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# The Australian CHRISTIAN



Thursday, October 26, 1916.

Vol. XIX., No. 43.

## By What are Men Saved?

A once familiar treatment of "the plan of salvation" by preachers of the Restoration movement consisted in an enumeration of the different things to which the Scriptures ascribe justification or salvation. The procuring cause and the means of appropriation were thus alike set forth. Both God's provision for the salvation of all through his Son who "tasted death for every man," and the divinely-appointed method of receiving—not meriting—this salvation, were emphasised. Much good was done by an insistence of the need of regarding the full Scripture teaching on the subject. There is to-day a great necessity, because of prevailing errors, of calling men back to the teaching of the Word of God on the ground of human hope.

Dr. James Hastings, in one of the delightful reviews for which "The Expository Times" is famous, touches on the question we have propounded. He is reviewing a book on "The Secret of Consolation," by L. Cope Cornford. Belief in a future life and the hope of reunion are, the author thinks, necessary for the consolation of those who have lost their loved ones, as so many thousands have done through the great war. But very many people who receive the great summons are not even professedly Christian folk; where, then, is the consolation? In the course of his volume Mr. Cornford is led to consider three possible sources of it. In the first place, he considers what is called "Salvation by Sacrifice," or what we are now more familiar with as

### Salvation by patriotism.

Over and over again we are being told by professedly Christian preachers that the soldier who gives his life for his country, who makes the supreme sacrifice for duty and honor, is certainly safe with God. Mr. Cornford quotes the negative view as given by an Anglican clergyman: "A parson of the Church of England and his friend, gliding swiftly in a motor-car across the dreaming English landscape in high summer, ran into a little town, where were strolling groups of soldiers. 'It is now said,' the clergyman meditatively observed, 'that when a soldier is killed in action, he goes to heaven, whatever his sins may have been. I cannot believe it. Supposing he has seduced a girl and left her—is he to escape punishment, because he is suddenly killed in the service of his country?' 'What do you believe, then?' asked his friend. 'Don't you know,' returned the parson honestly, 'I don't know,

But I find no warrant for the belief that plenary absolution accompanies the sacrifice of a man's life.'

"This might with truth be put more strongly. In a recent editorial, "The Christian," of London, thus refers to this common deceiving and soul-destroying doctrine: "A good deal has been heard during the war about the pagan doctrine of Salvation by Patriotism. Men have been told—sometimes on the eve of battle, and by those holding high office in Church and State—that death in action is an expiation of sin, and that by their courage they shall be saved. And though this is utterly contemptuous of the statements of God's Word, and cruelly misleading (as many of the soldiers themselves know well), we are told that we must be charitable at such a time, and raise no protest against dishonor to Christ and cruel misleading of brave men. But for our part we remember that charity 'rejoiceth in the Truth,' and do not hesitate to affirm that it is false charity which seeks to make any other way to God than the way which Christ opened to all believers."

Christian folk must believe in "salvation by sacrifice"—but it is the sacrifice of Christ for men, not the giving up by man of his life in his country's cause, be that cause bad or good.

### Salvation by church membership.

In "The Secret of Consolation" is quoted the view of another Church of England minister, who thinks that in Church membership there is found assurance of salvation and hope of reunion. "Has the stricken soldier been baptised? Has he been a partaker in the Holy Communion? That will do it." This parson is quoted as follows:—"The way I put the matter," he says, "is this. I say that the world is a big ship, leaky, and unseaworthy, and the Church is the lifeboat which comes alongside to take off the crew and passengers. They can come or not as they choose. But if they do choose, they get into the boat as they are told; they must sit quiet and obey orders, or be beaten over the head with a stretcher. There's enough to do to navigate the boat, without answering questions. The lifeboat will make harbor all right—no doubt about that. Time enough to answer questions when we're safe ashore. And," added this bold ecclesiastic, "you can call the coming aboard the boat Holy Baptism if you like, and the rafters served out, Holy Communion; for

these, I reckon, are the two essential Sacraments."

No one need doubt the necessity or blessing of church membership, or the value of the ordinances of Christ, who remarks that this clergyman puts the emphasis in the wrong place. "There is the church real and the church ideal. The latter may be held to include only those who are sincerely Christians, who are saints in fact as in name, saved persons. But it is not those that in the church as it exists in concrete form, there are professors who are not possessors; that amongst those who have shared in the ordinances are some who in life have dishonored their Lord. So church membership is not a sufficient test. It is not the church which saves, but Christ who is 'the Saviour of the body,' the church.

### Salvation by faith.

Mr. Cornford finds his answer in faith, not a faith which is "the acceptance of a certain set of beliefs to be laboriously learned from the creed- and catechism," but "the throwing open of one's life to the entrance of the energy of God."

Thomas Carlyle tells us how Martin Luther was emancipated from the bondage of the medieval church—how he learnt that a man was saved not by singing masses, but by the infinite grace of God. "A more credible hypothesis!" says Carlyle, and we agree with him.

When men to-day talk of salvation by patriotism, or by ecclesiasticism, or by sacerdotalism, we cite the apostolic as giving us both "a more credible hypothesis" and a surer basis of fact: "By grace have ye been saved, through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory." We are saved by the Son of God, who loved us and gave himself for us; the salvation he has procured must be appropriated by a faith which leads us in a spirit of loving obedience, to surrender ourselves to Him. For the man at the front, and for us at home, this is the way of salvation.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God their Father.—Phillips Brooks.

## Three Dispensations.

J. Pittman.

God's dealings with mankind cover three dispensations. They may be compared to a chain of three great links, each link being separate and complete in itself, yet all united together. No one can rightly understand the Scriptures of truth who does not make these grand divisions a matter of careful and prayerful study. In this brief article it is possible only to indicate their most important features and distinctions.

### 1. The dispensation of Law.

This period comprised all pre-Christian ages. The Law was the will of God revealed "at sundry times and in divers manners." "Here a little and there a little" it was made known until Moses, whom God chose to unfold it as a complete system. The law reflects the character of God. His righteousness or holiness is the most conspicuous feature. In the development and enforcement of the law the perfect holiness of God is made to stand out in bold relief before all his other attributes. It is prominent in every ceremony in the tabernacle service, in every sacrifice, in every ordinance, in every command, in every denunciation and every punishment of sin, whether national or individual. It was not without design that this feature of God's character was made so prominent in pre-Christian times. We know that justice or righteousness is the foundation of every true character. A man may be boundless in benevolence, but if he is unjust no one will trust him. Hence it was necessary, in order to establish himself in human confidence, for God first of all to show his inflexible justice and holiness; and in doing so he laid the foundation of the great scheme of human redemption yet to be developed. "Holy, Holy, Holy is the Lord of hosts." "The Lord hath made bare his holy arm in the sight of all the nations."

### 2. The dispensation of Grace.

The period covered by this dispensation is from the first to the second coming of our Lord Jesus Christ. Grace is the outworking of the love of God. The love of God is the out-standing feature of this dispensation. The grand distinction between the first and second dispensations is this: the first was the ministration of righteous law, while the second is the manifestation of love. Love occupies the place of absolute control, like a queen seated on the pure white throne of justice, stretching forth the sceptre of grace over all the world, seeking to induce all to touch it and live. God has been pleased to make all other powers subject to this.

The wonderful love of God was manifested by degrees. In the first place he gave his Son to become our Saviour. In the beautiful words of the gospel, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him

might be saved." The greatness of this act of divine love is seen in the light of Calvary, and also in its necessity. The justice of God demanded that sin should not go unpunished. But the love of God found the way. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The gift of the Son of God included his life ministry, as well as his vicarious death. He came to "show us the Father." "The only begotten Son, who is in the bosom of the Father, he hath declared him." The character, disposition, works and words of Jesus combined in the manifestation of God. "He that hath seen me hath seen the Father," said Jesus. As we behold him going about doing good, denying himself for the sake of others; as we listen to his sermon on the mount, his parable of the Good Samaritan, of the lost sheep, and the prodigal son; as we see him led as a sheep to the slaughter, yielding himself up unreservedly to his murderers, we "behold God manifest in the flesh."

The next great act of God's wonderful love in the dispensation of grace was the sending forth the gospel into all the world and to every creature, telling of the love of God in Christ and beseeching men everywhere to be reconciled to him and accept his great salvation. In that gospel message God shows that he is no respecter of persons or nations; that he treats all men alike as sinners needing salvation, and that he is desirous of saving all alike. And in order that this message of love might do its own glorious work, the Great Author designed that it should be proclaimed by those who were saved by its power and lived out its life, thus showing forth the love of God in word and deed. If all the followers of Christ had been true to their trust, how different would this world of sin and strife have been today! Then had there been written in letters of golden light over the wide arch enclosing the whole church of God, and over every Christian life, as there is in every page of the New Testament Scriptures, the words "God is love."

### 3. The dispensation of Judgment.

This period will extend from the second coming of Christ onward. How long it will last is not revealed. We know that then will judgment be passed upon men, demons and angels.

It is a common error, but a serious one, to suppose that God's judgment of men and nations is now proceeding. The Word of God teaches us that it is not so. We should see a very different state of things if it were. The guilty authors of this terrible war would meet swift retribution, instead of being so safely protected. God now seeks to restrain men by his love. If that fails he uses no other force. "He is long-suffering, not willing that any should perish, but that all should come to repentance." He al-

lows both wheat and tares to "grow together until the harvest." "He knows how to deliver the righteous out of temptation, and to reserve the unjust until the day of judgment to be punished."

"The Son of God will be the Judge. Jesus said, 'The Father judgeth no man, but hath committed all judgment unto the Son.' Concerning the present, he said, 'I came not to judge the world, but to save the world.' But concerning the future dispensation he said, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all the nations, and he shall separate them one from another,' etc. "He," God, "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Many other passages of like import will readily occur to the reader, but these are sufficient to prove our proposition.

If the foregoing divisions are correct and if they are not, no one will be more pleased than the writer to have the contrary proved; then we must summarise as follows. The law of God reigned supreme during the first dispensation, that the holiness of God might be made manifest; the grace of God reigned, that the love of God for mankind may appear to all; and the righteous judgment of God in Christ will begin at the second coming of Christ, and continue till every wrong is righted and the ways of God fully vindicated. Our immediate duty as the followers of Christ is to watch and pray against every thought and act that opposes or violates the ministration of the grace of God in our own day.

### In a Hospital—"Somewhere in France."

I kneel by sorrow here,  
My soul a battle-ground 'twixt Faith and Fear,  
With stammering words for those  
Who've seen life's last door open swift, and close,  
And at their feet Love die  
With not one breathless moment for good by-  
Sometimes my steps I stray,  
When as I hear the dying softly pray—  
"O God, for Thy sweet grace,  
Let me behold again my mother's face"  
I move from bed to bed,  
Heart-ore the while, with bitter tears, un-  
Tears which I dare not weep,  
But like dumb captives in my bosom keep,  
Lest some quiet eyes should see,  
And be ashamed of those brave warriors, for me  
—Lancelot Macdon Watt

### Life's Sweetness.

Sad is our youth, for it is ever going,  
Crumbling away beneath our very feet;  
Sad is our life, for onward it is flowing  
In current unperceived, because so deep;  
Sad are our hopes, for they were sweet in soaring  
But tares, our selves, have overtipped the wheat;  
Sad are our joys, for they were sweet in blowing  
And still, O still, their dying breath is sweet;  
And sweet is youth, although it hath been gone  
Of that which made our childhood's sweetest song  
And sweet our life's decline, for it hath left us  
A nearer God to cure an older ill;  
And sweet are all things when we learn to prize  
Them  
Not for their sake, but His who grants them so  
denies them!  
—Aubrey Thomas De Vere

## Notes on Current Topics.

Jas. E. Thomas.

### Putting the Nation on Its Full Strength.

A remarkable memorial has just been presented to the British Government, asking for the abolition of the liquor traffic at least during the war. It is signed by hundreds of the foremost physicians, scholars, statesmen, and military leaders of Great Britain. The petition states that the drink traffic hinders the army, hampers the navy by delaying repairs and building, wastes our financial resources, seeing that in the first twenty months of the war £300,000,000 was spent on alcohol. It further states that it uses our ships that are needed for other trade, destroys our food supplies, in that it uses 2,000,000 tons of food in twenty months, and uses more sugar than the army. It diverts the nation's strength in that it uses 500,000 workers, 1,000,000 acres of land, and 1,500,000 tons of coal a year. It shatters our moral strength, and brings grave danger to children and soldiers. This is not a petition of teetotal fanatics, but a sane and tremendous argument from those who constitute the nation's wisest men, and who disinterestedly and patriotically seek the best interests of the nation. They ask for the suspension of the liquor traffic, not only for the sake of our nation, and the bringing of victory, but because of the great menace this traffic is to the child life of the State. Infants are perishing faster than in times of peace. In France there is a wonderful decrease of infant mortality since the liquor traffic restriction, but it is not so in Britain. We depend for the coming nation on the children of to-day. This is the most momentous and convincing petition that has ever been presented to the British Government. It is to be hoped that vested interests will not be allowed to predominate, as heretofore, but that for the sake of victory and the children being born this curse may be lamed from our midst.

### More Facts about Prohibition in Russia.

This remarkable petition sets out strikingly before the British Government the latest facts about Russia and liquor reform. It shows that our brave ally has found strength and money by prohibition. The bank that received £180,000 in the January before the war, received £5,000,000 in January, 1915, and £12,000,000 in January, 1916. What a splendid example of economy this is. We fear that the figures in Australia would show an increase of expenditure on amusements and luxuries as well as on drink, and an alarming lack of economy among those who are spending war wages on the luxuries of life, heedless of the consequences. The industrial efficiency of Russia has increased 30 per cent, while an increase of 10 per cent, in our efficiency would replace our revenue from drink. Surely these facts are well worth considering, not only by the Government of Great Britain, but by the Cabinet of Aus-

tralia. While engaged vigorously in doing our utmost for the Empire, and in seeking our own power, we should be concerned even more about man efficiency, money saving, and the welfare of the children yet to be born in this great and new country.

### "The Baptist Witness."

At the sessions of the Baptist Union of Victoria last week, Pastor B. Gawthrop, from New South Wales, gave a most practical and suggestive address on "The Baptist Witness." He said that the Baptist Church seeks its message from the New Testament, and any church that does not do that is not historic enough. He pleaded for unity, though he did not conceive that to mean uniformity. He said we could do with all our forces, but we needed to link them up as various regiments in an army. He pointed out that the Baptists stood for the spiritual character of the church, and had little distinction between minister and people. They were all priests unto God. They stood for the spiritual element in church worship, without human ritual or outward formality. Consequently they retained only the two scriptural ordinances of baptism and the Lord's Supper. These ordinances given by Jesus were sufficient. The church is a spiritual organism, and each congregation should exercise its own individuality. The church had a mission that recognised their obligation not simply to minister religion, but salvation. The duty of the church is to save the lost. This is just exactly the position of our churches in the Restoration Movement, and we could heartily enforce the spirit of such a message. We are indeed closely identified with our Baptist brethren in their witness. At the same meeting it was mentioned that we were opposed to the name Baptist, though some one affirmed the name was in the New Testament. We know Jesus was called a Baptist, but he was not in the church, so that this could scarcely be taken as a foundation. The term Baptist is never applied to the church in the New Testament. We are not quite agreed that the different denominations should retain their names and identity for the union Christ would have. We rather plead for the setting aside of all human names, and distinguishing human creeds, that we may get back, as Mr. Gawthrop finely says, to the New Testament as our historic basis. May this not only be the aim and prayer of our Baptist brethren, but of all that love the name and Church of Jesus Christ.

### The Rural Church.

There was a fine example given by Mr. Gawthrop of a little Baptist Church in a small town a little way up the river from Newcastle-on-Tyne. He attended the 22nd anniversary of the church, and through in these centuries the church had been faithful in its witness and service. It had sent out

many fine men to other parts to minister in the kingdom of God. One of its members (the late George Fife Angus) was one of the foundation pioneers of the State of South Australia. Yet in all its history it had never had a membership greater than 35 at one time. It had just kept on laboring for the Master, and God had blessed it in its ministry. So often we think that God depends on numbers, and we labor to build up large congregations. Sometimes those in the country grow dependent when they compare their little membership with that of some big city church. This is the wrong viewpoint. While we should labor to gather all we can into the church wherever we are, we must never forget that God depends on the faithfulness of the few wherever they may be. If in a country side some little struggling church is faithfully witnessing for our Lord, they are fulfilling the Divine mission, and God will surely bless them. The commendation of Jesus is not for the church that is large, or rich, or influential, but for the church that is faithful.

### The Development of the Negro Race.

Those who have read the wonderful life of Booker T. Washington, the slave boy who became the great prince of the black race, will know something of the ideals he set before his race. His advice to them was to "Work, save, get, own." He preached the gospel of self-reliance and true independence. He had known what it was to rise from poverty by the help of God through his own self-denying exertions. He had studied industry and thrift, and secured an education, and then sought to inspire his fellow-citizens with the same ambitions. The negroes now number ten millions in the United States— one tenth of the population, and their numbers are increasing. Their growth in the last ten years has been 11 per cent. This is indeed a mighty problem for America. The work of the late Booker T. Washington is, however, bearing fruit in an encouraging manner. Out of 7,375,042 negroes whose names are enumerated in the 1st census, 5,012,535, or 71 per cent, are employed in some way earning their living; 87 per cent of males and 54 7/8 per cent of females are working for wages in the United States. Only 77 1/2 per cent of white men and 19 1/2 per cent of white women are working for their living. The negroes own 893,470 farms valued at £2,283,488,082, being an increase for ten years of 128 1/2 per cent. The greatest proportion of their work on farms. This is a wonderful testimony to the labors of the great negro educator and his companions in the task of lifting his people. Though there may be other problems arising as the result of negro education, there is no doubt that Christian education and the gospel of work is the great solution of this tremendous problem.

The storm looks like rain; it is a kind of quiet. It looks like chaos; it is perfect calmness. It makes us think of chance; and chance, when we really think of it, resolves itself into an unshakable depth of law. —William C. Gannett.

## Mechanics versus Dynamics.

Edward B. Bagby.

Man is by nature religious. There is within him an instinctive recognition of the Power that created him, of the Authority that is over him, of the Supreme Being with whom he is capable of fellowship. Every man will have his God. Either he will have the true God to bless and sustain him; or else he will have a false god to delude and betray him. There is a religion which is often mistaken for religion, but is only its shadow and counterfeit.

### True religion of the spirit.

This true religion is of the realm of the spirit. Said the Master: "The kingdom of God is within you," and, "God is a spirit; and they that worship him must worship in spirit and truth." Paul said, "The kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit." Chander Sen, the Indian prophet, described Jesus' kingdom as "a spiritual congregation of souls born anew to God." Dr. James Stalker said, "The kingdom of God is the reign of God over a loving heart and an obedient will." It is a kingdom of the Beatitudes, where the will of God is done on earth as it is done in heaven.

But in the development of this spiritual religion there must be material helps. As long as we bear the image of the earthly, we must have earthly aid. In our visions the ladders may reach to heaven, but their base must rest upon the ground. When we walk in the land of the redeemed, we shall find no temple therein; but as long as we walk, here we shall be dependent upon intermediaries. There are songs of the soul, but without notes or words the songs would soon cease. Prayer is "a wish sent Godward," but the posture, the voice and the words are a great help in speeding the wish to its goal. Without the symbols of baptism and the Lord's Supper the significance of the basal facts of the gospel would be lost.

### The formal above the spiritual.

But herein lies a great danger. Men are prone to lay the stress of their religion everywhere but on virtue. That which is seen and heard seems more real than that which is only felt. That which can be measured and counted brings the greater satisfaction. In religion, there is always a tendency to exalt that which is formal until that which is spiritual becomes secondary. That which at first was only a help to worship comes in time to be the object of worship. The stones and mortar of the temple are consecrated, the altar and emblems are blessed, certain days and seasons are set apart as sacred, and gradually holiness attaches to things rather than to hearts, and religion degenerates into superstition. The posture in prayer and the recital of liturgies become stereotyped, and serve no longer as wings to lift heavenward, but as fetters binding to earth. Reverence for the Scriptures as the medium of God's revelation is transferred

to text and canon, and then to print and binding, until the Bible becomes a fetish, and we make of it a house of shelter rather than a guidepost pointing to him who is the way, the truth and the life. Baptism and the Lord's Supper, which should always be invested with the spirit of love, have been made the battle ground of the bitterest controversies and the most unbrotherly dealings. Formal observances are not only good, but are absolutely necessary; but we should always keep in mind that they are only a means to an end. They are the implements with which we are to cultivate the fruits of the Spirit; they are the fuel for feeding the fires of devotion; they are but the scaffolding, which is to come down when at last the spiritual house is finished.

### The mechanical above the personal.

Along with this tendency to put the formal above the spiritual, there is the tendency to exalt the mechanical above the personal. The industrial life of the last quarter century has been revolutionised by invention. The one-room shop of the shoemaker has expanded into a great factory, where a succession of machines—cutting, stitching, polishing—turn out daily a thousand pairs of shoes. And not only the shoes, but the suit, the hat, the shirt and the collar are all machine-made. It is easy to think that the man inside can be machine-made too. Living as we do in the world, we are not likely to be unaffected by the world's ideals and methods. So there is an effort to modernise religion as we modernise industry. The old meeting-house with its single room has given place to a magnificent edifice with up-to-date arrangement and equipment. There are separate class rooms with blackboards and stereopticons, and a basement with banquet hall and bowling alleys. Meeting here are many different organisations and classes, having the advantage of trained experts as teachers, and freely supplied with literature to suit their varied needs. As far as money and modern ingenuity can avail, provision has been made for physical comfort, intellectual stimulus, and spiritual tonic.

### The old Virginia meeting-house.

In contrast with this modern plant I recall the churches of old Virginia. The architecture was simple and crude and the benches straight and hard, with seats decidedly too far from the floor. In the way of equipment, there was nothing but a wooden box filled with sand that served as a cuspidor. My most distinct recollection of this is the accuracy and copiousness with which it was hit. The Sunday School never met on time; there were no attractions, no system and no pedagogy. Yet from these schools came such men as R. H. Wynne, John M. Tribble, F. D. Power, R. Lin Cave, E. L. Powell, Peter Auldie, Preston A. Cave, and J. T. Handley. With our vastly increased numbers, efficient organisation and scientific

methods the product should be far superior in quantity and in quality. Will anyone contend that this is true? If not, why not? Is it not that we have magnified the mechanics until we have killed the dynamics? The house where we met in the old days was not very large nor very comfortable; but there, God was very near and very real. We did not have much in the way of organisation, but we had teachers who loved the Saviour and who loved us. We did not have many lesson helps, but we had the Bible. We did not have an orchestra, or even a piano or an organ, but we had Aunt Dillie Walker, with face aglow with the glory of God as she arose and led in

"Awake, my soul, to joyful lays,  
And sing the great Redeemer's praise;  
He justly claims a song from me,  
His loving kindness, Oh, how free!"

### Shall we go back to old-fashioned methods?

What shall we do? Go back to the old-fashioned meeting-house and the old-fashioned methods? No, we need not surrender anything that is modern or scientific. But we must keep in mind that God works through men and not through machinery. It is not in the thunder of the deep-toned organ; it is not in the enthusiastic fire of class pride; it is not in the whirlwind campaign for new members; but in the still, small voice of the teacher pouring the spiritual riches of her own life into the lives of others.

Personality is God's chosen medium for the communication of truth. God might have spelled his love in the stars, or disclosed it in visions and dreams, or announced it to the wondering multitudes by herald angels. "But God sent forth his Son, born of a woman." "In him was life, and the life was the light of men." "Of his fullness have we all received and grace for grace." As Jesus commits to his disciples the task of the establishment of his kingdom, he follows his Father's method. "As my Father hath sent me into the world, even so have I sent ye into the world." In effecting a moral transformation of humanity God relies not upon a compendium of formulated truth, nor upon a body of organised forces, nor even upon the inspired pages of Holy Writ; but upon people made in his image and regenerated by his Spirit. "The spirit of man is the candle of the Lord." "And a man shall be as a hiding place from the wind and a covert from the tempest, as the streams of water in a dry place, as the shade of a great rock in a weary land." Not by truth formulated but by truth incarnated and personally communicated; not by a dead ecclesiasticism, but by a living body whose members are Christians, and whose head is Christ; not by the cold type of the printed page, but by living apostles known and read of all men. The Master finds the earth in darkness and says to his disciples, "Ye are its light." He finds society corrupt and deteriorating, and to his people he says, "Ye are its leaven to transform; ye are its salt to preserve." Is it not true that personality has been the great illuminating, purifying

and regenerating force in the world? What are heaven's best gifts? Love that beareth all things, faith that does not falter, hope that sings in the darkness. Have not these and virtues of every lovely hue been borne to us through a mother's love, a father's authority and a teacher's influence?

Only life begets life. Nothing but fire will kindle fire. A manufactured seed will not sprout, a dead branch will bear no fruit, salt that has lost its savor is good for nothing. We cannot proffer what we do not possess. No man can give what he does not own. Filled with the fulness of God, we must be fountains of blessing to others. "Freely ye have received, freely give."

Last of all, there is the tendency to exalt that which is efficient above that which is ethical. Greatly overworked in these days is the word "efficiency." It is a grave error to suppose that the pragmatic test is supreme. Is it right? Is more important than is it efficient? Ought it to work? should be asked before, Will it work? The cry of the business world is for results. Let the ends be accomplished and the means will not be scrutinised. According to Uncle Eben, "The old motto was, 'Be sure you are right, then go ahead'; now, it is, 'Be sure you are ahead, then you are all right.' " "Get on, get honor, get honest." The first and great commandment, according to the world, is to get on, and when you have got on, the getting of honor will be easy, and you can then give attention to getting honest. These worldly standards have influenced our religious views. The supreme demand of our churches is efficiency. When a pastor is to be called, the first consideration is not, Is he good? but, Will he make good? Not, Is he wise? but, Will he win? Not, Is he filled with the Spirit? but, Will he fill the house? When the evangelist comes he is made to understand that the one thing expected of him is results. Not modesty, nor decorum, nor a spiritual message, nor a converted constituency, but additions. Be it said of the evangelists that they proceed promptly to try to meet this demand. They cast themselves down from the pinnacle of the pulpit, and cast themselves up to the backs of the pews, or do anything that will draw a crowd. They genuflect, vociferate, and enumerate, especially, enumerate. They rely upon psychology rather than upon the gospel. They appeal to the emotions rather than to the convictions. The burden of their message is not, Count the cost; but, Come, and I'll recount the converts. Said an evangelist, "If we do not send telegrams to the papers, we do not get call from the churches." So churches and evangelists unite in saying, "It is numbers we want."

Now, Jesus did not seem to care greatly for numbers, but he did care greatly for character. To one who offered half-heartedly to follow him, he said, "You had better go back home." To a rabbi, a formalist, but a man of considerable influence, Jesus said, "You must be born again." To a rich young ruler, with heart still set on his riches, he said, "Sell all that you have and give to

the poor." To those in the toils of sin, he said, "Pluck out your eye, cut off your arm. It is better than to lose your soul." Had Jesus cast himself down from the temple tower, as the Devil suggested, it would have been a quick and easy road to success. Thousands would have flocked to his standards. He would have had a throne, and the way thereto would not have been by Gethsemane and Calvary. Jesus would have a throne, but it would not have been the throne; he

## "Why should we not Sing?"

London "Public Opinion" gives the following report of a speech by Lloyd George at the Eisteddfod at Aberystwyth—

"Why should we not sing during war? Why, especially, should we not sing at this stage of the war? The blinds of Britain are not yet down, nor are they likely to be. The honor of Britain is not dead, her might is not broken, her destiny is not fulfilled, her ideals are not shattered by her enemies. She is more than alive; she is more potent, she is greater than she ever was. Her dominions are wider, her influence is deeper, her purpose is more exalted than ever. Why should her children not sing? I know war means suffering, war means sorrow. Darkness has fallen on many a devoted household, but it has been ordained that the best singer amongst the birds of Britain should give his song in the night, and according to legend that sweet song is a song of triumph over pain.

### A bird in our villages.

"There are no nightingales this side of the Severn. Providence rarely wastes its gifts. We do not need this exquisite songster in Wales; we can provide better. There is a bird in our villages which can beat the best of them. He is called Y Cymro. He sings in joy, he sings also in sorrow; he sings in prosperity, he sings also in adversity. He sings at play, he sings at work; he sings in the sunshine, he sings in the storm; he sings in peace; why should he not sing in war? He sings in the daytime; he sings also in the night. Hundreds of wars have swept over these hills, but the harp of Wales has never yet been silenced by one of them, and I should be proud if I contributed something to keep it in tune during the war by the holding of this Eisteddfod to-day.

"When this terrible conflict is over a wave of materialism will sweep over the land. Nothing will count but machinery and output. I am all for output, and I have done my best to improve machinery and increase output. But that is not all. There is nothing more fatal to a people than that it should narrow its vision to the material needs of the hour. National ideals without imagination are but as the thistles of the wilderness, fit neither for food nor fuel. A nation that depends upon them must perish. We shall need at the end of the war better work shops, but we shall also need more than ever every institution that will exalt the vision of the people above and beyond the

would have been a king, but not the King of kings. He needed the lifting of the Cross to draw all men; he needed to go down into the grave to shatter the holds of death and of hell. And the way of Jesus must be our way. This way is not by earthly success, but by personal sacrifice. It is by losing life that we shall find it. True religion leads through the Valley of Humiliation to the Mountains of Blessing—"Christian-Blessed."

workshop and the counting house. We shall need every national tradition that will remind them that men cannot live by bread alone.

### A rainbow on the tumult.

"I make no apology for advocating the holding of this Eisteddfod in the middle of this great conflict, even although it were merely a carnival of song, as it has been stigmatised. The storm is raging as fiercely as ever, but now there is a glimmer of sunshine over the waves, there is a rainbow on the tumult of the surging waters. The struggle is more terrible than it has ever been, but the lessons of the oppressor are being driven back and the banner of right is pressing forward. Why should we not sing? It is true there are thousands of gallant men falling in the fight, but let us sing of their heroism. There are martial men standing in the battle-lines facing the foe, and myriads more behind ready to support them when their turn comes. Let us sing to the land that gave birth to so many heroes.

"I am glad that I came down from the cares and labor of the War Office of the British Empire to listen and to join with you in singing the old songs which our brave countrymen on the battlefield are singing as a defiance to the enemies of human right."

### Giving Thanks.

A little strength was lost each day,  
A little hope dropped by the way,  
The feet dragged slowly up the road,  
The shoulders bent beneath their load,  
Courage seemed dying in the heart,  
The will played but a feeble part,  
Night brought no ease,  
Day no respite,

From heavy cares or wearying smart,  
Then why give thanks?

Such a strength lasted through the day,  
It peeped with courage in the way;  
The feet still kept the uphill road,  
The shoulders did not drop their load,  
An unseen Power sustained the heart,  
When flesh and will failed in their part,  
While God gave light  
By day and night,

And also grace to bear the smart,  
For this give thanks—

Thanks for the daily bread which feeds  
The body's wants, the spirit's needs;  
Thanks for the keen, the quickening word,  
"He only lives who lives in God,"  
Whether his time on earth is spent  
In lordly house or laborer's tent,  
Thanks for the light  
By day and night

Which shows the way the Master went.

—And He gave thanks, "British Weekly"

## Reports from the Field.

### Queensland.

**TANNYMOREL.**—Bro. John Carey, one of our highly esteemed members, died suddenly last Friday. We extend our sympathy to his loved ones.—F.G.B., Oct. 10.

**ALBION.**—Good meetings morning and evening. Bro. Graham speaking at both services. The subject for the evening was "The Man who Betrayed his King." The Bible School is busy with the "Children's Day" exercises. Bro. Marriage, of Townsville, fell through with his this morning.—H.W.H., Oct. 15.

**HOONAH.**—At the close of a good gospel meeting on Sunday night, a married man confessed Christ. Good services were conducted by the writer at Normandy and Mt. Alfred. Through the liberality of some members, we purchased a nice Billiam Billiam organ for the Mt. Alfred Bible School. Three new pupils.—W.H.N.

**MOUNT WALKER.**—The meetings here are in a healthy condition. We were very pleased to have a visit from Bro. Day, State Evangelist, and also Bro. Emiss, from the College of the Bible. Bro. Day held five meetings on Sunday last, and preaching very earnestly to a fine audience. Bro. Pratt preaches here fortnightly, and is doing a splendid work.—A.W.R., Oct. 17.

**WILST MORETON CIRCUIT.**—Two meetings throughout the circuit last. On October 15, we were favored with a visit from Bro. Emiss, to Rockwood, and Bro. Day to Mt. Walker. Their help was much appreciated. On October 15, a memorial service was conducted at Marburg, in honor of our esteemed John Spornicke, who passed away on October 3. Our brother was a founding member of the Marburg church, and lived a devoted life to his God. Our sympathy is extended to the remaining loved ones.—C.H.P.

**ROSEWOOD.**—Meetings for worship have been nicely attended for the past two months. On Sept. 3, we received into fellowship Bro. and Sister Hulise and two daughters, from Marburg. Bro. Charles Adermann, from Wooroolin, worshipped with us on September 18th, and gave a nice address. Bro. Adermann preached in the evening. On October 15, Bro. Reg. Emiss helped the church at both morning and evening meetings, and addressed the school in the afternoon. On the evening of the 16th, Bro. Emiss gave his message on the C. G. Day. A good interest was manifest. Bro. A. G. Day was present, and gave a message to the church. Preparations are being made for Children's Day on November 12.—O. Adermann.

**BRISBANE.**—On Saturday afternoon the teaching, assisted by some members of the church, entertained the Bible School and Kindergarten scholars at tea in the social hall. Afterwards a pleasant "musical hour" was spent, in which the children rendered a very nice programme. Every member present at worship yesterday was the object of their affection, if being Bro. Rankine's first anniversary at Brisbane. His attendance was a grand testimony to the church, being perhaps the best for several years, 141 members being accounted for 160 attendees sent scriptural responses. Mrs. and Miss Brown, of Hawthorn, Vic., worshipped with us. Bro. Rankine's address on "Christians the salt of the earth," was splendid. Last evening there was another good attendance in the chapel, and Bro. Rankine preached. Truly it was one of the most interesting days in the history of the church.—H.C.S.

### Tasmania.

**LAUNCESTON.**—On October 8th, Bro. Webb gave a splendid exhortation on the duties of deacons. Bro. Webb gave a helpful address on "That Wonderful Book." On October 15, Bro. C. Nicholls presided over a good meeting. Bro. Webb's address proved very helpful. At night, to a good audience, Bro. Webb gave his final message, his subject being "The Conversion of a Negro." On the 16th, after a short devotional

meeting, Bro. Webb was farewellled by the church. Short speeches were made, and refreshments were handed round. We are thankful that Bro. Webb came amongst us. His work has been blessed. An election of deacons resulted in the retiring three Nicholls being re-elected, viz.: Brent, C. and E. Nicholls and W. Ling. The annual church meeting was held on October 17, Bro. Heron presiding. Reports showed good work accomplished. The church financially is in a much better position than last year.—J.P.F.

**TUNNEL BAY.**—On October 12, the church gave a complimentary social to J. D. Byard, when a very enjoyable evening was spent. About 120 people were present. We were pleased to have with us Sister J. D. Byard. Gospel meeting, 15th, all seats full, one having to sit on the platform. Bro. Byard preached.—E. Elwick Smith.

### West Australia.

**MAYLANDS.**—We regret to report that Bro. C. Burnett was killed in action, and Bro. Gordon Wedd is reported missing. Another of our young men, Bro. Walter Schmidt, who contracted pneumonia, while in the trenches, is now recuperating in England. We extend our deep sympathy and prayers for their loved ones in their sad and anxious time.—C.K., Oct. 13.

**BUROKTON.**—On Sept. 17, Bro. H. Wright, Conference Treasurer, presided at the worship service. On Sept. 22, Bro. F. Stewart, our church secretary, took the gospel service. He gave an excellent address. On October 1st, Bro. Eaton preached in the evening, and one young man, who has since gone into camp at Black Bay, made the good confession, and was baptized. The church is in a prosperous state, and under Bro. E. H. Eaton, late of Claremont, we are looking forward to great results.—R. E. M., 7.

### South Australia.

**LOCHIEL.**—The work generally is in a good condition. Recently we have had increased attendances both morning and evening. The Bible School is preparing to celebrate Children's Day by giving the exercise prepared by Bro. Paternoster. Several of our members who have enlisted for active service are now enjoying the sights of the mother land.—F. Hellans, Oct. 18.

**OWEN.**—Sister Mrs. R. M. T. Richards has just received word that her husband, Sergt. R. Richards, has safely arrived in England, on his way to the front, and has had the pleasure of meeting his brother Stanley Richards. Our brother was a deacon in the church, and an active worker in the Sunday School. During the past week our esteemed Bro. and Sister Mr. and Mrs. A. H. Richards received the sad news that their second son, Sergeant V. H. Richards, had been killed in action in France on Sept. 26th. Sergeant V. H. Richards ministered with the Church of Christ, Ballalawa, some years ago, and was one of the first to enlist from Owen. Our sympathy extends to the bereaved parents and family in their sad bereavement. Last night Bro. R. Harsness, from North Adelaide, preached the gospel, and Sister Harkness rendered a solo.—W.J.M., Oct. 23.

**WALKERVILLE.**—Bro. Raymond exhortated in the morning, and Bro. J. H. M. Hawke preached the gospel at night. Thursday afternoon, Oct. 12, the sisters held a meeting with the idea of starting a Dorcas. Mrs. Manger, Mrs. Daig, Mrs. Cant and Miss Evans came over from the church at Norwood to help our sisters.—A.L.

**SEMAPHORE.**—Splendid prayer meeting on Wednesday, Oct. 18th, when three were baptised. At the conclusion Bro. Saunders on behalf of the church, made a presentation to Bro. T. L. T. who is leaving for the front. To-day we had four meetings, the occasion being our Bible School anniversary. In the morning Bro. Brooker spoke, in the afternoon and evening Bro. Saunders. The singing of the solo was splendid, and the audience large.—E.O.M., Oct. 22.

**UNLEY.**—The gospel mission conducted by Bro. L. W. Baker was concluded to-day after three weeks of evangelistic services. The attendance was good each evening, and the interest was well maintained, a feature being the large proportion of strangers present. The total attendance to date are 22. Two from the Sunday School, and the remainder all adults, represent new disciples added to the church. This is evidence of the power of the gospel which Baker has been able to make. We are grateful to our brother for the service he has rendered to the church, and to Bro. Reg. Madden, of Grottoe, who conducted the song service, and others who contributed to the success of the mission. Our church amatory services are to be held next Sunday, and a welcome social to new members on November 1.—O.V.M., Oct. 22.

**COTTONVILLE.**—Good meetings again to-day. Attendance in morning not so large as usual. Despite the inclement weather, there was a good number present at the gospel service. One young man made the good confession. Good attendances at Bible School. Eleven new scholars.—H., Oct. 22.

**HINDMARSH.**—A very successful and interesting lantern lecture was recently given by Mr. Powell, of Mt. Marion, in connection with the District C.E. Rally. The needs of China were brought very forcibly before the audience. On October 11 the J.C.E. Society held a special evening in which church members were invited to pack the Christmas box for India. Items were given by the Juniors, addresses were given by Bro. C. A. Paternoster, Mr. E. G. Warren, and Bro. Cliftonbury. A case of note paper and envelopes has been sent to Chaplain Captain Curtis for the soldiers abroad. Sunday, the 22nd, the first anniversary of the church was celebrated. Morning, Bro. Wilschre spoke in a very interesting manner from Songs of Solomon 4: 16. Evening service was conducted by Bro. Warren. The subject, "The Jerusalem Church," was presented convincingly to a large audience.—J.L.R.

**PROSPECT.**—At a largely attended business meeting of the church, last week a unanimous vote was given that the writer be granted leave of absence to visit the mission fields on behalf of the Foreign Mission Committee, and my brother, E. J. Paternoster, was invited to continue the work during my absence. Last night one young girl from the Bible School confessed Christ. The sympathy of the church is extended to Bro. Wilmot and family in the death of their son, who was killed in France in his glory morning heart failure being the cause of death.—P.

**NORWOOD.**—The Endeavor Society has been busy during the week, and have forwarded 27 parcels of Christmas comforts to our men at the front of the war. This Society meets each week with an average attendance of forty. Its meetings are bright and attractive. Bro. A. G. S. is president; P. Trellrich, vice president; C. G. Howell, pianist, and Sister V. Kennedy, soloist. Bro. Huntman gave an address very appreciated by the Society. Our meetings this day morning featuring Bro. Baker's mission at Unley have been well kept up. Evening meetings have been taken by Bro. Huntman, and our meetings have been taken by Bro. Anderson, H. Jenner, and G. D. Wright. Church social meeting social will be held on Nov. 1. The Lord and God speed will be said to Sergt. O. R. B. who is one of our esteemed young brothers (11). Oct. 22, being for the war zone to-morrow (11).

**QUEENSTOWN.**—The Q.V.P.M. held a social evening for W.C.T.U. work. Worship by J. Fletchford presided, Bro. Brooker being soloist. Sunday, B.S. anniversary, A. G. Saunders delivered an inspiring exhortation on "Witness the profit." Good prayer meeting preceded by a gospel service. Many young people were baptised. Bro. Brooker spoke well on "The Church." A splendid duet was rendered by Miss Morphet and C. Harris.—D. L. W., Oct. 22.

### New South Wales.

**MARRICKVILLE.**—A fair attendance morning, when it was our pleasure to receive and fellowship Bro. H. Clapham, from Enmore, and to have Bro. Anderson, from Victoria, with us.

Bro. Hingworth gave us a helpful address on "The Reformer's Crucible." Glad to have Sister Cooper with us again after her recent serious illness. Bro. Leslie Morrison has ended his splendid address from Bro. Ruth tonight on "The Old Path." We had a most enjoyable time on Thursday evening when the men of the church entertained the sisters at a banquet in the club room. Bro. Ruth made an excellent chairman, and proposed the toast of "The King," which was loyally honored. Bro. Hingworth proposed "Our boys at the front," and Bro. Harward "The Ladies," who were ally responded to by Sister Hinch. An auction sale held at the close to dispose of the surplus provisions, and the waiters' aprons and caps, the sum of £12/6 being raised towards the building fund.—J. Taylor, Oct. 22.

**HORSBURY.**—Bro. L. J. Thompson presided; elder C. Schwabe exhorted on a Cor. 5: 7; Bro. R. Wakeley took charge of the gospel service at night, and gave us a fine address on John 3: 9-21, especially verse 18.—T. E. Rife.

**PETERSHAM.**—A fine exhortation this morning on "Christ's Legacy." There was a splendid attendance at night, and Bro. Arnett gave a stirring address on "The Gibraltar of the Ages." Last Lord's day evening two young women made their first confession. Bro. Arnett had the joy of uniting Mrs. Harry Finall and Sister Miss Lucy Pearce in marriage. Bro. and Sister Finall have our heartiest congratulations. We pray that God's blessing may rest upon them whilst they are absent in the home land.—E. V. Sains, Oct. 22.

**EXMORRE.**—Bro. Hilder presided at our morning service, and Bro. C. C. S. Rush gave the exhortation. We were pleased to see our Bro. R. K. Whately, from the Bible College. Bro. Hingworth preached at night, and Bro. T. Heaton sang very nicely. Dr. Porter was present, and assisted with prayer. The school children were somewhat excited, as it is their picnic next Saturday, Oct. 28. Bro. R. B. is on his way to Melbourne to day en route for France. This adds another to our long list of volunteers.—Oct. 22.

**SYDNEY.**—Fair attendance at meetings today. Sister Mack (Grove-st.) received into Fellowship. Five addresses on New Testament epistles by H. Harward, at morning meetings. Visitors included Bro. W. G. Ware, Ipswich, Qld.; Bro. and Sister and Miss Burford, S.A.; Bro. and Sister Barnett, S.A. At evening service H. G. Harward addressed the meeting on "The Great Crisis." The annual tea was held last Tuesday, 27th inst., and at 7:45 fine inspirational service presided over by Bro. J. Simpson. The addresses on "The Church Ideal," by Bro. Payne, Hingworth, Arnett, and Harward, were greatly enjoyed by members and friends present.—J. C.

**IRSKINGVILLE.**—Helpful spiritual address by H. G. Payne yesterday morning. One addition by faith and obedience. Preaching a most interesting contribution to the cause in New South Wales. Recently the church has contributed members to six mission churches by transfer, and the increase over the removals. A fine spirit prevails, and the numbers show increase over corresponding period of last year.—P. J. Bond.

**NORTH MURRAY.**—Meetings all day were very good. Bro. Hilder exhorted, and Bro. Perkins presided. Bro. B. G. G. of Melbourne, spoke on "The Atonement," which was much enjoyed. Bro. Breach gave the gospel address, and was appreciated very much. Bro. Breach has taken over the speaking on Sunday evening for North Murray, and we hope with God's blessing to reap a beautiful harvest.—ASH, Oct. 22.

**Victoria.**

**MARYBOROUGH.**—There have been two additions by restoration since last report. Good meetings on Sunday, notwithstanding big counter attractions.—APAB.

**NORTHCOLE.**—Since last report we have experienced good times. The church is under the faithful ministry of Bro. Abercrombie. In good condition, all meetings are well attended, a fea-

ture of the work being the mid-week prayer meeting. Bro. H. R. Taylor commences his labors with the CAMERON—A&L, Oct. 22.

**NORTH COLEBROOK.**—We just held a most successful sale of works and gifts. The gross receipts were over £100. Our best thanks are due to the sisters who worked so unparingly. The work generally is progressing very satisfactorily. The healthy condition of our Smythly School is pleasing, the recent improvements made to the school building helping materially. The Bible Club are this week arranging to distribute Christmas parcels to our soldiers at the front. Bro. J. F. Gibbins has just completed a year's labors with us. We are looking forward to a more profitable work being done.

**MELBOURNE (Swanton-st.)**—Very stormy weather interfered again with attendance, but we had most enjoyable meeting. In the morning H. A. Procter, of North Richmond, was speaker. J. C. Martin, Baptist Foreign Missionary Secretary, read the lessons and took other part in the service. In the evening there was a good meeting, and an excellent address by Bro. Blakemore. A young lady was baptised. We are planning for great meetings on Lord's day, November 5, to celebrate 51st anniversary. Home Coming Day will be held on the 12th, and many former members are expected to join in reunion.

**HAWTHORN.**—Sunday, October 22 (the anniversary of Bro. and Sister Scambler's coming to Hawthorn), was a day long to be remembered. The morning meeting was an inspiration. The building was full. Bro. Scambler exhorted, and spoke the young people. A. R. Main presided. Bro. Johnston sang an appropriate solo. In the afternoon the hall was filled by 220 people, when an illustrated talk on "The Life of Jesus" was given by Mrs. Scambler. The gospel meeting, in spite of rain, was a splendid one. Bro. Hilder, of the Bible College, took the preliminaries, and the other scholars of the Bible School sang several special pieces. We go forward with renewed energy for greater service. During Bro. Scambler's ministry at Hawthorn there have been 46 additions to the church, 24 by faith and obedience, 25 by letter and 1 restored.—P. R.

**SOUTH MELBOURNE.**—Good meetings yesterday. Bro. L. McCullen gave a very profitable exhortation. "Doing good unto all men" was J. W. Webb's theme at the gospel service. He baptised two candidates, one his own nephew, the other the second son of our esteemed Bro. and Sister Northeast. We appreciate the interest Bro. Webb has manifested. That was his farewell sermon. He starts to-day for his adopted home-land. Our Bible School collection, £18/4 for the month of October, yesterday. Bro. C. Craig and R. McEwe, left for the front last week. We are sorry to report that Sister Thomas, senior, is ill. We pray for a speedy recovery.—P. C.

**GILLONG.**—The Bible School festival was brought to a close on Monday, 16th, by an entertainment by the children; distribution of a paper by the pastor, and a Miss. H. Gray of the Bible School presided. Mrs. Martin (deceased piano), and Bro. McCull, who so ably trained the children's voices. On Oct. 22, Bro. Chandler exhorted on "God's compassion to the sick" in a splendid meeting. One sister, Mrs. Williams, was restored to the Father's church. The gospel service in the evening was fine. Bro. Chandler preached a touching sermon on "A Good Samaritan up-to-date," dealing with the work of the Good Samaritan with the splendid work of our hospitals, doctors and nurses. It was a very wet and miserable day, so the hospital collection is incomplete.—E. R., Oct. 16.

**COLAC.**—During the week three baptisms. Our mission closed on Thursday, and we feel good results will follow. We highly appreciate the services of Bro. H. M. Clifton as the missionary. Bro. Robins helped greatly as song leader. Sunday evening service, by Mr. E. G. Barry of the Bible Society, spoke on "The Book," and presented Bro. Robins with a copy of 1 Thess. in Nihilind, translated by Bro. A. F.

Waters. At the conclusion Bro. Robins made an appeal for the Cause of the Bible, and one young woman made the good confession.—H. H.

**MIDDLE PARK.**—On Oct. 22, good meetings all day. One young man, who had the previous Sunday made the good confession, has been baptised. The different organisations connected with the church are keeping up splendidly. We are looking forward to our Sunday School anniversary on the 16th—W. J. C.

**NORTH RICHMOND.**—We celebrated the 5th anniversary of the church last Lord's day, and had splendid meetings all day. In the morning Bro. Blakemore, of Sandhurst, exhorted on the service, and spoke on "Fight the good fight of faith." In the afternoon prayer was by the Sunday School scholars, were presided by Mrs. Procter, many parents and friends being present. At the gospel service, Bro. H. Procter presided on "Is a man responsible for his sins?" One young man was immersed in the Tonnee mead during the service, having made the good confession last Lord's day. All departments of the work were in a healthy and flourishing condition.—A. H. T., Oct. 23.

**DANDEENONG.**—Bro. E. Miles, the energetic secretary of the Bible School, and Sister Jessie Martin, were united in marriage by Bro. Eaton last Wednesday in the chapel, which was suitably decorated. A farewell social was held on the previous Wednesday, when presentations were made from the church and C.E., also from the Bible School. They will reside at Camberwell. Farewell was also said to Bro. and Sister Jones and family, who are removing to Murrumbidgee. Bro. and Sister Jones have been willing and efficient workers in all church matters. We will miss very much all those brethren and sisters. We have lost by removal recently over twelve active members. Bro. John Milne has been reported missing at the front in France. We sincerely sympathise with all our relatives in their deep sorrow.—J. Procter, Oct. 22.

**CASTLEMAINE.**—We hoped to commence our volunteer mission in a good way to-day, with Bro. Hutson as missionary, but the weather was against us. Pleased to have Bro. Clifton back with us again, after his ten days' effort with Colac church. His messages, "How to Make Mission Success," and "Are you a Christian?" were given in a fine way, and were a help and warning to those who heard. During his absence Bro. Cornish and Stewart conducted the services. Sorry to report losing one of our promising young men, Bro. W. Johnston, who has left for England to make munitions. He was given a farewell by members, and presented with a teacher's Bible as a token of our esteem and appreciation for his services.—D. S., Oct. 22.

**CARLTON (Lygon-st.)**—We had a nice gathering in the morning. Two welcomed into membership. Jas. E. Thomas gave a helpful talk on "Our Strength Is the Cross—Prayer." In the afternoon Dr. Jones, of the Welsh Church, addressed the Bible Class on "Vision." His visit was appreciated by the members. The attendance at night was affected by the rain, but did not interfere with Bro. Thomas in the presentation of his theme, "Who is to be Master?" At the close of a splendid discourse a young man decided to follow Christ. On Thursday evening we held a short business meeting and social reunion. Opportunity was taken to welcome Sister Thomas, wife of our evangelist, and say good-bye to J. W. Webb, who leaves for America on Monday next. After hearing the treasurer's statement, Bro. W. C. Craigie handed the meeting over to Bro. Thomas. Short addresses were given by M. McLehany, A. Haddock, J. W. Smith, Jas. E. Thomas, Nat. Haddock, Mrs. Gimbold, and Jessie Webb. A. L. Critchton read extracts from letters from J. J. Haley. On behalf of the church J. McCall extended a greeting to J. W. Webb. The latter expressed the joy and great blessing had received through the kindness of the brethren everywhere. Charles Barrett, who is going to the front, was presented with a copy of the New Testament.—J. McC.

*Continued on page 644.*

## Foreign Missions.

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

### "Pray Without Ceasing."

That the two new workers to India, Miss Elsie Colclough and Miss Ehed Warunrum, may be given strength to enter at once upon the study of the language.

That Mr. and Mrs. Waters, on their return to Ota, may find "everything in order" for aggressive work.

That the children of our missionaries may be kept in good health, and when ready, devote their own lives to the winning of the world to Christ.

That "the Lord of the harvest will thrust forth laborers."

### Do Missions Pay?

In the light of the present gigantic world conflict, the question "Do missions pay?" might well be asked. So large has the expenditure become to estimate the business of killing men, that our mind fails to grasp the situation in relation to the future. More money is expended in one day to continue war than is spent in several years to help preach Christ to a dying world. How interesting these figures are simply for Australia alone. It is estimated that the war expenditure for 1916-17 will amount to about £250,000,000, including deferred pay. Last year it was £120,000,000. Just endeavor to imagine what it would mean to the great work of world evangelisation if that £250,000,000 could be used for that purpose. £75,000,000! Setting our share at £20,000,000, what great work could be accomplished! The property in Shanghai and Hongkong would be ours, and the staff augmented to meet the need of that important field; the ladies' luncheon for Shri-gonda and the hospital dispensary for Baranati would be provided. Dornin could even be spared to provide a fund for the education of men and women as doctors, nurses, teachers, and evangelists to supply the pressing demands.

But what is the use of wishing? We are faced with the hard fact that this money will be forthcoming for the war, but not for Foreign Missions. Yet we shall need to extend in the fields we already occupy. We shall have to do this because missions do not pay, while war does not. War means destruction, waste, loss. Missions mean construction, concentration, gain! War means death; missions mean life. War means bondage; missions mean liberty, for where the spirit of the Lord is there is liberty. Do missions pay? Yes, indeed! They pay in the standpoint of the individual at home. The man who gives to missions is a larger world man in consequence thereof. The more he is able to give, the bigger he becomes. His soul is on fire, increases in proportion to his interest in missions. As he touches the lives of other men they will be able to "feel" his influence. The men and women of the Churches of Christ of Australia who are giving to the great work of preaching Christ are the ones who are making possible the great advancement of primitive Christianity. They are men and women whose hearts are right, and are kept right because of their love for humanity. There, too, in view of what has been done, missions pay. Our own race is proof of this. Did it pay to send the missionary to England? Has the work of the church in Formosa not paid? The church at Belenge, has it cost our Australian brethren too much? The money spent on missionary effort, the result of which was a Pastor Ho—was it not worth it? Has the effort at Baranati and Shri-gonda cost too much? We could not think so if the man or woman won to Christ had been our brother or sister, mother or father! Yet there are some even to-day who tell us that "missions do not pay." "The cost is too high." Let us remember this, that the cost would be no higher if we were doing twice the work. And with the brethren we have we shall do twice what we are doing. There is no excuse for our lack, unless it is in the fact that we are not sufficiently exercised about the situation. What con-

deration we see on the faces of men and women only as they read their paper, feel disappointed over our loss. If the church of God could only be stirred to realize the critical position of the heathen world, and the great and appalling need for reinforcements, it would surely come to the rescue. The plight of Belgium, Serbia, and now Rumania, have naturally made us sympathetic, yet we are apathetic to the plight of India, China and Africa. Is the carnal of greater mass than the spiritual? Let us once ask, "Do missions pay?" unless it be to answer in the affirmative.

Best of all, missions pay because of their aid to the cultivation of a spirit of devotion. More prayers are offered in the interests of world-wide missions than possibly for any other object. Not always intelligent prayers perhaps—yet God knows the heart. The great work of the C.I.M. has been made possible because of the prayers of the church, and the reflex influence of this no man can measure. Paulina Kamalai is infallible proof of the efficacy of prayer. Nothing has been of greater value to the religious life of the church than the fact that men and women at home have been and are daily here and there with their requests for those in foreign lands. Soul, and indeed, is that church amongst whose members there cannot be found those who are definitely at prayer for the salvation of souls. Poor, indeed, is the church whose spiritual leader, because of lack of knowledge or sheer indifference, is not the leader in this important department of the church's activities. Better for that man if he had never entered the ministry of the Christ who said, "Pray, the Lord of the harvest that he thrust forth laborers into the harvest field."

### Present Day Facts.

Between 200 and 300 French missionaries have had to leave China to join the army.

As a result of its three years' China campaign, the Presbyterian Board has sent out 47 new missionaries to that field.

In China the rate of increase in communicants was at the rate of about 50,000 per cent. in fifty years. At the same rate of increase there will be 100,000,000 Protestant Christians in China in fifty years.

In Tokyo, where 100 churches co-operated, there was a sunrise prayer-meeting with an attendance rising from 60 to 600. Osaka is said to have been raised as never before, and over 2000 inquirers were enrolled in the city.

### FEDERAL FOREIGN MISSION COMMITTEE.

President, Hon. W. Morrow, M.L.C.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Secretary, I. A. Paternoster, Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO  
South Australia.—Org. Sec. I. A. Paternoster, Prospect, Phone, 4812. Treas. T. Colebatch, c/o Mr. A. H. DeLisle, Hayward Avenue, Torrensville.  
Victoria.—Sec. J. I. Mudford, 76 Monro-st., Ascot Vale; Phone, 2007; Treas. Robert Lyall, 39 Leveson-st., North Melbourne.  
New South Wales.—Sec. C. C. S. Bush, 43 Robertson-st., Marrickville; Phone, Pet. 1813. Treas. J. O. Hob, Castlereagh-st., Sydney; Phone, City, 7110.  
Tasmania.—Sec. I. G. Cole, c/o MacRobertson's, Brisbane.  
Treas. H. W. Herrman, Railway Parade, Nunda.

West Australia.—Sec. H. E. Cole, Highman-st., Fremantle. Treas. C. A. G. Payne, Guildford.  
Tasmania.—Treas. H. C. Rood, Murray-st. Hobart.

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

### Letter from Chaplain-Captain Cuttriss.

The following letter forwarded to Hindmarsh church has been sent to us for general information.

The trip across the Mediterranean Sea was not without excitement and danger. The boat which preceded us by a few hours was torpedoed, and now lies a wreck at the bottom of the sea. Fortunately the missile was intended for us, but fortunately we escaped. The disembarkation at Marseilles was effected expeditiously, and without accident, and the troops were conveyed through France to Le Havre by rail. The journey occupied three nights and two days. We arrived at Le Havre about a dawn, and went into camp for the day. Early in the evening we were again embarked on an ocean grey-hound which transported us to the English coast in quick time. Upon arrival at Southampton, we entrained for Anversbury, from which place we marched to Lark's Hill Camp, a distance of three miles. After being so long cooped up on the steamer, we found the marching very tiring. However, we reached what is likely to be our quarters for some time, thankful that we had been safely landed in the land of the free. After some little delay we were allotted to our quarters, which are very comfortable indeed, and soon made ourselves at home in our new surroundings. We have been here just a fortnight, and any feelings of strangeness, that we may have had on our arrival, have been dispelled. Lark's Hill Camp is of great magnitude, and has accommodation for 60,000 men. It is nicely situated, and is very sanitary, and only about 85 miles from London. Salisbury Plain is the camping ground of the old country, and for miles around there are many camps of varying dimensions. The town of Salisbury is but 12 miles away, and is the place where the men go either for pleasure or for making their purchases. The V.M.C.A. is very active over this way, and has canteens and game rooms at conveniently situated distances. There are also several shops and picture shows which are patronised by the troops. The whole scene is an object lesson in military organisation, and it speaks credit to those responsible for its establishment.

At Marseilles I had the opportunity of seeing the town, as I had to dispose of the mail. As soon as I entered the town, I saw many grim evidences of the tragedy of war. My attention was attracted to a monument just on the outskirts of the town. Upon enquiry, I discovered that what appeared to be a monument was really the ruins of a cathedral. This building was burned at the center of the war, but strange to say, while the rest of the building was reduced to ruins, a larger than life size figure of the Virgin Mary, said to be made in gold, sustained no damage, and there it stands. It is one of the sights of France. As I entered the town, I noticed that the women were made to black. They were at work in the roads and in the way, in the factories and fields, and in the munition works, in fact doing the work of men in every branch of life. I did not see one of these women in uniform. The people gave us a warm reception. They are an enthusiastic race. I was deeply touched to notice the bearded faces, many were the old folk whose faces were wreathed with tears as we passed along. They were grateful that we had come to assist them in recovering their country and their freedom. A nation is suffering, but their grief is tempered with hope that the day is not distant when we shall come with honor and peace on enduring foundations.

France is a very picturesque and a garden country. Southern France is a great garden, and is the last word in incense cultivation. Every corner is utilized, and the best result is obtained. It was the best time when we were in France, and the women at work were busy making lace and gathering wool. France is filled with ancient and revered associations. Almost every tree and stone seemed to bear the impress of some historical incident. Truly it is a country worth fighting for. We were very well treated at the different stations along the route. Refreshments were plentiful, and served as if they could not do otherwise. The troops showed their appreciation by purchasing an exhibition of the Australian C.

and singing some of the well-known patriotic

I took the opportunity when we arrived at Mantes-Orpionville-Mant to view several old buildings. I was particularly interested in the Cathedral (Our Lady, Notre Dame), which was built in the 13th century, and is 220 feet in height. It is a triumph of ornamental and architectural skill. Its domes sound out to a distance of ten miles, and Paris, forty miles distant, can be seen from the tower. The boom of the artillery used at the front can be heard as the guns belch out their shells. While in this building I was surprised to see that a constant stream of people came in and went. The building is open night and day, and the members come to worship, and pray for their loved ones at the front. France is a changed nation, and I feel certain that one of the effects of this war will be to lead them back to the God whom they were gradually forgetting.

At Havre we came in contact with some concrete evidences of war. There were many prisoners at work on the docks, and much naval and aerial activity. Just prior to embarkation, two trains of wounded arrived direct from the firing line, which is only a few miles' train journey from the town. The wounded were mostly Australians, some of them merely youths. They were all cheerful and proud of having some part in bringing the Germans to their senses. They bore their suffering with uncomplaining fortitude, and gave hearty cheers after our band had played some of the pieces with which they were familiar. It was pathetic, but one was proud to be Australian—the country that can produce such heroes. Here we saw the part that the nurses are playing in this war. They are very attentive to our wounded here. Nothing is too much trouble. We are out well with the strain of unremitting toil, they smile through their tears. God bless these brave and unselfish women. The people of the Dominions across the seas need not worry about their laids. They receive every attention that circumstances permit. In fact, the treatment of our German captives was only about to years of age. Though wounded, he was happy—happier than he had been for a long time. He received the same treatment as the others. One cannot help but admire our men for the splendid spirit they display towards the defeated and wounded foe. How difficult to the treatment meted out to those of our men who are unfortunate enough to fall into the clutches of the German vampire. The world is divided at Germany's latest atrocity. I refer to the murder of that hero and gentleman, Captain Bryant.

The trip across the Channel was without event. Our ship almost flew across. On first landing in England I asked myself, "Is it actually a fact that a war is going on? One has difficulty in realising it, as business and amusements appear to be carried on as usual. I was also surprised to notice the large number of seemingly eligible men doing their bit. However, it may not be as I think. I trust that I am wrong. After settling down at the camp, we were given disembarkation leave. I availed myself of the opportunity of visiting London, Glasgow, and Edinburgh. There are thousands of Australians and New Zealanders in these towns. I am glad to state that they are well spoken for and are conducting themselves as gentlemen. Considering the temptations that surround them, it is a wonder that more do not go under.

London by night is a great sight. The city is in comparative darkness, except in the vicinity of music-hall and picture shows. The heavens are illumined by occasional search lights, on the lookout for Zeppelins. Despite the precautions taken, raids take place, and more or less damage is effected. I was privileged to see the recently captured German submarine mine-layer. It is a peculiarly curious craft, and I should think a source of danger to the hands of our vigilant enemy. A city of sin, starvation, and squalor. How the people, in a certain class of them, manage to exist is a huge problem. It is appalling the number of girls of tender years that are trafficking with their bodies. I am given to understand that lung diseases are very rife. This condition of affairs constitutes a for-

midable temptation to the troops, but I am pleased to say that many of them are bravely fighting, but a few, a number, drawn away from honor in the metropolitan vicinity.

After spending a day or two in London, viewing the many historic sights, I went on to Glasgow. Although the liquor bars are open but a few hours daily, the amount of drunkenness is appalling, particularly amongst the women. In Glasgow shortly after my arrival will be offered to the people of ill-fort further restricting the traffic, and I am confident that the verdict will be in the best interests of the city. I sought for one of our churches in Glasgow, but did not succeed in locating one of our denomination. I saw the Cathedral, which is one of the relics of the Reformation. It is in a splendid state of repair. J. D. Jones, of Bournemouth, was up here for the weekend. He did not impress me as much as when he was out in Australia. There are some fine buildings in Glasgow, and all built of stone. The Art Galleries are splendidly appointed, and contain a fine collection of art of all its branches. Great opportunities are available to all classes for obtaining a general education. It is possible for one to pass through the University without personal expense. I went to Edinburgh for a day, and saw the famous castle, and some of the monuments. Edinburgh is very picturesque. The shops are elaborately appointed, and the streets are wide. There is any amount of water, and tram travelling is very cheap.

Upon my return from leave, I settled down to work, and my men are ever ready to talk on the things that matter most. Last Sunday I addressed about 1000 men in the morning, visited the Fares Hospital in the afternoon, and addressed a meeting of men in the Y.M.C.A. in the evening. Several young men have openly confessed their faith in Jesus Christ, and hardly a day passes but someone comes to have personal conversation about spiritual subjects. I have a very fine soldiers' Bible study circle. It is likely to grow into a very large institution. My purpose is to equip these men to do work amongst their comrades. The Fares Hospital is under British supervision, and the patients receive every attention. I am endeavoring to do my duty by these splendid men, and your co-operation in prayer would be greatly appreciated.

So far I have not heard from any member of the "Fares" party, and I shall be glad to hear from some of the officers and men. I met Bro. Mildren last week. A few of us had gone down to Salisbury for the evening, and just before returning home decided to have some supper. I went to investigate, and stopped to employ a person in uniform, who in answer to my inquiry about a restaurant, invited us to join a party of non-coms, which was about to have some coffee. Imagine my surprise to learn that Bro. Mildren in deed was none other than Bro. Mildren! He is a striking well, and made kindly enquiries about all at Robert-st. He sends his greetings to the church.

### S.A. Bible School Notes.

H. R. Taylor.

At the October meeting of the Executive B.W. Manning, of Cott-ville, was elected Vice-President, and J. Whitehead succeeded H. R. Taylor as loan secretary. All communications should be addressed to J. Whitehead, Rankin-road, New-Mead, E. A. Riches retains the office of treasurer. Strong sub-committees were appointed to deal with literature, school of methods, workers' conferences, Sunday School Day, and circulating library. The Church Extension Committee has given its hearty approval to the project for a Sunday School building at St. Morris. Search is now being made for a friend of the young who will fund £250 for the purpose of erecting a building. The Executive decided to complete the purchase of the land by drawing on the General and Cot Funds. On the first Sunday in May an appeal will be made to raise the required amount. Will the schools that have not received information about the exercises for Children's Day for E.M. please write to I. A. Paternoster, Prospect? Eight confessions were reported from various schools.

## In the Religious World.

### Ocean Baptisms Planned.

"The first ocean baptism ever held in Gray's Harbor County is being planned by the Simpson Avenue Methodist Episcopal Church, of East Hoquiam, Washington. Recently the church held a revival and several converts were secured. It is proposed to hold the converts and members of the church go to Pacific Beach by steamer. Services will be held at the beach and the baptisms in the breakers."—The Portland Morning Oregonian.

### The Test of Circulation.

During the year just passed, the circulation of Bibles published by the British and Foreign Bible Society for the first time exceeded ten million copies. This is an increase of more than 1,000,000 copies, and the distribution was as follows:—Germany and Austria, 1,000,000; Russia, 750,000; India and Ceylon, 1,000,000; Japan, 430,000; Korea, 775,000; China, 2,610,000. During the year nine new versions have been completed, making a total of 487.

### S.A. Drink Bill.

The South Australian drink bill, prepared by Mr. James DeLahanty, has just been published. It is for the official year ending June 30th, 1916, and therefore includes three months of the six o'clock closing period. The total is £1,257,697, being a decrease of £20,000 on the previous year. The falling off per capita is £2/11/2. The report of the Police Commission states that, along with this decreased drink consumption, there has been a falling off in offences. There was a decrease of 11 per cent. in cases of drunkenness for the year, and crime against the person decreased by nearly one-half.

### Prohibition in Newfoundland.

Absolute Prohibition has been introduced into Newfoundland, the first State in the British Empire to enact complete prohibition. Local Option had closed all liquor trade outside the capital city, Halifax, which had 45 licensed houses; but on the date they were all closed. What had not been consumed had been sent out of the territory, and the remaining stock would have been forfeited and destroyed. There was an immediate cessation of all offences and the courts had nothing practically to do. The small shopkeepers found great increase of custom, as the people lived much better, and paid their debts.

### Convention to Consider War Problems.

"It is felt that an Australasian Baptist Congress on the next Monday will be the most suitable next year," said the Rev. F. J. Wilkin, in submitting the recommendations of the Interstate Board to the Baptist Union this morning. "The board believes that a Baptist Interstate War Convention, for the consideration of post-war problems, should be held in 1917. It is being suggested for November." "That this Assembly approves of the suggestion to hold a Baptist Interstate War Convention in Adelaide in 1917." A brief debate followed, some delegates suggesting that the convention should be postponed to war problems. The motion was amended to make the convention apply to "war and other problems," and was agreed to unanimously.—Herald.

### Bishop Ryle on Co-operation.

"None speak so much about love as Christians. Is it right that they should seem to be less prepared than men of the world to make the first advances towards reconciliation and improved understanding?" asked Bishop Ryle, Dean of Worcester, in a sermon at St. Paul's Cathedral, Co-operation, he said, was impossible in an atmosphere of jealousy and suspicion. Were we to return to that after the war? "Was there to be again the old enfeebled rivalry between Christian parties in the same degree as the same degree of the same and the preservation of the kingdom of God?" "If there is to be greater progress than now in a more real spirit of unity amongst us, with high charity, and a more united sharing of our common life?"



## Here and There

The address of E. G. Warren is now Port-road, Southwick, S.A.

H. G. Payne's address now is "Balajoi," Dond-st., Hurstville, N.S.W.

We hope to publish in next issue the results of the recent School of Methods examinations.

The mission at Unley, S.A., at which Bro. L. W. Baker, M.A., was the speaker, closed with 22 conversions.

Church secretaries are requested to send Colleague annual offering without delay to Bro. Craigie or Rev. James.

Queen-land has nine brethren wholly engaged in preaching. Of these, six are Glen Iris men. They are greatly appreciated by the churches.

Hindmarsh, S.A., Senior C.E. recently donated £5 to the College of the Bible, £1 to the China Inland Mission, and 1/3 to Home Missions.

We call the attention of churches and preachers to the statement on page 648 concerning the Preachers' President Fund of the Churches of Christ in Australia.

Several of the books of the late Bro. D. M. McCrackett have now been sold. A list of the remainder has been printed, and may be had from the Austral Co., 539 Elizabeth-st., Melbourne.

Hugh Gray, the preacher at Warragul, Vic., will be glad to hear of any church members, or relatives of members, coming into the Warragul Military Camp. Please drop a line to let him know.

T. E. Roff writes:—"I'm promised for the Bible League if I raise £50. Are we going to claim this flag? If yes, please forward your promises at once. Address, Wairoonga, New South Wales."

The Victorian Spring Attendance Campaign is proving a blessing to the schools. Attendances are improving, and new scholars are being added. Let every school persevere right to the close of the contest.

From the American "Christian Standard" we learn that Bro. H. Kingsbury has accepted an engagement with the church at Danville, Kentucky, U.S.A. This may be described as one of our "historic" churches.

Victorian Bible School secretaries must please forward Spring Attendance Campaign Reports directly after each Sunday. It is only by so doing that a complete progress report can be issued at the end of the month.

The Victorian Women's Conference Executive will meet in the Hall, Swanston-st., on Friday, November 3, at 2.30. Mrs. Sharp (Brighton) will lead devotional exercises, and a paper entitled "Service" will be given by Mrs. Eaton (Dunbarton). All sisters most cordially invited.

We were shocked to read the following in the "Apostle" of Wednesday morning:—

### BOATING FATALITY

"Perth, Tuesday.—A church boating party were out in an open sailing boat at short distance from Bantary jetty this morning, when a sudden gust of wind upset the craft. Mr. and Mrs. Extrom, of Colley, and Mrs. G. Burchell, of North Perth, were drowned. Their bodies have been recovered. Mr. H. J. Banks and Miss Varion, of North Perth, are missing. Messrs. A. Connor and Bunkingham, Mr. and Mrs. W. Aleson (? Moor), Mrs. Allard and child, and Mrs. Sharp were saved."

In continuation of this sad news, the following telegram from Bro. Johnston, of Perth, reached us as we were going to press:—

"Following South-West Conference at Bantary twelve visiting members boating this morning. Five fatalities, Brethren Banks, Extrom; Sisters Extrom, Burchell, Varian."

Victorian Junior Christian Endeavor Workers' Conference will be held on Saturday, November 4, in the Footscray School Hall, at 7.30 p.m. Tea at 6 p.m. Business arrangements for combined picnic, etc. All urgently requested to attend.

The annual demonstration of the College of the Bible will be held in Lygon-st. chapel on Thursday evening, November 23, at 8 o'clock. A students' programme will be presented. Members of metropolitan churches are asked to reserve this date.

The University of St. Andrew's, Scotland, is offering a prize of £100 for the most widely helpful essay on prayer, open to anyone in any part of the world, essays to reach the hands of the Secretary, The University, St. Andrew's, Scotland, on or before 1st June, 1917.

Will all church secretaries and treasurers of the churches throughout South Australia take notice that all remittances and correspondence in the future are to be addressed to H. J. Horvill, Blainford-st., West Croydon, P.O. Kilkenny? All cheques and money-orders are to be made payable to him.

From Prospect church report we learn that Bro. L. A. Paternoster has received leave of absence to visit India in the interest of his church. The Committee, of which he is the secretary, we have been informed, though not officially, that Hon. W. Morrow, M.L.C., who is President of the Committee, will also be visiting our Indian stations.

Extract of letter from Bro. W. B. Payne, on Active Service:—"I have met Capt. Curtis. We are going to have a church Bible Class every Wednesday, starting on the first of next week's day. I have an invitation to speak at a little Non-Communist church here. They have nice services there. Four Australians came out recently at the invitation."

"How do you account for your large meetings? Your preachers are no better than others, and your singing is not so good, and yet you get the crowd, while we can only get a handful." Such was the remark made to a brother in a Victorian town recently. Our brother answered, "It is due to the plea we urge." If he answered rightly there is a need to faithfully adhere to the New Testament position, as that is the message that the people are willing to hear.

In a letter to H. A. Stumblers, of Footscray, Chas. Bean Saville writes:—"You will be glad to hear that we had the greatest year of our lives this last year. We held two Union Soul Winning Campaigns, in which over 4000 came forward, and one with 1500, and two others with about 2000 each coming forward. These people coming forward, and all the new converts, as well as our church members, come forward to be dedicated and consecrate their lives. I shall be glad to be remembered to all our Australian, New Zealand and Tasmanian brethren."

H. E. Bell, late of Wanganui, N.Z., writes:—"We are not returning to Eugene Bible University, but I have arranged a call to take the hold here in Castle Rock, Washington, for the winter months. We came here at the close of school in the spring—end of May. The work is moving along nicely; four weeks ago the Lord added six to our numbers, and the following week, 10, and last week, 10, and another week, bringing our total up to thirteen new members. Secularian preachers in this town think me a young upstart, but we get the crowd, all the same; and we do it with the old Jerusalem gospel."

E. W. Greenwood, evangelist of Richmond church, Auckland District, N.Z., issues a monthly "Home Messenger." This is a twenty-page paper, price one penny. The cover alone is printed in Auckland, and contains church announcements and a statement of the position occupied by Churches of Christ. The inside pages are purchased in England, and contain readable matter by well-known writers. Many Free Church congregations at home and elsewhere use this sheet, which is a little more suitable for denominational churches than for congregations appealing for the faith of the New Testament. Bro. Greenwood's cover, however, furnishes the needed correction.

At the recent meetings of the Victorian Baptist Union, says the "Apostle," consideration was given to the recommendations of the committee appointed to bring forward proposals for the modification of church polity with regard to ministerial settlement and sustentation. The principal point discussed was the proposal that "terms of 14 pastorate, both original and renewed, shall be for any period not exceeding five years, and shall terminate in November of any given year," instead of being indeterminate as at present. After a rather warm discussion as to the merits of the existing system as compared with a limited tenure, it was decided to adjourn the discussion to the half yearly meeting, with a view of finally remitting the scheme to the churches for consideration.

### The Society of Christian Endeavor.

November 5 to 11.

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The Spirit's Work.

1. He pricks men's hearts (convicting of sin) Acts 2: 37-47.
2. He regenerates men. John 3: 1-8.
3. He fills believers. Acts 9: 1-16.
4. He separates workers. Acts 13: 1-5.
5. He gives power. Acts 19: 1-8.
6. He gives courage. Acts 11: 21-37.
7. He strengthens with might. Eph. 3: 14-21.

#### COMING EVENTS.

NOVEMBER 4.—The Windsor Church Aid Society will hold a Sale of Work in the Vestry; afternoon, 4 o'clock; and evening. A cordial invitation to visitors.—E. Edwards, Sec. 1.

NOVEMBER 5.—Lord's Day Church, Swanston-st., celebrate 50th anniversary.—Home Coming Day. Special services, morning, afternoon and evening. Former members and friends cordially invited to spend day with us. Bro. A. R. Mann, President, Victorian Conference, will preside at the morning meeting. Bro. W. B. Wilkinson will be the preacher.

#### WANTED.

Board, three weeks, Christmas, on farm for lady and three children, youngest 7; piano.—M.C., c/o E. Simpson, 250 Flinders-lane, Melbourne.

The Church of Christ, York, S.A., will receive applications up till November 11th, for the position of Evangelist. Salary, £3/10/- per week.

Wm. Brooker, Queen-st., Croydon, S.A. A young girl or middle aged woman, as mother's help, small family, light place. Must be refined. Good Christian home offered to suitable person. Apply Mrs. E. Forrest, "Bethel," Winton-chen Valley, Old June, N.S.W.

#### IN MEMORIAM.

SIMMONDS.—In loving memory of our dear father (William Herbert Simmons), late South Yarra, who fell asleep October 25th, 1908.

Over the river fond faces we see;  
Dear ones are waiting, waiting for me.  
We could not say a last farewell,  
But knew that he in Christ did dwell.  
Father, mother, sisters and brother re-united,  
—Inserted by his loving daughters (Emma), Mrs. H. Loney, W.A.; (Ada), Mrs. H. Prattie, Carlton.

#### BIRTH.

DUMMETT.—(See Amy Bertram.) On the 15th October, at 110 Park-st., North Fitzroy, to Mr. and Mrs. Charles Dummett, a son (Jack Raymond).

#### MARRIAGE.

GRAHAM—RICE.—On August 31st, at the Church of Christ, Grote-st., Adelaide, by Pastor I. J. Franklyn, Charles Rice, son of Mr. and Mrs. J. Graham, Geolaba, S.A., to Nellie Irene, only daughter of Mr. and Mrs. C. Rice, Croydon, S.A. Present address: Stoneleigh-st., Albion, Q.A.

# The Family Altar.

A. G. Saunders.

## LOVE IN BLOSSOM.

Our Adelaide hills just now are glorious with flowers. Every suburban garden is a burst of beauty. Spring is upon us with its lavish loveliness. Every plant, as the apostle reminds us in 1 Cor. 15, is a symbol of immortality.

Nature's miracle of the plant in flower is incomparable with that miracle of grace—love in blossom.

During this spring day a few friends gazed upon this thing we have called love in blossom. Two young ladies were leaving home and loved ones to go for Jesus' sake to India. Is this not the flowering of love? It was a revelation of the noble beauty of sacrifice. Think what it must mean for dear ones at home to give up these two beautiful lives—to give them to sad, dark India. Yet they gave them up with thanksgiving. Think what it must mean for these two to give themselves to that distant pain-lad. Yet quietly and gladly they went, bearing flowers and other gifts, and followed with prayers and words of kind and tender benediction. Bravely and effectively, the smile on the cheek veiled the tear in the heart. In the midst of many others on a mission of destruction they two went forth for the Prince of Peace. May their going mean for many broken lives the hope of immortality instead of the soul agony which is now their only heritage. .... "Your labor is not vain in the Lord."

"Ready to go; ready to wait;  
Ready my place to fill;  
Ready for service, early or late;  
Ready to do His will."

## SUNDAY, OCTOBER 29.

Gems of Thought—"Oh, how I love Thy law! It is my meditation all the day" (Ps. 119: 97).

"Guide of my fathers, their glory and joy;  
Comrade when sorrowful, comrade when gay;  
Woeer and monitor, thou, of the boy,  
Gentle restraint of the youth that would stray,  
Be, in mine age, the same—sage and stay,  
Leading my steps to the end of the way.

Thou still my reading, while able to mark;  
Thou my last holding, with hand fallen weak;  
Thou my last tears, on a pore growing dark;  
Thou, the last kiss when my lips cannot speak."  
Bible Reading—Psalm 119: 7-11: The first hand missionary of the Word.

## MONDAY, OCTOBER 30.

Gems of Thought—"He must increase, but I must decrease" (John 3: 30).

We never see Christ so far in advance of us as in the time of our own progress; the man who comes nearest to him says that he follows afar off. No one feels himself so little a leader as the great man. Small men have to gauding star; they walk by their own light. But the sage will not journey till he has seen his star. He is of all men the humblest, the most reverent, the most fearful.—Milton.

Bible Reading—John 13: 22-30: The disciple's joy in accepting Christ's leadership.

## TUESDAY, OCTOBER 31.

Gems of Thought—"... Necessity is laid upon me; for woe is mine if I preach not the gospel" (1 Cor. 9: 10).

To the spirit select there is no choice.  
He cannot say, This will I do or that,

A hand is stretched to him from out the dark,  
Which grasping without question, he is led  
Where there is work that he must do for God.  
—J. R. Lowell

Bible Reading—1 Cor. 9: 16-27: The compelling stewardship of love.

## WEDNESDAY, NOVEMBER 1.

Gems of Thought—"Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13: 5).

"Frank Bullen, in "The Cruise of the Cachelot," tells of a whale, which, although harpooned, did not move. The telescope revealed the reason. Though bleeding and stricken she would not desert the baby whale beneath her fin.

Bible Reading—Luke 15: 11-32: Love that will not let me go.

## THURSDAY, NOVEMBER 2.

Gems of Thought—"Casting all your anxiety upon him, because he careth for you" (1 Peter 5: 7).

I have read somewhere a very quaint proverb: "White ants pick a carcass quicker and cleaner than a lion." Do you see the force of the saying? It means that little cares may more efficiently destroy our peace than a single great trouble. If, in a mistaken reverence for God's greatness (which is really unbelief), we refuse to cast them upon him.—C. H. Butcher.

Bible Reading—Psalm 61: The rock that is higher than I.

## FRIDAY, NOVEMBER 3.

Gems of Thought—"Blessed are the pure in heart" (Matt. 5: 8).

Christ did not ground his Christianity in thinking or in doing, but first of all in being.—Watson.

Bible Reading—Matt. 18: 1-6: "As little children."

## SATURDAY, NOVEMBER 4.

Gems of Thought—"There am I in the midst" (Matt. 18: 20).

We are sure that in the future are losses, and sorrows, and death; thank God we are sure, too, that He is in it. That certainly alone, and what comes of it, makes it possible for a thoughtful man to face to-morrow without fear or tumult.—A. Maclaren.

Bible Reading—Luke 12: 22-31: "Your Father knoweth."

## TIE PASTORAL PRAYER.

I stand behind my pulpit yesternorn  
And gazed upon the faces gathered there,  
Stretching my hands to bid those souls to prayer,  
By dread of death, by doubts and passion torn,  
Whose fears and falterings through my heart had gone—

Fair girls sun-smatched, lads tangled in the snare  
Of gold, sad fathers overworn with care,  
Wan mothers drooping empty arms, forlorn  
And wizened failures at the close of day,  
Men sheafless, songless at the close of day,  
I lifted tragic arms above the strife.

I cried to Him who is the Truth, the Way,  
"I cannot bear their burdens—I am man!"  
From heaven the words came cheering, "Lo, I can!"

—J. C. Alford, quoted by "The Christian Evangelist."

## N.S.W. Home Mission and Bible School Notes.

W. Gale, Organising Secretary.

The annual prize-giving demonstration of the Bible Schools' Department was an unqualified success. Twelve schools contributed to the programme, which was enjoyed by the largest audience that we have ever had at our semi-annual function—the City Temple being packed to its utmost capacity. The committee expresses its best thanks to all who helped to make the meeting such a success.

Bro. H. G. Payne was given a most enthusiastic welcome to Hurstville, his new field of labor. The committee is very hopeful of this field.

The Bible School Committee's Pledge-signing Campaigning, against Alcohol, Cigarettes, and Gambling, is being taken up with enthusiasm in the various schools. Though the pledge cards are

only just off the press, they are being applied for by numerous schools. The time is most opportune, the method—pledge signing, coupled with an educational campaign—approved by the last annual conference, the evils opposed, a most unwholly triple, the absence of infinite danger to the Sunday School scholar.

Reports from the Home Missionaries for the month of September show that additions have been made at Narrabri, Murrumbidgee, and Petersburg.

The absence of male teachers from our Bible Schools is not only discouraging, but a serious position. The organiser has visited two schools now where this has been noticeable—the one had not a single male regular teacher, the other had one representative of his sex. An increase campaign is altogether out of the question until an adequate supply of teachers is assured.

Bro. P. J. Pond has returned from his tour in Queensland, and resumed his work at Erskineville. He is very much improved in health. The church gave him a most encouraging token of their appreciation in the hearty welcome home said which they tendered to their preacher.

The annual offering for Bible School work will be taken in the N.S.W. churches on the first Lord's day in December. To cover necessary expenditure for the rest of the year, and to repay the Home Missionary Committee the one hundred pounds which is due to them, at least one hundred and fifty pounds will be required, apart from the amounts promised privately at the last Conference.

For several years past the amount received for Home Mission work per the collectors has been decreasing each year. The Committee is making an effort to raise at least £20 for the current year.

The Home Missionary debt balance is now over £200. Every penny is needed to maintain the work at present in hand. The Committee is anxious that the Bible Schools appeal shall be well received, so that it may receive from them the one hundred pounds already paid out on their behalf.

The attendance in many of our schools is all that could be desired, the real problem being an adequate supply of teachers. Scholars in any number can be had, and that in almost any district, but we can only hold those for whom we have suitable and painstaking teachers. Good teachers, the prospect is as promising as the promises of God.

## Preachers' Provident Fund of the Churches of Christ in Australia.

with which is incorporated

The Aged and Infirm Evangelists' Fund.

The first meeting since Federal Conference of the members of the above Committee was held on the 24th inst.

Bro. A. E. Hillingworth was re-elected President, and Bro. W. H. Hall, Hon. Secretary and Treasurer for the ensuing term.

Endowment Fund.—Since Federal Conference three applications have been received from preachers and one from a missionary, for permission to contribute to the Endowment Fund, and permission has been granted. All preachers and missionaries should become acquainted with this splendid fund.

General Fund.—We regret to report that contributions to this fund have fallen off of late, consequently our work under this heading is somewhat a little. Many churches have not contributed for the year 1906; we earnestly request them to do so now. Every contribution received by the Committee is used to the very best advantage. The objects of the fund deserve the support of every church and the individual brethren and sisters throughout the Commonwealth.

Kindly forward contributions to the Secretary and Treasurer, W. H. Hall, Messengers, Canterbury, N.S.W., and same will be duly acknowledged. Please make money orders and postal notes payable at Sydney.

Canterbury, Sydney, Oct. 16.

W. H. Hall

**ACKNOWLEDGMENTS.**

**VICTORIAN HOME MISSION FUND.**  
 Thankfully received during September—  
 Churches, per Collectors: Kaniva, £1; North  
 etc, £7/1; Collingwood, 10/-; Taradale, £12/6  
 Churches, per Duplex Envelopes: Castlemaine,  
 £1/14/8; Swanston-st., £6/16/3; Prahran, £3/1/4.  
 Mission Thankofferings: Clayton, £1.  
 Conference Fees: Newmarket, 15/-.  
 Individual Gifts: F. A. Kemp, Swanston-st., £2  
 12/-; "Sunday Eggs," £1/8/-; W. H. Moyer,  
 Jumbly, £2; W. Bohlan, Swanston-st., £1; "Brother"  
 "Brother," Swanston-st., £7/1/8; J. Drake, Montrose,  
 £1/1/-; Bro. and Sister Davis, Fairfield, £1; Bro.  
 and Sister Hagger, Moreland, 10/-.  
 Assisted Churches towards Preachers' Allow-  
 ances: Colac, £15/3/4; Kaniva, £3/10/-; Lillimur,  
 £7/10/-; Dunolly, £2/14/2; Lake Bogga, £1/12/6;  
 Bourt, £1/12/6; Kynton, £1/7/2; Swan Hill, £1,  
 6/8; Hor-sham, £7/12/6; Irwin, £2/12/6; Kameira,  
 £1/1/8; Stawell, £7/10/-; Woregina, £1/12/6;  
 Burnley, £2/13/6; South Melbourne, £10/6/8;  
 Merrieth, £2/8/6; Wonga Park, £1/10/-; Gordon,  
 £1/6/-; Croxson, £3/12/6; Drummond, £2/14/2;  
 Warragul, £1/6/8; Warramblood, £7/1/4; Emu-  
 seld, £1/14/8; Feluca, £3/18/-; Taradale, £1/14/8;  
 St. Arnaud, £1.  
 Miscellaneous: Refund, Chaplain's Uniform, £1  
 0/8; Special for Collectors' Social, £1/2/0; Aged  
 Evangelist Trust, £1/6/8; Rosie Wise, North Fitz-  
 roy, Camp Fund, 12/6; Year Books, 3/-; Banquet  
 Tickets, £9/3/-; "Herald" Advertisements: Prahran,  
 6/-; Fitzroy, 13/-; North Carlton, 13/-;  
 Footscray Bible Class, 13/-; Swanston-st., 13/-;  
 Burnley, 13/-; Cheltenham, 13/-; Hampton, 13/-;  
 Brighton, £1/6/-; Hawthorn, 13/-.  
 Total, £243/6/2.  
 W. C. Craigie, Treas., 295 Lit. Collins-st., Melb.  
 Thos. Hagger, Secretary, 15 Walsh-st., Coloug.  
**N.S.W. HOME MISSION FUND.**  
 From Churches, per Collectors: Petersham, £4  
 7/-; North Auburn, £1/1/-; Chatswood, 10/1;  
 Sydney, £14/8/4; Marrickville, £1; Mosman, 4/3;  
 Emure, £3/6/6.  
 From Churches, towards Preachers' Salaries:  
 Hurstville, £2.  
 From Individual Brethren: Aun., £10.  
 Miscellaneous: Refund, £1; Bible Schools Com-  
 mittee, £6/3/4.  
 Total receipts, £490/6. Expenditure, £128/15/1.  
 Overdraft at date, £361/15/8.  
 W. H. Hall, Hon. Treas.  
 Messier-st., Canterbury, N.S.W., Oct. 14.

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