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Broken Faith: Local Option Suspension.

Victorian preachers had an unusually up-to-date theme for Temperance Sunday. In some respects their State was most highly favored from the standpoint of temperance reform. By legislative enactment—the tardy response of an unwilling Government to the increasing demand of the people—six o'clock closing of liquor bars is in operation. The hour at which hotels begin the day's operations is later than in other States. Then in 1917 was to be our year of opportunity, when the Local Option law would become operative. But devious are the ways of politicians; and our Temperance Sunday, instead of being chiefly an occasion of thanksgiving, became a time when, as the Victorian Alliance manifesto put it, the temperance party was "faced with a crisis the gravity of which has never been approached during its history in this State."

Since we last went to press the State Government introduced a bill containing a clause which postpones local option till the second general election following 1st January, 1917. The solemn promise previously made was that the people would have the right of deciding the question at the first general election after January 1, 1917. Now there is proposed a postponement until 1920; and we are without any sure ground of conviction that the Government, which lightly breaks its pledge regarding 1917, will be likely to keep it in 1920. We have waited patiently ten years for this opportunity, which it is now proposed will not be granted us.

"The Age" of Thursday last reported the Premier's explanation of the new licensing legislation. Here is a short extract from its report:

"The Premier: The Licensing Act provided for the taking of a liquor referendum at the first general election following 1st January next. Representations by the trade had been made to the Government pointing out that conditions had changed with hotelkeepers in the 10-year period. Additional duty had to be paid on imported spirits, etc., and there had been two reductions in trading hours.

"Mr. Keast: There is no doubt that the trade is losing heavily.

"The Premier: The Government had taken the view that it would be unfair to take the local option poll in January next. The Government proposal was that the poll should be taken at the second general election following 1st January, 1917. After the last referendum it was doubtful if the people would respond. (Laughter.)

"Mr. A. A. Billson: Is this provision vital?"

"The Premier: No. The House would decide."

It is, of course, well known that temperance people have profoundly distrusted Sir Alexander Peacock. Their lack of confidence in him is now abundantly justified. One of our contemporaries, just before the Premier's announcement, when the rumor was abroad that there would be a proposal to postpone local option, wrote: "We can not conceive of any circumstances which would justify the Government in repudiating that solemn pledge, and we trust that nothing of the kind will be permitted. Should the Government propose such a step it will be degrading itself to the German level of treating agreements as mere scraps of paper. The question is not a party one at all, but the moral one whether a promise is to be kept or broken. On that point there can be only one opinion among honest men." But this "harmful repudiation has taken place, so far as the Premier and the Government are concerned.

The Executive of the Victorian Alliance at a special meeting passed the following resolution: "That this meeting of the Executive of the Victorian Alliance learns with profound indignation of the determination of the Government to postpone the taking of local option polls, and regards it as a repudiation of an Act of Parliament passed in 1906, which provided for such polls being taken in 1917; and as a breach of a promise made by the Premier in his policy speech in 1914, when he said, in dealing with the local option question: 'The Government does not propose to interfere with the law as it stands.' This policy the country endorsed, and the promise has since been repeated by the Premier in his place in Parliament. Further, we are of opinion that the war demands, not postponement or relaxation of legislation dealing with the liquor traffic, but greater restrictions; and legislation should, in Victoria, as it has done in Canada, hasten the submission of the drink question to the will of the people. We earnestly appeal to Parliament to reject the Government proposals in regard to local option." In every way the Alliance is endeavoring to influence Parliament so that it reject the Government proposal and stand for good and right and truth; national honor and pledged word are involved. We are sure our people will help to the utmost.

What we were promised.

That we may see what we are in danger of losing, we give particulars of the position

as it will be unless Parliament decides to the contrary:—

The first general Local Option poll will be taken simultaneously with the first State General Election after 1st January, 1917. Thereafter, a poll will be taken in conjunction with each General Election, with the exception that, if such election be held within eighteen months of the preceding one, the poll would be put off until the next election.

FORM OF BALLOT PAPER. Fifteenth Schedule, Licensing Act, 1915. Local Option Vote.

- | | |
|---|--|
| 1 | Vote that the number of licences existing in this electoral district continue. |
| 2 | Vote that the number of licences existing in this electoral district be reduced. |
| 3 | Vote that no licences be granted in this electoral district. |

The voter will be instructed to make a cross in the square opposite the resolution for which he or she votes.

The way to vote 'No-licence' will be to make a cross in the lowest square.

A bare majority vote will carry either Continuance or Reduction. A three-fifths majority of all who vote is required to carry No-licence. Thus, if 12,000 vote, 7,200 would have to vote No-licence to carry it. Each Legislative Assembly electorate will determine the issue.

If No-licence be not carried, the votes recorded for it would be added to those given for Reduction.

If No-licence be carried in an electorate, all licences of each kind and club certificates would cease at the end of the year.

Probably by the time this reaches our readers the matter will have been settled by Parliament. Whether both Parliament and Government, or the latter alone, will stand disgraced in the opinion of temperance reformers, will be known in a few days.

The Sin of Silence.

To sin by silence when we should protest,
Makes cowards out of men.
The human race has climbed on protest.
Had no voice been raised against injustice,
Ignorance and lust,
The Impugner yet would serve the law,
And quill-tines decide our least disputes,
The few who dare must speak, and speak again
To right the wrongs of many.

Things that are wanting in the Churches

How can they be supplied?

H. G. Payne.

In handling such a subject one must discuss simple and commonplace things. Such are lacking and are wanting probably because of their simple and ordinary character.

To discuss here and now all that is missing would be an impossible task. However, three comprehensive divisions will permit of reference to certain absent essentials which, even then, will be suggested rather than debated. These are: Devotion, Self-denial, and Faith in the Word. Devotion is necessary to the appreciation of the spiritual. Self-denial is the application in everyday affairs of the Divine principles. While neither appreciation nor application are entire without faith in the Word.

Two explanations are necessary. First: Not absolute but relative lack (a loss in degree, force and effectiveness) is here discussed; second, the word "church" is to be understood in its widest and most general sense.

1. Devotion.

This comprehends piety, consecration, zeal; the possession of spirituality, and the exercise of the Christian graces; evidencing accurate perception and true valuation of the spiritual and eternal.

(a) *Devotion is indispensable to the understanding of the revealed will of God.* This should be borne in mind when considering the fact that we find "among scholars a tendency towards intellectualism which is more or less careless concerning the ethical and spiritual bearings of the truth with which it has to do." Paul said: "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them for they are spiritually discerned."

There is that which has been described as "atrophy of faith" through an all-absorbing study of nature and its laws which seem to render it impossible for the mind to understand and appreciate higher spiritual truths." One almost apologises for using the pulpit-worn illustration from Darwin's loss of "the higher taste." In his autobiography—after having mentioned his deprivation, through disuse, of delight in music, poetry, and art, he says: "If I had to live my life over again I would make it a rule to read some poetry and listen to some music at least once every week, for perhaps the parts of my brain now atrophied would thus have been kept alive by use. The loss of these tastes is also a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character by enfeebling the emotional part of our nature." His conclusions as to the loss of mental and moral powers could safely be extended to include the spiritual.

Intellectualism minus spirituality equals a loss of perception of divine truth. We do not assert that intellectualism hinders spirituality, but that mental ability apart from

devotion cannot claim authority in the court of spiritual law.

Nor is intellectualism the only force which neutralises spiritual perception. Leaving aside the influence of ignorance as too obvious to need comment, engrossment in any pursuit (even though it be intrinsically legitimate) will have a similar effect. Not so much the nature of the occupation as the degree of absorption is the determining factor. Hence the need and value of devotion to preserve the balance of power.

(b) *Prayer is the life of devotion.* Attacks, direct and indirect, are being made on Christian prayer. One cannot read modern books of the class that is openly or insidiously Pantheistic without being impressed with their advocacy of a frame of mind which in Christian parlance is described as the "spirit of prayer." They may call it the spirit of "expectant intensity," and regard the answer as coming from "intuition" or "interior illumination." We are concerned with the knowledge that Christian prayer is discredited in the names of science and reason. Doubts, engendered by such discredit, open the way for Pantheism which is usually presented in alluring forms as Theosophy, New Thought, and related teachings.

One such publication on "The Will" prescribes voluntary mental attitudes and processes which need but detachment from their setting, with the addition of faith in Jesus Christ, to form ideal instruction on Christian prayer. What is labelled "New" is greedily accepted to the discarding of the truth, whereas all that is new is the label, and all of any value is found in Christianity; while the latter holds the "open sesame" of faith in the Father who answers, in the Son who mediates, and in the Holy Spirit who intercedes. With Christian prayer declining, the Satanic substitute is increasing, while some Christians are dropping, the substance and clutching the shadow.

Though recognising to the full the power of the mind we have but to recall the history of paganism, particularly the records of the heathen world just prior to the coming of Christ, to understand that as no stream can rise higher than its source, so no use of powers within a man can lift him above himself. Only as we receive divine assistance can we rise. Prayer is indispensable. Christianity is indispensable to prayer.

The suggested remedy is to return to the personal Christ for the service, real meaning, and ideal of Christianity. This would imply a feeling of dependence; in the partial or total loss of which we have the primary symptom of a lack of devotion.

2. Self-denial: the practical application of devotion in everyday life.

(a) *Money.* While not deprecating monetary self-denial, nor even thinking we have enough of it, there is no intention of discussing this beyond saying that no amount of such sacrifice can compare with, nor

compensate for, self-denial in service; we cannot purchase immunity from the duty and responsibility of personal effort. Conspicuous wealth is not a substitute for conspicuous service. Our payments to God unless endorsed by service, are deposited at the bank where we "lay up treasure."

(b) *Service.* Christianity has been re-defined as "love and service to God and man according to the type disclosed in Christ." Opposing this, and parading itself in every modern movement, we have a vigorous secular spirit which has dragged down the banner of the cross and is exalting the ideal of its own inherent excellence. Some profess to find the ideal Christ and completely dissociate him from the personal Christ. If certain educated minds can reverence an abstract idealism, torn from Christianity, but no longer part of it, what of the great mass of mankind who can find no hope apart from a vital, concrete, personal Saviour? Hindoo and Buddhist distractions led the mass of their devotees into the mire of pathetic degradation from which they unaided can not extricate themselves, yet, while we are sending missionaries to them, the essence of their teaching is coming to us, and there are thoughtful Christians who question whether the East is not undoing as much good in the West as the West is doing in the East.

What is the lesson then? Simply greater effort at home and abroad. We are not using all our forces, while those being used lack efficiency. Do not all preachers feel the oppression of an avalanche of tasks which overwhelm them? Evangelistic, pastoral, organising, and Bible School duties fill the time with routine work, making study scramble through a bundle of books in search of a handful of ideas, and meditation a lost experience.

One point demands emphasis: we need to use men to win men. While men do Christian service the problem of "Society and the Church" will be un-solved; and involved in that are the greatest of our difficulties. Pleading modern conditions and stress of professional, business, and industrial affairs men refuse their help. In a few cases is this more than an excuse, but not open to question whether such reasons and excuses are not a denial of faith in the promises of Christ? The preacher who is called to exercise such faith in temporal matters would lose caste. Why should the gain he is commended in him and commended in those who, for want of a better word we call "laymen"?

The service of men is so sadly lacking and so indispensable that it is emphasised here, but not to the exclusion of the responsibility of any other class in the church.

On this question of service—is there danger that the expectancy stated in many of the near return of the Lord will cause relaxation of effort? In the N.S.W. Bible Schools' Examination the following question was put: "At Athens, when the hearers heard of the resurrection of the

Notes on Current Topics.

Jan. E. Thomas.

The American Presidency.

After the most remarkable and almost sensational contest, Dr. Woodrow Wilson has been again elected as President of the United States. While we have felt sometimes that he has not always gone as far as we had hoped he would go in a pronouncement and action concerning the great world war, we have always had a high regard for President Wilson. Since the time he was elected to his high office he has always stood for the observance of the strong Christian principles that have marked his life. There has been a rigid observance of the Lord's day and in official life as well as in private evidences of true manly Christianity. It is difficult to say positively that the German-American vote was against Dr. Wilson, but it most probably was. Germany was not looked with favor on the apparent leaning of the President towards the Allies. His defeat would have been considered a German triumph, and a change of administration at this stage may not have been helpful or wise. One thing is certain, that the Western States that are less cosmopolitan and more favorable to Great Britain, went strongly for the re-election of Dr. Wilson. If this is an indication of the feeling of our American brethren, it is a most welcome and pleasing sign of the sympathy that exists between two great peoples. The President may feel strengthened in a continuance of a policy of even more favorable neutrality.

The Melbourne Cup.

Though postponed from Tuesday to Saturday, the crowd was not less than usual at the Melbourne Cup this year. An evening paper said: "There was no lack of enterprise in the betting stands, and an inspection of the moving crowds did not suggest that more than 250,000 men had gone to the war, as the men seemed to have their full proportion of numbers. From the lawn, stands, and hill, the flat presented the appearance of densely packed masses of humanity." This would never suggest to me that there was any great increase of a humble and whole-hearted turning to God. The crowds still seek their consolation in the things that never satisfy. It was most distressing to hear the conversation of women and to learn of the numbers in factories, shops, and the ordinary walks of life, who prided themselves in having a bet on the Cup. The gambling germ is eating into the hearts of our young as well as old. Many find themselves hopelessly crippled financially over reverses in their gambling experiments, and this only adds to their abnormal excitement. Even among professing Christians there is gambling with the hope of getting the money of someone else without earning it. We have no desire to lessen the wholesome, healthy recreation of our young.

but we would urge that anything that fosters the spirit of gambling can only lead to spiritual decay and often to the ruin of bright young men in our churches. We need less racing and gambling if we are to abound in the righteousness that exalts a nation.

An Attempt to Rob the People.

A very serious crisis has arisen in connection with Temperance reform in Victoria. For over ten years it has been upon the statute books of that State that in 1917 the people will have a chance to vote on the subject of No-licence. This was the result of a compromise definitely understood between the liquor trade representatives and temperance reformers in which they agreed to wait this long period in lieu of compensation. Now at the eleventh hour a Government that has evidently listened to the proposals of the liquor trade proposal pullers has decided to make the proposal to drop the local option clause. This means that what the people have confidently waited and worked for will be denied them. It is a legalised attempt to rob this democratic community of its lawful right. It is a pleasing thing that at least two cabinet ministers have dissented from this spineless attitude, and will oppose this unworthy attempt to establish an act of good faith in the House. The liquor business and their friends in Parliament must be very hard pressed when they fear leaving the issue in the hands of the people for whose good the business is said to exist. All temperance workers should write to their representatives in Parliament and urge them to do their best to prevent the perpetration of such a flagrant breach of faith.

The Death of Pastor Russell.

The announcement has been made in our paper of the death of Pastor C. T. Russell, accompanied with a statement as to his merit as an expounder and philanthropist. This closes one of the most interesting careers of any religious teacher in these latter days. Personally, we have no great admiration for his ability as an expounder of the Word of God. His striking personality and repeated dissemination of his sermons and books got him a very large following in America. In such a cosmopolitan country, almost any religious dogmatist can get a following. It was so with J. A. Dowie, Mrs. Eddy, and Joseph Smith. This was the secret of the success of C. T. Russell. He paid large sums to have his sermons published broadcast, and then it was stated by his admirers that so many journals bought his sermons. We remember on one occasion his sermon was published in Ohio on Monday as having been powerfully delivered before a large and interested audience in Brooklyn the previous day, when

there came a wire to say that the sermon reported by so many had not been preached on account of the illness of Mr. Russell. This is journalistic publicity that does not appeal to us. The very name "International Bible Student's Association" is misleading, and is only a cover for a denominationalist propagating his unscriptural teaching. Pastor Russell made the astounding claim that he was the only exponent of a system of theology that has attempted to harmonise in itself every statement of the Bible. His teaching denies the Deity of Christ, the atonement of Christ as taught in the Scriptures, and the physical resurrection of Christ. He teaches that salvation is simply a "hope" of an eternal life for the faithful in the resurrection. Hell is simply sneered at and made to mean oblivion. This of course pleases a great many uncomfortable people who do not want to believe in the scriptural doctrine of future punishment. He also teaches the annihilation of those who do not accept the special chance that is to be given beyond the grave. There has been much said about Pastor Russell's domestic life and relationships, but we do not wish to discuss the character or life of the dead leader. We only state our belief that his misguiding teaching has led to more division among churches in America than that of any other modern false teacher. Even in Australia, his books are sold in thousands under the title of "The Plan of the Ages." A careful examination will show that they entirely fail to agree with the Word of God in interpreting the Divine plan of salvation.

A Governor on Christian Union.

In a recent speech Sir Henry Galway closed with some notable words concerning Christian union. He said: "I am an advocate of the spread of the gospel throughout the world. If Christians were as combined as are the Moslems, the Word of God would be a very much greater power than it is to-day. Perhaps the day would come when the Christian bodies would unite in one great church, and then the possibilities of goodness and greatness would be enormous." We believe that in these words His Excellency has stated the supreme essential in the Christian church missionary progress. Christian statesmen like Sherwood Eddy and John R. Mott are continually urging the necessity for Christian union as absolutely imperative in the face of the task that confronts the Christian church to-day. May the day soon come when the church will discover in the Word of God the true basis of Christian unity, and as an undivided army, move forward to the conquest of the world for Jesus Christ our Lord.

"Through every web of life the dark threads run,
Not who and whether, God knows all,
I only know that He is good,
And that, whatever may befall,
At last, if there, must be the best that could."
—J. G. Whittier.

When Should a Child Join the Church?

Orvis Fairlee Jordan.

Recently the gospel invitation was given in one of our Sunday Schools after the meaning of religion had been carefully taught by the teachers, and between thirty and forty children came forward in response to the invitation. Knowing that it is difficult to secure the best results in the religious development of the child without the co-operation of the home, the parents of the children were visited and their co-operation sought that both home and church should labor together in the formation of the Christian character of these children.

"My little girl is not old enough," said one of the fathers, himself a professing Christian. "How old do you think she should be when she joins the church?" asked the pastor. The man hesitated, and after some thought replied, "She ought to be eighteen years old." It was not the first time that the pastor had met parents who refused to allow their children to join the church until these children were of age.

The pastor went to another home where a boy of thirteen years, and known to be quite unruly, had gone forward and confessed his faith. In that same home had been a seventeen-year-old boy, and only three weeks before he had run away from home. Neither father nor mother had been in a church since their childhood days when in the Lutheran Church of Norway they had worshipped God in a pew with their parents. This mother was weeping over her runaway son, and as she told her story to the pastor, she said, "It was all my fault. I never went to church with my children, and all they know of God they have learned from someone else. Is it too late for me?" She was rejoiced that her boy of thirteen had confessed his faith in Christ. She wanted him to become a member of the church. She promised to attend herself and help him. Perhaps she will even join the church herself. She was wise enough to know that her boy needed her help and sympathy at this important epoch in his life.

A time for everything.

There is a time for everything. In nature's processes there is a time to learn to walk and a time to learn to talk. In a deaf and dumb institution the hearing was restored to a boy who was fifteen years of age. His unsophisticated friends thought a boy of fifteen should learn to talk before a baby could, so they expected him to be talking in a few months. It actually took him ten years to speak well. When the time for talking had passed in his life, it was difficult to learn.

Is there a time in life when religious interest naturally arises? Nearly every nation and every religion has thought so. In Central Australia the wild tribes initiate their boys into the tribal religions out around fourteen. Jewish boys became subject to the law when they were twelve years

of age. This is the meaning of Jesus' visit to the temple at that time. The Roman Catholics confirm their children commonly at twelve years of age. This admits them to full participation in the Roman Catholic religion. Lutherans, also, catechize and receive their children into the church at this time.

Evangelical churches have not been much conscious that this period of life was critical in the child's experience, yet this has been the harvest time with them as with Roman Catholics. I have read pages of statistics on the matter by Starbuck and others, but I never saw so dramatic a proof of this fact as that provided by the late Rev. B. Fay Mills recently. In a union congregation made up mostly of Methodists, Presbyterians and Disciples, he asked all the Christians to stand to their feet, and about three hundred stood. He then asked all who had joined the church before they were fifteen to sit down, and all but twenty people sat down. He asked those who had joined the church before they were twenty to sit down, and all but four were seated. He then asked all who had joined the church before they were thirty to sit down, and every one was seated. These figures represent more youthful conversions than the Starbuck tables, but they help to fix the fact. In that congregation there were three ministers of the gospel. One had joined the church at fifteen, the other at thirteen, and the other at twelve years of age.

Why the child needs to join the church.

The child has need of the church to give reality to his religious knowledge. There comes the time when Abraham and David and Paul seem a long way off. The church is near, and its religious service gives the child a deep sense of the reality of religion. It is for the church that men have given up their lives in the past, and the child feels united to the glorious past of religion through the institution.

How fortunate is the church which has preserved the New Testament practice of believer's baptism! Whatever it may mean to adults, it has deep significance in the mind of the child that is old enough to give his heart to Christ. He has need of activity and in some churches joining the church is only the hearing of words read from a book. Baptism becomes for the child a definite act of consecration to Christ and the better life. He needs it as friends need handshaking, as lovers need kisses, and as brides need initiations. He wants to do something that will enrol him among the friends of Jesus Christ.

The periods of religious interest.

There seems to be three great periods of religious interest which the evangelism of the church should take into account. What is the earliest that a child may truly give his

heart to Christ? We do not know. David Livingstone is said to have been converted at the age of nine years. There are children that are precocious in religion as in other things. Those that have been reared in a Christian home may be farther advanced in religious understanding at ten than some others in less fortunate homes at fourteen. It seems to be the rule, however, that there is the first period of personal interest in religion at the age of twelve.

Following puberty, or right after fourteen, there is a tremendous awakening of conscience and of interest in moral and spiritual things. It is in this period that more people have joined the church than in any other.

Two years later comes another period of interest in some lives, not so warm in emotion nor so intense in its conviction. It is by this time the growing child has not become a member of the church, there is scarcely one chance in ten that he ever will be. He passes into a period when he is very difficult to reach, not because he is wise, but because his religious nature is dwarfed by lack of expression. John Ericson, who designed the "Monitor" in the Civil War, was visited once by Ole Bull, as the two were fast friends. The engineer confessed to the great violinist that he had lost his taste for music as he had been so busy with mechanics. He had not grown too wise through neglect. Even so the religious nature of a child may be twisted and warped and even killed by the unintelligent opposition of elders who think a child ought to be a man before he find God.

How this ought to affect home and church.

The knowledge of these facts about the unfolding nature of the child ought to be preached until every home is aware of the religious needs of its children. One minister was questioned whether her boy was old enough to join the church. "He is old enough to know wrong, so I guess he is old enough to learn the right," the mother replied.

The church is still busy evangelizing that part of the population from which only one per cent. of its membership comes. That population from which ninety per cent. of its converts comes, there is an occasion "Decision Day," which may have been prepared for by instruction but often is not.

One Sunday School we know had in its regular lessons in the junior and intermediate departments for a while and nothing but teach the things that pertain to the beginning of the Christian life. Now every pupil in that Sunday School became a professing Christian that spring, and the school itself grew by leaps and bounds. The account of the new religious spirit that came into it.

In another church, the pastor takes the children in hand on Friday afternoon the first of the spring of the year. He teaches the doctrinal stuff in a formal catechism but he gathers together the things that the growing child mind seeks to know and

these and the elements of the gospel of Christ. Such converts have a way of sticking to the church. It is a shame to a Protestant church not to hold its children as well as Catholics do. It shows a lack of care for the lambs which it is our business to feed.

Nearly every child in the United States has been in Sunday School at some time. If one-half of our population is unchurched, it is because we have not shepherded the children and taken them into the church at the God-appointed time. America will never be a Christian nation until the boys and girls are understood by the elders and allowed to give their hearts to Christ when it is natural and right that they should do so. —"The Christian-Evangelist."

Things that are wanting in the Churches

Continued from page 68.

dead, what did they say?" One scholar answered: "What is the goal of working, the Lord is coming back again?" This school boy "howler" unconsciously suggests harmful possibilities. Though believers in the early advent are not usually affected by the secular spirit which we have mentioned, might there not be danger of injury from the spirit of *laissez faire*?

The proffered remedy is to train, use and encourage workers. Also to prominently display the principles and ideals of Christianity, with, as a corollary, emphatic comparison between the transient and the enduring, the variants and the constant, the temporal and the eternal.

3. It is impossible to transmute the devotional into the practical without faith in the Word.

(a) *Simplicity of doctrine is essential.* What if the world call it foolishness? We are told that a personal God, miracles, and prayer are impossible; that "physical law is supreme, sin is disobedience to natural law, and repentance only the sense of pain"; that "philosophically and scientifically very considerable parts of the Bible are untrue"; it is even gravely suggested that the Bible should be "included in the curriculum of public learning as a theme perhaps of equal merit with Shakespeare." To this we reply in a borrowed sentence: "The foolishness of the fishermen of Judea confounded the age-old philosophers of Greece." Hear Paul the Apostle: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God, for it is written: I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought. . . . Not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, but he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world and the things that are despised, did God choose, yea and the things that are not, that

he might bring to nought the things that are; that no flesh should glory before God."

While the critics are destroying faith, we are finding evidence that "the gospel is the power of God unto salvation," and concluding that as in the past varied and numerous attacks left the Word unscathed, so history will repeat itself, and "the faith delivered to the saints" be justified.

(b) *The fruits of doctrine.* "By their fruits ye shall know them." Which gospel has saved the most souls? The "traditional" or the "rational"? Which has developed the keener moral sense, and the higher moral tone? The nation which has done most to develop and propagate the "rational" theories is now the most execrated. Her morality, which is so utterly detested, is the recognized product of her philosophy; and it is impossible to disconnect the latter from her theology. Our Empire bans her goods, abhors her morality, repudiates her philosophy. It remains but to place her theology in the same category of condemnation. "By their fruits." What are the fruits? You can easier picture than express the answer.

"But the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace."

"Beware lest any man spoil you through philosophy, and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ."

The remedy offered is adherence to essential principles, independence of passing forms. When asked to conform to literary, scientific, and philo-sophical alleged "certainties" remember: "These certainties are by no means fixed and permanent, but change with changing intelligence; one should therefore not be anxious to square his theology with the shifting notions of science; the same is true of literature and philosophy, there are features in these which to-day last and to-morrow are discarded."

Finally, James advises this: "If any of you lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

A Loftier Race.

These things shall be: A loftier race
Than ever the world hath known shall rise,
With freedom of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
Not to soil human blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.
Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throbb
The pulse of fraternity.

—John Addington Symonds.

The Cross-Bearing Christian.

And he that doth not take his cross and follow after me is not worthy of me.—Matt. 10: 38.

This is the cross of Christ, and it takes courage to bear it. But let none who are bearing it be ashamed, for it makes them the associates of the heroes of every age. The greatest of all martyrs was Jesus himself. Never was there braver courage than his; and it was courage, even unto death. He bore the cross and despised the shame, and there is no way of getting so near him as suffering for his sake.—James Staffor.

Here is the offence of the cross in cultured age. It is that a man must come with empty hands. He must come as one who knows his utter need of the pardoning mercy of Almighty God; and in an age like ours, that lays upon its heritage and is proud of its magnificent achievements, that call to unconditional surrender is the offence of evangelical religion.—G. H. Morrison.

I think of the Crucifixion

When you and the disciples
Went forth the stream was pouring
That bore Thy cross and me.

I think of what within him

The thoughts that woke that day,
As his made an burden
He bore that morning way.

Yes, tempted he as we are

O Lord, was Thy cross mine?
And I, like Simon, bearing
A burden that is Thine?

Thou must have looked on Simon:

Turn, Lord, and look on me,
Till I shall see and follow
And bear Thy cross for Thee.

—H. R. Mackintosh.

That is My Flag.

Hedley Vickers, a young English officer who served in the Crimean War, one day took up his Bible and read a few verses while waiting to take up his work in the trenches. As he read, he heard the Saviour's voice calling him to be a soldier in the army of the Lord. The young officer yielded; he gave himself to Christ. What should he do now? His boon companions, the other young officers, would ridicule him and call him "Methodist." When Vickers returned to his tent, he opened his Bible upon the table, so that everyone might see it. And when his gay friends came in and began to chaff, Vickers pointed to the open Bible, and said, "That is my flag; and I hope, by the grace of God, to be true to it as long as I live." And he was. And no name shines brighter than that of Hedley Vickers, the young Christian soldier.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without you see no glory, nor can possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within, all is clear and defined; every ray of light reveals an army of unspeakable splendours. —John Ruskin.

Reports from the Field.

New Zealand.

INVERCARGILL.—Bro. Moore on Sunday morning gave a splendid exhortation from Galatians. A young woman daughter of Sister Crawley, made the good confession. In the evening there was a fine attendance. Bro. Moore's subject being "An Old Testament Prophecy." Last Tuesday morning Bro. and Sister J. McKie's eldest daughter, Netta, was united in wedlock to Bro. A. H. Reid, of Christchurch. Bro. Moore officiating. Sister McKie will be united in Invercargill, she having taken a prominent part in connection with our Sunday School and choir. We regret to have to chronicle the death of Bro. Nathan Hall. An obituary notice appears on page 691.—P. Oct. 31.

PETONE.—On October 15, four young people from the Bible School were baptised by Bro. Marshall. On October 29, the Bible School held its anniversary services. Good meetings all day. The children sang special hymns under the leadership of Bro. Moore. Miss Ashby presided at the piano. In the afternoon Bro. Marshall spoke on "Love," and also spoke in the evening. On Nov. 1, the scholars' tea and entertainment took place. Bro. Widdings, superintendent, in the chair. There was again a good attendance; the children sang well, and a good programme of recitations, etc., was well received. Collectors were taken at each service.—P.A., Nov. 1.

West Australia.

MAYLANDS.—On October 12 the Dorcas Class held a social and sale of gifts. The proceeds, which amount to £4, were distributed between the Red Cross and local returned soldiers' fund. The following week a concert, rendered by the West Guildford choir, was given in aid of the Sunday School music fund. It was well attended, and much appreciated, the sum of £1 being realized.—C.K.

BUNBURY.—On Oct. 22 Bro. Stirling, from Melbourne, gave two powerful addresses. At the close of the gospel address one aged sister confessed Christ. She has since been baptised. The South West Conference on Oct. 23 was a pronounced success. We feel very sorry the loss of our esteemed Bro. H. J. Banks. We commend the mourners to the comfort of our heavenly Father. The services on Oct. 29, owing to our evangelist being indisposed, were conducted by Bro. Roberts, who made fitting reference to our departed brother and sister. One woman confessed her Saviour. The work here is very encouraging.—L.A., Nov. 2.

COLLIE.—Bunbury Conference was attended by 12 of our members. Bro. Banks had a special message, which stirred every one present. An in memoriam service was held here on Oct. 29 for Bro. and Sister Helen, and Bro. H. J. Banks. The part of our new building was used temporarily, and Bro. Walker gave an earnest message, reference being made to the noble example of Bro. Banks, also the consistent lives of our departed members.—L. J. Moiguard, Nov. 1.

Queensland.

MARYBOROUGH.—We had a nice meeting around the Lord's table yesterday. Bro. Vandenberg presided. Bro. H. C. Sill, from Brisbane, spoke on "The True Test of Discipleship—Follow Me." The church is much encouraged at the result of the recent conference of forming a circuit in this district, and thus securing the services of a preacher. In the evening Bro. Sittl preached on "Two Important Questions—Where and What?"—D.W.E., Nov. 5.

ALGERON.—During the month the attendance has been good, and one made the good confession. The Bible School is busy with the Children's Day Exercise, under Bro. Graham's instruction. This will be rendered in N. 11, 12, this evening. Bro. Emms gave the address. He will address the

church to-morrow evening in the interests of the College.—H.W.H., Nov. 5.

CHAISTERS TOWERS.—Attendance at Lord's day evening service pleasing to everyone. Many strangers kept coming. We were delighted to have with us our Bro. and Sister F. R. Hinopier, from the front line, last Lord's day; Bro. Hinopier helped with beautiful solos. Our young Bro. Edward Shultz has just left on active service. Bro. Leonard Edward and James Anderson are in camp in Townsville. The debt of £125, which the church owed twelve months ago, has now been reduced to £27. Bro. and Sister Hinopier have started the cause in Townsville by meeting in the morning, and in the afternoon all members to meet with them.—W. O'Brien, Nov. 4.

ROMA.—We are rejoicing in the blessing of G. L. Two have confessed Christ during the past month, and one has been received by letter. The College offering amounted to £21/5-. We appreciated the visit of Bro. Emms, whose word helped to deepen our interest in the College.—W.R. O'Leary.

BRISBANE.—The church reunion social on November 2 was a success. Bro. Gole was chairman, and with Bro. Sittl and Wendorf gave an address. Bro. Reg. Emms represented the Bible College. Miss Moffat, President of the Sisters' Conference Executive, gave an address. Bro. Reinken's yearly report showed that 62 had united with the church during his first year's ministry—35 by obedience, 3 from the Baptists, 2 restored, and 20 by letter. The sisters supplied refreshments. Pleading musical items were given. The Sisters' Guild held their side of work on Saturday afternoon. It was a great success, despite the wet weather. About £20 were cleared. Yesterday we had good meetings. Bro. Reg. Emms gave a much appreciated address in the morning. A husband and wife who have been out of fellowship with the church for twelve years were received into fellowship again, and two received by letter at night at the Lord's table. We had a good meeting in the evening.—A.C.R.

New South Wales.

MEREWETHER.—Lord's day, Bro. Want, from Queensland, presided. Sister Want was also present. Sister Park, from China, has been with us. She gave an instructive address in Chinese. Bro. Fretwell, since his return from England, has been preaching. Our Bible School is growing, especially the kindergarten under Sister Buntfield. We have had to extend our building to make room for this important work.—J. Frasier.

WINGHAM.—Last Lord's day morning Bro. Walker presided, and Bro. Burns addressed the church. Bro. Burns held a gospel meeting at night in the Methodist Church. At the close a sister made the good confession.—G. W. Cross, Nov. 8.

HURSTVILLE.—Good meetings yesterday, when the church and Bible School celebrated their anniversary. W. Day exhorted in the morning. Special singing by teachers and scholars in the afternoon, and short addresses by Bro. Collins and Payne. Prizes were distributed to the primary department. Bro. Payne conducted the gospel service, taking as his theme "Jesus and the Children." Bro. Payne's son (Leonard) made the good confession. The anniversary services were continued on Monday. Several choruses, recitation and dialogues were given. Bro. Payne gave a short talk to the children. The prizes were distributed to the senior school.—B. E. Heasman, Nov. 6.

BROKEN HILL (Wolfram-st.)—Evening services are well attended. The C.E. is keeping well up. The Bible School at a social function made a presentation of a silver hot water kettle and lamp to Sister Miss Marjory Ball, for her splendid services as school organist, and to Mrs. Gehling a silver jewel case in recognition of her services as conductor of anniversary singing. The presentations were made by superintendent, Bro.

Skewes, and the recipients feelingly responded. Mrs. Gehling kindly arranged a social in the Druids' Hall to assist one of our members. £4 10/- was raised. Those of our members now at the front number 14, besides a great part of our young men from the congregation. A number have been wounded.—E. J. Tuck, Nov. 10.

ERSKINEVILLE.—Yesterday two of our Bible School boys confessed Christ. Attendance at the Bible School the best for months; four new scholars. Temperance Sunday was observed, and 54 pledges taken. Bro. Gort, from 27 Blount road, Sydney, and Ab. Morton, Canterbury-road, Campsie, are now joint secretaries of the church.—P. J. Pond, Nov. 13.

HORSNBY.—Bro. C. J. Lea presided. Bro. L. J. Thompson gave a fine exhortation on "Prayer." The writer delivered the gospel address, his topic being "When he came to himself."—T. E. Rofe.

MOSMAN.—Bro. Blingworth spoke with much acceptance this morning. At night Bro. Stevens preached the second of the series on "Bible Prophecy and the World Crisis." Bro. F. Reunton sang solos. We are preparing the Bible School for its anniversary. The majority of our elder scholars took pledges against three great evils.

PADDINGTON.—F. T. Saunders, of Auburn, exchanged with the writer yesterday morning and gave the church an uplift. Bro. Duckett, of Newwood, S.A. was a visitor. At night Mrs. B. D. Wright, wife of Bro. Wright, made the good confession. The writer closes a ministry of three years and four months next Lord's day. A farewell social is to be held on the 20th. Our relations with the church have been the happiest.—F. Collins.

SYDNEY.—Fair meetings to-day. Splendid address from R. Annot at morning service. Among the visitors present were Bro. Charlick, S.A., and Bro. A. Haddow, Lygon-st. A tea meeting was held in the afternoon to say farewell to Bro. T. McCann, late Lord's day School superintendent, who leaves in a few days for the front. The church secretary, on behalf of the church and the W. A. W. Association, presented Bro. T. McCann with words of appreciation. Bro. Howard then presented him with a splendid wristlet watch. Bro. McCann suitably responding. Night service, see address from H. G. Harward on "Jesus, as Son of Man."—J.C.

MANNING RIVER.—The work goes along splendidly. Bro. J. Wollard, from Killbuck, late elder of the "Northern Champion," has gone to the front. The church presented him with a Bible and money bag. Since the opening of work in Conville, our Fair meetings are smaller, but the influence of the church is wider. The writer visited Wingham on 5th; one decision. A church building here is a necessity. We appeal for further help. We gratefully acknowledge a special £10 from Sister Graham, of Birchwood, to the building fund. We regret to report the illness of Sisters Parsonsage, Macaulay, and Smith, also Bro. McLeod, of Barrow. The Bible School at Barrow, under the care of Bro. and Sister Wells, is making good progress. They held their anniversary this month. Bro. and Sister Wells drive 10 miles every Lord's day to perform this worthy service. The church in Tarce has lost by removal Bro. A. Billingham. He goes to Sydney. The officers presented him with a leather travelling bag, and the C.E. Society with a Bible.—G. Brown.

AUBURN.—This morning there were 68 present. Bro. Collins exhorted most ably. On Nov. 9, one aged Bro. Archibald Smith passed to the rest at the ripe age of 80 years.—G. Stiles.

ENMORE.—To-day Bro. Hunter presided in the morning, and Bro. S. Stevens, from Mosman, spoke. Good attendance in the Bible School. The Children's Day offering is £4/18/6. Splendid service at night, at our monthly soldiers' service. Special hymns were sung, and solos by Bro. Carron and Sister Bains. Bro. Blingworth preached on "Co-operative Guild," and referred to the labor traffic. Next Sunday morning and evening we expect Bro. Gifford Gordon to be with us. One young man at the front. Bro. David Van, has been killed in action in France. Others are reported wounded.—Nov. 5.

PETERSHAM.—This morning Bro. Harvard gave a very impressive address. We are pleased to welcome Bro. Rotes, after an absence of over seven years in America. At the gospel meeting Bro. Abbott gave an instructive address on "The Church and the Nation's sinning." \$4 for this year was collected £100 for Jackson Memorial. Our choir conductor, Bro. Wright, is seriously ill, and we pray that God may speedily restore him to health again.—E. V. Sainy, Nov. 12.

SEVEN HILLS.—The mission started on 25th Nov., conducted by Bro. W. Gile, was continued in our new chapel throughout the week, and some special meetings were held. At the gospel service this afternoon one made the good confession.

NORTH AUBURN.—Meetings all day were very well attended. Bro. Younghusband gave the exhortation, which was very much appreciated. Our Sunday School was very well attended. We propose holding our Sunday School picnic Nov. 18. Bro. Breach gave the gospel address, which was very uplifting.—A. S. Horsfall, Nov. 12.

South Australia.

MURRAY BRIDGE.—Since last report five recruits by letter. The C.E. Society presented Capt. Chip Pittman with a folding camp table and stool for the use of chaplains. Last night Bro. Pittman conducted a voluntary military church service. The attendance of soldiers and friends made a very fine meeting. At the suggestion of the Sisters' Auxiliary, a golden offering was taken, the amount raised so far being £172. Last Saturday afternoon a working bee met at the chapel and commenced the formation of an entrance to the rear of the building.—C.A.G.

MOONTA.—Good meetings to-day. This morning Bro. Allan presided, and gave a helpful address. The hand of fellowship was extended to a young man and a young woman. Sixty present at our week night meeting. Four new recruits at our Bible School to-day. Keen interest being taken in our Bible Institute; sixty present. Bro. Allan has started a series of talks on the Bible, illustrated by a chart. Children's Day collections amount to £72½, which is from the appeal book only. Our temperance address by the evangelist Alvin tonight. Our new Warranunga church organ is a great help to our meetings.—H. Nancarrow, Nov. 12.

QUEENSTOWN.—Worship, splendid attendance. Bro. and Sister Rowland were received from Grace at the letter. T. J. Gore delivered an inspiring and uplifting exhortation on "The Will of God." Evening, Bro. Brooker being absent at Hinchinbrook, we had Bro. E. G. Warren with us. He delivered a powerful and stirring address on "What Shall we do Christ?" The choir rendered an anthem with credit.—D.W., Nov. 12.

HINDMARSH.—Yesterday the Bible School anniversary was continued. At 11 a.m. the writer gave an address on "Exhortation." In the afternoon we had a concert, conducted by the service of song "Bell at Eventide." We were ably assisted by the Hindmarsh orchestra. At 6.30 our building was crowded. Bro. W. Brooker, Queenstown, exchanged with the writer, and delivered an instructive address. Bro. Roberts has been instrumental for the splendid service which he arranged for the special meeting, in which he and wife are also fine workers in the Junior C.E. Our kindergarten department pleased the audience with their items. We are having helpful meetings in our Senior C.E. and Young Women's Institute. The Deacons Society is doing a fine work.—E.G.W., Nov. 13.

MILE END.—Since last report three have been added to the faith and numbers, and one by letter from Grace. The officers at their last monthly meeting unanimously decided to recommend to the church that Bro. J. Whitehead be re-elected as evangelist. During his ministry the church has been built up; all the auxiliary societies have improved. The attendance at all our meetings has been increasing wonderfully. Our subsidy from the Home Mission Committee has been reduced from 20/- per week to 10/- per week. The

debt on the kindergarten room has been paid off, and a debt laid on the church's finances is being gradually reduced.—M., Nov. 13.

BALAKLAVA.—On Oct. 30, six were received by faith and obedience. Good meetings all day. Much sickness prevails. Our hearts have been crushed through sad bereavements. On Friday, Stanley, the one year old child of Sister Treloar, was buried. The same day came the sad news that Sister Ruby Woodgate had passed away at Victor Harbor. Her funeral on Sunday was one of the largest ever seen in Balaklava. The Junior C.E. recently presented our preacher with a hymn book for the platform. The Girls' Club held a very successful singing up-social last Friday. We are getting crowded evening meetings. Last night was specially a men's service. The chapel was full, more than half the audience being men. A male choir of 35 men led the singing, and rendered two items. Most of the men were from the local church. Bro. Daley rendered a solo. Bro. Heiler preached on "A Great Man's Spirit Strife."—W.B., Nov. 13.

TUMBY BAY.—Our Bible School anniversary was held on Nov. 5. At the Lord's table thirty members broke bread, and Bro. H. J. Horrell exhorting on "Training the Child." In the afternoon the school gave the Children's Day exercise. There attendance, and the offering was £2. At 7 o'clock Bro. Horrell preached a fine gospel sermon to a crowded meeting, 130 being present. The superintendent, Bro. G. E. Hammond, presided over the well-attended public meeting on Monday evening. Special singing by the school, distribution of prizes, and an inspiring address by Bro. Horrell were included in the programme. On Tuesday evening Bro. Horrell spoke to the church members. To-night he will speak, as the State President of the S.A. C.E. Union, at a united C.E. rally of societies. Our brother will remain with ten days, during which time he will visit and speak at all of our preaching stations in this large field.—C. H. Hunt.

COTTONVILLE.—Our church anniversary services were continued on Thursday last. Large attendance at splendid tea prepared by the ladies (£8 profit will be paid into the building fund). Bro. G. E. Sweeney gave the conference address, which had large attendance in the evening. Broen Franklin and B. W. Manning gave good addresses. Church report showed 55 additions for year, 30 members and 10 by transfer. Bible School increased from 120 to 241; school roll had been revised. The C.E. Society, of members, occupied all place in Bazaar Competition. It visits Adelaide Hospital every Saturday, as many as 41 having been present on one occasion. Often so many present at Hospital that party had to be divided to avoid overcrowding wards. Junior Society on up-date. The chapel cost £500. Donations from friends in various parts. Present did not see London. 6000. Tenors and Men's Club going strong. The Ladies' Singing Club, just formed, sang during the evening. Home Mission Committee has consented to increase subsidy to such an amount as to relieve Park-st. from further direct contribution. Fine programme tonight. Subsidy from Home Mission Committee. This morning Mr. Powell, of the China Inland Mission, addressed the church. In the afternoon he gave a short talk to the Bible Class and the school. Bro. Cuse presided this evening. Two new scholars at the Bible School.—H., Nov. 12.

Victoria.

NORTHCOTE.—Five meetings last two Sundays. Bro. Taylor's coming here has aroused keen interest in all departments of work. A welcome social to Bro. Taylor was held last Thursday. Splendid speeches from Broen Ewers and Haggart. The church presented Bro. Abernethy with a parcel of books in recognition of fine services rendered.—L.A.K.

MORELAND.—On Nov. 7 our Bible School spent an enjoyable time in the local State School grounds. Today we had a big attendance at the meeting for worship. W. H. Cuse delivered an earnest exhortation. Fair attendance at evening service. Bro. Ewers gave a good gospel address.

Two young lads of the Bible School made the good confession.—V.C.R., Nov. 12.

ASCOT VALE.—The attendances at our Lord's day services are keeping up well. One received by letter. Endeavour anniversary and Bible School picnic passed off successfully. Bro. P. D. McCullum delivered a most earnest and impressive address last Lord's day evening. Collection in aid of the Victorian Alliance Funds amounted to 20/-.—J.P.C., Nov. 13.

ST. KILDA.—The Bible School anniversary was held on October 28. Bro. Jones gave an interesting address to the young people. Bro. McCullum addressed the gospel meeting. The singing was greatly appreciated. On Nov. 1 the service was continued. The scholars contributed various items and singing, which merited great praise to Bro. Perkin and Sisters Kennor, assisted by Bro. Fitzman and Miss Smith, with organ and piano. On Nov. 8 the tea and public meeting was held.—F.A.C.

SOUTH LILLIMUR.—The Sunday School held their picnic last Wednesday, which was a success. In the evening a social in the school hall, and the time was filled in with songs, recitations and games.—A. R. Rem.

FITZROY.—Nov. 5, good meetings all day. Bro. McCullum gave two fine addresses. On Nov. 8 we gave a farewell social to our Sister Downing, a foundation member of the church and school. Bro. Mitchell presented her with a very pretty tapestry on behalf of the church. On Nov. 12, four meetings. In the morning Bro. Oldfield exhorted. At night Bro. McCullum delivered a good address on "Faith"—G.E.

WARRNAMBOOL.—Good meetings last Sunday. At night an offering amounting to £177 was taken for the local hospital. On Wednesday night a band of Endeavourers and friends held a meeting in the home of one of our oldest members, each one taking a parcel of groceries, which were left in the home.—A. J. Fischer.

CASTLEMAINE.—We have enjoyed the fellowship of Bro. and Sister Henson during our brief mission. Our brother presided on Sunday, and all were helped. One sick her stand for Christ, and was baptised. Yesterday Bro. Clouston addressed the church, and in the evening preached to a good congregation a powerful discourse on the liquor question. An offering was taken for the building fund.—D.S., Nov. 13.

EASE CAMBERWELL.—Bro. McCullum presided. The Haggart addressed the church on the place and power of the Lord's Supper, with much edification. Nov. 5, Bro. Price presided. Bro. James Holloway spoke on "The Prophecies of Isaiah." Attendance at church and Sunday School keeping well up to average. We hold Children's Day next Sunday afternoon.

BENDIGO.—Meetings to-day have been good. Bro. V. Victor Gills conducted the services. This is the fourth occasion on which our brother has visited us. His fine addresses have been much appreciated. We were pleased to have Sister Banger, from Brisbane, with us at the local option poll next year. Our Bible School continues nicely. We hold our annual picnic at Ravenswood on Nov. 15.—A.E.S.

GOLDEN SQUARE.—The first half-yearly meeting of the church was held on Nov. 8. The secretary's report stated that ten have been added by faith and baptism, and one restored. Regular services have been held weekly. Broen Dr. Cook and E. J. Cook have conducted the preaching services successfully and faithfully. Our church outlook is promising well.—W. Mitchell.

MARYBOROUGH.—Crowded meeting tonight. The local tent of the Rechabites paraded, and Bro. Larsen, D.C.R., delivered a temperance address. A resolution was adopted protesting against any temperance vote at the local option poll next year. One young man made the good confession. He will be baptised to-morrow morning, before going into camp. Bro. Larsen has completed three years' service in this circuit. He informed the church that over fifty had been baptised in Maryborough since during this time.—A.P.A.B., Nov. 12.

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South-West Conference, Bunbury, W.A.

This Conference was held under most favorable conditions on Monday, October 23. Delegates from many of the metropolitan churches were present.

After a short morning session at which only formal business was transacted, the Conference resumed at 2 p.m. after a devotional service led by Bro. J. Robinson, Guildford. After the President's address of welcome, the secretary, F. R. Rübbeck, read the Executive Committee's report, which was spoken for by a representative of each of the affiliated churches, and showed considerable progress during the year. Three churches—Collie, Bunbury, and Harvey—with membership aggregating 201, showed an increase of 52 over the previous year, and 4 Bible Schools and 15 teachers and 127 scholars, an increase of 49 scholars, in addition to which the reports show that early in the work is in a good spiritual condition and were considered very satisfactory. The election of officers resulted as follows: President, F. E. Alcorn; Vice-President, H. Whiteaker; Secretary, Bro. Hill; Ass't. Sec., Bro. J. Johnson, Harvey;

Treasurer, C. Treacher. Bro. Robinson, Northam, and Connor, Subiaco, addressed the Conference on "Missions" and "Bible Schools" respectively. The lively discussion which followed each address showed the appreciation of the effort, and was followed by an interesting discussion on local evangelistic missions, started by Bro. H. J. Banks, and joined in generally. Motions, expressive of sympathy for the bereaved and anxious ones, and of loyalty to the throne, were moved by Bro. W. Ewers and H. J. Banks respectively. The Bunbury sisters provided a pleasant tea, at which Sister Burrehill, secretary, and delegate from the Sisters' Conference, addressed the sisters on matters relating to their avenues of Christian service. At the evening meeting in the Rehebe Hall, Bro. Connor and H. J. Banks addressed on "Temperance," and "The War" respectively, and Sister Mrs. Burrehill, the Misses Knight and Verrin, and Messrs. R. W. Ewers, J. Robinson, and Bro. Hill sang very sweetly.

This Conference closed for ever here the labors of five of our dear brethren who have been called to higher service. May the gracious Lord be around the dear bereaved ones and around the bereaved church in this State, and call forth other laborers into his track.

Francis R. Rübbeck, Hon. Sec.

The Late H. J. Banks.

I am still too close to the tragic experience of that fatal day to write of that event in composure. To go out with your fellow workers and come back without them is an experience from which God keeps us again. It is a joy, however, to remember how full to the brim that day was of plans for the Lord's work. Others who know better than I do tell of all he became to us in our work here in the West. I followed him here at Subiaco, after a unique and victorious ministry of eleven years. His position in the heart of the church was of the highest. They loved him. In a man of lesser ability this might have made a successor's work hard, but he was a loyal man to his fellow-worker, and the essence of brotherliness. Since our preachers' ranks thinned, we have been much in council, and all his courage, faith and devotion were manifest. One of the privileges of the last two years is to have known him more intimately. His last message given the night before his death was on the need of sacrifice and service in our work. Dauntless in courage, strong in his convictions, with a deep and abiding faith in Christ, he has gone to meet his Lord. As the acting president, I know what we have to lose in our work. We cover the prayers of a fatherly heart for those who leave but do not depart, and also for the work they do so much loved. God comfort them all. One's thankfulness for personal deliverance is shadowed by the loss of brave friends. Brethren, pray for us.—A. W. Connor, Vice-President, Conference, W.A.

The churches in the West have suffered a great and irreparable loss through the unfortunate loss of the great H. J. Banks. By the death of Bro. H. J. Banks, a man who has been here for years past has been the leader in our Home Mission work. As Organising Secretary he has led a most energetic and devoted life in the cause so near to his heart, and the results of his work have been felt by every church in the State. An eloquent speaker, but intensely loyal to our plan, he was always optimistic regarding the future. His great force of character and deep convictions were outstanding traits in his ministry of nearly twenty years in this State. The church has lost one of her most faithful and consecrated workers. May God comfort the sorrowing family and raise up other men of like faith to carry on the work.—I. M. Wilson.

The death of Bro. H. J. Banks has caused a vacuum in the ranks of Home Mission workers that will be extremely difficult to fill. As evangelist and organising secretary of the Conference he has done a splendid work. The organising of our work in West Australia and the gathering together of the scattered brethren has been a large task beyond the power of many men, but Bro. Banks undertook it with an earnestness of heart that enabled him to lead the churches into a larger work and build up new causes in many districts. One feels that he can hardly say too much of the abilities and faithfulness of our brother. As Conference Secretary he has been our chief adviser, our reliance in many difficulties, and our leader into larger service. We will miss him sorely.—R. W. Ewers, Ass't. Sec., I.H.M. Com.

Harry Jordan Banks, who since his appointment as organising secretary to the Western Australian Conference, had done splendid work for the brethren of this State, a wide financial and practical work of Home Missions, has, in a sudden and tragic manner, been removed from us. As Conference Treasurer it has been my privilege to know something of this phase of our departed brother's life, and his work for the churches and brethren in isolation throughout our State, was such that all in his suggestion for any forward work he exhibited a sincere belief that the All-wise and Living Father would implant within the hearts of the brethren such a spirit of content that the response would result in the fulfilment of the Home Missionary Committee's obligations. This spirit of optimism, that confidence in God and in his brethren—that the thing aimed at for accomplishment could and would be attained—was nearly always successful against those waves which inclined to counsel against. Bro. Banks' personal advice and contact with the brethren was so extensive that his "vision" for the progress of the Master's work could be accepted as the "vision" for all workers. Having convinced the Committee of the feasibility of any plan proposed, Bro. Banks did not fail to put up his best to bring about the execution of the task he had set himself, and I know personally how he was able to interest brethren in the various centres of our work, and in fact, to rally round the Home Mission Committee in all they had committed the brethren to. In his position for the salvation of the souls of his fellow men, the building up of the brethren in their most holy faith and establishing them firmly on the Rock Christ Jesus, do we find the keynote of his untiring energy to elucidate the financial problems which his work presented.

One who has lost from our work one possessed in a marked degree of the organising ability necessary for the conditions in West Australia, and we pray our Father that he will so guide the affairs of our church here that the needs of the position now vacant may soon be satisfied.

One who has departed in order to Bro. Banks' day, being Perth for the South-West Conference, he came in my office relative to certain financial matters, and in our conversation I brought under his notice the words of a parting contained in a programme of a recent Liedertafel concert here which at the time impressed me very much, and since the day of our brother's death, it has impressed me more so. After reading the words,

Bro. Banks in his quiet way expressed his appreciation and stated he would keep the programme. The title and words of the song are as follows:

DEEP JORDAN'S BANKS.

Deep Jordan's Banks, I tread, and trembling
I long to cross, but dread the stormy river.
O'wells there were, given that I might shin these
And over the flood might fly and rest for ever.
The stream in might along its waters givers,
And many are the strong the wave submerges,
I fear the land of light will never greet my sight,
And I shall sink to-night beneath its surges,
But who are these I see in clouds appearing?
Old friends from an earth free my spirit cheering,
No more I'll linger here, but trust to God,
No danger fearing,
Who here than safe to yonder shore

—H. J. Wright, W.A. Conference Treasurer.

The churches of Western Australia have suffered an irreparable loss in the death of Bro. H. J. Banks. He died as he had lived—willing to save. A strong, active man, and a good swimmer, he would have had little difficulty in saving himself alone. Evidence shows he died in a struggle to bring a helpless maiden to shore. This is that we know of, so we do not have a fragrant memory for all who knew and loved him.

Our faith in our heavenly Father gives assurance that our loss is not irreparable, else should we shrink from the future prospect. Our brother, as organising secretary, was not only in touch with the work to every part of the State, but was largely its inspiration and stay. Bro. Banks was an ideal man for the position he held. He was a fine combination of spiritual, moral, intellectual and physical strength. Such a man is made for leadership. He had the large view of statesmanship, and the alert mind of the man of affairs. Cool and self-possessed, he was yet earnest to intensity, doing everything with his whole heart and soul. Obstacles, with him, existed to be overcome, never to be a hindrance to progress. Among brethren all over the State he inspired confidence, and enthusiasm. Weakness, with him, never became strong, the easy-going active, and the singularly clear of open purse. In councils, in organising power, in debate, on public questions, and as a preacher and teacher of the Word, he excelled. But the work he most loved and in which he most excelled was the two latter. To the preaching and teaching of the gospel of Jesus Christ he bent all his powers, and was willing to give his last ounce of strength. In this work he was hurried on by deep conviction and lofty conception. Preaching the gospel was a mortal struggle for God against sin and Satan. Zed for Christ had eaten him up. With never-to-be-forgotten grace of expression and beauty of thought did he display and glory that cross on which once hung His Lord, ever counting that for which it stood, in the end, the one thing of concern to man. His attitude was one of supreme love to Christ. This was his rock foundation. In title as in deed he was faithful. In his stand for the truth which his Master had given he was dauntless and unyielding, fearing no foe, however great or entrenched. His work as organising secretary has been hard and plentiful. Although only a comparatively recent appointment, his work was telling. Churches were springing up and growing. Weak churches were being made strong, and notwithstanding the deleterious effects of the war, the prospect was growing brighter and brighter. As a friend, adviser and comforter, he will live in the hearts of hundreds all over the State, each one of which will cherish some loving word or deed. What his dear wife has lost, words cannot tell. She is brave and trustful of a Father who never fails his sorrowing children. He will provide for her needs, and comfort for their children. Our brother is at rest with Christ. He will live in our hearts. We will take up the work with renewed energy. The heart of the brotherhood will go out in loving sympathy to all the dear ones in bereavement through the work and untiring energy—W. A. Mareson, Melbourne, W.A.

REPORTS FROM THE FIELD.

Continued from page 685.

BRIM CIRCUIT.—The meetings yesterday were good. In the afternoon our subject was "A Threefold Crucifixion." Two young ladies confessed Christ. These, with the four recent converts, were baptised after our evening service. The evangelist spoke on "Three Crucified Men." Miss Moss was baptised on Nov. 3, and received into fellowship. Farewell addresses were delivered at Dandenong on Nov. 5, and the writer concludes a three years' term here on Nov. 30.—W.G.C., Nov. 13.

SOUTH RICHMOND.—At our morning worship 47 broke bread. Bro. Jones exhorted. A splendid spirit of harmony prevails. Our gospel meeting was fairly well attended when Bro. Jones spoke on "A Message from Greece." 17/6 was collected for work in the military camps.—A.G.H.

FOOTSCRAY.—Last Sunday one young lady made the good confession, and to-night two young men came forward, Bro. Whelan preaching. The picnic was held on Cup Day, and an enjoyable day was spent at North Epsendon.—A.J.T.

CARLTON (Lygon-st.).—Helpful meetings. Jas. E. Thomas spoke in the morning on "The Ministry of Holy Spirit." Amongst the visitors present were Bro. Hillier, from Enmore, N.S.W.; Sister Hall, Campbell-st.; Bro. Payne, W.A., and Bro. Florence, Grote-st. At night Bro. Thomas delivered a powerful address on "The Next War." An offering was made for the Victorian Alliance. The Bible School anniversary will be held on Sunday, Nov. 26, and to-day, Nov. 30. The Bible School picnic was held at Ivanhoe on Cup day.—J.M.C.

BRIGHTON.—Good meetings and splendid interest. Last Sunday witnessed our Sunday School anniversary. In the morning we had a Bible School address; in the afternoon a big meeting of adults to listen to the children singing under the leadership of Bro. Chas. Brough, and with the assistance of the Sunday School orchestra. In the evening we were literally crowded out when Bro. Anderson spoke to the children and parents. Mrs. Sharp our kindergarten expert, distributed prizes to the extremely juvenile. On Tuesday evening the celebration was continued by a tea meeting at 6, and a public meeting at 8, when a splendid programme of interesting items was rendered by the scholars. This successful anniversary reflects credit upon the untiring labors of our teachers and upon Bro. Dick, our energetic superintendent. The school has commenced the use of graded lessons. We are pleased to learn that Bro. Cliff Sharp, former student, succeeded in passing at the recent University examinations, and is now entitled to the degree of B.S., B.D.Sc.—R.P.C., Nov. 15.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the evening there was a large congregation, and Bro. Blakemore's address was listened to with close attention. The choir rendered a beautiful anthem, in which Miss Jolly sang the solo part very finely. At last annual business meeting Bro. B. J. Kemp tendered his resignation as church treasurer, after a service extending over a period of 31 years. Although urged to retain the position, Bro. Kemp desired to be relieved, and a resolution was passed of cordial appreciation of his valuable services to the church, and a special minute of the resolution was to be entered on the church records. Bro. Kemp is well known to the churches in Victoria for excellent work done in connection with the Bible School, and has also served on the Victorian Home Mission Committee for many years, filling the office of president for a term. Bro. P. B. McMaster was appointed to succeed in the office of church treasurer. The reports from the Bible School, Young Ladies' Virginia Club, Young Men's Triangle Club, Dorcas Society, Women's Mission Band, secretary and preacher and treasurer were full of interest. The treasurer announced gross receipts of about £1000 for the year, of which slightly over half were for Home and Foreign missionary work, Bible School, College of the Bible, Hospital, and Benevolent and Red Cross work in connection with war funds.

BERWICK.—Our offering for the Bible College this year amounted to £12/10/-. In view of the fact that our State Government proposes to postpone the local option poll, the church decided to forward an emphatic protest against such an action. At our anniversary celebrations, we had excellent attendances at both Sunday and Monday's meetings. Bro. Blakemore was with us from Swanston-st., and gave an excellent talk on "keeping the heart with all diligence." The distribution of prizes and refreshments closed the evening.—H. Hunter, Nov. 12.

MONTROSE.—Since last report a young lady has been baptised. On Saturday last our Young Ladies School picnic was held. On Nov. 11 a splendid temperance sermon was given by Mr. Ding, and was much appreciated. Bro. Garnett closes his labors with us at the end of this month, after which we expect Bro. Killmier, of the College, to take up the work. The competitive rally in connection with the Blackburn, Croyston and Mountrose Adult Bible Classes closes next Sunday, after which the three classes are having a combined social at Croyston.—Nov. 12.

STAWELL.—Bro. Robb gave an able exhortation yesterday morning on "God's Reward." World's Temperance Sunday was observed yesterday, and our evangelist gave an appropriate and interesting address on "Is it nothing to you who pass by?" Next Thursday night the pulpit will be occupied by Bro. Johnston, senr., who is visiting Stawell. It has been decided to alter the time of commencing Bible School from 2.45 p.m. to 2.30 p.m., and that the annual Sunday School picnic be held on January 26. Anniversary services, first Sunday in December.—Arnold Shepherd, Nov. 13.

MARRIAGE.

CHAPPELL-MANNING.—On October 12th, at the Church of Christ, Park-st., Unley, S.A., by Mr. B. W. Huntsman, Alfred Beaumont, younger son of Mr. and Mrs. A. Chappell, Yarrowonga, Vic., to Vera Constance, youngest daughter of Mr. and Mrs. W. T. Manning, Unley, S.A.

IN MEMORIAM.

BOLDUAN.—In loving memory of our darling "Berdie," eldest son of William and Agnes Bolduan, of Emerald, loving brother of Reggie, Elsie and Clarrie, who passed away at "Fairfield," on the 18th November, 1913, aged 10½ years.

Nobody knows how much we miss him—
How much of love and life and joy
Has passed away with our darling boy.
Sadly missed.

BOWMAN.—In loving memory of my dear husband, John Bowman, who died on 2nd November, 1914; also his dear brother Alf, died 22nd January, 1907.

Gone the ones we loved so dear,
Silent the voices we loved to hear,
Anchored by love that death cannot sever,
Sadly we miss them who loved them best.
—Inserted by his loving wife, R. Bowman, and their mother, Mrs. Peters, of Brunswick.

EWERS.—In loving memory of our dearly loved husband and father, David A. Ewers, who passed from death unto life on Nov. 19th, 1915.

"I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live."

"Until the Easter glory lights the skies;
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise—
Good-night!"

"Blessed are they that mourn, for they shall be comforted."
—Inserted by his wife, sons and daughter.

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Here and There

The address of H. R. Taylor is now 231 Clarke-st., Northcote, Vic.

H. R. Taylor received a splendid reception at Northcote, Vic, at a welcome meeting held last Thursday.

The address of G. E. Chandler now is "Saltash," 24 Glenkith Avenue, Drumcondra, Geelong, Phone, 2955.

All communications for the church at Moreland, Vic, should be addressed to T. Cochrill, 7 Brece-st., Brunswick.

A mission is planned to begin at Tannal Bay, Tasmania, on November 22. Bro. Way and Boyd are the missionaries.

Bro. W. L. Jones, who is leaving the work at South Richmond, Vic, will commence his labors with the Newmarket church on the first Sunday in December.

Good attendances at the Wednesday evening meetings at South Yarra, Vic, where F. M. Ludbrook is giving a series of addresses on "The Prophecy of Daniel and Revelation."

The next quarterly meeting of the men of the Victorian churches will be held in Swanston-st. lecture hall, on Monday, December 11, when Bro. J. E. Thomas will open a discussion on "Utilising the Membership."

We are glad to note in our American exchanges that the receipts of the American Foreign Christian Missionary Society have passed the half million dollar mark for the past year. This has been the goal for many years past. Already some are speaking of a million dollar year ago.

W. H. Clay, of 20 Mountain-st., South Melbourne, writes—Will intending subscribers to the Mrs. McCracken Relief Fund kindly forward their subscriptions at once, as the fund must close on Monday, the 20th inst.? Contributions should be sent to Bro. Clay.

Bayswater, Vic, Sunday School has just held a most successful anniversary. The work there is in good shape. Bro. A. C. Crisp did a splendid work as week end evangelist, and Bro. A. Anderson, who has succeeded him, appears to be fitting right in, and will apparently do equally well.

A special meeting of superintendents and secretaries of all departments of women's work and delegates of Victorian Women's Executive will be held in the hall, Swanston-st., on Thursday, 7th December, at 3 p.m. Speakers: Bro. Blakemore and Hauger. Hasty item, Mrs. Knott, schist, Mrs. Thompson.

Last week the Victorian Home Missionary Association sent out New Year greetings to all the members of Victorian churches who are on active service, whose names and addresses had been supplied. Some church secretaries and some preachers failed to supply names and addresses, although requested to do so; it is regretted that such can not be posted to the young men of these churches.

The first three responses to the special appeal issued to the Victorian brethren by the Home Missionary Committee of that State came from three of the Home Mission fields. This shows appreciation of the work that is being done. Will the brethren generally in the State make a special effort this month to reduce the overdraft? Send to W. C. Payne, at Little Collins-st., Melbourne, or Thos. Haggart, 15 Walsh-st., Colong.

Would contributors, correspondents, and church reporters please note that all articles, news reports and literary matter generally, should be addressed to the Editor? Frequently these are sent in business communications to the Austral Mission. Again, all business communications regarding printing, books, tracts, or advertising, should be sent to Mr. D. E. Pittman, Manager, Austral Mission. The failure of correspondents to note this often causes delay and always results in unnecessary trouble and even annoyance.

We were glad to notice, according to reports, that the vice-regal party did not this year patronise the racing carnival in Melbourne. This is certainly not a time for such displays as we are accustomed to have at this season of the year.

"Inquirer" asks: "What do you think of 'free thought' as it signifies 'Christians join'?" Some estimable Christians are Free Masons. The question must be left to the individual to decide; no one should judge another. We have no experimental knowledge of the inner workings of the craft.

We were compelled to abbreviate church reports very considerably this week. An unusually large number were received, and many of them were long. With the space at our disposal, the alternatives were abbreviation or exclusion. In the interests of all we chose the former, and will had to hold back a few items; but we wish our correspondents would themselves compress news reports to the irreducible minimum. We are, of course, delighted to have regular reports.

Brothers in and around Melbourne are reminded of the public demonstration in connection with the Alliance Interstate Conference. This will be held in the Temperance Hall, on Tuesday, 21st. Hon. S. Mauger will preside, and addresses will be given by Lady Holder, Messrs. W. C. Brooker, R. S. B. Hammond, and J. Marion. W. C. Brooker is President of our Federal Conference, and has just been re-elected as President of the S. A. Alliance.

Glifford Gordon writes from Auckland, N.Z.—"I am glad and hearty once again, and outside on combination every day. Have enjoyed splendid hospitality these good New Zealand people. My visit here will always remain one of the sweetest memories of my life. Leaving Auckland by the 'Niagara' on November 14th, spending one Sunday in Sydney, arriving in Melbourne on the 29th. Will be glad to re-enter upon my Prahran work again."

At the College demonstration to be held in Lygon-st. on Thursday evening, November 23, certificates and diploma will be presented to students completing their course. A students' programme will be presented. Valedictory and other programmes will be delivered. A choral choir, by students and Lygon-st. choir, will add to the enjoyment of the evening. An offering on behalf of the Library Fund will be taken. A large attendance is requested and expected.

On another page appear some West Australian appreciations of our late Bro. H. J. Banks, which have just come to hand. Others doubtless, would wish to express similar thoughts, but these must suffice. The Vice-President of the W.A. Conference, A. W. Connor, attached to his appreciation the following words uttered by Bro. Banks the night before he died: "I cannot but believe that God shall be the final end of all these things, because I believe in God!"

A. C. Rankin, at the request of the Clerical Association of the Church of England, Brisbane, gave a special address on the plea of the Churches of Christ. There were over 20 ministers present, who listened most attentively. Questions were asked at the close of the address, and answered. A hearty vote of thanks was accorded to the speaker by the chairman, and all they had all been helped by what they had heard. One of the clergymen remarked that "after hearing the doctrines of the Church of Christ he would always respect that church." The speaker was invited to stay to luncheon.

C. A. G. Payne adds his tribute to the late H. J. Banks in a message which reached us as we were about to go to press. "Eloquent preacher, splendid organizer, counselor of God's sorrowing souls, a faithful Christian—such was H. J. Banks. He was only 42 years old, but, for twenty or twenty years he labored unceasingly in the Master's service. A man full of the Holy Spirit and full of love. In any or every city throughout the great mining fields, and the rural districts, God made him a man among men, a leader whom men to every station respected and were enabled by his presence. Our hearts throbb in sympathy with us beloved, his noble and devoted wife, our sister, God bless her!"

COMING EVENTS.

NOVEMBER 23 (Thursday)—Bible College Annual Demonstration, Lygon-st. chapel, 8 p.m. Splendid programme. Musical items by students and Lygon-st. choir. Presentation of certificates and diploma. Collection for Library Fund.

NOVEMBER 24 & 25—Church of Christ, St. George's road, North Bayswater. Annual Sale of Work to be held on 22nd and 23rd November, in the School Hall, opening at 3 o'clock. A hearty welcome to all.—M.W.K. Sec.

NOVEMBER 26 & 27—Lygon-st. Bible School Anniversary. 26th morning, recognition service for teachers. Afternoon, 2 o'clock and dinner service under Nat. Haddow. Address by T. H. Scambler, B.A. Evening, special sermon by J. E. Thomas, on "Safeguards for Our Children." Offerings for Bible School. Nov. 27th, parents' and scholars' night. Address by W. B. Blakemore, B.A.; distribution of prizes.

DECEMBER 2—The Surrey Hills Ladies' Guild will hold its 3rd Annual Sale of Superior Work on Saturday, December 2 (afternoon and evening), in the new school hall. The function will be opened by Mrs. Chown at 3 p.m. Numerous attractions and a hearty welcome to all friends from sister churches. Proceeds in aid of School Building Fund. Admission free.—H. M. Wilson, Hon. Sec.

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Shorthand is one of the key notes in success in the commercial world. The importance thereof in the 27th scholarships advertised in this issue by Bradshaw's Business College cannot be overestimated. They are unique in that they offer boys and girls of 16 and under an opportunity of mastering this subject by post in their own homes. The scholarships are available throughout the Commonwealth and New Zealand, a certain number being allotted to each State. The examinations will be held at numerous local centers, the arrangements in each case being made and the exams supervised by the headmaster of the local State School.

Concerning Bradshaw's 26-6-26 Shorthand Course in connection with the scholarships are offered, the Rev. S. Beckingham, Baptist Minister, of "Inglewood," Canterbury, Victoria, says: "Having completed Bradshaw's 26-6-26 Shorthand Course, I can truly say that the lessons are all that can be desired for facility and simplicity. They are set forth in such a way that any boy or girl of ordinary intelligence, in a few weeks, can master the system."

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Full particulars concerning Bradshaw's Shorthand Scholarships, nomination forms, etc, may be obtained on application to Bradshaw's Business College Pty. Ltd., Flinders-st., Melbourne.

The Family Altar.

A. G. Saunders.

MEWDED EARTHENWARE.

During the past week an aged woman, an interesting Fort Adelaide identity, has passed away. For years she was notorious because of her defeat through alcohol. After our heartless fashion of laughing at that which is often tragedy, Sarah Francisco was looked upon in the community as a great joke. To mention her name was to raise a laugh. There are 200 convictions for drunkenness against her in the police records. Now that she has died the newspapers are printing her picture. Even they seem to rejoice that since April, 1914, this poor soul has been free from the heavy hand of the law and the heavier hand of alcohol. They have referred to her slyly as a brand plucked from the burning. Mrs. Francisco was happy in life's evening, and proud of her reform. The Salvation Army more than anybody else human, must be given credit for this reformed life, although our own splendid Bro. Brooker of Queenstown church has done much for her. For such a life the most appropriate funeral hymn seems almost to be the doxology.

"Grace taught my wand'ring feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.
"Saved by grace alone!
This is all my plea;
Jesus died for all mankind,
And Jesus did for me."

SUNDAY, NOVEMBER 19.

Gems of Thought.—"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15: 1).

Teach us the strength that cannot seek
By deed or thought to hurt the weak,
Teach us to bear the griefs of those who pass,
Man's strength to comfort man's distress,
Teach us delight in simple things,
And mirth that has no bitter springs,
Forgiveness free of evil done,
And love to all men 'neath the sun.

—Kipling.

Bible Reading—Rom. 12: 9-21; Axiomatic Holiness.

MONDAY, NOVEMBER 20.

Gems of Thought.—"If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5: 8).

The foundations of national glory are set in the houses of the people. They will only remain unshaken while the family life of our race is strong, simple and pure.—Motto of National Council of Public Morals.

Bible Reading—Matt. 15: 1-9; Christ honors parenthood.

TUESDAY, NOVEMBER 21.

Gems of Thought.—"He giveth unto his beloved sleep" (Psalm 127: 2).

"Grant to life's day a calm, unclouded ending,
An eye unclouded by shadows of decay,
The brightness of a holy death bed blending
With glowing glories of the eternal day."
—Hymns Ancient and Modern.

Bible Reading—2 Tim. 4: 5-8; The "dawning glories."

WEDNESDAY, NOVEMBER 22.

Gems of Thought.—"He that believeth on me, and keepeth my commandments, shall never thirst, but the rivers of living water" (John 7: 38).

Man is God's Eolian harp. The human taut string can bring some rare music, yet by suspension 'tis at best but a unisonous. When the instrument is set to catch the full breathing of the breath of God, then shall it sound out the wealth of music's mobilities. As the life is yielded fully to the breathing of the Spirit, we shall find the peace

of God which passeth all understanding, filling the heart; and the power of God that passeth all resisting flooding the life.—Gordon.

Bible Reading—John 6: 60-69; "The Spirit giveth life."

THURSDAY, NOVEMBER 23.

Gems of Thought.—"Whosoever would become great among you shall be your servant" (Matt. 20: 27).

"Don't keep your noble thoughts for to-morrow's poem; put them into to-day's prose."

Bible Reading—Matt. 15: 32-38; Ministering to daily needs.

FRIDAY, NOVEMBER 24.

Gems of Thought.—"Who when he was reviled, reviled not again; when he suffered, threatened not" (1 Peter 2: 23).

Rowland Taylor, at his burning, when one of his tormentors threw a fagot, "which hit upon his head, and brake his face, that the blood ran down his visage..." said, "O friend, I have harm enough—what needed that?"

Bible Reading—1 Peter 1: 3-12; "Incorruptible apparel."

SATURDAY, NOVEMBER 25.

Gems of Thought.—"What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away" (Jas. 4: 14).

"The radiant morn has passed away,
And spent too soon her golden store;
The shadows of departing day
Creep on once more.

"Our life is but a fading dawn,
Its glorious noon, how quickly past!
Lead us, O Christ, when all is gone,
Safe home at last.

"Where saints are clothed in spotless white,
And evening shadows never fall;
Where Thou, Eternal Light of Light,
Art Lord of All."

Bible Reading—Psalm 103; The shortness of life matters little in view of the Father's compassionate love.

PRAYER.

O Lord, we thank Thee for another week to serve and praise Thee. Forgive our errors; bless our efforts. Raise up laborers for the waiting harvest fields of human life. Restore peace soon to Thy suffering world. Go with us, Lord, into the days to be. Instruct our hearts in the way of life. May we each other better and trust thee more. Establish Thy precious peace upon us.

In the Religious World.

The Supremacy of the Bible.

It is supremacy, and not precedence, that we ask for the Bible. The Bible is stamped with speciality of origin, and an immeasurable distance separates it from all competitors. "This is the question of the hour! There is but one question—How to bring the truth of God's eternal Word into vital contact with the mind and heart of all classes of the people.—William E. Gladstone.

Says Missionary Sacrifice is Too Small.

J. Campbell White, at the recent National Missionary Congress in Washington, D.C., made this startling statement: "We have been saying that we could not afford to give \$10,000,000 dollars a year to foreign missions, or to send 4000 men men abroad. Yet to-day Great Britain, with less than half our population, is spending 25,000,000 dollars a day; and Canada, with less than one-tenth our population, is sending 300,000 men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

Past-World Religion.

The Bishop of Stepney, addressing an intercession service, said: "When the war is over we are going to have a simple religion, a religion without frills. We shall want a religion that will hold us together. We have had a great deal too much of individualism in religion. We have had too much of the theology of the miller on the banks of the Dee, who said 'I care for nobody, no, not I, and nobody cares for me.' With all my heart I believe we want more religion, but a real, living simple religion." We shall all echo some things the Bishop has been saying. We want more religion. No doubt about that; much more. But what is it, after all, that underlies this cry we hear on every side about religion after the war? "A change of method. Give us that, and past failures will turn into success." We do not say that methods cannot be improved, but we do say that is not the root of the offence. Even with a perfect method, even with a religion simple enough to satisfy the Bishop of Stepney, people would pass Christ by and ignore the open door of the church. Sincerity, this is our want. Christians must be what they profess, and that not on Sunday only, but on every day of the week. When the Christian is marked out from other men by a nobler life, higher aims, juster dealings, truer brotherhood, then will the church prove a magnet to draw the world to Christ.

Peace Amenities.

With commendable frankness Charles E. Aked, D.D., pastor of Central Congregational Church, San Francisco, and one of the leaders of the Ford Peace Expedition, which last fall created a sensation and diversion amidst the world confusion—only that and nothing more—Dr. Aked has set forth in a somewhat lengthy statement the "Congregationalist's" thinking, as learned through his manifestly not altogether pleasant experience. The following is a convenient summary of its main points, and contains food for thought at this time:—

"There is no short cut to the millennium. A good 'movement' must be steeped in prayer and saturated with devotion. The tree whose very leaves are for the healing of the nations grows from the seed which fell in an Empty Tomb. That in 100 years of which I have least reason to be ashamed, I was my devotion to the cause of peace. There was too much money in the Ford Expedition. There was too much money in the Central Conference. I have learned what I know before, only I have learned it better, that the business of a preacher of the gospel is to preach the gospel.

Mr. Henry Ford has promptly replied to Dr. Aked's disappointed criticism of his Peace Conference. "I am surprised to hear," he says, "that the Conference has been made up of cranks and dreamers. But it is encouraging to find this condition is rapidly being improved by the process of resignation."

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OBITUARY.

McDONNELL.—Our aged Sister Mrs. McDONNELL was called home last Monday, after long and weary waiting, at the age of 84, and was buried in the old cemetery, Bro. T. H. Rix officiating. She was baptised by Bro. Rix during the Stevens' mission here over nine years ago. Owing to indifferent health, for a long time she was not able to attend the meetings.—A.T., Wangamui, N.Z.

TODD.—It is my sad duty to chronicle the death of Bro. Nathan Todd, which took place on Sunday morning last. Bro. Todd was the youngest son of our aged Sister Todd and the late Bro. Thomas Todd (one of the pioneers of the church in Invercargill). He was engaged at his usual occupation last Wednesday afternoon in connection with the brick and pottery works of which he and his elder brothers are the proprietors, when he accidentally became entangled with some belt shafting, receiving in a few seconds of time such fearful injuries that he succumbed three and a half days later. Our late brother was 43 years of age, and, like all the other members of the family, was held in the very highest esteem as a man of upright Christian character. He united with the church here more than thirty years ago, being quite a lad at the time. His remains were reverently laid to rest to-day in the Eastern Cemetery, a very large concourse of people taking part in the funeral procession. The services at the house and the graveside were impressively conducted by Mr. Young, Presbyterian minister, and Bro. Geo. Edgar Moore. The sympathy of the whole church membership goes out to the widow and family, the aged mother, and all the deceased's brothers and sisters.—P., Invercargill, N.Z.

The Society of Christian Endeavor.

November 26 to December 2.

CHURCH HISTORY.

Incidents in the Church.

1. Lame man. Acts 3: 1-20.
2. Annias. Acts 5: 1-11.
3. First African convert mentioned. Acts 8: 26-40.
4. First European convert mentioned. Acts 10: 13-40.
5. Deacons appointed. Acts 6: 1-5.
6. First Church council. Acts 15: 1-33.
7. To the Unknown God. Acts 17: 13-34.

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