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The Australian CHRISTIAN



Thursday, September 21, 1916.

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Rightly Dividing the Word.

Somewhere I heard or read a story that illustrates this subject better than anything I know.

If I recall the story correctly, an intelligent Japanese came to a Christian missionary and said: "Sir, I have heard of your Bible, and I wish to know more about it. Have you a copy in my language that I may read?"

The missionary handed him the thirty-nine books of the Old Testament, bound in one volume, with the request that he read every word and report to him. After several months, he came to make a report of his reading. In his report, he said: "This is a wonderful volume! It contains what purports to be the oldest history written—going back to the very creation. In it I found a most interesting history of one family and nation. I found remarkable prophecies and their fulfilment. All this and more! Yet, I closed the volume sadly disappointed." "Why so?" inquired the missionary. "Because I found a promise that was never fulfilled. Your God said to the serpent that beguiled the first woman, 'I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel.' Then it was 'the seed of Abraham, Isaac and Jacob' that was to bless the world. His name was to be called 'Wonderful, Mighty God, Everlasting Father, Prince of Peace,' and his kingdom was to be an everlasting kingdom. I expected this one to come. He never came!"

The missionary said to him, "I have the sequel to all in this volume," and handed him the four Gospels, bound in one book. "In this book you will find the promise fulfilled—the one you expected." He took the Gospels home and read them. In a few weeks he returned, saying: "The promise was fulfilled. I found him of whom 'Moses and the prophets did write—Jesus of Nazareth.' He was the 'seed of the woman,' the 'seed of Abraham,' the 'Prince of Peace,' the Messiah—the ever-living Priest to make atonement for sin. But this is incomplete. I closed it sadly disappointed!" "Why so?" asked the missionary. "Because Jesus said, 'Go make disciples of the whole creation, and I will give life to know if the apostles went, and how they made disciples.'"

This time the missionary handed him Acts of Apostles, and instructed him to read it

carefully. He read it and came back saying: "I understand what the apostles preached for gospel, how they 'made disciples,' how they organised churches, and all this was done under the guidance of the Holy Spirit. I believe that Jesus Christ is the Son of God and my Saviour. What doth hinder me to be baptised?" The missionary baptised him, but, even though having been baptised, he was not satisfied. He looked into the face of the missionary and said: "Brother, I think there ought to be more of that sacred book—the Bible." "Why do you think so?" replied the missionary. "Because the disciples were to be taught to observe all things whatsoever the Master commanded them, and Acts of Apostles does not say very much about this."

The missionary now handed him the Epistles bound in one volume. He read this volume carefully. He went to the missionary, and these are his words: "I found in this last volume the instruction necessary for personal purity, and for all the relationships of life. This last book is a volume on personal purity. In it I learn how to walk as Christ would have me walk to please the Father." But even yet his soul was not satisfied! "Is there not some more of that sacred book?" he asked. Last of all, the missionary gave him the Book of Revelation. This completed the circle! He read in this volume, "Be thou faithful unto death, and I will give thee a crown of life."—N. C. Carpenter in "Christian Standard."

Jesus and Freedom.

W. B. Blakemore, B.A.

He came to proclaim liberty to the captives—not to those in Judean prisons or Roman dungeons—but to those bound in the spirit, to those in the grip of wrong conceptions of life, to those in the clutches of tradition and dogmatic theology. He came to declare the emancipation of the mind by the power of the truth. "Ye shall know the truth, and the truth shall make you free." Christianity imposes no intellectual bondage. Much of the work of the Master consisted in breaking the shackles with which the religious leaders of the time had bound the minds of the people. He not only asserted his own freedom from the tradi-

tion of the elders, he came to help others to be free.

The religious thought of the time was running in deep grooves, worn smooth by long continued use. In these grooves the thought of the common people was led by their teachers. These at once resented any tendency towards independent thinking. It was inevitable that Jesus should clash with them. He ran counter to their traditions. He ran across their grooves of thought, he cut into them and broke them up and, once for all, proclaimed the right of the human mind to be free. He himself was the real free-thinker, and in him and in him alone can men know true intellectual freedom.

The people of Jesus' time had allowed their minds to run along those intellectual grooves so long that the majority of them had lost the power to think for themselves. Thomas Campbell said, "We are persuaded that it is high time for us not only to think but to act for ourselves." That was the declaration of independence of a man who was struggling to free himself from the traditions and the theological restrictions of the day. "Think for ourselves," that is one of the most significant phrases in the famous Declaration and Address. It stands there to declare that whoever enters this restoration movement may enjoy the fullest intellectual freedom, bringing his thought into captivity to none save Christ Jesus our Lord. This being true, let us, therefore, stand fast in the freedom wherewith Christ has made us free. Let us be careful to see that in our religious education and in the training of preachers we encourage men to think for themselves. The greater danger after all is not that men should think fast and loose, but that they should cease to think at all. Jesus made men think, and if it meant smashing traditions and breaking precedents, in order to get men to think, he did not hesitate to do so. His call to repentance was a call to think. Change your mind. Think differently. Think! Think! Think! His final appeal to his disciples was for their own opinion of the Christ. Not what the rulers of the synagogue thought, not what the leading Jews of Capernaum thought, not even what the Sanhedrin thought, but what they themselves thought. He wanted them to think for themselves. Brethren, we ought to encourage our young men to think for themselves. Let us bring every thought into captivity unto Christ, but let us stand fast in the freedom from the traditions of men and from the shackles which they would place upon us.

Peter and the Pocket Testament.

For some time past Mr. and Mrs. Ralph C. Norton have been engaged in taking the Gospel among the Belgians, and have met with much encouragement. They have distributed many thousands of Gospels and New Testaments in French, and the handing of these to a person makes an opening for a personal word, which often leads to a conversation upon spiritual things.

Among many touching stories which have been told to them is one showing what great results may spring from these conversations. One day Mr. Norton handed a Gospel to a soldier named Peter, and at the end of an earnest talk Peter accepted Christ. Everywhere he went afterwards he distributed Scripture portions, and endeavored to lead his comrades to Christ. One of those whom he had thus influenced was an old friend named John.

One morning, as was his custom, Mr. Norton went to the station with Gospels for the outgoing Belgian soldiers. Just before the time for the train to leave, which would carry them back to the front, a Belgian lady, accompanied by a soldier, approached him. The soldier was John, whom he had never before seen, but of whom he had heard through Peter. John had been spending his *conge* with a comrade in London, and Peter had told him, when he came to London, that he must try to see Mr. Norton, whom he would know by his giving away the little *Evangelists* at the station.

An unexpected meeting and the result.

John thus told his story: "Peter and I had been in school together in Antwerp, and later had had business associations. But Peter's firm sent him to London, where he remained until the War broke out, when he came home to enter his regiment. I, also, was called to the color, but was wounded at the siege of Antwerp, and lay in the hospital during the bombardment, being carried away from there the night preceding the entrance of the Germans. About a year from this time, I, being fully recovered and having re-entered the army, came one day suddenly face to face with Peter Van Koeckhoven. You can imagine my joy when I found we were in the same regiment and company.

"But what do you think Peter's first words were to me? After telling me how glad he was to see me in his company, he pulled from his pocket a little Testament, and said to me, 'Do you see that? I received that little book a month ago when I was on *conge* in London. That little book, and the words of Mr. Norton, who gave it to me, have led me to Christ, and I am going to give you a little book just like mine, and I expect it to do for you what it did for me. Furthermore,' said Peter, 'I expect you to read in that book every day.'

"Well," said John, "I took the book, although I must say I demurred at first, for I had been taught that the Bible was not to be

read commonly—in fact, it was against my principles to read it; but Peter was so insistent that I finally took it, and promised to read it. And," he finished, "the book and Peter led me to Christ."

Previously to this, Peter had led another comrade to Christ. Now these three began to work for their comrades, in their own and adjoining companies. And at last after the three had distributed thousands of Gospels and Testaments, the "*Ligue des Ecritures Saintes*," founded by Peter, to induce the men to read and carry the Word of God, sprang into being. The three began to work with renewed earnestness for their *Ligue*.

Then he showed a page and a half in his notebook, covered with names and addresses of soldiers. "These," he said, "these thirty-five I have won for Christ, and Peter has won over a hundred. But, oh," he said, and his eyes shone with holy enthusiasm, "I want to win many, many more."—"The Christian."

The Religion of Life.

John 1: 4.

Cyprus R. Mitchell, M.A.

Not the chemistry of medicine, but the medicine itself, cures and heals; so it is that the life of Jesus saves us as we realise it in our own, not Christology. When the church makes no other test for membership but the pledge and earnest of the life that Jesus lived it will fulfil his prophecy—greater things than I do ye will do. "The pathos of life comes out in the sob of some one human spirit. Human nature cannot be understood either in books or in crowds. It is only when one heart is pressed against another heart, that heart secrets are communicated." Unless the church lives the life of Jesus Christ, her liturgies, sacrifices, activities and pedigree are but avenues of inexorable judgment. When Jesus taught twelve men of varying experiences and temperaments how to live and work together, he did more than Moses did in giving the world the Ten Commandments. It is only the life that lights. Only that part of our message which we embody in our life redeems those who behold us. This is why the widow's mite was more than the abundance of the Pharisees—it was her life. The only Word of God that has power is the Word which is made flesh and dwells in the lives of people. The world will believe when it sees the Word of God manifest in the lives of church members. The significance of Christianity is its claim of redemption. It rests all on the glad message that faith in Jesus can make a bad man good and a good man better. Unless professing Christians live redemptive lives, the church is a white sepulchre full of dead men's bones. But thanks be to God for his un-speakable gift—Jesus' life is slowly but surely finding its way into the soul of the church, and into the wild-beating, pleasure-loving, materialistic heart of the world.

What I Think of the Public House.

For those engaged in the drink business I have no taint of ill will. As individuals I have towards them only a Christian attitude, but for the business I have a hatred as intense as any hatred the human heart can conceive.

I hate it with every fibre of my being because:

It blighted the life of the fairest friend I had.

It wrecked the home where honor, love, and devotion otherwise would have lavishly dwelt.

It fouled the breath and scared the life of one who but for it could have known no such taint.

It put its withering hand on a business friend, and led him to the brink of ruin.

It damned a fair soul, and made her suffer the terrors of a long, starless night.

In every ounce of my manhood I hate it; in every waking moment of every passing day I hate it; by reason of all it is, and all it has done, and all it may do, I intensely abhor and loathe it.

It stands a business menace; an economic waste; a parasite; a blighter of lives; a ruiner of homes; a delayer of morals; a maker of widows and fatherless; the feeder of prisons, asylums, and almshouses; the schoolroom of filthiness of speech and licentiousness of thought; it stands the very embodiment of all that is hellish and base.

I HATE IT.—Z.Y.Z., in the "Christian Age."

"It Isn't Your Church, It's You."

Recently I attended a meeting of the Commerce Club in my old town. There were about one hundred and fifty men present, and they had a good time. There was a gavel on the table whose head was as large as half a dozen cabbages, and its handle was five feet long. Near the "booster's" table was a big card upon which was printed a little poem which appeared not long ago in one of our magazines. It was a rollicking bit of verse, but it had a real message. I have ventured to paraphrase it for the benefit of those who might be helped by it.

"If you want to work in the kind of a church

Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

"You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at your door, off when you knock your
church,
It isn't your church, it's you.

"Real churches aren't made by men afraid
Lest somebody else goes ahead;
When everyone works and nobody shirks,
You can raise a church from the dead.

"And if while you make your personal stake,
Your neighbor can make one too,
Your church will be what you want to see—
It isn't your church, it's you."

—Ernest Bourner Allen.

South Australian Conference.

The thirty-second Conference of Churches of Christ in South Australia was held from September 9 to September 12. Attendances were large, the reports presented favorable, the spirit excellent and optimistic, the fellowship delightful. The presence of a large number of visitors from country districts and States gave an added interest to the proceedings of this year.

CHRISTIAN ENDEAVOR RALLY.

This was held at Grote-st. on Saturday night, and was an unqualified success. The chapel was crowded. Bro. E. J. Paternoster thanked the Endeavorers for the honor conferred on him by electing him President for the third time. The annual report showed that excellent work had been done. During the year 116 Endeavorers had joined the church. There are 266 Endeavorers teaching in the Sunday Schools (25 more than in the previous year). 72 men from the Societies had left to fight for the Empire. Greetings were received from interstate as well as country Societies.

Roy Raymond, the C.E. Home Mission living link, thanked the Endeavorers for loyal support, and earnestly requested continued help.

In an inspiring address Bro. Hagger showed that the true place of the Endeavor movement was that of a servant of the church.

A pleasing item was presented by the Hindmarsh Juniors. A ship with sail unfurled and Union Jack flying was constructed, while the crew and passengers joined in singing old familiar hymns such as "Pull for the Shore, Sailor."

Miss Riches, representing the Unley Society, gave an eloquent recital. Miss Lendon sang a solo to the delight of the audience.

The honor banner was won by the Mile End Society.

CONFERENCE SERMON.

The Adelaide Town Hall was filled on Sunday afternoon, the occasion being the delivery of the Conference Sermon by J. J. Franklyn. The President of the Conference, E. W. Pittman, presided. L. W. Baker led in prayer, and H. G. Harward read the Scriptures. The Grottest choir, under the leadership of A. J. Gard, rendered a beautiful anthem, while Miss Evelyn Robertson delighted all with her exquisite rendering of "The Lord is my Light." Bro. Franklyn gave an earnest address on the subject, "The Church and the Times." Many complimentary remarks were made on his deliverance.

MONDAY, 11th SEPTEMBER

Proceedings began with a devotional service led by B. W. Manning, after which E. W. Pittman, President of Conference, took charge. At the outset applications from Cottonville and Blackwood churches for admission to the Conference were withdrawn

owing to constitutional requirements. The applications will be renewed next year.

After roll call, the President, with well-chosen words, welcomed the delegates, and also the inter-state brethren present for the Federal Conference. Responses or greetings were then received from F. Collins, President of N.S.W. Conference; A. R. Main, President Victorian Conference; R. Graham, on behalf of Queensland; P. D. McCallum for New Zealand; A. T. Waters for the brethren of his island field; and A. E. Illingworth as President of the Federal Conference. J. J. Franklyn and W. G. Oram were given a welcome as new-comers to the State.

The Obituary Report was presented by the veteran, T. J. Gore. It was read and received feelingly. Bro. Gore said, "I desire to speak of the great loss sustained in the departure of Bren. H. D. Smith, D. A. Ewers, and James Manning. Each occupied his own place, and they soon followed each other into the land beyond. Scarcely had the echoes passed out of this room at the last Conference, when Bro. Smith received his well done, good and faithful servant, enter into the joy of thy Lord." Bro. Ewers followed on October 30th, then Bro. Manning on March 23rd, 1916. Bro. Smith may be said to have founded and greatly fostered the work of Foreign Missions in the State. Bro. Ewers worked forward with great power the work of Home Missions. Bro. Manning, apart from his preaching, was well known and appreciated as the business man whose office was headquarters for our churches. The absence of these brethren seems untoward and strange." The report included 46 names of departed brethren and sisters, including several who died on active military service.

In connection with the S.A. Bible College report, attention was drawn to the need for accommodation. Bren. Gore and Paternoster have had nineteen students in their classes. The year has witnessed a new departure in the presence of young ladies amongst the students.

Fitting reference was made to "the great sorrow" of the world in the present time of pain. J. J. Franklyn led in prayer for peace and for God's blessing on friend and foe. It was stated that some 461 soldiers have gone from the churches in S.A. G. T. Walden and G. P. Cuttriss, chaplains on active service, were mentioned in terms of appreciation. It was resolved "that this Conference assembled, believing that the Allies' cause in the great war stands for righteousness, truth and justice, and, when won, will stand for permanent peace, pays its highest tribute to those who have gone forth willingly at the call, and to those who have made the supreme sacrifice; and extends its sympathy to those who have given their loved ones, and to all those who have been wounded or stricken with disease."

The Statistical Record was satisfactory. During the year 465 were baptised, 63 more

than last year. Of these, 179 were in fields helped by the Home Mission Committee. The year closed with 7064 members, an increase of 311, and with 49 churches. Receipts for Home Missions were £1882/10/4, and expenditure amounted to £1882/10/1. A year ago these figures were, respectively, £2105/4/6 and £2248/4/2. The year closed with a debit balance of £122/10/0.

The Conference placed on record its high appreciation of the excellent services rendered by Bro. J. E. Thomas to the cause of Christ in this State.

An earnest discussion followed a suggestion to have an annual self-denial week for Home Missions. Bro. Paternoster declared himself favorable, provided the offerings were shared in by Foreign Missions. Others feared the effect of an undue multiplicity of appeals. The debate ended in the carrying of a resolution to inaugurate a campaign of education in the use of the duplex envelope.

The election of officers and committees resulted as follows:—

Past President, E. W. Pittman.
President, A. J. Gard.
Vice-President, B. W. Huntman.
Organising and Financial Secretary, H. J. Horsell.
Treasurer and Assistant Secretary, W. J. Manning.

Committee: Bren. G. D. Wright, W. C. Brooker, L. W. Baker, J. J. Franklyn, T. B. Vreder, R. Harkness, K. W. Hancock.

Foreign Missionary Committee: E. W. Pittman, W. Palmer, W. Garrett, B. W. Huntman, J. H. Farris, A. G. Hinde, E. G. Warren, E. McPhee.

Sunday School Executive: A. L. Read, elected President by Conference; H. J. Horsell, J. Willshire, G. D. Wright, H. R. Taylor, L. W. Baker, A. G. Hinde, T. H. Spotswood, B. W. Manning, E. A. Riches.

Temperance Committee: W. C. Brooker, G. P. Cuttriss, L. W. Baker, W. Charlick, J. J. Franklyn, W. J. Manning, W. Morrow.

Conference decided to support the appeals of Berri and Dulwich churches for assistance in the matter of their projected buildings.

In addition to that of the Home Missionary work already referred to, balance sheets were adopted as follows:—

Church Extension Building Fund. In this case the net value of the fund is £729, an increase of £141/10/7 for the year ending July 31, 1916. Collections on Church Extension Day amounted to £104/10/11. It is regrettable that the collection was not taken up by more churches. No more loans had been received during the year; a loan of £445, which fell due, had been repaid. Several applications have been received for assistance to build chapels, but owing to having no funds available, they have been declined.

The Mount Compass church has loaned the sum of £75. This was in hand last year.

It was hoped that the recommendation of Conference be accepted, and that every church would take an offering on the first Lord's Day in December.

Monday evening, the Town Hall was crowded to its capacity for the Sunday Schools demonstration. The programme was excellent, delightful items being given by eighteen young ladies—the Norwood S.S. Lyrics, and by the Mile End and Hindmarsh Sunday School.

J. E. James, B.D., of Unley Congregational Church, addressed the great gathering on "The Relation of the Sunday School to Our National Life," a timely and able discourse. He said:—

Our national life is at stake. That is the great fact of our national life to-day. What is the relation of our schools to this fact? First, many of our young men have gone to war. They have been taught that the highest glory of life is sacrifice. Therefore, it is not surprising that they have responded to the call nobly and immediately. There is a great and glorious work for our boys and girls to do—to save and heal life, not to destroy it. Upon our boys and girls depends the happiness of future generations. We want our boys and girls to have the courage and devotion of soldiers. What forces will mould our boys and girls? First, the home; second, the day school; third, games. Where does the Sunday School come in? What is the Sunday School? It is the common meeting ground of boys and girls as spiritual creatures. It is the activity of the church amongst the young. Of the home it is the bulwark; of the day school it is the crown; it is the nursery of the church. Therefore, the home and the Sunday School must be kept close together. Give the school your best. That is the heresy—that anything can be too good for the Sunday School. Better to have broken chairs than broken hearts. Let the Sunday School be the centre of the atlas for the boys and girls. The test of the church is the Sunday School above all. Our work in the school is to make our boys and girls disciples of Jesus Christ, and to that end all we have must be devoted. Then we should believe that if the school did not exist it would have to be invented.

SUNDAY SCHOOL REPORT.

There has been a big increase of church members from the Sunday Schools. Financially the Executive is now handling more money than ever before. £25 was given by the churches on the first Sunday in May for the forward movement. From 35 schools the Col offering amounted to over £44. On Children's Foreign Mission Day the amount of £82 was given by 27 schools, compared with £45 last year from 26 schools. A School of Methods and scholars' and teachers' examination were held, both of which were heartily taken up.

The S.A. Union invited the Executive to co-operate in a demonstration in the Town Hall on August 28th. Mile End represented our schools with "The Call of the Nations."

The presentation of the report was followed by a most practical address by G. D. Wright, which was freely and helpfully discussed by several.

Address G. D. Wright, "Intermediates." The adolescent period is of greatest importance. This is when the child ceases and the man begins; the time of great chances and decisions between right and wrong; when before him are the great temptations of ideals. It is now when Christ and the claims of religion appeal most. The lad has abounding vitality and energy without the caution and wisdom that come with experience. The work of the teacher is to direct that energy rather than suppress it. The boy needs comradeship. He has social instincts. He looks for sympathy, he desires to serve, and has a sense of honor. There is the outer and the inner boy, and the teacher is wise who is careful to understand him. Be worthy of imitation, a friend and cheerful confidant. Personal character and personal conduct are the first equipment needed. The



A. J. Gard,
the newly-elected S.A. Conference President.

lessons should be graded, thereby enabling the teachers to suit the lessons to the scholars. The aim throughout our work should be to bind the scholar to Christ and his church.

TUESDAY.

TEMPERANCE REPORT.

Last report told of the vote taken in favor of six o'clock closing of hotel bars; this year's report records that upon our statute books now there is a law compelling the liquor bars in this State to close at six o'clock. Since this new law came into operation, in the city some hotels have closed their doors never to re-open for the sale of liquor, and others are remodelling their buildings, and letting portions for other purposes. Many will benefit by early closing, but as long as the liquor traffic exists in any form, we must work steadily for total prohibition. Unfortunately the decision of the electors has not been perfectly carried out.

Permits (by the minister in power) to supply wine with meals, between 6 and 8 p.m., are quite against the spirit of the tremendous vote to close all liquor bars at six o'clock. "Wine is a mocker!"

During the year our President (Bro. W. C. Brooker) has been made President of the South Australian Alliance for the Abolition of the Drink Traffic, and has been called upon to play a very important part in connection with the enforcement of the new laws.

The Secretary (Chap. Capt. Cuttriss) has been called to active service abroad. From letters received from the men of the 43rd Battalion, we learn how much our beloved secretary has been appreciated for the work he is doing so nobly and effectively.

Bro. W. Morrow, M.L.C., one of the committeemen, did excellent service in the Legislative Council during the passage of the six o'clock measure. Bro. W. J. Manning, another committeeman, has been elected to the position of committeeman on the Alliance Board and Finance Committee, taking his late father's place.

We have lost by the hand of death Bro. Jas. Manning, a former Alliance President, and splendid worker; also our beloved Bro. D. A. Ewers, who did great things for the temperance cause.

FIELD ADDRESSES.

Field addresses were given by country Home Mission representatives.

J. E. Allan said, "Moonta has been called the 'citadel of Methodism,' and it has been a task to find an entrance into the hearts of the people. The church has become a strong influence for good in the town. We have the largest Sunday evening congregation in the district. 734 visits have been paid. A house-going preacher will make a church-going people."

C. Taylor had been only three months at Wallaroo. He said the work is most encouraging. There is an average attendance at the Lord's table of 64, and usually about 120 people at the gospel service. The Endeavor Societies, both Junior and Senior, are doing a fine work; the former has a membership of 71, the latter 41.

R. Raymond said that at a recent conference in Berri, it was resolved that we concentrate on the Berri Settlement. The distant work was consequently abandoned. Auxiliaries such as a Bible Class and C.E. Society were organized. The Bible Class met in the preacher's room, but the C.E. Society has recently been given up because it had no place in which to meet. It had 23 members. There are 35 church members on the roll, and at the Lord's table an average of 23. During the year the average weekly offering has been £24/-.

L. E. Verco reported concerning Goolwa, and its encouragements. The meetings have improved, and recently we had 75 present at the gospel service. The work has its difficulties. Sunday morning the men, who for the most part are fishermen, go fishing, so that we have not much of an opportunity of coming into touch with them.

Theo. Edwards, Murray Bridge, said that he had been only two months in the district. The prospects of the work were very bright. He was struck at the abnormal growth of the town. In 1910 the population was 700, with 1100 in the district. In 1916 in the town 2500, 3500 in the district.

E. P. Vereco, in the absence of E. Edwards, gave an interesting account of the work in the Bordertown district. There are three churches under the evangelist's care. The work goes on steadily, with enough encouragements to keep us happy. As in other places, we have lost a number of young men—10 per cent. of our membership are at the front.

C. H. Hunt paid a high tribute to the men who had labored in the Tumbay Bay district before him. There is an area of 45,000 square miles, but our efforts are restricted to 450 square miles. We have a splendid building, a beautiful place. Not far away is Cummins, a strategic point and a railway junction, and needs a preacher.

W. G. Oram had been only a month at Naracoorte, which had been three months without a preacher. He paid a high tribute to the sisters who had kept things together in the absence of a preacher. He hoped to say more in 12 months' time.

F. Hollans' Loehiel district is large. We have two places of work, which means we have thirty miles driving every Sunday. Our Loehiel building is five miles from the township. We are situated 12 miles from Snowtown, a place in which we should have a church.

H. J. Horsell made an appeal on behalf of Home Missions, which resulted in raising by cash and promises £122/10/6.

HOME MISSION TEA AND DEMONSTRATION.

It has been said that the day of tea-meetings has passed, but surely a peep into the Adelaide Town Hall on Tuesday evening would at once prove the untruth of the saying. Nobody could look upon that happy company crowding every available seat around tens of large, well-spread tables, and say the tea-meeting had lost its charm. All too soon we hear the tramp of busy young men and women clearing the tables away, making ready for the monster meeting to follow.

At 7.30, the chairman, Bro. E. W. Pittman, after thanking all who had assisted him during his year of office, introduced the incoming President (A. J. Gard).

Bro. Gard received an ovation upon taking the chair. Amongst other things Bro. Gard said, "Our great business is to get out and destroy our enemy. Our enemy is sin. We are sure to win. We shall conquer if we only put our trust in God."

HOME MISSION DEMONSTRATION.

Bro. Harward gave a magnificent address on "The Call of the Homeland for the Gospel." He said that this is a dual call. It is first of all a call for men. Men who, walking on earth, walk with God. It is, secondly, a call for money. It costs to fight men to death, and it costs to send the Word to

men who are dead in sin. But the first cost was His who gave His life that men should live. We should respond (1) as a matter of loyalty to the King. There is always a Jerusalem in the geography of missionary activity. (2) Because of interest in the country. If we make a supreme sacrifice for Empire, we should also make a supreme sacrifice for our country which Christ wants for his own. (3) Because of devotion to ideals—to New Testament faith and practice. We have no more authority than the Word of God and the Head of the church have given us. The power of the church is to be tested, not by its pulpit, not by its gifts of money, but by its power to turn men from darkness to light.

B. W. Huntsman spoke on "The Relation of Christianity to the Development of South Australia." He based his remarks upon Neh. 4: 16-18, and said, "As we fight, we must also build. The founders of this State were Christian men. They were like the pilgrim fathers. In the early days in our parliament were fought out the battles of religious liberty. They allowed no State church, but made religion free to all according to their conscience. We have a great opportunity for our plea, and for our people. We are a free people. We bear the universal name—the name of Jesus Christ. We have always found a large place in our work for our laymen. Our ordinances are universally recognised by scholarship as those of the New Testament church.

There are two things before us—whether we shall be a great people—great in numbers—or whether we shall try to realise our plea to unify all the disciples of Jesus Christ. There must be an object. First it should be the evangelisation of the whole world, and second, the unity of all God's people in one.

"If we lose sight of these things we shall lose sight of the reason for our existence. Our task is two-fold—we must use the sword to destroy sin, and with the other hand to build up the larger kingdom of God, of righteousness, truth, brotherly love and world-wide redemption."

Norwood choir contributed in splendid fashion to the enjoyment of the evening.

CHAPLAINS' REPORT.

Good service has been given throughout. E. W. Pittman and G. P. Cuttriss have continued throughout the year as military chaplains. Bro. Cuttriss received an appointment of Chaplain to the 43rd Battalion, A.I.F., and left for the front on June 9 last. Reports from every quarter inform us of the high esteem in which our beloved brother is held by the men. B. W. Huntsman has been appointed to fill the vacancy caused by Bro. Cuttriss' appointment abroad, and by his visitation to military camps and hospitals is beginning already to make his influence felt.

By special arrangement with the military Commandant, E. W. Pittman has the privilege of selecting music for hymns for the military parades. This affords a splendid

opportunity for special intercourse with the men of the bands, it also indicates the nature of the services which may be run. The churches are urgently requested to stand at the back of the chaplains with their financial support. It is recommended that in every church a collection be taken up for this purpose each quarter.

During the State Conference a resolution was passed, "That this Conference congratulates the Scriptural Instruction in State Schools' League upon having presented to Parliament the most largely signed petition ever presented to the legislature, and pledges itself to support the movement until the referendum is granted."

Conference Epigrams and Brevities.

Our S.W. membership has now gone beyond the 7000 mark.

"Who are the Sunday School people?—the church"—G. D. Wright.

"It is a good thing to have a debit balance, because it keeps interest together."—W. J. Manning.

"Dulwich is a new suburb, one of the best," said Bro. Murray, and he added modestly, "I live there myself."

"We have more people in Adelaide more than 60 years of age than in any other city in Australia."—B. W. Huntsman.

"The fractions are a certainty at Semaphore—Semaphore church is being saved with pennies and threepenny bits"—A. G. Saunders.

Bro. Hingsworth, in congratulating S.A. for leading the six o'clock movement, stated that during the first month of six o'clock doing in N.S.W. Savings Bank deposits increased £90,000.

"I am not surprised you have harmony in your H.M. work. You have a musical president, and you have had a musical president during the past year."—H. G. Harward.

T. E. Rife presented greetings from G. T. Walden, and said that information from all quarters indicates that Bro. Walden is beloved by the men. When battle rages he is always near the firing line.

At Naracoorte the sisters have conducted the morning services, and presided at the breaking of bread when the brethren have filled. Sister Harrow, who is church secretary, has read one of Mr. Garvey's sermons.—Sisters' Conference.

The business men of Mounts—net members of the church—have paid J. E. Allan a splendid compliment in that they have made the offer of a rubber-tired buggy. This is a fine tribute to the way in which our esteemed brother is impressing the community.

Bro. Raymond told of a brother who put up a building partly to provide a place of worship at Berri, partly as a business venture. He was offered 10/- for it each Wednesday evening, but refused in order that the church might have a place for prayer meeting.

At the close of the discussion on Monday afternoon Bro. W. J. Manning said, "During the discussion I took a walk around town to see if I could make a shilling. Not being successful, I started to do it for the church. One brother promises £100 for five years without interest. Another brother renews a similar promise. There are prospects of more coming on Wednesday." Then came the applause. Bro. Pittman: "I suggest Bro. Manning take another walk."

Berri church started two years ago with seven members. There are now 35. The average attendance at the Lord's table is 23. Their gifts equal £24/4 weekly. During the appeal for £500 from the Church Extension Committee to build a church at Berri, it was suggested to W. Morrow that he must oppose the application because of his own appeal for Dulwich. Bro. Morrow replied, "No, I won't go against that if we never get a building at Dulwich." Hats off to this spirit.

Reports from the Field.

Queensland.

College Annual Offering, Sunday, October 1. Let Every Member Help.

BRISBANE—Bro. Stuart Tredgill exhorted yesterday. Sister Mrs. and Miss Webster were received by letters from Melbourne. Sister Mrs. Gow, of Victoria, was shipped with us. Evangelist Eagle, of Zillmere, preached the gospel. Bro. Rankine being away conducting a mission at Marburg. Two young women made the confession. We were much distressed to learn that Bro. Robt. Adermann was killed in action in France. Our brother was a splendid character, and while in Brisbane made an active interest in the church. While in camp he always made a rule of meeting with the church on Lord's day.—H.C.S.

ANNISLEY—Bro. J. Coward has been assisting the work here during the past few weeks. Four have responded to the invitations given. Two of these were senior scholars from the Bible School, another being a restoration (Bro. W. T. Coward), and the Lord's day evening the father of the two scholars mentioned made the good confession. The first three have been welcomed into the church. We are arranging for a baptismal service down by the creek for next Lord's day afternoon, when we hope to have a big impression upon those who may witness the baptism, and have not thus far attended our meetings.

ALBION—The meetings for the last few weeks have only been normal. Bro. Graham has been away to the Federal Conference. During his absence the services have been taken by local brethren, Bro. Barker and Bro. Stitt. Last Lord's day Mrs. Hearnshaw Hughes, organizer for the six weeks' closing league, spoke at the morning meeting on "She hath done what she could." On October 15 we anticipate beginning a few weeks' mission services. Bro. Graham being assisted by Mrs. Graham.—H.W.H.

BHOONAI—Our hearts were saddened on Friday to receive the news of the death of Private John L. Moore. He was killed in action in France, on August 5. He had not been away more than eleven months, when he bravely made the supreme sacrifice at the age of twenty-one. The church cherishes sweet memories of our young hero, and tenderly is loving sympathy to the bereaved parents and relatives. Good audiences on the Lord's day. All eyes on Bhoonai for the preacher's conference, October 9 to 12.—W.H.N.

WEST MORETON—Our circuit work is progressing favorably. The Marburg mission closed on Wednesday, 14th, with six decisions. A fine series of meetings was held. Bro. Rankine's message were telling. There has been a great awakening in the district.—C.H.P., Sept. 15.

West Australia.

College Annual Offering, Sunday, October 1. Let Every Member Help.

SUBIACO—The 19th anniversary of the school was celebrated on Sept. 3 and 6. At both services the chapel was crowded. The singing was distinctly good, and reflected well on the conductor, Bro. S. T. Upham. The Sunday afternoon address was delivered by Mr. F. E. Harry, of the Perth Baptist Church. At the Wednesday night demonstration no less than 30 items were carried out. The scholars had previously partaken of an excellent tea, prepared under the direction of Mrs. Wrench, one of our lady teachers (102 at the first service). Mr. E. E. Nelson, our superintendent for the past several years, has worked untiringly to promote the welfare of our school. Bro. Bert Taylor and S. W. Bown (our Life organizer) are

wounded at the front. On our Sunday School anniversary day we got the sad word also that Les. J. Sharpe, an old school boy, had been killed. Our deepest sympathy is extended to Bro. and Sister Sharpe and family. Bro. Sharpe himself is in the A.A.M.C. Our deepest sympathy is with them in their heavy loss.—C.

PERTH—We are pleased to have back with us Bro. J. Sylvester, after several years' absence in America, and he has delivered some helpful addresses. On Sept. 3, Bro. G. T. Fitzgerald, of West Guildford, gave an appreciated talk on "Peter's Denial." Two decided for the Christian life at the close of Bro. Bell's address at night. This morning Bro. Albany Bell delivered a thoughtful address on "Personal Sincerity." R. W. Ewers spoke at the gospel service on "The World's Most Popular Sin," and a collection was taken in aid of the movement for the early closing of hotel bars. Bro. Bell leaves shortly to take up work with the Y.M.C.A. at the front. We shall greatly miss his valuable services on the church and Bible School.—W.A., Sept. 13.

EAST PINGELLY—The church is still keeping the flag flying, although nearly all of our young men members are now either fighting in France or are in training. News has just come to hand that Bro. Harry Francis, eldest son of Bro. Alfred Francis, was wounded in action in France, and is now in the Norfolk Hospital, London; also Bro. Edward (Ted) Vimcombe, eldest son of Bro. W. E. Vimcombe, was wounded in action in France, although we do not yet know the nature of the wound or where he is. Bro. Leslie Francis and Bro. Stanley Clipstone, youngest son of Bro. Wm. Clipstone, senior, are now in camp at Claremont. Bro. W. Clipstone, senior, was able to meet with us at the Lord's table after an absence of two years, through illness; he is still far from well. Bro. E. Eaton pays us monthly visits and conducts services which are much appreciated.—W. E. Vimcombe.

South Australia.

College Annual Offering, Sunday, October 1. Let Every Member Help.

MILANG—Anniversary services in connection with our Sunday School were held on Sept. 3. Bro. A. G. Saunders, of Semaphore, exhorted in the morning, spoke to the scholars in the afternoon, and preached in the evening. All these meetings were well attended, and Bro. Saunders' addresses were very much appreciated. Our scholars rendered special singing on these occasions. The public meeting on Sept. 4 was one of the best ever held here. The picnic was held under most favorable circumstances on August 6, and concluded a most successful anniversary time. Today's meetings have been fairly well attended. As Bro. Baker was at Point Sturt to-night, Bro. A. S. Smeer preached.—S.H.G., Sept. 10.

MOONTA—Good meetings on Sept. 3. Bro. Allan addressed the church on "The Greatness of Christ Jesus." Splendid service at night. Bro. Allan spoke to a fine audience on "A Neglected Book." At the close a young man who confessed Christ at the mid-week prayer meeting was baptized. Last Lord's day, through the absence of Bro. Allan at Conference, Bro. Marsh presided, and Bro. Bert Rodda gave a very helpful address on "The Cross of Christ." The young man who was immersed the previous Lord's day was given the right hand of fellowship. At night Bro. Harry Rodda preached, giving a splendid appeal, taking for his subject, "An Important Choice"—H.N.

PROSPECT—Splendid meetings all day. Large number of visitors at morning service, among them being Nurse Elsie Caldwell (out-going missionary) and Miss Minnie Lucifram, who sang a solo. Bro. and Sister A. McKenzie, isolated members of North Adelaide church, received into fellowship. Commenced work on Children's Day Exercise. Bro.

A. T. Waters with us at night, and sold some of the work on Oban. Boys' Club going well.

GROTE—Sept. 10, Bro. J. E. Thomas exhorted to a good attendance of members. We were also pleased to have a number of interesting and country visitors present. Bro. Thomas presided in the evening service, and Bro. J. J. Franklyn delivered an address on "The Crucifying Saviour" to a large gathering. Sept. 17, Bro. E. R. Manning presided, and Bro. J. J. Franklyn gave the first of a series of addresses on the Book of Revelation with much profit to the members. We were glad to have with us one of our young men returned from the front—H. Douglas. Bro. J. J. Franklyn delivered a powerful sermon at the gospel service. Sister Minnie Lucifram rendered a beautiful solo by request. Sister Carlisle, who was baptized at the afternoon service, was received into fellowship.—E. W. Peet.

BALAKLAVA—On Sept. 3 Bro. T. E. Nutt, president of our Northern Conference, was with us all day, and gave very helpful talks. Sept. 10, our esteemed Bro. W. L. Ewers paid us a visit, and gave excellent addresses to large gatherings. On Sept. 17, we celebrated our Bible School anniversary. We have a fine school, and they sing splendidly to us, under the leadership of Bro. A. Deley, our superintendent. Bro. W. L. Heller, who has come to labor with the church here, is well welcomed by crowded meetings, to which he gave stirring addresses.—O.H.E., Sept. 17.

YORK—Since last report one restored. Sept. 10, Bro. Swain exhorted. Bro. C. Hunt, from Tumby Bay, preached the gospel; his address was much appreciated. Today, good meetings. The writer spoke morning on "Co-partnership"; evening on "God's Way." One confession, a girl from the Bible School. Bro. W. Fiedler, from Glen Iris, worshipped with us to-day. Bro. T. Fiedler and Sister F. Shaw were united in marriage, the writer officiating.—E. J. Paternoster.

NORWOOD—The mission concluded with a thanksgiving service and a presentation to Bro. Chandler. It was a most happy gathering. Bro. Chandler became deservedly popular, many going down to give him a send-off on the following day. His visit will always be remembered as a bright and successful one to the church. All his confessions received. We also had many Conference visitors meeting with us, and splendid addresses from Bro. Main, Harward and Blakmore, which have been much appreciated. To-night L. W. Baker gave the gospel message to a fine congregation, and at the close two men whose families have long been connected with the church made the good confession. At this meeting a roll of honor was called, and intercession was on behalf of our brave men who are now fighting for King and country. The meeting was most impressive. It was announced that one of the number had been reported missing, and three wounded.—G.H.J., Sept. 17.

COTTONVILLE—Good meetings to-day. We had three new scholars in the Bible School, and concluded a lad from the Bible School, at gospel service.—H. Sept. 17.

NARACORRIE—Meetings were splendid to-day, an increase in attendance at all meetings, and Sunday School. In evening meeting good. We had with us to-day two of our scholars, Bro. H. Hawkes and A. Farrow. The latter will be from the front in a few days; the former expects to leave in or about next month. Bro. Hawkes took charge of the morning meeting. The Sunday portions, whilst the writer was at Conference, were also presided to-day. Bro. Wardle presided on Sunday to a good meeting.—W. G. Oram.

KADINA—The right hand of fellowship was extended to three converts recently immersed. At the close of the gospel service to-night one young lady confessed Christ.—C. E. Lacroix, Sept. 17.

WALLAROO—Some excitement prevailed at Junior Endeavor this morning, when the final part of the competition was announced. "Trues" are by three marks. Nevertheless the "Braves" are not down-hearted, and are eagerly looking forward for another such competition. At worship this morning we were pleased to listen to an ex-

Foreign Missions.

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

The Annual Offering.

TASMANIA.

Launceston	£8 18 0
Nubeena and Trial Bay	2 3 3
Central Preston	0 15 0
Hohart Children's Day	2 12 0
Ira. Hutton	0 15 0
Hohart	14 1 7
Bro. Reynolds	3 0 0
Bro. Gillam	0 12 0
Mole Creek	0 7 6
Dover	0 15 0
Kellevic	4 0 0
Kingston Family	5 0 0
Interest	0 6 10
Total	£43 1 5

WEST AUSTRALIA.

West Guildford	46 1 7
West Guildford Mission Band	0 11 1
North Perth	10 8 1
Claremont	3 4 1
Fremantle	16 1 3
Collie	3 16 1
Cottesloe Beach	0 11 3
East Pingelly	1 2 6
Narrogin	3 2 0
Kalgoorlie	8 5 0
Chinese (Perth)	4 3 6
Lake street, Perth	7 15 11
Inhuria	2 14 1
Manjimup (School)	0 15 0
Maylands	5 7 7
Subiaco	10 3 9
Total	£84 3 2

QUEENSLAND.

Marburg	£1 17 0
Rasswood	6 1 0
Tannymorel	13 0 0
Elliot	11 16 0
Albion	8 13 10
Annerley	3 0 0
Sunnybank	0 15 0
Ma Ma Creek	1 12 6
Rosevale	11 7 0
Nikenah	1 5 0
Gympie	2 0 0
Port Douglas	2 0 0
Crow's Nest	0 15 0
Mountrose	1 0 0
Bonmah	21 2 6
Mt. Walker	4 1 6
Maryborough	4 0 0
Hawthorne	1 4 10
Zillmere	5 4 6
Bundamba	1 9 0
Roma	18 4 0
Charters Towers	4 4 0
Ed Creek	2 5 0
Kingaroy	1 9 0
Conference Offering	2 4 8
Women's Conference	0 14 0
Bro. James Larsen	1 10 0
Bro. James Evans	0 9 0
Miss Beatrice Simpson	0 5 6
Isolated	0 5 0
Member	0 5 0
W. J. Sharp	0 5 0
Miss Bertha Bailey	0 6 0
Bro. Sherman	0 4 0
Bro. A. J. Smith	1 0 0
Ma Ma Creek, Mite Box	1 10 0
Towamba Y.P.S.	2 10 0

NEW SOUTH WALES.

Auburn	£4 0 0
Auburn North	0 5 0
Bangalow	2 0 6
Bellmore	14 2 3
Blackheath	1 1 6
Bloom	1 0 6

Hungawahlyn	2 10 0
Canley Vale	5 5 0
Chatswood	10 5 0
Bonnet	10 0 0
Gilgandra	10 0 0
Hornsby	22 0 0
Hurstville	7 0 0
Inverell	6 4 0
Junee	2 2 6
Killbuck	0 10 6
Lidcombe	11 2 6
Marricksville	12 7 6
Marrar	2 13 6
Merewether	2 15 0
Moree	60 0 6
Mosman	8 0 4
Narrabri	2 2 8
North Sydney	6 10 0
Paddington	0 9 8
Petersham	16 1 9
Seven Hills	0 17 0
South Kensington	4 10 0
Sydney	59 14 0
Sydney (Chinese)	32 10 0
Taree	8 0 0
Tyalgum	1 10 0
Wagga	1 6 0
Wingham	2 8 9
Miscellaneous	12 17 0
Total	£448 9 3

SOUTH AUSTRALIA.

Unley	£70 3 8
Grete-st.	63 3 0
Broken Hill	1 15 6
Railway Town	2 13 3
*Prospect	5 18 6
Melrose	6 0 0
Blackwood	39 15 0
York	9 6 9
*Croydon	11 0 0
Williamstown	1 16 0
Kersbrook	2 18 3
*Kernole-st.	24 5 1
Kadina	5 10 6
Strathalbyn	9 5 0
Alma	9 13 6
Cottonville	37 0 0
*Mile End	16 2 7
Milang	14 5 4
Herri	13 2 0
Henley Beach	5 14 0
Tumby Bay	50 15 0
Ungarra	5 1 6
Hindmarsh	1 12 0
Long Plain	0 12 6
Bews	20 10 0
Goolwa	20 8 9
Senaphore	1 10 0
Bordertown and Mumbulla	3 15 0
Owen	20 10 8
Wallaroo	29 3 2
Wamponney	11 10 6
Lochiel	6 4 0
Maylands	1 10 0
Lameroo	4 11 6
Moonta	10 9 4
Murray Bridge	2 8 3
Point Start	12 5 0
Port Pirie	3 15 9
*Baldklava	12 6 0
	4 7 6
	8 13 9
Total	£540 15 4

(Note.—Churches marked with * contribute through duplex envelope in addition. Some churches have not yet sent in their offerings.)

VICTORIA.

Asot Vale	£5 15 0
Bairnsdale	0 6 9
Ballarat	13 2 8
Bayswater	3 2 6

Bendigo	1 17 1
Berwick	23 0 0
Bet Dert	17 4 3
Blackburn	2 6 0
Boort	1 12 2
Box Hill	18 0 8
Brighton	18 0 8
Brim	10 0 0
Brunswick	3 6 6
Buninyong	0 10 0
Burnley	4 0 0
Castlemaine	20 11 6
Carlton (Chinese)	21 7 6
Carnegie	8 6 0
Castlemaine	6 13 1
Cawarrp	0 5 0
Cheltenham	20 7 6
Colac	4 17 6
Cosgrove	3 12 6
Cresden	1 3 0
Dandenong	4 14 0
Derby	1 0 0
Doncaster	10 8 1
Doncaster Mission Band	17 0 0
Drummond	2 0 0
Dunninckle	2 10 0
Dunolly	4 11 4
Echuca	1 12 2
Emerald (township)	2 7 0
Emerald East	1 6 6
Essendon	16 0 0
Fairfield Park	2 10 0
Footscray	16 0 0
French Island	3 6 0
Galah	5 18 4
Gardiner	2 0 0
Geelong	10 14 3
Gordon	1 4 10
Hampton	4 0 0
Hareourt and Sutton Grange	4 6 0
Hawthora	5 1 0
Horsham	2 10 8
Jumbuk	2 0 0
Kaniya	44 10 0
Kanera	1 0 0
Kerang	2 0 0
Kyneton	4 16 0
Lake Rowan	5 0 0
Lillimur	5 0 0
Malvern	3 17 6
Maryborough	2 15 0
Melbourne, Swanston-st.	69 0 11
Merchen	5 0 0
Meredith	8 17 0
Middle Park	7 8 7
Mildura	3 2 10
Montrose	14 0 0
Morcland	7 14 6
Newmarket	7 8 6
Newstead	7 8 6
North Carlton	8 16 0
Northcote	37 12 0
North Fitzroy	5 4 3
North Melbourne	15 10 9
North Richmond	4 6 7
North Williamstown	2 0 0
Pakenham	6 0 0
Polkenmett	6 10 3
Pralran	2 7 3
Preston	2 12 0
Red Hill	2 5 0
Rochester	2 11 6
Sale	1 10 0
Shepparton	2 12 0
South Melbourne	1 12 0
South Richmond	12 6 0
South Yarra	3 0 0
St. Armand	1 13 0
Stawell	1 13 0
St. Kilda	1 5 0
Surrey Hills	6 0 7
Swan Hill	2 5 9
Taradale	3 10 0
Uthman	1 12 0
Wallah	0 15 0
Warracknabeal	0 17 0
Warragul	4 7 0
Warrnambool	5 13 0
Wedderburn	1 17 0
West Geelong	1 10 0
Woorinen	1 0 0
Wonga Park	2 9 6

Here and There

Two conferences at Collingwood, Vic, last Sunday evening, Bro. H. G. Payne, from Sydney, presiding.

We are indebted to Bren A. G. Saunders, B.A., and J. Whiteley, for the report of S.A. Conference which appears in this issue.

Sunday, October 1, will afford every member of our Australian churches, an opportunity of helping the good work being done at Glen Iris.

Just as we were going to press, word came to hand that Sister Mrs. D. M. Wilson, of Perth, W.A., had passed away on the morning of Sept. 18. She had been very ill for some time.

Victorian schools are doing well with the Spring Attendance Campaign, and from present showing the winning schools could not possibly be forecasted. Let every school aim to win.

We regret to hear that Mr. Percy Chandler, brother of G. E. Chandler, of Geelong, died last week at Dennington, N.S.W., from meningitis. We extend to his widow, and all the Chandler family, our deepest sympathy.

Next Sunday will witness the commencement of meetings for the breaking of bread in Oakleigh, Vic. The Mechanics' Hall has been secured for the meetings, a little later a school and gospel service will be commenced.

By the splendid liberality of a few brethren at Federal Conference, the mortgage on our College property was greatly reduced. It is hoped that others whom the Lord has blessed will unite to remove the balance of the liability.

Bro. Walter J. Manning will continue to act as Secretary of the S.A. Home Mission Committee until November 1, when Bro. H. J. Horsell will take over the work. All remittances and correspondence to be sent to the present Acting Secretary.

Will brethren who have relatives or friends in any of the A.I.F. camps in N.S.W. please notify the Chaplain's Department, so that they can get into touch with the boys as they arrive in camp? Address: correspondence to Chaplain Captain Forbes, Wilson Avenue, Belmont.

To Victorian Bible Schools.—Children's Day supplies should reach the schools before next Sunday. The collecting boxes, prepared in Adelaide, were delayed in transit. To compensate for this delay, schools might allow the scholars to have the boxes in their homes till about the beginning of December.

One prominent feature of the Federal Conference was the sympathetic manner in which the brethren, both lay and clerical, treated the workers. Nothing is more likely to encourage the workers than such appreciations. The assembled brethren at a social gathering passed a special vote of thanks to the business men.

There was an unusually large attendance of delegates from New South Wales and Victoria at the Federal Conference. These were all laid in the appreciation of the splendid hospitality of the South Australian brethren, and of the delightful spring weather and lovely scenery of Adelaide, the city beautiful.

Last brethren should suppose that the fine sum of money raised in Adelaide for our College renders the need of a good annual offering less acute. It is explained that the money donated was for the reduction of the debt on college property. There still remains an overdraft of more than £400 on current account, and a really good offering is absolutely necessary on October 1.

On arriving home at Naracoorte from the Adelaide Conference, Bro. Oram found telegrams awaiting him announcing the sudden illness, and later on the same day the death, of his brother in Victoria. Owing to some misunderstanding, these messages did not come to hand until four days after. One message urged Bro. Oram to come at once, which had he received in Adelaide would have allowed him to be present at the funeral.

Chaplain Forbes is in camp for one month at Rosberry Park, N.S.W.

Monday, Sept. 25, is the night appointed for the next quarterly meeting of the men of the Victorian churches. The meeting will be held in Swanston-st. lecture hall, and Bro. J. E. Thomas will read a paper on "Disunion the Memberships." There should be a large attendance.

The S.A. State Conference was a great success. Meetings were well attended, reports were very encouraging, and a beautiful spirit prevailed. E. W. Pittman, past president, in graceful fashion handed the reins of office to his successor, A. J. Gohl, for whom a successful year of office is anticipated.

The platforms of a number of the Melbourne churches were occupied last Lord's day by visiting preachers from Sydney, who were en route for home after the Federal Conference. It was a great pleasure to the churches to have the presence and help of these brethren. Such intercourse as our Conference gatherings afford is no little part of "the tie that binds."

A. J. Gard, the newly-elected President of the S.A. Conference, has been associated with the Grote-st. Church of Christ all his life, and has been choir conductor and organist there for 27 years. He has also been musical director of the church for many years. He is treasurer of the Grote-st. church for about eight years, and has been a member of the Conference Committee for about seven years.

A few months ago Bro. John Hindle, of Sydney, proposed a scheme for paying off the mortgage on the College property at Glen Iris, and with his help we were able to do so. At the Federal Conference in Adelaide last week, Bro. Hindle made a magnificent appeal which resulted in £1100 being raised at the meeting. This, with other sums contributed before and since, has reduced the amount owing on the property to £600.

Next week we hope to publish a report from the meeting of A. G. Saunders, B.A., at the Federal Conference. Now we can but state that in every way the gathering was a magnificent success. No little credit is due to the President, A. E. Hingworth. His presidential address, which we hope to publish in full, was most timely and helpful, and set the keynote. Through the consideration of business in fine fashion. At the close he was presented with a gold medal and a bible suitably inscribed as a token of the appreciation of the delegates.

From September 26 to 29 a Convention for the Deepening of Spiritual Life will be held at Albert-st. Baptist Church, East Melbourne. The services are not of a denominational nature. Good speakers from various religious bodies have been selected. Afternoon sessions are planned from 3.30 to 5 o'clock; while evening meetings will begin at 7.30. The subjects for consideration are: Tuesday, "Confession, Cleansing, Consecration"; Wednesday, "The Holy Spirit—Infilling, Outpouring"; Thursday, "The Return of our Lord"; Friday, "Missionary." A preparatory prayer meeting, with address by Mr. E. Isaac, will be held on Monday evening, 25th inst., at 7.30. A hearty invitation is extended to all.

The Church Thankful.—A note of gratitude was evident in the proceedings of the Federal Conference of the Churches of Christ at the Adelaide Town Hall on Thursday, when the newly-elected President (Pastor W. C. Brooker) referred to recent gifts to the denomination. He said he was privileged to intimate that a gentleman, who, with his wife, had for many years been a big supporter of their church, had decided to give to the Church of Christ £200 for every year he had lived, and he was most glad to see the 20 years' donation. It was a magnificent gift, and he could not find words to express to the brother and sister their greatest love and thankfulness. It was not only because it was a tremendous donation, for it represented £2000, but because it showed the great love which had been the cause of Jesus Christ's death, which he so richly appreciated the humble generosity of the brother whose name he was not then able to reveal. In alluding to further acts of generosity, Mr. Brooker intimated the example of a soldier—an ordinary working man—who, when requesting a brother of the church to prepare his

will, said he desired to allow £50 to the Church of Christ. The character of the young man could well be judged by his own words, when he added, "I am going to give my life, and as I may never come back again I want to make provision in my will for the work of Christ." The President could not but have been deeply moved, and he devoutly hoped that that soldier would not fall on the battlefield, for if he returned he would be a far greater gift to them than the £50. Mr. Brooker also announced that during the Conference £850 had been promised in gifts. At the afternoon session of Factor 1, Brooker announced that during the mid-day adjournment an anonymous donor had handed him a promise of £200 for the Foreign Mission Fund, and had undertaken to contribute to the fund annually a sum sufficient to support a missionary.—The Register, Adelaide.

The secretary of the Student's Home Committee writes:—"General delight was expressed amongst the students at Glen Iris as news came through from the Federal Conference of the substantial reduction of the College debt. With the expressions of joy, there was also a sense of adult responsibility for the brethren's evidence in the institution must not be disappointed. Brethren unable to participate in the great reduction of the College debt still have varied avenues of assisting the students, who desire to call attention to a present opportunity. Eggs are plentiful, and many may wish to contribute to make a donation of eggs. Such gifts are greatly appreciated, however small. Student economy is practised by preserving a large number of eggs when the market is low, in provision against high prices. Please address boxes to the College of the Bible, Gardiner Railway Station."

It is well that the State Ministry has decided to prohibit art unions. The balance sheet of the Eight Hours art union published this morning shows that the plea of assistance to charities does not justify their continuance. For the last two years many appeals have been made for patriotic purposes, but the people who subscribed to them had the satisfaction in most cases of seeing that the funds reached the destination for which they were intended without being depleted unduly by expenses. The Eight Hours balance sheet shows that nearly £2,700 was received, but the charities will benefit to the extent of only £1,000. The result is not creditable in these days of stress. Such items as "official luncheon and committee room, £132"; "entertaining visiting delegates, 174"; "officers' salaries, £112," might possibly be defensible in normal times. They far up to the feelings many, and would in any circumstances be reprehensible whilst the name of charity was involved to swell the receipts.—Melbourne "Argus" of Sept. 18.

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The Family Altar.

TRAINING CHILDREN.

Solomon says: "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22: 6). The key to this fine passage is in the word "train"; and its force is best seen when contrasted with the word "educate." Education in this contrast is theoretical, and training is practical. One tells a man what to do, and the other shows him how to do it. The child can get the theory of war from the Military College, but actual training can be had only on the field of battle. It is well to tell our children what is right, but it is infinitely better to train them in the right by having them walk in our footsteps as we do the right.

SUNDAY, OCTOBER 1.

Gems of Thought.—"The beginning of miracle- deeds of Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him" (John 2: 11).

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could enliven at Cana's wedding feast
Thou water into wine;
Come, visit us; and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine.

—James Freeman Clarke.

Christianity is the religion of one who, out of thirty-three years on earth, gave thirty years to the home. The Christian home has a sublime and illustrious origin.—C. Sylvester Home.

Bible Reading.—John 2: 1-11: The wine in the home.

MONDAY, OCTOBER 2.

Gems of Thought.—"When a stranger than he shall come," etc. (Luke 11: 22).

A Christian woman visited her son who was attending college. She found in his room things which grieved her, and told him of her grief, for he was by profession a Christian. Without his knowledge she purchased and hung on the wall of his room Hoffmann's beautiful picture of Christ. Months after, going again to his room, she said: "William, you have made some changes since I was here." Looking up to the pictured face on the wall, he said: "Mother, those things would not sit in with him."—W. J. Hart.

Bible Reading.—Luke 11: 14-22: Crowding sin out of the life.

TUESDAY, OCTOBER 3.

Gems of Thought.—"What woman having ten pieces of silver, if she lose one, doth not light a candle, and sweep the house, till she find it?" (Luke 15: 8).

As sweep the chambers well,
Lest the coin drop through a gaping floor,
And, lying where it fell,
Rest in the deep, thick darkness evermore.
Rise, seek, and thou shalt find;
The man retains some likeness to the boy.
Hope still remains behind.

—Do your treasures prove the heirs of angels.—E. H. Plumtree.

Do you know what a woman went after that coin? She went for it like a woman goes for dust. If it is there, she'll get it. That money, once strung around her neck, became her in both senses. Her friends would miss it, and say things. She just had to find it. And that is the way heaven feels about any of its lost coins—which is you. You are struck with the image of the King. (Gen. 11: 26).—W. M. Higley.

Bible Reading.—Luke 15: 8-10: Seeking the lost.

WEDNESDAY, OCTOBER 4.

Gems of Thought.—"Which of you canst keep me of sin?" (John 8: 46).

Be what thou seemest; live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Lest the great Master's steps be thine.

—H. B. Bonar.

Bible Reading.—John 8: 37-47: The wonderful challenge.

THURSDAY, OCTOBER 5.

Gems of Thought.—"I have learned in whatsoever state I am, therewith to be content" (Phil. 4: 11).

If there be one man before me who honestly and contentedly believes that, on the whole, he is doing that work to which his powers are best adapted, whether your hand be hard or soft; I care not whether you are from the office or the shop; I care not whether you preach the everlasting gospel from the pulpit, or swing the hammer over the blacksmith's anvil; I care not whether you have seen the inside of a college or the outside, whether your work be that of the head or of the hand; whether the world accounts you noble or ignoble—if you have found your path, you are a happy man. Let no ambition ever tempt you away from it by so much as a questioning thought.—Dr. Holland.

Bible Reading.—Phil. 4: 9-13: Contentment.

FRIDAY, OCTOBER 6.

Gems of Thought.—"Lead me, O Lord; make the way straight before my face" (Ps. 5: 8).
"Father, to thee we look in all our sorrow;
Thou art the fountain whence our healing flows;
Dark through the night, joy cometh with the morn-
row;
Safely they rest who on thy love repose."

Let it fill you with cheerfulness and exalted feeling that God is leading you on, guiding you for a work, preparing you for a good that it worthy of his divine magnificence.—Horace Bushnell.

Bible Reading.—Ps. 5: 1-8: God our guide.

SATURDAY, OCTOBER 7.

Gems of Thought.—"Behold, a man gluttenous, and a wine-bibber, a friend of publicans and sinners" (Matt. 11: 19).

A recent magazine article on the "Big Brother Movement" of New York, tells of a boy sent to the House of Refuge, and therefore attending the school at that institution. One day, in one of the classes, he was asked to spell the word, "friend." The letters came slowly, "F-r-i-e-n-d," and then the teacher asked, "What does the word mean?" The little fellow studied for a moment to express his thought. "Oh," he said, "he's a feller that knows all about ye, an' likes ye just the same."—"Forward."

Bible Reading.—Matt. 11: 16-19: The wonderful Friend.

—From the American "Christian Standard."

"In Things Essential, Unity."

The Editor, "Australian Christian."

I thank you for the prominence you have given my article on the above subject, and for your kindly review of my position. I am also glad to see the letter by Bro. R. Campbell Edwards in the issue of Sept. 7. Bro. Edwards' article is especially gratifying to me, because it affords me an illustration of the thing I was anxious to emphasize, viz., that when Christians are agreed on essential matters, things of opinion should not keep us apart. I stated that four things were essential in any platform of unity: "Doctrine, Name, Ordinances, and Life." Now while Bro. Edwards and I differ very widely on various matters of opinion, as his letter shows, we are in agreement as to the essential nature of these four fundamental things, and consequently are members together in the body of Christ.

There is no need, I feel, to undertake an answer to the various criticisms Bro. Edwards makes. I would a little prefer, however, that your readers turn to my article in the issue of August 21 to see what I said, and then to the setting in which

my critic places my statements. For instance, when Bro. Edwards quotes a sentence of mine, and then ejaculates: "Doctrine and ordinances of no account!" he tries to make me say something exactly opposite to what I did say, for I expressed mentioned doctrine and ordinances as two of the four things essential to unity.

Yes, doctrine and ordinances are essential but our opinions about them are not. The *Latter Supper* is one of the ordinances. That is an essential thing. But the frequency of the observance Bro. Edwards and I both believe that a careful reading of the New Testament leads to a weekly observance. There are many people, quite as intelligent and sincere as we are, who believe that a less frequent attention to the ordinance meets the demands of the New Testament. But we cannot exclude them on that ground, nor make the weekly observance a plank in our platform of unity. The Scripture does not do that, and Bro. Edwards and I keep silence where the Scripture are silent.

Bro. Edwards speaks in tones of grave apprehension regarding the tendencies of which my article was the expression. But like the successful men on the way to Emmaus, he will presently see that he is striving over the glory of a resurrection day, through which the Saviour has come to his own.

I trust that those of your readers who are interested will deem the articles of August 21, and Bro. Edwards' letter of Sept. 7, as worthy of re-reading, and that we may be led by the Spirit of God into the fullness of the truth, into the liberty of the gospel, and into the unity for which the Saviour prayed.—E. H. Plumtree.

[We are glad to print this reply, both because of its brevity and for its kindly spirit. It makes a fitting close to the matter.—Ed.]

About Victorian Home Missions.

There have been 36 confessions in the Home Circuit since January 1st. With a new and large chapel in Torsham itself, even bigger work can be done.

The churches at Burnley and Warrnambool have each decided to increase the amounts paid toward the support of the preacher, laboring with them. This is good! The Committee will be delighted if other Home Mission churches will go and do likewise.

W. G. Cambridge is speaking to good audience each month at Sheep Hills. There is a possibility of a Bible School being started there.

The following additions have been reported by the workers for the month of August, viz.: Kewira, 1; Kaniva, 1; South Melbourne, 5; Balaclava, 3; Warrnambool, 2; Collingwood, 1; Balaclava, 1; Maryborough, 6; Colac, 1; Belconn, 2. Total, 28. Some reports have not yet been received. The month of August was a good one indeed.

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ally. The receipts were £57/12/10, being 1/6/10 in excess of the receipts for August last year. This was, however, £77/1/1 less than the expenditure for the month. The debit balance is now £794/8/8, and so there is need for liberal contributions.—Thos. Hagger, Secretary.

VICTORIAN HOME MISSION FUND.

Thankfully received during August:— Churches, per Collectors: Malvern, 12/-; Bet Bet, £1/17/3; Northcote, £1/1/10; Harcourt, 19/7; Cheltenham, £4/10/3.

Individual Gifts: S. Dawson (St. Kilda), £1; H. McKean (Middle Park), £1/12/-; R. A. Baker, Cudgewa (Bet Bet), £1; G. Cother, Apollo Bay, 5/1; C. McDonald (Swan Hill), 5/-; H. M. Clippstone (Castlemaine), £1; F. J. Petterd (Wedderburn), 5/-; Mrs. H. Cowe (Brighton), 12/-; Mrs. McNaught, Pathe, 1/-; T. W. Smith (Lygon-st.), £1/1/-; A. Friend, £50.

Assisted Churches, towards Preachers' Allowances: Colac, £7/11/8; Emerald, £3/9/4; Rochester, £8; Boort, £4/17/6; Dunolly, £1/12/-; Burnley, £1/0/8; Bet Bet, £39/5/-; Shepparton, £1/17/6; Swan Hill, £4/6/8; Bulleen, £5; Gordon, 13/-; Meredith, £18/9/-; Stawell, £6/10/-; Drummond, £2/14/2; Kameira, £1/1/8; Kyneton, £2/10/-; Lake Hoga, £1/12/6; St. Arnaud, £3; Warragul, £9/0/8; Woorinen, £3/5/6; Croydon, £1/12/6; South Melbourne, £13; Echuca, £7/16/-; Taradale, £1/14/8; Maryborough, £17/18/-; Warrambool, £6/10/6; Swan Hill Circuit, £6/11/-; Warracknabeal, £4.

Miscellaneous: Aged Evangelist Trust, £4/0/8; Special for H.M. Collectors' Social, £2/5/-; Year Books, 10/-; "Herald" Advt.: South Melbourne, 13/-; Box Hill, 13/-; Piano Fund: Berwick, 10/-; St. Arnaud, 15/-; Malvern, 6/-.

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2. Suffer it to be so now. Matt. 3: 13; 14: 11.
3. His calling. Luke 4: 15-31.
4. Straight on. Luke 9: 46-62.
5. "Weary, Eat." Matt. 11: 4-36.
6. The Chiasm—From that time forth. Matt. 10: 13-28.
7. The Transfiguration. Luke 9: 28-37.

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