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# The Australian CHRISTIAN



Thursday, December 7, 1916.

Vol. XIX., No. 49.

## "The Personal Element in Christianity."

Before the General Assembly of the Presbyterian Church of New Zealand recently the Moderator, Mr. R. M. Ryburn, delivered a striking address upon the subject, "The Personal Element in Christianity, and Some of its Implications." The belief in a personal God, he said, is fundamental to Christianity. Next, the preacher dealt with the personal Christ: "If there is a personal God who satisfies the human heart, he must reveal himself, and such a revelation can only take the form of a person. Further, there can only be one person who can make known the personal God. A little thought will show that it is utterly impossible to have an adequate witness to the character and purpose of God in many masters. Only one person can completely and perfectly reveal the nature and plan of God."

Viewing the personal element in Christianity from man's standpoint, the Moderator said that "the Christian Church sprang from personal contact with and knowledge of Jesus Christ." Christianity also was propagated by personal witness. "It was not adherence to ceremonial nor primarily acceptance of creed, but personal witness to the power and salvation of Jesus." "As the Church of Jesus Christ began by personal witness, is it not to be continued by the power of the Holy Ghost testifying of Jesus in the personal life, rather than by intellectually alone or by accurate exposition of doctrine, or by eloquence or by art?"

### The present situation.

Some good things were said by Mr. Ryburn on the bearing of such a view of the Christian religion on the present situation and the practical working of the church. The utterance in general harmonised well with the ideals of our brotherhood. It encourages and stimulates us to go forward, when we find at the present day leaders in other bodies expressing themselves so wisely on such themes.

Mr. Ryburn's views on training for the ministry will be of interest: "The first implications to be noticed are in connection with the training for the Christian ministry. A review of the personal element in our religion implies that the personhood of the Christian minister is all important. Now a mere intellectual training will make a one-sided minister. Equally important, and in fact, more important, than education, is personal piety. A well-educated ministry is of

the utmost importance, but a genuinely godly man of meagre education will generally succeed when a less pious, but highly educated, man will fail. 'Knowledge puffeth up, but love edifieth.' Faith does not produce a knowledge inferior to reason, but superior; only by personal trust can full assurance and certainty be reached. It is imperative that the Christian ministry should have a definite message steeped in genuine personal experience; and that the Holy Spirit should be regarded as the great power in every department of church activity, and not the attainments of men. My experience of the Christian ministry indicates that the defect in training was in the development of the personal relation to Jesus Christ.

"Again the student requires for adequate training some experience of contact with all classes and conditions of men. Too often he is reared in an intellectual atmosphere that is quite apart from ordinary life, and he is left to adapt what he has received to the needs of the community in which he is placed. Preaching while studying and the charge of districts remove this difficulty to a considerable extent, and yet some object to students doing any preaching while studying. The all-important thing is not the attainment of knowledge, but the adapting knowledge to the needs of individuals. Love, sympathy, and the experience of personal contact are necessary, and it seems possible to give students more training and experience in personal dealing than at present obtains. Some Bible Institutes develop this side of preparation for Christian work, and some of their plans might be helpful examples. Here, again, my experience of the ministry shows the vast importance of personal dealing and the more or less hopeless groping in this direction might have been materially altered by adequate training. Lessons also can be learnt for the ministry itself. Is the pulpit a diluted theological seminary? Does it exist for essays on morality or exhibitions of literary skill and of eloquence? Does it exist to discuss all the passing topics of the hour? Does it not rather fulfil its mission in the declaration of a living Saviour, in the witness from personal experience of his power to deliver from sin and to fill human life with joy and power by his friendship?"

A strong appeal was made for personal testimony and aggressive evangelism. "The great fact remains that the Christian

Church was born by personal confession of Christ and declaration of him in the power of the Spirit; and as it began, so it must continue, and lack of aggressiveness may be due partly to the hiding of this talent in the earth. There is a distinct danger in the church becoming merely institutional, but it has always to show the utmost sympathy to the heathen abroad and at home, and to preach is not alone sufficient. In showing sympathy to all men, such sympathy should have as its highest purpose the spiritual good, and not simply the bodily well-being. Vast stores of latent undeveloped talent for this work are in the church, and the task of the future is the initiation of the hidden talents. The church, to fulfil its purpose, must be increasingly evangelistic; it is not sufficient to be evangelised."

Naturally the Moderator had a word on the subject of missions. "The demand of the immediate future will be for the united Christian Church. The present antagonism must give place to a united effort. The presentation of a solid front to evil is imperative. The war will surely bring closer international co-operation. The Foreign Mission situation will force men upon the churches. The aspect of Christianity noticed implies that such union will come by the recognition of the personal facts fundamental to our religion rather than by uniformity of doctrine and thought. The interpretation of these facts may vary, but personal union with God by Christ is the outstanding necessity. Union will come by a personal acknowledgement of the fundamental dogma of Christianity."

We commend these statements to the thoughtful consideration of our readers.

### Keepers of the Light.

The light shines high, the light shines clear,  
Over rocks and sea, above the storm,  
Throughout the night, above the storm,  
It burns on steadily,  
It guides the ships to harbour safe  
Past many a perilous way,  
Until its patient mission done,  
It merges into day.  
So in some brave, clear eyes there shines  
Across the seas of life  
A ray of faith, a gleam of cheer  
Secure through storm and strife,  
O valiant keepers of the light!  
High is your task and rare  
Your beacon's guide over every tide  
And to heaven's dawn ending.

—Percilla Leonard.

## The Rainbow as a Spiritual Parable.

Probably there were rainbows before the Flood. It seems as if they must have repeated themselves ever since sun and shower commenced to be. But when the great catastrophe was over and finished, the rainbow gained a new distinction and glory. For the first time it became a sacrament, and God ordained it to be his own prophet. "I do set my bow in the cloud," he said (Genesis 9: 13). Let us listen to this evangelist of his.

### God's thought.

It preaches the friendliness of his thought. Curious it is that, in Old Testament and New, the Hebrew and Greek words for the bow in the sky are the very words belonging by right to the bow of battle and war, that wings its fatal arrows and turns not back from the blood of the slain. It is almost as if God were emphasising his desire to discard the one for the other, the weapon of his anger for the emblem of his peace. Or, if you pronounce this far-fetched, we may look at it more simply. Nothing is heavenlier than the rainbow, yet nothing is so eager to touch and kiss the earth. It refuses to dwell, high and inaccessible, up in the blue vault. It is a bridge, whose keystone may be far off, but whose piers plant themselves on the homely ground. Even so, God, who is Inhabitant of eternity, comes to meet us, and his thought is the thought of a friend. Genesis proves it. If the Flood is the judgment of incorruptible Holiness on scornful and incurable sin, the rainbow follows the Flood, and the rainbow is the King's envoy with the flag of reconciliation. But it is Christ who dispels every doubt. He is God's heaven-swooping to the earth, embracing the earth, dignifying, and redeeming the sinful and self-destroyed earth. Seneca, who was near the kingdom—"our Seneca," as Jerome called him—confessed the weakness of his Stoicism, and pleaded with a pathetic cry, "None of us has strength to rise, and O that someone would stretch out a hand!" Some One has stretched out a Hand, declining to remain apart from us, assuming our nature that he might exhaust our curse and free us from our death. And that Some One is God himself in Jesus-Christ.

### God's mercy.

No less winningly, the evangelist publishes the wideness of his mercy.

What a scope and sweep the bow has! When we see it in its entirety, it spans our horizon. Fields, meads, under it, and hills, and streams, and the dark-green woods, and the village with its homes and gardens; it sheds its light impartially and royally on them all. Did Noah think of this, when he and his were alone in that bleak and empty world, just emerging from desolation? And was it his cordial and his reinforcement that whatever he might go God would accompany him, and God's promise would not fail? Certainly Christ puts the largeness of this heavenly grace beyond dispute. To the

manger the Magi came from the remote East, as well as the shepherds from the pastures of Bethlehem. On the cross the title was written in the Greek and Latin of the West, no less than in the sacred Hebrew of law and prophecy and psalm. It is good to be confident that, wherever the gospel is spoken from a loving heart, the power of the Lord is present to heal. It is good to know that the differences which divide men from each other are, for the most part, of no importance to the Saviour, who overleaps the barriers we make too frowning, and finds everywhere the guests for his banquet and the heirs of his redemption. There is a wise narrowness, and we must not be so multitudinous and invertebrate that we shall dismiss as trifles the verities which are essential. But there is a wiser charity, and we must not magnify God's strictness with a zeal he will not own." The arch of the rainbow includes very much.

It has seven colors, and together the seven make up the radiant and splendid white. Righteousness and peace meet in our God, and his severity is linked eternally and intimately with his goodness. On the rainbow's outermost rim is the violet of his power; near the centre of its band is the azure blue of his holiness; farthest in is the burning red of his love. Abraham and Moses, David and Isaiah, knew this manifold God, and there are sentences of theirs about him which outweigh all that Plato or Bacon or Milton wrote; they move us more and are more indispensable to our souls. But Christ teaches us best, and Christ crucified most prevailing. We learn on Calvary the power of God; for he who dies, apparently foiled, carries the great world's sin. We read at the Cross the holiness of God, more vividly than in the mounting waters of the Flood or in the lightning that consumed the cities of the plain. And here we perceive the love of God for the unlovely, because he smites the Good Shepherd instead of the wayward sheep; and when he does so, his sword pierces his own right hand as well as the Shepherd's heart. Its hilt is keen as its blade. Violet of his power, blue of his holiness, and red of his love—this is the rainbow round about his throne. But the rainbow is seen most matchlessly when we travel forth to the Hill of Reproach, to wonder, to mourn, to believe, and to adore.

### God's comfort.

And his evangelist declares the timeliness of his comfort.

The beauty is set against a background of gloom. The vision comes to dissipate the terrors of the deluge, and to end the long imprisonment of the ark. Vision and beauty are welcome in themselves; but they are thrice welcome because they are granted in a seasonable hour. They bring the message: "God is nearest, he whips his richest kindness, he plans our noblest good, when our sorrows abound, and when storm and pain and loss brood over us. Once

again, Christ establishes and demonstrates the truth. The Father, who loved him always, loved him supremely when he laid down his life for you and me. The rainbow-gospeiler rang out its gladdest tidings, when the thunder clouds hung lowest and deepest over Golgotha. Ah, let me make the minutest of the high prerogative of suffering. God is marvellously close to me then, to baptize me into patience and trust and courage, into increasing purity, more earnest prayer, warmer devotion. I touch the print of my Lord's nails. I hear branded on body and spirit the marks of Jesus. I ought to be changed into the same Image. And—

"I trace the rainbow through the rain,

And feel the promise is not vain

That morn shall tearless be."

—Alexander Smallie, M.A., in "The Life of Faith."

### Do not Spare the Seed.

There is an excellent application which can be made of the following little story by every one of our readers. It will apply to parents, teachers, and Christians in general.

A young farmer had his field nicely ploughed and harrowed, and was about to put in the seed. He first measured the field, and found how many rods there were in it. He next measured a rod, and calculated how many plants it would take to fill it. He then calculated the seed in a half-gill, in a pint, a quart, and in a bushel. The result was that he was satisfied that people usually sowed four times the seed necessary. A peck was just as good as a bushel. No seed was very dear, and if he could sow three-fourths of his seed, it would be worth the while.

So he sowed his peck of seed—sowing sparingly, and at harvest-time the crop was not worth gathering. He was greatly disappointed. Where was the mistake? He felt sure he had calculated and measured right. He then went to old Mr. Experience, a farmer of long standing and great success, and told him his troubles.

"I am sure I calculated right."

"No; you didn't calculate right."

"Why not?"

"Did you calculate for the poor seed that could not germinate at any rate? There is a great deal of such in every bushel you sow."

"Why, I never thought of that."

"Did you calculate for some that get buried too deep, or get into holes, and do not sprout?"

"Certainly not."

"Did you calculate for a great deal that would lie on the top of the ground, and which the birds would pick up before the rains fell, when it could take root?"

"I never thought of that either."

"Did you calculate for what the wind would blow off, or you would throw from your lot?"

"No, sir."

"Very well. You see how it is that you did not obtain a harvest. He that sows sparingly shall reap also sparingly. Selected.

## Notes on Current Topics.

Jas. E. Thomas.

### The Advance of Temperance Reform.

During the last month a most important conference of Alliance representatives from four of the States of the Commonwealth met in Melbourne to consolidate the temperance forces of Australia, and outline a definite plan for future aggressive work. It was in keeping with the progress of prohibition in the world that the delegates decided to unite as the Australasian Alliance Prohibition Council to work with temperance forces in the Commonwealth for the securing of the ultimate prohibition both of manufacture and sale of alcoholic liquor. This is decidedly an advance in objective, and states more distinctly and worthily what should be the whole hearted purpose of every patriotic citizen in this drink cursed Southern land. It was recognised that this will mean an educational propaganda, and that the greatest hope for the carrying out of this desirable plan is to train our young to know the evils of strong drink on the body, and the necessity of blotting out such an iniquitous traffic. It is hoped that instead of giving a referendum on local option, we shall be given the right to vote on the great and vital question of prohibition. Surely if we are judged capable to vote as to whether we should send men away to destroy the German foe, we should be allowed to vote as to whether we will preserve men at home from the ravages of our greatest enemy, the liquor traffic. This work will not be accomplished without a great deal more enthusiasm and self-sacrificing effort than is now manifest among the great army of temperance people. If we are rightly giving of our utmost to destroy German militarism and despotism, let us be a little more enthusiastic about destroying the selfish power of vested interests in the menace of liquorism.

### Robbing the People to Protect an Enemy.

A most disquieting condition of things has been made manifest in the Victorian State Parliament during the discussion on the Licensing Bill. The Government proposed to break faith with the people by postponing for at least three years the No License poll was carried by a vote of 31 against 27. This is a most unworthy attempt to further protect a trade that has already received ten years' grace in lieu of compensation. The Premier has not given a single logical or sufficient reason for breaking the promise the Government previously made not to interfere with the present Act. It is sheer nonsense for him to say that the Government desired to allow six o'clock closing to be properly tested. The six o'clock Bill was passed as a temporary war measure, and temperance people were never asked to choose between six o'clock or a No License poll in 1917, or we certainly would have waited willingly rather than give up the right to vote upon No Li-

quor, for we are confident that the people would carry it. It is only another evidence of the influences that are at work to thwart even the putting into effect of an Act of Parliament in order to preserve a little longer this deadly and devastating enemy in our midst. This is all the more pitiable when we notice the names of members of Reclaimable Lodges and Sons of Temperance among those who, allied to the drink traffic representatives, sought to keep back temperance reform by denying to the people their just right. Surely these names should be preserved as those who either honored themselves by seeking to give the people their legal privilege, or who dishonored their promise of ten years ago at the eleventh hour, and deprived the people who sent them to Parliament of their right to vote on this greatest issue in social reform.

### Liquor Trade Advocates in Parliament.

As a matter of interest we spent some time in the speakers' gallery during the discussion of the Victorian Licensing Bill. There was an amendment moved to discontinue grocers' licenses after three years. This was moved in an intelligent way by the deputy leader of the Labor Party, who said rightly that members of Parliament should not be guided by what others say, but by what they think is right. It is extremely unfortunate that all legislators do not seem to have reached this ideal. One member disagreed with his leader, and said that grocers should have licenses in order to give the poor people cheap whiskey. He evidently did not recognize that this was a way of keeping people poor. A brewer legislator on the side of the Premier said that if grocers' licenses were refused, respectable people might be driven to the hotels. It seemed rather saintly, if not humorous, that this should be regarded by a brewer as calamitous. The Premier seemed to share this feeling, and voted against the measure. On the first division it was carried, but owing to difficulties to some mysterious cause, and by the aid of some Reclaimables and temperance advocates, the motion was defeated on the second division. We also heard a discussion on a motion, heartily supported by members of temperance societies, that had as its object the granting of additional compensation to the liquor trade. These men evidently think that the Germans should be compensated, and not the Belgians, and so they vote to recompense a traffic that ruins homes rather than the homes that are ruined. Surely the time has come for men in Parliament and out to seek the people's highest good, and not be the unworthy accomplices to either compensate or retain a business "more deadly than German dynamites," that because of the sorrowing hearts, blighted homes, broken lives, and hot souls for which it has been responsible should compensate thousands of widows and orphans rather than receive such kindly

consideration from these legislators, who know full well what the evil effects of the drink traffic are.

### The Totalisator.

There is a diversity of opinion between our State leaders as to the advisability of introducing the totalisator as a means of gambling. New South Wales has decided to have it in spite of much protest by those who know its evil effect, Victoria and West Australia are evidently not so anxious to facilitate this snare and fascinating method of enabling the few to get without working for it the money of the many. The machine has been in full operation in South Australia for many years, and no good has ever been accomplished through it. It has helped to add a so-called air of respectability to the vice of gambling, and it is simply distressing to see the number of women who, from year to year, seemed to have been educated in this alluring practice. There are those now who rightly seek to at least prevent the name of womanhood being marred as it has been by this fertile means of producing gamblers. Of course we know that the sport of kings could not thrive without the unwholesome, festering sore of gambling. This is the great incentive to those who risk their hard earned money with the hope of getting the earnings of others in some easier way. The coming of the totalisator makes the path of the gambler more fascinating and exciting, and provides a percentage of fractions for the helping of charities as well as for Government profit. But we do not hesitate to say that it is an evil that should be abolished.

### Child Welfare.

A most interesting and commendable exhibition was recently held in Adelaide for the purpose of giving instruction and demonstrations as to the care of infants. The crowds that gathered in the great building during the days of the exhibition showed that the mothers valued the effort made to help them. The problems that were suggested and answered by eminent physicians and others were vital and of utmost importance to our young Australia. Dr. H. Gilbert stated that 12,000 of our brave sons had already paid the supreme sacrifice during the war. This means that there will be homes lacking the father, and our nation is the poorer in its prospect. He also said that 18,000 infants had died at home during this same period. This is alarming, and should lead to every effort being made to help mothers in the care of the young. The housing problem and the lack of proper air and right nourishment largely add to the mortality of infants. One speaker told of the only Australian open-air school for babies at Blackburn, Victoria. Here anaemic and ill-nourished children were gathered from the thickly populated areas and cared for. This is certainly a most commendable work. We will be faced with the problem of a depleted population after the war. We should certainly seek in every possible way to further any reforms that will make it easier to rear and preserve from temptation a healthier and stronger race.

# The Soldier's Psalm.

Psalm 61: 1-5

Chaplain B. W. Huntsman.

The songs of a nation express the emotions of the people. Sacred hymns are the aspirations of believers in Christ expressed in song. They touch the deepest spiritual feelings. They express desires for a closer fellowship with God. All feel the need of this, and for that reason the Book of Psalms has always been a source of comfort and help. But we have limited their use too much. We have turned to them for consolation in the times of disappointment, and they have fully met our needs. They have been light, joy and strength to the aged, but they are written for men and women of any age. They are strong, active, virile for all conditions of life, the soldier and the sailor, the young and the aged, the king and the subject, the marriage altar and the grave, life and death, all experiences find a religious expression and satisfaction in these beautiful Psalms. This particular Psalm has a special appropriateness to the soldier.

*"Hear my cry, O God; attend unto my prayer."*

The soldier shares the common experience of us all, which is the universal need of prayer. Our ears are accustomed in these days, and rightly so, to hear prayers on behalf of our soldiers; there cannot be too much of that, but the soldier must and will pray for himself. Far from the field of battle he may be a rollicking, hearty, full-blooded man, giving little sign of religious feelings, but occasions will arise when his soul will cry out for God.

What is prayer? Certainly not a formal thing. It is the inborn desire in every person that can find satisfaction in God alone. It may take danger, calamity, suffering, to call it into expression, but come it will, and well for the soldier if he can make this the habit of his life. In every place, under every circumstance, to live near to God, and like Dr. Miller, be able to say, "Jesus and I are friends."

*"From the end of the earth will I call unto Thee, when my heart is overwhelmed."* In the remotest parts of the earth, far removed from home, friends and loved ones, the soldier can call upon God and know that he is near. What is "the end of the earth"? To the Frenchman, dwelling, fighting in his own land, France is home. To the Australian, having crossed sea and land, far from the sunny shores of his native soil, Egypt, France, Belgium, are, so to speak, the ends of the earth. Simply a question of distance. Though the whole round world is bound with the golden chains of the love of God, these words are a great comfort to parents and wives whose men folk are at the front. They cannot go with them or to them, as much as heart and soul would be willing. But God is on the other side of the world just as much as here. He is the same Father and Friend there as here.

These words give strength to the soldiers themselves. Many were taught to pray at

home and in the Sunday School, but to-day at the ends of the earth, in the trenches, tents and hospitals, on the battleships, they can still call upon him and know that he is always ready to hear.

*"Lead me to the rock that is higher than I. For thou hast been a refuge for me; a strong tower from the enemy."*

The soldier can find a sure refuge in God, the eternal "Rock of Ages," which no assault can ever destroy. It is something in this life of change, when old traditions are being cast aside, when we are restless for something new, to have some things that always abide. Earth tremors roll under the Mediterranean, but Gibraltar remains unmoved. Enemies attack the far-flung banner of the British Empire, but the Government at London still lives. God is a great Rock of Refuge for us all, the soldier included, behind which we may rest in security, knowing that the enemies of the soul cannot overcome us there. "A Rock higher than I," or one that is "too high for me," to reach over. There is something majestic about a great rock rising out of the sea. The strong wind beats the waves into fury; boiling with anger they dash their mighty strength at it. But the granite laughs in their faces unmoved, and breaks the proud wave into spray, through which the rainbow shines. Like mighty armies, the waves gather their forces, and return to the attack, but the great rock is always there. So there is a mighty rock of defence for the soldier. "A strong tower from the enemy." In the storm of shot and shell, the enemy may hurt the body, but he cannot touch the soul. The defences of God are unshakable.

*"How oft in the conflict, when pressed by the foe, I have fled to my Refuge, and breathed out my soul."*

How often, when trials, like sea-billows roll, Have I hidden in Thee, O Thou Rock of my soul.

*"I will dwell in thy tabernacle for ever."* The meaning of "tabernacle" is "tent," and tent life is largely associated with a soldier's career. God is the soldier's best companion in the tent. We are well aware how the soldiers are crowded in their military tents, and the great importance of right companionship. Contentment, health, morality, efficiency and joy in one's task may be influenced by the kind of companions in the tent. Religious life will certainly be affected one way or the other. The soldier, brave enough to face a cruel enemy, is he sufficiently courageous to preserve a religious life, presence of companions in the tent? All strength of character, sterling endurance, and unflinching courage is not confined to the field of battle. It may be shown by the Christian soldier in course of preparation. On the camp, an unseen tent is erected. It is the tent of God. It may be inside the material tent of canvas; but it is there, unseen, but felt. When the hosts of Israel marched

out of Egypt, through Sinai, to the promised land, there were the pillar of fire by night and the cloud by day, to lead them, visible symbols of the real presence of God. The same God of heaven and earth, by his influence and blessing, is in every camp, and on every march, to be the companion of all who will let him.

*"I will take refuge in the covert of thy wings."*

A shelter for the Christian soldier from the blast of the evil one. What idea does the expression, "covert of thy wings," convey to your mind? Does it not mean a protecting place, loving care? A bird broods over her nest, gathers her young under her wings, shields them, hides and defends them, presses them to herself in the warmth of her love. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," said the Saviour. There is also a beautiful use of this expression in the conversation of Boaz with Ruth. "Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge."

There are other enemies besides those who send clouds of shot and shell, liquid fire and poisonous gases. There are the enemies of the soul, seeking to destroy moral character, spiritual instincts. They are most deadly because many times unsuspected. But keeping close to God, trusting in his care, and seeking his help, the soldier will be protected from the enemies of all that is pure and holy.

*"For thou, O God, hast heard my vow."*

The soldier is under solemn obligations to keep his oath of loyalty and service. So escape from it. To run from that oath brands him as a deserter. He will keep that oath at the price of life itself. Some men are wearing the "Victoria Cross" today for deeds of bravery that found them ready when the testing time came, and some lie in nameless graves, because they preserved their honor by keeping their oaths. But there are vows beside those made to King and country. There are vows made to loving mothers, that you would always carry the little copy of the Word of God, and read its sacred pages, and never be ashamed to pray; that you would live the clean life and keep your heart and mind pure, and never be ashamed for your mother to know what you do. There are the vows you made to Jesus Christ, that you would serve and follow him. There are the vows made in the deepest experiences of the soul, when conscience was aroused, and you felt near to him, and you cried, "O God, thou art my God." "As for me I will serve the Lord." "I will commit my all to him." How often? "Thou hast heard my vows." If we have failed, Lord, forgive. Help us to renew and keep our vows.

*"Thou hast given me the heritage of those that fear thy name."*

The soldier's personal equipment is a matter of supreme importance. I was interested in the account given by Col. Webb of

the things he had to carry when about to land at the Dardanelles—weapons, clothes, food, books—a large number of things. But the Christian soldier carries other things besides these. In the knapsack of his heart and memory he carries a heaven given heritage, the inheritance of Christianity, "the heritage of those that fear thy name." "I wish every soldier would remember this. A good deal of allowance is made for what soldiers do. But many carry with them the gifts and influences of Christianity, sown in the very heart and brain of their lives. They carry with them the sacred associations of church and school from earliest childhood, the teaching and training of godly parents,

Christian friends, teachers, pastors, who have brought them nearer to God. All these a Christian soldier carries with him, besides the equipment provided by the State. His mother's God is his God. His father's Christ is his Saviour. His teacher's Bible is his Bible. His friend's gospel is his salvation. "A glorious privilege, but a sacred responsibility to keep unswayed, undestroyed the Christian heritage he has received. Sir Galahad, "the noblest and purest knight of the Round Table," was the true type of the Christian soldier; he said:—

"My good blade carves the casques of men,  
My tough lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure."

## Doubtful Things.

### How to Settle the Doubtful Amusement Question and Similar Perplexities.

In the life of every Christian there are many questions which rise perpetually for answer. We puzzle about them in our hours of reverie. We listen with keen intentness to an address or sermon that seems likely to cast light on them, though as often as not we turn away disappointed. We sometimes, in bursts of confidence, entrust them to our friends, asking for help. And yet, after all, we have to waive the verdict; and the solution is given, not definitely or emphatically, but by circumstances, or by an entire change in the conditions of our life. May it not be that these debatable matters are allowed to arise to test us? They are the gymnastics of the soul. They do for us what the exercise ground does for the soldier, and the yards of the training ship for the young sailor.

It is almost impossible, therefore, to lay down any authoritative rules of conduct. After all, each must decide what is right and wrong for himself. All we can do is to enunciate certain great principles, which always need to be borne in mind.

1. Study the effect of any questionable fellowship or pastime upon the devout life. How many pitfalls there lie on heavily-carpeted floors! What disloyalty to the King may be perpetrated in our light and unguarded hours! And how often, when the brightly-lighted rooms are deserted for the lonely chamber, there is the sense of having lost love!

Of course, the best and surest deliverance from this evil is to be found in the heightened or deepened soul-life, which can pass through scenes like these so completely at rest in Christ, so steadfastly rooted and grounded in his love, as not to drift before any current, or to be swayed by any breeze. But where this is impossible, where prayer and faith and the girding of the soul are ineffective to keep us to our moorings in Christ, it was better to avoid the scenes which always deteriorate and blight and dim.

2. Beware of being brought under the power of any doubtful thing. As soon as that which may be innocent in itself, and helpful for another, becomes injurious to

its demand for satisfaction, as soon as it asserts its power, or thunders at the gate of the soul, like the mob before the palace of Versailles demanding bread, then the apostle declares he would never have any of it.

We none of us know the strength of the current till we turn to face it, or the force of habit till we essay to lay it aside. Paul, however, refused to allow the current to become swift and strong, or single actions to become habits, unless he were perfectly sure that they came from God and bore him Godward.

Well would it be for each to ponder deeply the habits and practices of life. They may be as innocent as lawn tennis, as healthy as cycling, but just as soon as anything which appears absolutely harmless, and indeed is harmless to others, begins to assume preponderating power, there is nothing for it but to put it aside.

3. Study next the effect on others. Each act of ours influences others for good or ill, as each atom on the seashore affects all other atoms. You, boasting in your freedom and strength, may be able to expose yourself without hurt, where others would simply perish. Is it right to entice men to walk on glaciers in which they are not accustomed, when their shoes are not studded with nails, and no pole in their hand, and a fall almost certain? Is it right to tempt the weak and inexperienced out of their depth because you can withstand the motion of the current and the heat of the surf?

4. Do nothing on which you cannot ask the blessing of Christ. In the old days it was thought that if the sign of the cross was made over any vessel that contained poison it would instantly be shivered in pieces; so, whenever some doubtful topic confronts us, let each say, "Can I do this for Jesus? Can I do it as one who is abiding in fellowship with him? Can I ask his blessing? Can I do it for his glory?" If you can; if, as you look up into his face, he answers you with a smile; if you have the consciousness of being in the current of his life, then hesitate no more, but go forward where the way lies open.—P.B.Meyer in the "Golden Rule."

## In the Religious World.

### The Needed Sermon.

Mr. Gladstone once said regarding the preaching of the Christian Church: "The class of sermons which I think are most needed are the ones which offended Lord Melbourne long ago. Lord Melbourne was once sent coming from church in the country to a minister. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy; but it is really too bad to have to listen to a sermon like that which we have had this morning. The preacher actually insisted upon applying religion to a man's private life.'—'Life and Work'."

### The Waste of the Liquor Trade.

Dr. R. F. Horton, in a letter to the "Times," pointed out that in the first twenty months of the war 2,000,000 tons of foodstuffs—barley, rice, sugar, maize—have been consumed in making drink for the United Kingdom; 225,000 tons of coal have been employed in its manufacture. While our shipping is inadequate for the needs of the country and of our Allies, we have made it to import 1,000,000 tons of material for drink, and the transport of 125,000 tons of the manufactured article has had to be paid for. During this period we have spent 400,000,000 on drink, half a million pounds a day. It is a pity to put the cost of the entry of a people like these, whose things are the nation's wealth, into the liquor traffic in both a crime and a blunder.—The Spectator.

### The Grace of Leaving Off.

How long should a sermon be? Once more the question is asked and answered in "The Christian World": "Don't you think that the real question is not: How long should a sermon be? but, How long does it seem to be? I have heard sermons of thirty minutes that seemed an hour and a half, and I have heard sermons of an hour and a half that seemed only twenty minutes. I have heard men preach for an hour, and people were still all but holding their breath and stretching out their ears for the next sentence. It's much like reading a story. You may be bored to death over a three-story story, and you may get up and slip off two in the morning to fetch a span of gas pipes." If the first essential of preaching is to interest, had preachers may be divided into two classes: those who haven't got it in them to interest people, and those who could interest a congregation, but for one reason or another fail to do so. Sound training can do much, so that a man shall know what will interest and what will not. But perhaps more come short because they take it easy, forgetting that the greatest preachers have only succeeded as the result of infinite toil and pain.

### Picture Shows.

Perhaps no man can speak with greater authority as to the effect of the cinema than one who is young and full of life, Mr. John Blandford. When sitting in the Guildhall Juvenile Club, Sir John has noticed that with most of the boys who are brought before him, "seeing the pictures" is a veritable craze. Many times "the pictures" have been quoted by young offenders at the excuse for their lachrymation, and this seems to be the experience of most magistrates. A strong condemnation of cinema theatres was recently made by Sir R. Wallace, K.C., at the Lind in Sessions, when he had laid out in his two hours of London and sixteen who pleaded guilty to burglary various facts, and was criticised and even started by the influence of the moving picture. The judge said: "These pictures are the curse of London, as is proved by the multitude of cases which come before me, which have their origin in the pernicious influence of scenes and pictures depicted at cinema entertainments." That the moving picture has possibilities for genuine good, under careful direction, there can be no possible doubt; but at present, the wide influence of the cinematograph is much more harmful than beneficial to young people."

## Reports from the Field.

### Tasmania.

**HOBART.**—Last day, Nov. 26, fair attendance at breaking of bread. A brother recently baptised was given the hand of fellowship. Attendance good at gospel service. The writer spoke on the subject, "About Turn." One of our senior Bible School girls and one in the junior 4th grade, also another young lady, made the good confession. Six young people belonging to the Bible School have taken their stand for Jesus freely. On the evening of the 26th, a deputation of sisters met the officers in special conference, and some very interesting and important matters were discussed.—G.W.

**LAUNCESTON.**—On Sunday, Nov. 19, a good number assembled for morning worship. The visitors included Miss Leach, from Surrey Hills, Miss Alambay, Egmont, and Bro. Johnson, of Freeray, and others. There were welcome by Bro. Warburton, who presided. Bro. P. I. Boyd, from Iron Mile Creek, gave an exhortation. He also preached the gospel address at night. On Sunday, Nov. 26th, Bro. A. W. Heron took both meetings. His messages were helpful and instructive. A successful hand of Hope meeting was held on Wednesday, Nov. 22, under the auspices of the C.E. Society. There was a fair attendance and a fine programme. The choir held another successful concert on Thursday, Nov. 30, in the Temperance Hall. There was a fine attendance. Presiders were in aid of the Bible School funds.—Jas. P. Bunt.

### Queensland.

\* **BOONAH.**—Miss Eva Zimmerman confessed Christ last night. Quarterly Home Mission offering amounted to £17/4/0. We may have sufficient signatures to demand a poll for this district on the "One Fourth Reduced" of existing Societies. Income in 1917. A simple majority wins the day.—W.H.S.

**BRISBANE.**—On Wednesday evening the Bible School rendered the Children's Foreign Mission exercises. W. Trudgin trained the school in the musical part. The offering amounted to £17/7/6. On Sunday, A. C. Rankine spoke at both services. The Queensland Premier has refused to receive any foreign deputations from the Six World-Church League.—H. C. Stott.

### New Zealand.

**INVERCARGILL.**—At the close of an eloquent address last night by Bro. Moore on the "Vitality of the Bible," a married lady made the good confession. A fine interest in all the services is being maintained.—P. Nov. 20.

**WELLINGTON SOUTH.**—On Nov. 12, the Bible School anniversary services were commenced. In the afternoon the superintendent, Bro. H. R. Callan, presided over a large number of friends and pilgrims. Mr. Ivory, of the Third Bay Baptist Church, addressed the meeting on "Music" and on evening the entertainment was booked, and the school-room was requisitioned. The scholars again sang. Bro. Wm. Phillips delivered an address on "The War and the Child." On the following Wednesday the scholars had tea at 6 p.m. The rest of the evening was spent in the giving of recitations, dialogues, drills, duets, solos, etc. Mr. Johnston, chairman of the Wellington Provincial Bible School Union, presented the prizes. Everything went off well. Thanks were given to Messrs. Johnston, A. Burnett, and W. Weston, for their services. Miss Thomas ably officiated at organ and piano.—A. L. Nov. 10.

**NELSON.**—Our Bible School anniversary, held Nov. 5, was a great success. In the afternoon the chief prizes, certificates, and diplomas won during the year were presented by Miss Lowe. In the evening Bro. Dickson delivered an able sermon from Psalm 119: 9, when the School of Music was credited to overflowing. The following evening the children rendered a most attractive programme of song, recitations and dialogues. A

special feature of all meetings was the singing by the scholars and choir. Suitable songs and hymns had been selected and arranged by Bro. Jack, our chorister, who is ably trained the children. The children's annual tea was held on Friday, 10th, followed by a public meeting, when the remainder of the prizes were presented.—Z., Nov. 22.

### South Australia.

**WALLAROO.**—All departments are in a healthy condition. The C.E. Society are having their competition between the reds and blues. It finished by being a draw in favor of the blues. The blues entertained the reds to a surprise social in the home of Bro. and Sister Taylor. We are practising Cornish Christmas carols to be sung to the patients in the hospital, and other sick and aged folks at Christmas. Three splendid meetings today. This morning Bro. Taylor spoke on "My Friends." This evening a special young people's meeting was conducted by our preacher, subject, "The Greatest Magnet in the World." The Bible School has been reorganised and put on a more modern footing. Six new scholars to-day.—C.T.

**MAYLANDS.**—Last Sunday H. J. Horsell spoke at both services. At the Brotherhood last Thursday evening the present officers were re-elected for 1917. This morning Bro. A. M. Ludbrook exhorted. Good attendance tonight. B. W. Duncan gave a fine discourse. W. Matthews has organised a Basket Ball Club for the young lads of the Bible School. We are much indebted to the brethren who have favored us with addresses during the intervening period of Bro. H. R. Taylor's departure and Bro. F. Collins' arrival. Bro. Collins begins his ministry with us on December 3.—E. S. Nov. 26.

**QUEENSTOWN.**—Re-opening of the chapel, Q.Y.P.M. grand attendance. 21 present. W. Trudgin the building was crowded. Bro. Brooker delivered an inspiring exhortation on the morning lesson. Evening, building again crowded before the service. Many visitors again present. The choir rendered two beautiful anthems, which were much appreciated, under the able leadership of Bro. Morphet. Bro. Brooker's sermon was strong and convincing, subject, "In all the ways acknowledge him." Our little young lad made the good confession.—D.L.W., Dec. 3.

**PERTH.**—The work is being faithfully carried on. Both our preachers have delivered inspiring and uplifting messages. At the close of the usual C.E. meeting on Sept. 3, we had farewell to Sister A. Arnold, who has been one of our most faithful workers in the church, C.E., and J.C.C., and Sunday School, on the eve of her marriage. Bro. Johnston expressed appreciation of her work. Sister S. Clark, supt. of J.S.C.E., presented her, on behalf of the church people, with a fine silver cream and sugar set. On Sunday night last Bro. Johnston baptised two Sunday School girls. Bro. Johnston preached a convincing sermon on baptisms. Yesterday and today the Sunday School anniversary services were held, and proved to be a magnificent success. At night Pastor E. S. Tackwell, B.A., of the Semaphore Baptist Church, and President of the S.A. Baptist Union, was the preacher. Bro. Johnston exchanging with him. The singing of the scholars was excellent. To-night a great public meeting was held. Bro. W. Clark, Sunday School superintendent, was chairman, and Bro. Tackwell gave another fine address on "Losing and Finding Ourselves." We are sorry to report the severe disposition of Bro. Harvey, for the past few days.—Elliot Arnold, Nov. 20.

**LONG PLAIN.**—Fair meetings since last report. This morning Bro. Goodwin ably exhorted. This afternoon we held our Children's Day service, which was a great success, the building being nearly full. The collection amounted to £12/6. This morning Bro. Goodwin gave a splendid address to a large audience on "Divine Marching Orders."—D. J. Daniel.

**YORK.**—On 26th Nov., Bro. E. J. Paternoster completed his term as chorist. In the morning his exhortation was most effective. At night he preached on "What shall I do with Jesus?" Many expressions of regret were given utterance to on the departure of Bro. Paternoster, and wishes for future blessings.—W.B., Nov. 26.

**KADINA.**—On Dec. 3, Bro. Wedd gave a stirring gospel address. Two married ladies confessed Christ. The Girls' Guild are giving the 4th B. a social evening on Dec. 19.—C. E. Larcombe, Dec. 3.

**TUMBY BAY.**—Good meetings on Nov. 19 and 26. We have graded our Bible School since the anniversary, and now have five classes instead of three. The attendance has also greatly increased, especially the kindergarten. Miss Tipper, organiser of the W.C.T.U., was with us on the 26th, and gave an interesting talk to the school on "Temperance." Miss Tipper also conducted a public meeting in our building on Tuesday, 26th Nov., in the interests of her Unit. There was a large attendance. Sister Hunt was elected a President, and Sisters M. Davis and M. Nankivell were appointed Secretaries.—C. H. Hunt, Nov. 20.

**MOONTA.**—Bro. Allan, we regret to report, was last week suddenly called to the bedside of his father, who is seriously ill. Our prayers are that God will strengthen him in his trouble. The meetings today have been splendid, 66 present around the Lord's table. Bro. Garrett, supt. of Point Pearce Mission Station, delivered an inspiring and uplifting exhortation on 2nd Palm, 28 present at our Bible Institute. Bro. Garnet, junr., from the Bible College, has consented to carry on Bro. Allan's work while he is away. He addressed the Bible School children this evening, about 200 present at our special meeting, well listened attentively to a fine address by Bro. Garnet.—H.S., Dec. 3.

**COTTONVILLE.**—Good meeting this morning. Fine school in afternoon; 18 new scholars. Splendid meeting this evening. Attendance increasing.—H., Dec. 5.

**YORK.**—Last evening the Young Men's Bible Class assembled at E. J. Paternoster's house to show their appreciation towards him as their teacher. A presentation was made of a double E.P. ink stand.—S. Parrott, Dec. 3.

**MILANG.**—Bro. Garrett, today spoke both morning and evening to a fairly good audience. We were glad to have him amongst us.—S.H.G., Dec. 3.

**GLENELG.**—The work is encouraging. Sunday meetings are well attended and the auditors are in a flourishing condition. On Sunday morning Miss Quenice Ranford was received into the Kingdom. A fortnight ago we had an interesting lantern lecture on China, by Mr. Powell, and tonight another by Miss Rosell, on India. Both were of high order. The walls of our new school room are up, and we expect to open it free of debt. It will cost about £200. Bro. Major Hemming, of the 13rd Batt., now in England, has been ordered home on account of sickness. A noteworthy feature of the work here is the Choral Society, which is conducted by Bro. Pittman. A very successful concert on Dec. 14, 1915, Fees, Nov. 20 second concert on Dec. 14, 1916.

**LOCHIEL.**—On Nov. 26, 100 were added by faith and obedience. At the gospel meeting there a large gathering, the church honor roll unveiled by Bro. Hollans, who afterwards gave a splendid address on "Is your name upon the honor roll?" The meetings of late have greatly increased in attendance.—A.D.P., Nov. 27.

### New South Wales.

**NORTH AUBURN.**—Meetings all day were very good. Our . . . Stone exhorted helpfully. Bro. Hall presided. Our Sunday School is growing very much. Bro. Beard gave the gospel address. His sermon was enjoyed by all.—A.H., Nov. 26.

**SOUTH KENSINGTON.**—Splendid gatherings. Bro. Garden preaches each Lord's Day. We have commenced a Bible Study Circle. This has proved to be profitable. Our Bible School is growing constantly, by average attendance for the month being 115. On one Sunday we had 130



## Foreign Missions.

### Among the Soldiers.

Mary Thompson.

I think I wrote you last month that I had been having treatment from Dr. Drummond for some time past.

He thought I ought to get away from here for a while, so I made arrangements to go to the hills. Instead of having about three months' monsoon weather, as we usually do, the rains have kept up almost five months, and there has been a great deal of sickness.

I was very pleased to get acquainted with some soldiers who were living in the next bungalow to where I was boarding. There were others in houses near. In the hot season a much larger number were up than when I was up there. Many of them had come up from the plains, worn out with the heat, and needing medical attention. Christian friends collected money, rented a large bungalow in a lovely situation, hired an Indian Christian who cooked nice meals at a reasonable price, and numbers of men were very glad to go there and get a meal, as they get nothing at their homes after 4 o'clock.

A piano was also provided, games, and a good assortment of reading matter. Friends used to go every evening and spend some time with the men, and there was a short service just before closing time for any who cared to go to the room where it was held.

Both British and Americans have helped in this work. Some have become Christians during the special meetings which were held. Letters have been received from some who went down early, speaking of the joy they received. A number of men came up the same time as I went.

With others I was glad to have an opportunity of visiting the Hospital. It was touching to see how grateful some of the men were. One man had been in the Fort in Delhi. He had a sun-stroke, and said he had not spoken to a lady for five months. Another man had had his eye for three months. Numbers of the men had photos of their wives and families, and one heard a number of their histories. One man, who lost an eye at the Dardanelles, spoke so gratefully of the help the Australians had given him on his way to an hospital in England. I met a Canadian missionary who lives in the station where Miss Toke is helping. She told me the men spoke so gratefully of her work. The men in Lambur who have been in other hospitals where there are lady nurses, were wishing they had them there. They say they are more sympathetic than the orderlies.

Have been back in Harid four days, and am well, and enjoying the work again. Our meetings and the schools I saw yesterday were well attended. To-day is a Mohanmandan festival, so I have been house cleaning. Most of our Christians are well.

### Annual Festival at Khatphal.

(The following is a translation of a report submitted to Mr. Stratton by one of the Baranati evangelists, H. G. Bhandal. Mr. Stratton forwarded the original report, together with this very interesting free translation. This is the work that counts, and is being carried on with great zeal.)

Eight miles to the north-east of Baranati there is a village named Khatphal. Though it is small, it is beautifully situated. In this village there is the shrine of a goddess. The common belief about the origin of this goddess is that on one occasion some merchant people while travelling by bullock cart came to Khatphal, and camped there. A small round stone had become embedded in the foot of one of their bullocks, and on reaching the village the thought came into the mind of this stone that this is a good village, and it has a large banyan tree, so I should dwell here. Afterwards some people worshipped this stone, and it became very pleased. Later it was agreed that this stone must be closely related to the goddess Sirahat, of

the temple in Shirahat, and the name of Zarahai was given to it. From then until this day it has been the custom to hold a festival in honor of this goddess yearly in the Hindu month of Ashwin, which falls in the English month of October.

It came to the mind of some of us Christians that we should go there at the time of this festival and preach God's gospel, so we asked permission of Mr. Stratton, and five of us Christian brethren went by the afternoon train to Khatphal. When we reached the village we put our goods in the Government Rest House, and went towards the goddess' temple to preach. As soon as we came in sight of it we saw a crowd of two or three hundred people surrounding some cottages, and it came into our minds that we would not be able to do any preaching in the face of this, for who would listen to us near people?

Still, we did not become hopeless, but went near them and began to sing lustily the gospel song, "Oh, why do you do such needless things?" In a moment it so happened that the dancer's ground was quite cleared, and the whole of the 300 people gathered about us, and left the dancers in the open, and the dance became closed in one breath. Then we began to preach, and the people listened very peacefully because such kind of work had never been seen in this village before, and feeling that God had given us a great victory over Satan we did our work praising him. Afterwards, Bapurao Chowgale, one of the leading residents, invited us to a feast, for which we were very thankful to him. And so in that place we did work for God and for the people. Now we request that every brother in the church and in his own home should make remembrance in his prayers for this work.

In China there are said to be over 400,000,000 (four hundred millions) of people—over one-fifth of the world's population are Chinese. Every third child born into the world is a Chinese baby. "If the Chinese people were to march past a given point in single file, the procession would never end; long before the last of the four hundred millions had passed by, a new generation would have sprung up to continue the march."

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

### College of the Bible. ANNUAL OFFERING.

Victoria.		
Abbotsford	.....	43 10 0
Ascot Vale	.....	1 14 0
Ballarat	.....	2 10 0
Bayswater	.....	0 18 6
Bentleigh	.....	1 7 11
Bel. Het	.....	5 17 0
Berwick	.....	12 0 0
Blackburn	.....	1 10 6
Bloomf.	.....	0 17 6
Blox Hill	.....	4 10 0
Brighton	.....	8 5 6
Buninyong	.....	0 12 6
Burley	.....	0 12 0
Carlton	.....	22 14 0
Carnegie	.....	1 7 3
Castlemaine	.....	1 2 6
Cheltenham	.....	6 10 0
Chinese Church	.....	2 14 9
Colac	.....	2 5 9
Cosgrove	.....	1 0 6
Croydon	.....	1 0 0
Dandenong	.....	2 12 0
Derby	.....	0 9 0
Dunolly	.....	15 0 0
Doncaster	.....	7 1 3
Dunmunkle	.....	2 0 0
East Camberwell	.....	3 8 6
Echuca	.....	1 2 6
Emerald	.....	1 4 0
Emerald Town	.....	1 2 6
Essendon	.....	10 0 0
Fairfield Park	.....	2 3 11
Fitzroy	.....	1 11 0
Footscray	.....	4 0 0
French Island	.....	2 3 0
Galah	.....	2 0 0
Gardiner	.....	5 9 0
Geelong West	.....	0 14 0
Gordon	.....	2 0 0
Hampton	.....	2 0 0
Harcourt	.....	2 11 0
Hawthorn	.....	4 2 6
Kaniva	.....	4 10 0
Kerang	.....	0 0 0
Kyneton	.....	0 17 6
Lake Boga	.....	0 17 6
Lalbirr	.....	2 0 6
Lalverton	.....	1 1 3
Margaretburg	.....	45 5 0
Melbourne	.....	35 0 0
Merbein	.....	1 7 0
Meredith	.....	4 0 0
Middle Park	.....	2 1 0
Mildura	.....	2 12 0
Montrose	.....	7 0 0
Moreland	.....	2 13 0
Northcote	.....	1 15 0
North Fitzroy	.....	1 12 3
North Melbourne	.....	1 2 0
North Richmond	.....	2 2 0
Prahran	.....	1 11 0
Preston	.....	2 7 0
Red Hill	.....	1 1 0
Rochester	.....	1 6 0
Sale	.....	6 4 0
Shepparton	.....	3 1 0
South Yarra	.....	2 15 0
St. Albans	.....	1 11 0
St. Melbourne	.....	0 18 0
Stowell	.....	1 7 0
Surrey Hills	.....	1 0 0
Sutton Grange	.....	0 8 0
Swan Hill	.....	0 10 0
Taradale	.....	0 10 0
Ulmarra	.....	1 15 0
Walhalla	.....	0 10 0
Warracknabeal	.....	3 5 0
Warramboul	.....	0 15 0
Welderbunbury	.....	0 15 0
Williamstown	.....	0 0 0
Wonga Park	.....	1 5 0
Woorinen	.....	1 5 0
Yarravouga	.....	1 5 0
New South Wales.		£t
Auburn	.....	4 3 0
Bangalow	.....	15 0 0
Bathurst	.....	0 7 0
Blackheath	.....	0 7 0

# Obituary.

Broken Hill	0	3	0
Bungawallby	1	8	6
Canley Vale	2	7	0
Chatswood	2	7	0
Gingore	1	4	0
Equandra	12	2	9
Hornsby	5	2	0
Lidcombe	5	0	0
Lismore	1	6	8
Marrickville	1	12	0
Merewether	2	10	6
Mosman	2	11	6
Narrabri	1	8	3
North Sydney	0	5	0
Petersham	0	12	6
South Kensington	5	5	3
Sydney	1	9	0
Taree	14	8	0
Wingham	3	0	0
Queensland.			
Albion	41	7	3
Amberley	0	18	6
Bonnal	3	6	0
Brisbane	3	6	0
Buddamba	1	0	0
Elliott	4	18	3
Gympie	0	10	0
Innisfail	1	0	0
Ma Ma Creek	0	17	0
Marburg	1	5	9
Maryborough	4	0	0
Mount Walker	0	13	0
Port Douglas	2	0	0
Roma	2	15	0
Rosevale	2	5	0
Rosewood	2	5	0
Tammyore	0	14	0
Toowoomba	1	10	0
Wooroolin	1	0	0
Zillmere	0	7	6
South Australia.			
Alma	6	13	0
Adelaide	5	7	2
Balaklava	2	8	3
Berri	0	13	0
Brews	1	0	0
Blackwood	5	7	6
Bordertown	3	5	3
Butler	1	0	0
Gottsville	0	18	0
Glencol	53	16	0
Goodwa	0	15	0
Hindmarsh	6	7	0
Hindmarsh Y.P.S.C.F.	5	0	0
Kadina	1	10	0
Kersbrook	0	18	0
Lochiel	2	0	0
Long Plain	6	1	0
Milang	2	10	3
Mile End	3	9	2
Mounta	2	14	0
Mundulla	1	1	0
Murray Bridge	0	10	0
North Adelaide	2	2	3
Owen	2	15	0
Prospect	1	18	6
Semaphore	3	5	0
Strathalbyn	1	3	0
Turley Bay	0	13	6
Uley	14	2	1
Walkerville	1	2	0
Walleroo	2	10	6
West Australia.			
Broken	11	5	6
Barnett	0	6	0
Perth	4	5	0
Kalgoorlie	1	7	6
Kalgoorlie	0	12	0
Maylands	1	4	6
North Perth	2	15	0
Sulphide	2	15	0
Tasmania.			
Dover	6	9	0
Hobart	1	17	0
Launceston	1	3	6
Launceston	3	3	3
Nubeena	0	2	3
Tunnel Bay	0	2	0

**MILLAR**—Bro. J. M. Millar passed away in his 74th year. He was baptised by Bro. J. Colburn, Oct. 18, 1843, and was also of 53 years' service. He led a quiet, consistent Christian life, and was always trying to help those that needed help. Our brother has left a sister wife and married daughter to mourn him. We laid his remains away to rest at the Hawick Cemetery on Sunday afternoon, October 25th, in the presence of a goodly number of mourners: Bro. Wright, of Wellington, and Ludbrook, of Hastings, conducting the services at the house and graveside.—G. Ludbrook.

**TAYLOR**—After a long illness, Sister Mrs. Taylor, nee, of the Sulphide (W.A.) church, passed away on October 20. Our sister came from Perth to Sulphide shortly after the church's formation. Her life was a continual exemplification of the Christian spirit. Full of zeal and service when she was well, her patience in trial was beautiful, and no one will more worthily earn the commendation, "She hath done what she could." Her family have grown up to call her blessed, and to serve their mother's Saviour. The church has been rich in her faithful service. We sorrow with the bereaved, but not as those who have no hope. Bro. Banks and Comar conducted the funeral in the presence of many friends.—A.W.C.

**HARNES**—On Nov. 22, at Northland, Tasmania, one of our oldest members, Sister Mrs. Barnes, was called home at the age of 84 years. Our deceased sister, with her husband, arrived from Essex, England, about 62 years ago. Her husband died some nine years ago. She was never absent from the Lord's table and health always fair to be present. Our sister was baptised by our late Bro. Muir, about 34 years ago, and was connected with the church at New-ground. She leaves three sons and three daughters to mourn their loss—W. Barnes, Victoria; G. and E. Barnes, Devonport; Mrs. L. Campbell, Hobart; Mr. W. Reynolds, Launceston; and Mrs. A. Pease, Burnie. We laid the remains to rest in the General Cemetery, Launceston.—M. E. Reynolds, Northland, Tas.

**WEBBER**—On Nov. 8, Sister Wannie Webber, of Mayland, S.A., was called home, after a few months of suffering, at the age of 44 years. She confessed her faith in Jesus on February 8, 1871, and was first baptised at Centurion, Christchurch. As a teacher in the Bible School, she was always at her post, and she was one of the best workers in the Berean Society. The spirit of her Master shone brightly from her soul. She bore her sufferings hopefully and patiently. The memory of her life will remain as an inspiration to her friends. L. W. Baker conducted a beautiful service at the grave. As minister of the church where Sister Wannie was a member, I am confident that death to her has been gain, for her life was hidden with Christ in God.—H. R. Taylor.

**SMITH**—On Nov. 9, our aged Bro. Archibald Smith entered into rest. Bro. Smith had just passed his 80th birthday, and his life had been one of service to Jesus. He was born in Gloucestershire. He was baptised when 19 years old, leaving for the United States two years later. In that country he joined the Army, fighting through the Civil War on the side of freedom. At the end of his military career in S.W., and at 47 years of age married Sister Smith, who, with two children and several grandchildren, mourns his absence from this world. He first became associated with the Church of Christ in Auburn, under the preaching of Bro. Thos. Hanger. He was faithful in all his associations. For over four years he has been contributing to his home, and no one who visited him came away unimpressed. His son and grandson are both on active service in France. We commend his sorrowing bereaved wife and loved ones to the comforting care of Him who "giveth His beloved sleep."—F. T. Saunders.

**WOODGATE**—Miss Ruby Woodgate, aged 22 years, passed away on November 12. Our sister was awarded a gold cross by the Victoria Order of Merit for her services as a soldier's wife during the contracted plague, which caused her death. Ruby will be greatly missed in the church and

town. At 3 years of age she came to our Bible School here. She joined the church when 14 years of age, not having associated with any other church throughout her life. She was most popular in the town. Everybody loved and esteemed her for her beautiful Christian character, her happy disposition, and her business ability and energy. As a worker in the church, Ruby was most consistent, especially in the choir. She was always in her place, and always took her part gladly. Her influence and help extended to every part of the church's activities, viz., C.H., Bible School, and Girls' Societies, and her sympathies extended to all who mourn her loss.—W.R.F.

**SQUIRES**—After a very brief illness, Bro. H. Squires, of North Fitzroy, fell asleep on Nov. 17. Our brother united with the church in 1878, and has been constant in his attendance ever since. He at different times acted as teacher in the school, and occasionally helped in the minor duties of the morning service. When I visited him a few hours before his departure, he gave a most expressive testimony as to his faith in the Lord Jesus. His wife and daughter have the joy of feeling that for his life—salvation from the bondage of sin—was worth the cost.—H. B.

**CAMBRIDGE**—At the age of 88 years Sister Mrs. Cambridge, one of the pioneers of the cause in Victoria, fell asleep at her home on Nov. 21. The deceased lady, with her husband, was associated with the church in the Temperance H.M., and were amongst the first group who composed the church at Swanford. She was succeeded by the late Mr. Service in 1861. Living at Bragg Creek, she and her husband and Mr. J. W. Wells exercised a local ministry of work, coming in occasionally to fellowship with the church in Unity H.H., where their membership was. Later, owing to ill-health, she was unable to attend, but transferred to Cliftonville, but for several years past, since the death of her husband, our sister has not been able to attend anywhere. She had no interest alive in the old church. The kindly ministrations of the late Bro. Mitchell and second of the lady E.B. of the Bible School, during her earlier years, were to her life. The last few years of her life were spent in helplessness and pain, and the kindly care of her two nieces did much to lighten the burden of waiting. The last words she spoke were a joyful declaration of her trust in the Lord Jesus.—J.W.B.

**SAVILL**—The church at Lismore has suffered a severe loss in the death of Sister Miriam Savill, wife of our esteemed deacon, Bro. C. L. Savill, which occurred on Tuesday, Nov. 21, of pneumonia. Our sister was the second daughter of Bro. and Sister E. R. Furlonger, born in 1836, at Lismore, where she lived all her life. She was a member of the Bible School from her earliest years, and was immersed during the ministry of Bro. W. J. Way. She always gave evidence of deep spirituality, possessing a quite unassuming disposition, yet worked faithfully and zealously for the Master. Her duties were many, associated with the music, menial duties, and she was in the Bible School for some time with her husband conducting our South Lismore School. About seven years ago, she and Bro. C. L. Savill were united in marriage. One little daughter was left motherless. We laid her mortal remains to rest in the Lismore Cemetery, in accordance with the hope of the resurrection of the dead.

**ADERMANN**—On Nov. 24, a very old member of the church passed away in the person of Bro. Friedrich C. Adermann. He died at the residence of his youngest son, Otto, at Rosewood, at the age of 82 years. He was born at Blankenburg, in 1834, and in 1856 embarked for Australia with his sister-in-law. They settled on the Blue Lake Valley, Victoria, in 1857, he met with a serious accident, which necessitated his relinquishing hard work. Since then he has been living with his younger son. Mr. Adermann was a faithful member of the Vernon church. He was a man of deep spiritual character. He was a good example to his family, and the friends with whom he lived. He leaves three sons—Wm., Charles, and Otto; and two daughters—Anna, Mrs. Wm. Sackling, Brisbane; and Wilhelmine, Mrs. Cross, Philadelphia, to mourn his loss.—C.H.J.







**Tweed and Richmond Rivers District Conference, N.S.W.**

The Conference was held in the Tabernacle, Conway-st., on November 8, and was a great success. The morning session commenced with a devotional service conducted by T. J. Jones, the district evangelist. J. G. Snow, president, then took the chair. Roll call of delegates showed that six district churches were represented—Bungawalbyn, Tyalgum, Byron Bay, Bangalow, Ballina, and Lismore.

Application from Ballina church seeking affiliation was readily granted.

The president extended a warm welcome to delegates and visitors, among whom were A. C. Rankine, of Brisbane, and Reg. Emiss, of Melbourne, the latter being present in the interests of the College of the Bible. Each suitably replied. Bro. Rankine gave a very searching address concerning the times. At 1 p.m. the conference adjourned for luncheon, which was provided by the Bungawalbyn church.

At 2 p.m. a devotional service was held under the leadership of A. E. Parker. J. G. Snow, in his presidential address, spoke of the work in the district, in which he stated that we should all be grateful for the progress of the past year. He pleaded for a greater trust in God and faithfulness to the plea.

W. J. Taylor, conference secretary, read the committee's report, and C. R. Furlonger gave the treasurer's statement showing that the work was in a satisfactory condition.

Officers for the ensuing year were elected as follows:—President, E. A. Parker; vice-president, L. H. Robinson and J. G. Snow; secretary, W. J. Taylor; treasurer, C. R. Furlonger; committee: A. M. Weather-pon, A. E. Terry, and M. Patch; Bible School committee: J. G. Snow, E. A. Parker, T. J. Jones, and Mrs. T. C. Savill (convener).

Report of district evangelist was received. A motion was passed of appreciation concerning his work of the past year.

A. C. Rankine gave an excellent address on "The Importance of the Bible School to the Church." Reg. Emiss followed on "Some Things we Need in the Bible School." Both of these addresses were highly appreciated.

Greetings were sent to our boys at College, Queensland and Victorian Conferences, preachers who have labored with us, and a letter of sympathy to Mrs. McCracken.

At the night meeting a bright song service was conducted by T. J. Jones. The president, J. G. Snow, was chairman of a well attended meeting. W. J. Taylor led in prayer, following which the Conway kinders gave an item. The president gave a short address, and Mrs. W. J. Taylor read a solo. A. C. Rankine gave a rousing address on Home Missions, followed by an appeal on behalf of the district work, the same being promised, which was considered satisfactory. Reg. Emiss, organizing secretary of the College of the Bible, presented the claims of the institution, and gained a considerable promise of help. Mrs. K. Furlonger sang a song excellently, and the meeting closed in the usual way; all agreeing that the conference had been a great success.

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  4. His baptism. Matt. 3: 1-17.
  5. His temptation. Matt. 4: 1-11.
  6. His first disciple. John 1: 35-51.
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