Hall, Swanston-st., Friday, November 5, at 2.30 p.m. Mrs. Sharp (Brighton) will conduct the devotional exercises, and Mrs. A. Eaton will give a paper entitled "Service." All sisters are cordially invited.—I.R.

Rusty garments may pass muster in the sub-zero light of the winter, but their imperfections stand revealed in the fierce inequities of the summer sun. Our characters may appear respectable when judged by the dull standards and maxims of the world. They appear quite otherwise when seen in the blinding light of God's countenance.—J. H. Jowett.

## In the Religious World.

### Romanism in Montreal.

Public sentiment in French Canada is not only a matter of opinion and language, but undoubtedly one of religion. A writer in the "Christian World" shows how the cleavage acts upon the community. In the city of Toronto, where Protestantism prevails, the percentage of illiterates is 3.50, whereas in the French city of Montreal it is 10.5. The privileges granted the Catholics of the country were excessive, and place the English Canadian at a disadvantage. In Montreal, the Roman Catholic Church holds approximately one quarter of the "real estate" of the city; and one of the privileges of the Roman Church is that this property pays no rates. The facts suggest an outlook that is by no means reassuring.

### National Bible Society of Scotland.

The National Bible Society of Scotland is deservingly earning golden opinions by the effective way in which it is prosecuting its work during the war. In France over half a million Gospels and Testaments have been distributed during the first five months of this year alone. As an example of the acceptability of their labors, it may be pointed out that the Society at Cyprus, in sending thanks for a consignment, asked for a further supply. Again, in view of the increased price of paper, the expenses of the work in China will be advanced by some £2000, but rather than delay the output for this important quarter, the Society has decided to raise the extra sum required. If the present rate of distribution is maintained, nearly two million Scriptures will be put into the hands of the Chinese this year.

### A Spirit of Optimism.

In a recent sermon, J. R. Jowett said that divinely inspired optimism looked at all the facts. This was not the first time that the world had been overrun with devilry and abominations, and in the dark period of the past century had always been people who preserved their faith in God. For optimism, he would prescribe a course of the Apostle Paul, and he wished he had time to show how in that man's midnight his noblest songs were born. Dr. Jowett read a passage from John Richard Green's "Short History of England," describing the irreligion, intemperance, and labricity of the latter part of the eighteenth century. But at that time, commented Dr. Jowett, Butler's Analogy was being written, and the Wesleyes were at Oxford. In that very graveyard of eighteenth century England the evangelical revival was born. "Sursum corda." If we are in a graveyard God is with us too. Addressing himself to widows and others bereaved by the war, Dr. Jowett said, "Mary Magdalene was once in a graveyard, and she thought she was alone, but she heard a voice, 'Mary! Mary!' and the Lord was there."

### Molt as a Diplomat.

Dr. John R. Mott has just been paid by President Wilson the high honor of an appointment as one of the three American members of the Joint Commission which is to meet for the adjustment of the questions at issue between the United States and Mexico. Though he is neither a politician nor a lawyer, he is pre-eminently fitted for such a task. Indeed, in his chairmanship of the Edinburgh Missionary Conference and of the Constantinian Committee he has shown precisely the qualities that are most to be desired in a delicate diplomatic negotiation of this nature. His tact, his breadth of outlook, his skill in reconciling conflicting interests, and his keen sense of justice will all find ample scope in the discharge of Dr. Mott's appointment. It is not the first instance in which the American Government has chosen its official representatives from persons better known in the religious than in the political world. The present Minister to the Netherlands, for example, is Dr. Henry Van Dyke, a Presbyterian minister. In the past American envoys have often been of the same persuasion as the American Minister at Peking.

## REPORTS FROM THE FIELD.

Continued from page 629.

**HURSTVILLE**.—On Wednesday the building was crowded for Bro. and Sister Payne's welcome. Bro. Collins presided. Iren, Paul, Russ, Howard and Gale gave short speeches, showing the high esteem in which Bro. Payne is held among the churches. Bro. Winks spoke a few words of welcome. Bro. and Sister Chydesdale were among the visitors. Several musical items were rendered. One of our Bible School scholars obtained a prize and several won certificates in the annual exam. Bro. Crawford gave an uplifting address this morning. Bro. Payne took as his subject for the gospel address "How can I know I am saved?"—H. E. Heasman, Oct. 15.

**PETERSHAM**.—A good address this morning on "The Growth of the Church." Sister Miss Funnell, from Erskineville, was received into fellowship. This evening Bro. Arnott gave a very instructive address on "The Old Path." The offering to date for the College of the Bible amounts to £5/5/0. Our Bible School anniversary entertainment last Monday was a pronounced success. There was a good gathering of parents and friends at our Bible School picnic at Athol Gardens yesterday, and a very pleasant time was spent by all. We regret to report that Bro. Harry Finall has lost his only son (Fred), who was killed in action in France last August, and much sympathy is extended to the bereaved.—E. V. Sainty, Oct. 15.

## Victoria.

**HAWTHORN**.—Splendid meetings throughout the day on Sunday. We are looking forward to the "home coming" next Sunday, when we hope to welcome many of the earlier members of Hawthorn to our fellowship. The special meetings in connection with Bro. Scambler's anniversary will be continued on Monday evening, when Mrs. H. E. Knatt will give a selection of readings at the Kinetic Club, and on Wednesday, when the men are giving a banquet to the ladies of the church, and Iren, W. B. Blakenore and G. M. Anderson will give after dinner speeches.—S.

**ROCHESTER**.—Of late floods have interfered with the meetings somewhat, but we are glad to report a much better meeting this morning. To-night great attention was given to an address on the subject, "H. Peter had been like Esau, what?" Sorry to report that Sister Hefferman is seriously ill. During this morning's service at her request special prayers were offered for her recovery. Glad to report another £1 towards our building fund from Bro. Kilpatrick, of Swan Hill. Would others please follow?—J. E. S.

**NORTH RICHMOND**.—Good meetings on October 16. We had pleasure in welcoming into our fellowship two new members. Bro. Procter preached morning and evening, and at the close of the gospel service one young man made the good confession. Next Lord's day (Oct. 22) we celebrate our 25th anniversary, continuing the celebrations on Tuesday, 24th.—A. H. T.

**LESSENDON**.—We continue to have good meetings. At breaking of bread to-day Bro. W. A. Kemp presided. Bro. Sixter exhorted. Gospel service, at the close of a fine address by Bro. Sixter, two young women made the good confession. We deeply sympathize with our Sister Mrs. Moss, who has suffered bereavement in the loss of her daughter. Collection for Y.M.C.A. Soldiers' Fund, £2/6/-; British and Foreign Bible Society, Soldiers' Testament Fund, £2/0/-.—A. B. Oct. 15.

**BRIM CIRCUIT**.—Owing to heavy rain last Lord's day we decided to postpone our Bible School anniversary for a week. At the worship meeting the evangelist presided, and Bro. White delivered a helpful address on "Christ's First Miracle." As the day improved a fair number gathered in the public hall, and we held two good gospel services. Bro. A. Jones and Roy McPherson conducted the meeting at Warracknabeal, where their services were appreciated. Bro. White is invited to conduct the services at Brim on Oct.

29, when the writer is planned for a tour among some of our isolated members. We much appreciate the services of Bro. White in consenting to conduct an extra gospel service a month in order to relieve the evangelist for the service at Sheep Hills.—W. G. Conbridge, Oct. 10.

**WINDSOR**.—Since Mr. Beiler's departure Bro. George Black has faithfully proclaimed the gospel, and helped in every department of work. This morning we had a fine exhortation from Bro. A. E. Knight, of Moreland. Several visitors were present. To-night Miss Storer, from Strathallyn, S.A., sang for us. The Bible Class went to Carnegie, and enjoyed a very pleasant social. The Bible School has entered upon a Red and Black Rally.

**FITZROY**.—On October 8th, our Bible School anniversary was held; we had a great day. Bro. McCallum exhorted, at the close of the gospel service Bro. T. J. Cook, of Bendigo, gave fine addresses. The children sang well under the leadership of Bro. F. Lang. On Tuesday the children gave a demonstration, which was greatly enjoyed by a full house. Supr. Bro. Mitchell presided; Bro. McCallum presented the prizes, and a most enjoyable evening was spent. October 15, good meetings, all day. Bro. McCallum presided over services. The children's singing at the gospel service went well. The anniversary was a great success.—G. E.

**BURNLEY**.—The meetings, both morning and evening, are well attended. The mid-week meetings are also fairly attended. Yesterday we had 90 in the Bible School, and 10/- collection. We have had a revision of the church roll. We are having a young people's day on Oct. 29.—J. A. C. Oct. 16.

**CARLTON** (Lygon-st.).—On Lord's day about 200 joined in the commemorative feast. One sister was received by letter. The attendance in the afternoon and evening was also good. Bro. J. E. Thomas gave splendid addresses on "The Secret of Power," "Samsun," and "A Traitor to his King." At night there were two decisions. There is a growing interest in all departments of church work. The last of the series of lantern lectures by Bro. Thomas will be given on Tuesday, Oct. 24. Subject, "The Land of the Stars and Stripes."—J. McC.

**GEE LONG**.—On October 12, the annual meeting of the church was held. Bro. Chandler presided. Reports showed a flourishing condition. The secretary, Bro. Hall, reported 74 added to the membership, and a clear gain of 51 for the year. Reference was made to the 55 members on the honor roll, special prayer being offered on their behalf. 15 casualties were reported, 4 of that number being killed, 2 missing, and 9 wounded. The financial statement showed £675 raised for all purposes. Bible School report £112 on the roll, 85 of that number being in Bible Class. The Ladies' Aid Society raised £13 for church and benevolent work, including Red Cross. The Band of Hope reported 186 members, and good temperance work done. The following officers were elected: Secretary, Mr. F. Hall; treasurer, Mr. Rus. Walker; deacons, Messrs. Putland, Gerrard, Walker, Hall, Thomas, Beard and Littleton; Mrs. Baird, correspondent; auditors, Messrs. Gilbert and Dawson. Bro. Chandler asked members to stand loyally by the church during his absence in Broadmeadows Camp, which he enters as chaplain on December 1. Sunday, Oct. 15, Bible School anniversary services were held. In the morning Bro. Wilkie, from Ballarat, exhorted. Bro. and Sister Conbridge and family—two sons and one daughter—from Meredith church, were received by letter. On Sunday afternoon Bro. Wilkie gave a splendid address on "A One Pound Note." Beautiful singing was rendered by the school, under the baton of Mr. McCaskill (assisted by Drayton's orchestra). The evening service was crowded, and Bro. Wilkie preached a powerful sermon.—E. B.

**COLEAC**.—Bro. H. M. Chipstone, who is holding a ten days' mission here, has preached the word faithfully during the past week, and on Sunday addressed the church and Bible School, and deliv-

ered a powerful sermon in the evening on "Is there a future life? Can we escape it?" He considered a fact; there was one decision. Two who had previously made the decision have also been baptised. Bro. Hyatt is now out of the hospital, and is away for a change to regain strength.—E. H. L., Oct. 16.

**SOUTH MELBOURNE**.—Splendid meetings yesterday. Record number at Bible Class, 48 being present. We have commenced practicing for our anniversary. Bro. J. W. Webb is to be with us on Sunday evening next, and we expect a full house. **MELBOURNE** (Swanston-st.).—Good meetings last Lord's day, and several visitors present. In the evening Bro. Blakenore delivered a good address on "The Bible," the topic being, "Why we believe the Bible." One young lady made the good confession at the close of the address.

**STAWELL**.—Lord's day morning meeting was presided over by Bro. Williams. We commended our mission at night, and were blessed with another good muster of members as well as visitors. Bro. Johnston delivered an eloquent and inspiring address on "Waiting for the Present Crisis in Relation to Prophecy." The new paper, "The Mission," has been widely circulated, and the Stawell "News" has been favoring us with paragraphs, which we keenly appreciate.—Arnold Sheppard, Oct. 17.

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# The Family Altar.

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## THE GOSPEL OF HOPE.

It has been said:—

"There's nothing on earth half so holy  
As the innocent heart of a child."

It is just as true that nothing on earth is as optimistic as the heart of a child. It is the one place where evil is utterly ignored, and is rapidly forgotten. It puts the best possible construction on everything. Nothing is so readily satisfied or more perfectly contented. A little girl in an American home, standing at the back door during a hail storm, in an ecstasy of enthusiasm, cried, "Oh, mamma! mamma! Come and catch the candy!" She glorified the commonplace, and that which older folk sometimes think unpleasant she found delightful.

Emperor in a realm of flawless optimism, seated on a royal throne of perfect faith, arrayed with an inner garment of innocence and an outer vesture of transparent simplicity, the little child, a holy despot, reigns in our willing hearts and freely lives. He is in every home his crowning joy. Well for us if we can become as a little child, and enter into a kingdom of joy and hope.

## SUNDAY, OCTOBER 22.

Gems of Thought.—"Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is" (Heb. 10: 24, 25).

He goes on Sunday to the church,

And sits among his boys;

He hears the sermon pray and preach,

He hears his daughter's voice,

Singing in the village choir,

And it makes his heart rejoice.

—The Village Blacksmith.

Bible Reading.—Psalm 122: A prayer for peace in the house of the Lord.

## MONDAY, OCTOBER 23.

Gems of Thought.—"The Spirit of truth whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you" (John 14: 17).

Jesus died on the cross to make freedom from sin possible. The Holy Spirit dwells within me to make freedom from sin actual. The Holy Spirit dwells in me what Jesus did for me. The Lord Jesus draws a cheque for my use. The Spirit cashes that cheque, and puts the money into my hands. Jesus does it in me now by His Spirit what he did for me centuries ago on the cross, in his person.—Gordon.

Bible Reading.—Rom. 8: 1-18: The Spirit-filled life.

## TUESDAY, OCTOBER 24.

Gems of Thought.—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12: 1).

### A PLEA FOR ME.

Use me, God, in thy great harvest field,  
Which stretcheth far and wide like a sea-weed.  
The gatherers are so few, I fear the precious yield  
Will suffer loss. Oh, hold a place for me.  
A place where (at the strength I have) will tell,  
It may be one the other toilers shun;  
Be it a wide or narrow place, 'tis well,  
So that the work it holds be truly done.  
—Christian Rossetti.

Bible Reading.—Gal. 6: 6-10: The certainty of harvest.

## WEDNESDAY, OCTOBER 25.

Gems of Thought.—"The Lord is my helper; I will not fail. What shall man do unto me?" (Heb. 13: 6, quoting Psalm 118: 6).

We are sure that in the future are honours and rewards, and death; thank God we are sure, too,

that he is in it. That certainly alone, and what comes of it, make it possible for a thoughtful man to face tomorrow without fear or tumult.—A. Maehren.

Bible Reading.—Matt. 6: 25-34: Faith satisfied with God's providence.

## THURSDAY, OCTOBER 26.

Gems of Thought.—"The blood of Jesus, his Son, cleanse us from all unrighteousness" (1 John 1: 7).

Many have offered me a golden to-morrow; Christ alone has offered to retrieve me yesterday. Many would give me a new garden; Jesus alone remembers the treasure hid in the old ground. He restores the waste places of my heart. He reveals to me the meaning of my failures."

Bible Reading.—Psalm 51: "A contrite sinner's prayer for pardon."

## FRIDAY, OCTOBER 27.

Gems of Thought.—"Every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1: 17).

"The world is full of rose—

The dew is full of heavenly love,

That drips for me and you."

Bible Reading.—1 John 3: 1-3: The manner of the Father's love.

## SATURDAY, OCTOBER 28.

Gems of Thought.—"It shall come to pass that at evening time it shall be light" (Zech. 14: 7).

"We always need Christ with us; but when evening draws on we need his presence in a special way. It is growing dark, and in the shadows we need his protection... To all of us will come at last the evening of death. It will be very still about the house... Then we shall need Christ. We shall need him to light us through the valley of the shadows. Our prayer should be, 'Abide with us, for it is toward evening.' Then his coming will bring light and joy."—J. R. Miller.

Bible Reading.—Luke 24: 13-35: When evening is most beautiful—when spent with Jesus present.

## PRAYER.

For all thy saints who labor on, we pray—  
Thy patient, toiling saints, who still are here,  
Climbing and faltering up life's rugged way.  
Forget them not, O Lord, to them be near.  
For all thy saints in far ranging lines, who still  
Gallantly raise thy standard 'gainst the foe,  
We plead—O! show them perfectly thy will,  
Give them the succors of thy hand to know.  
Help them, with lifted heads, to stem the tide  
Of hostile forces menacing their lives;  
Aid each true saint, on fields of battle wide,  
As with the ranks of sin he sternly strives.  
These are thy saints, O God—as truly thine.  
As those that ere before the great white throne.  
May they, at last, in that same radiance shine,  
May they, like them, be numbered as thine own.  
May they, when life's long fight is fully o'er,  
Join in that hallelujah chorus grand.  
Among the victors gathered on heaven's shore,  
Who, crowned and robed in white, triumphant stand!  
—Elizabeth Straung Baird. Quoted by the "Missionary Intelligencer."

## The Society of Christian Endeavor.

October 29 to November 4.

### THE DESCENT OF THE HOLY SPIRIT.

1. The promise of His coming. John 16: 4-15; 7: 39.
2. Waiting for His coming. Acts 1: 12; 2: 1.
3. The fulfillment. Acts 2: 1-21.
4. The Samaritans. Acts 8: 14-25.
5. The house of Cornelius. Acts 10: 34-48.
6. The gifts of the Spirit. 1 Cor. 12: 4-13.
7. The fruit of the Spirit. Gal. 5: 13-26.

## About Victorian Home Missions.

Thos. Hagger, Secretary.

The statistics reported for the month of September were as follows:—South Melbourne, 3; Swan Hill, 1; Horseshoe, 1; Haven, 1; Bala, 1; Warrnambool, 1; Crofton, 9; Wonga Park, 1; Bendigo, 1; Total, 22. To God be the glory.

Several brief missions have been, or are being, held under the auspices of the Committee of Home churches at Crofton, Mt. Bet, Golden Square, Colac, and South Melbourne, have each participated. The Secretary conducted those at Crofton, Mt. Bet, and South Melbourne; Bro. S. H. McLean that at Golden Square; while Bro. M. C. Stone is now busy at Colac. Before the month out Bro. A. Hutson will be helping the Castlemaine church in such an effort. At Crofton there were 7 confessions and 3 restorations, at Golden Square to confessions, at South Melbourne 6 confessions. Besides these, Bro. J. R. Cambridge has planned a brief tent mission, which he will conduct at Haven and Pimpston, while Bro. L. J. Hutson will hold three weeks' mission in the chapel at Stawell. All this is good, for it demands plenty of gospel preaching.

A church which gives promise of success has been organised at Oakleigh. The communion services have been started, and in a few weeks it is expected that a Sunday School and gospel series will be commenced.

Shepparton has had a most successful Sunday School anniversary celebration, Bro. H. E. Kinn being the preacher.

St. Arnaud had 81 present at the gospel service the other Sunday evening. In this and in other ways the work is advancing under Bro. J. W. Marrows' faithful efforts.

The financial side of the work causes some local anxiety, as we are now £880 on the wrong side. Could an every member in the State make a special contribution between now and the end of November in order to reduce the deficit? This is not the time to retreat, or even call a halt. There is more need for the preaching of the glad tidings than ever. To do the work will demand sacrifice on our part, but surely we are ready for that for the sake of Christ, and the good we may do. Send to W. E. Creeve, 265 Little Collins-st., Melbourne, or Thos. Hagger, 15 Walsh-st., Geelong, and send now.

## OBITUARY.

ADBERMANN.—The ravages of war have removed from our midst our beloved brother-in-Christ, Private Robert Adbermann, of the Machine Gun Section of the Ninth Battalion. He was an exceptionally fine character, being highly respected by all to whom he was known. His life was a splendid Christian example. He seldom had an opportunity of speaking and witnessing for the Master. His chief desire was the extension of the Lord's kingdom. He was a faithful member of the Wooroolin church. He helped in the organisation of the first Bible Wooroolin, and became its first secretary. When the few brethren at Wooroolin were unable to provide for his help of a practical nature, he was one of four who responded by paying visits to that place. All progressive work at the church received his heartiest support. For five months before he enlisted, which he did in deep sense of duty to his country, he paid visits to Brisbane, Townsville, and Crossed Creek, and at each place helped the church as far as possible. Though being dead, he yet speaks for his will makes provision for a certain amount of money to be set apart for the Lord's work. All the sorrowing ones we extend our hearty sympathy.—W. E. Reeve, Wooroolin, Qld.

PAULING.—We regret the departure of our other side of our esteemed Bro. George Pauling. Pauling came to this State of Victoria when he was 26 years of age, and joined the Baptist church at Parkville, and was many years a deacon of the church. Recently he decided to reside about ten years ago, he was a congenial company in the Church of Christ, and was highly esteemed by the church, and was

devoted wife was always at all the meetings in all weathers. As he lived, so he died, in peace with all men and his Lord. Our brother had attained the age of 84 years, passing away last Saturday afternoon, on his birthday. Bro. Poole will be missed in the worship of the Lord's house, for his audible Amen after the prayer offered was proof of himself praying with the brother called upon. We commend the wife, and the niece Elda, to the keeping of the Almighty Father until they meet again.—Win. Barford, Clermont, S.A.

**SHEARSTON.**—The members of the City Temple have again been saddened by the news that another of our young men has made the supreme sacrifice in the service of the Empire. Our Bro. Corporal Horace Shearston was killed in France about August 5th. He was among the first to volunteer, and went with the troops to Rebaud. After returning to Sydney he re-enlisted, and went to Gallipoli, where he spent over six months in the trenches. He had been some time in France before he was stricken down. As a child he had been brought to the meetings in Sydney; as a boy he was connected with the Bible School, and as a young man was a member of the church, uniting in fellowship six years ago. Eighteen months ago we had farewell to Horace and three others. Our Bro. John Morris, who was recently wounded, was one of these, and we have just heard from him, that it was his sad privilege to help put in order the grave where Bro. Shearston's body was laid to rest in France. Ours is the loss, his the eternal gain. Our deepest sympathy goes out to Bro. and Sister Shearston and family, who have been doubly bereaved during the past year. Another son, Reg, came up his life at Gallipoli in August, 1915. In these dark days may the Divine Comforter pour in the balm of his consolation to every sorrowing heart.—H.G.H.

Is there a well for me,  
Before this dark world's end?  
I stretch my hand to Thee,  
My Saviour and my Friend.  
For none can lead me there,  
Where pain and trouble cease,  
Save One who bore my care  
Up Calvary to peace.

Only within Thy breast  
I know that joy can be—  
The secret of my rest,  
The well of love for me.  
—Lancelot Maclean Watt.

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