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## A Trinity of Evils.

Gambling, intemperance and impurity constitute a trinity of foes against which the church of God must wage a constant warfare. It is part of our duty to cast down every thing which exalts itself against our God and Saviour. Our Master came to destroy the works of the devil, and we cannot be better engaged than in the imitation of Christ.

### *The gambling fever.*

Melbourne just now is suffering its annual visitation. The racing carnival is at its height. Though this is written before the event, we may believe that a hundred thousand pairs of eyes will watch the Cup race on Tuesday. Vast sums of money will change hands. Some will be elated because of ill-gotten gains; doubtless there will be the usual accompaniment of crime, of misery, and possibly of suicide. The evening press of Tuesday and the morning newspapers of Wednesday will doubtless give more space to the Cup than they will to the war raging in Europe. It is more than a little humiliating that at this crisis in the Empire's history such a saturnalia of gambling combined with sport should be permissible, and that in a professedly Christian land.

It were well that in Christian families the gambling spirit be discouraged. To-day, alas, under the guise of patriotism, the appetite for gambling is being fed. Even while we give to our country's cause, to the help of our gallant men, let us by every means seek to dissociate the generous deed from the baser motive. "The love of money is a root of all kinds of evil." When a large percentage of a country's population seeks to amass wealth without giving a fair equivalent in return, or needs to be spurred to benevolent works by an appeal to covetousness, surely it is far from well.

### *The bane of intemperance.*

Next Lord's day, November 12, is known as World's Temperance Sunday. In all or nearly all the churches prominence will be given to the subject of temperance reform. Churches of Christ will not be behind any in their support of a worthy cause. Our preachers are known to be sound on the question, and their earnest advocacy can be relied upon.

The very remarkable memorial to the Imperial Government promoted recently by the Strength of Britain Movement, illustrates the splendid manner in which a temperance sentiment is increasing.

The Memorial, which was inaugurated at a meeting of business men at the Hotel Cecil a few weeks ago, is a notable demand for the suspension of the Liquor Traffic during the war on the grounds of national duty to our Allies, to the Army, and the Fleet, and of conserving the full strength of the nation for present dangers and future needs. Among those who have signed in the first few days are representatives of the Order of Merit, the Privy Council, Parliament, the Army, and Navy, nearly all the Universities, the Royal Society, the Board of Control; many great shipping and ship-building companies, munition workers and schools (including Eton, Mill Hill, Haileybury, Tonbridge), great business firms, about forty headmasters of public and fifty medical officers; a striking list of names of eminence in letters, science, art, and medicine; recorders, judges, magistrates, barristers, engineers, diplomatists, and a large number of leading citizens in all parts of the kingdom.

Following are some of the points of the Memorial:—

"We, citizens of the United Kingdom, appeal to the Government to put the nation on its full strength.

"Now that the nation has followed the example of our Allies in enrolling its full manhood, we appeal that we may range ourselves with our greatest Allies and put on the whole armour of Britain. The power exerted by alcohol cuts through the efficiency of the nation; it weakens our fighting forces and must lengthen the war. These facts stand out concerning this powerful trade:

"*It blunders the Army:* it is the cause of grave delay with munitions; it keeps thousands of men from war work every day, and makes good sober workmen second-rate.

"*It hampers the Navy:* it delays transport, places them at the mercy of submarines, slows down repairs, and congests the docks.

"*It threatens our mercantile marine:* it has absorbed during the war between 60 and 70 million cubic feet of space, and it retards the building of ships to replace our losses.

"*It destroys our food supplies:* in twenty months of war it consumed over 2,000,000 tons of food, with sugar enough to last the nation eighty days. It uses up more sugar than the Army.

"*It weakens our financial strength,* in the

first twenty months of war our people spent on alcohol £300,000,000.

"*It directs the nation's strength:* it uses up 500,000 workers; 1,000,000 acres of land, and 1,500,000 tons of coal a year; and in twenty months of war it has involved the lifting and handling on road and rail of a weight equal to 50,000,000 tons.

"*It shatters our moral strength:* its temptations to women involve grave danger to children and anxiety to thousands of soldiers."

"The war will furnish many illustrations of the value of temperance. The evidence in favor accumulates at such a rate that it becomes increasingly obvious that the one great reason for the attitude of the advocates of the trade is the financial consideration: "By this craft we have our wealth." Vested interests are set back by the nation's welfare. One would think if it is proven to be a good thing that hotels closed on a referendum day, and the closing contributed to the excellent order which marked a day of special stress and danger, that our legislators would get the notion that it might be for the country's good, its clarity of thought, its quietude and order, if hotels were to close on other days also.

Religious and temperance leaders have a great task yet before them. Our enemies will surely endeavor to gain for their unholy traffic a respite under the plea that we should be content with the great concessions we have secured. It may be that some Christians will be tempted to relax their efforts, thinking that we have obtained all that is now practicable. Our preachers on next Lord's day will doubtless take the opportunity of showing what remains to be done. We cannot be content while the traffic exists to the hurt of our country and the danger even of our own children.

### *Impurity.*

The third great evil which threatens our land is impurity. It is an easy transition to this from the second of the trinity. While it would be absurd to suggest that effective prohibition of the liquor traffic would result in the abolition of crime and vice, yet there is overwhelming testimony in favor of the close connection between drink and impurity. Intemperance is often the parent of vice.

It is well that attention should now be directed to this subject. Our legislators are being aroused to its menace to our national life. Doubtless, the sad results of a vicious life on a number of our soldiers has stirred

the authorities. Some who otherwise would have been their country's glory have become its shame. A clamant appeal is being made for the protection of the young and innocent. Parents fear temptation for their boys more than they fear the bullets of the enemy.

Much has recently been written of the need of a censorship of picture films, so that the minds of children be not corrupted. A few days ago we read of a protest made by an army leader in England against the quality of the entertainments provided in London for soldiers back from the front. Public entertainments here should be purified. In the "Age" of Saturday last appeared a strong editorial dealing with theatrical entertainments. From such a source an indictment of the stage, and of that portion of the public which by its patronage sanctions the presentation of plays of worse than doubtful morality, comes with very great force. Says "The Age": "Taste and beauty in a theatrical performance are not by any means the surest 'draws'—a suggestive plot, a doubtful joke, a well-advertised immodesty of dress, these, unfortunately, are better guarantees of 'popular success.' Management for profit naturally considers these things, and if left to itself will cater accordingly. But the theatre is a public institution, and once awakened to a sense of responsibility, the public need not, and will not waver over managerial profits.

"Under the guise of instruction, the empty pretence of imparting knowledge or the farce of studying real life, the theatre has of late years claimed a laxity of good taste and morality that is a danger and a menace to the community.

"The stage should not hold the mirror up to nature, hideously distorted or diseased. Its entertainment should be a universal appeal to human laughter, and its instruction should be the healthy and elevating influence of a work of art. Where do modern plays stand to-day in relation to that standard? Does the success of the modern 'musical comedy' depend upon the excellence of the music or the healthy humor of the comedy? Every theatre-goer can recall to mind a dozen instances of plays that owe success to nothing but a wickedly disguised vulgarity. It is a modern dramatic achievement to find fresh excuse for staging immorality. Apart from the brazen 'problem play' and the unhealthy suggestiveness of lighter entertainments, there has been an attempt of recent years to foist morbidity and immorality on public amusement under the excuse of using the theatre for instruction on sexual matters."

It is to be regretted that Christian people are to be found who by their patronage of the theatre are undoubtedly contributing to just such a condition of things as this great secular journal denounces. There is need of all the holy influences which church and home training can give. "Keep thyself pure" is an apostolic injunction, the need of which is great to-day in Australia.

## A Talk about Wasps.

A Nature Study for the Children.

What do most people know about wasps? If I were to ask each of my readers, I fancy nearly all of them would give the same answer, viz., "They sting." Of course they do, and some of us know it to our cost. But it is that all you know about wasps? It is really an extraordinary thing that a wasp should be known almost exclusively by its power to sting, and not by any other thing, because it is a very clever and remarkable little insect. Let me tell you about some of these peculiarities.

### Nature's paper-maker.

(1) Do you know that the wasp is Nature's paper-maker, and that the process of making paper which we use is really just a following of the wasp's process and practice when it is building its nest, which it forms of a kind of home-made paper? In early spring, when the queen wasp (which has been hiding during the winter) comes out, the first thing she does is to find a suitable piece of wood and begin to cut it. For this purpose she has most curious tools, which are nothing else than her remarkable jaws. She works these strong, sharp, horny mandibles, or jaws, backwards and forwards (not up and down in the way you work yours) and so cuts pieces of wood, which she chews into a pulp, and mixes with a slimy substance she produces in her mouth; and the result is a paper-like material, of which she builds her nest. Wasps can make this paper of varying degrees of thickness and stiffness; in fact, one species make it so strong that they are called "cardboard" wasps.

(2) If you examine a wasp's nest, you will see it is built most cleverly. Indeed, the wasp is an exceedingly clever architect, and shows it not only by the way in which the rooms are arranged, but by the way pillars are placed to support the galleries, which contain the cells in which are the eggs and grubs and honey. These pillars are really scientifically arranged so as to support the tiers, just as the pillars in many churches are placed to carry the arches which support the roof.

### A head "full of eyes."

(3) Then the wasp has an extraordinary arrangement of eyes. Every wasp has two compound eyes. Have you ever heard of a compound eye? It is a big eye which looks as if a lot of little eyes had been made into one. A large number of insects have them. Look at a diamond in a finger-ring, and you will see that it has been cut in such a way that instead of being smooth it has a great many little surfaces, usually called facets, at angles one to another. The reason why the diamond sparkles so beautifully in the light is that each facet reflects the rays of light that fall on it. Compound eyes have similar surfaces, and each little surface is capable of vision, so that an insect equipped with these eyes can see all round and some dis-

tance behind. A wasp has not only two of these compound eyes, but three single eyes in addition, so, in the words of the Bible, his head is "full of eyes."

(4) Another remarkable thing about a wasp is his wing arrangements. He has two pairs of wings which are close together. If you look at them through a powerful microscope, you will see that the front edges of the back pair have got a little row of hooks, and the back edges of the front pair a little crease into which they fit; and so he can hook the two pairs together when he wants to make a strong flight. Moreover, down the middle of each forewing there is a crease by means of which he can fold them, and thus put them almost out of sight, which accounts for the fact that, when he alights and folds his wings, they look so small.

### A sinister characteristic.

Now, don't you think it is very strange that an insect, highly endowed like this, should be known, not on account of its wonderful eyes, and clever way of folding its wings, and unique power of making paper, and building its nest—or on account of other remarkable things of which I have not time to tell just now—but because of its sting? I suppose it is because it uses it so effectively, and on such little provocation. It is interesting to remember in this connection that the term "wasp" is used to denote a person who is characterised by ill-nature, peevishness, irritability, or a sarcastic tongue. Shakespeare makes one of his characters say: "Come, come, you wasp, you are too angry." So you see this quality of the wasp has not only given him a bad name, but also caused him to furnish a descriptive name for bad qualities in other things and people.

There is a great lesson here for all of us. One bad quality in character and life can overshadow and almost obscure a great many good ones. Naaman was a mighty man, but a leper. And when people spoke of Naaman it was the leprosy they first thought of, rather than of his great power or might. And so sometimes you meet a boy or girl, or a man or woman, very nice-looking, but proud; very clever, but selfish; very pleasant, but disobedient; very well-mannered, but abominably careless. And the bad quality overshadows the others, and is most remarked and remembered. Let us try to get a good character, well-balanced, in which the good qualities are ever growing and developing. We may get that in Jesus Christ our Lord and Saviour, by always loving, obeying, following, and copying Him.—W. S. Herbert Wylie, M.A., in "The Christian."

"Christians should be as courteous to a man as they are to a picture—they should look at him in a good light."

## Notes on Current Topics.

Jas. E. Thomas.

### The Governor of Queensland on the Turkish Question.

His Excellency Sir Hamilton Goold-Adams, the Governor of Queensland, recently made a speech at a dinner of the Returned Soldiers' Association, in which he discussed the Turks and the war. He was for two and a half years before the war High Commissioner for Cyprus, and during that time observed the Turks very closely. Their entry into the war he said was due largely to England's taking two war vessels that were being built in England for the Turkish Navy. These were to be a present from the Moslem population to the Government, and the Germans used this as a means of arousing Turkish hostility to England. The war vessels were of course paid for by the British Government, so that no injustice was done, according to the procedure in war time. His Excellency went on to say that he had always found the Turk to be a gentleman in his dealings, and in a measure was not altogether to blame for the Armenian massacres. The Armenians were usurers to whom the Turks were deeply indebted, and these Armenians had never shown the Turks the slightest mercy or given them help. He did not say the whole race of Armenians were usurers, but many of them had oppressed the Turks for years. This had provoked the Turks to their present deeds. To us this seems a most pitiful apology for the unspeakable atrocities of the Turkish soldiers that were deliberately ordered and planned by the authorities responsible. While we have met many Turkish gentlemen, these present systematic butcheries show that when the frenzy of Mohammedanism is let loose, the word gentle does not exist in the vocabulary of the Turk. The finest Turks we have known have been Christians. As for the Armenians they are a Christian nation, and the fact that some of them ask for money justly due to them is not the slightest excuse for such a holocaust of savage barbarism. We rather wonder at His Excellency ever venturing to justify under any possible pretext such an unprecedented butchery and horrors so indecipherable.

### The Challenge of the Armenians to Christendom.

There is a fine article by Dr. W. T. Ellis in a current issue of "The Sunday School Times" on "The Bloody Romance of Armenia." He traces historically these wonderful and afflicted people. They claim that as far back as 34 A.D. Thaddeus, Bartholomew and Judas (not Iscariot) founded a church among them. In the year 302 A.D. they as a nation accepted Christianity through the preaching of Gregory the Illuminator, and they became known as the Gregorian Church in honor of him. In 450 A.D. when called on by Yazadd II. at Ctesiphon to denounce their faith, they said,

"From this belief no one can move us, neither angels nor men, nor fire nor sword, nor water, nor any other horrid tortures, however they are called. All our goods and our possessions are before thee. Dispose of them as thou wilt, and if thou only leavest us to our belief we will, here below, choose no other lord in thy place; and in heaven have no other God than Jesus Christ, for there is no other God save only him. Our bodies are in thy hands. Tortures are thine, and patience ours, do with them according to thy pleasure. We are nothing better than our forefathers, who for the sake of their faith resigned their possessions and goods and life. Were we even immortal it would become us to die for the love of Christ." These covenanters sealed their words with their lives. Armenians were allies of Cyprus the Great. They were the last faithful helpers of the Crusaders, and along with King Cyprus offered the last national bulwark to Christianity in the East. They had the Bible translated in their own tongue in 470, and from the earliest ages their literature has been almost exclusively Christian. They are more a church than a nation now, but have, alas! been scattered sorrowfully. No excuse can explain away the diabolical intention of Turkey to exterminate this Christian people. There are a million people homeless wanderers or depending on Christian charity. The need is urgent. Very few have helped in our Australian churches. Very little comparatively has been done by the Christian Church. What will be our answer to this tremendous appeal?

### Closing of Bars on Referendum Day.

We are profoundly thankful to the Federal Government for the closing of liquor bars throughout the Commonwealth on Referendum Day. We are not foolish enough to believe that the law was rigidly observed by the law-abiding trade, but the number of cases of drunkenness reported on the memorable day was very small. It was a most remarkable thing that in the midst of an issue fraught with so much tense excitement, all passed off so peacefully and soberly. The effect of this act is far greater in its moral value to temperance reform than may at first appear. It was the greatest admission ever made by a Federal Government as to the detrimental effect of the liquor business in the community. It was a frank admission by those in highest authority that in order to be assured of a sober, intelligent vote, the drink business must be checked up. This is what temperance reformers have always asserted. We further submit that if it is essential to close liquor bars to have intelligent voting it is just as necessary to close them to have intelligent workmen and national economic efficiency. It is quite apparent that when this fact has been admitted and acted upon wonderful advantages have come. Russia

believed that the closing down of the drink traffic was essential to strong vigorous manhood, and thereby she increased her industrial workers 50 to 60 per cent. without additional expense. This has been true of France and in lesser measure of England. We trust our Federal Government will follow the light they evidently have, and for the sake of national efficiency close the liquor business during war time, or better still, prohibit it altogether.

### The Great Coal Strike.

We are living in days of industrial as well as national unrest. It is a most unfortunate thing that following upon the excitement and bitterness of the Referendum, with its great expenditure of energy and money, we now have a gigantic coal strike. This threatens to paralyze the industrial world in our Commonwealth, for so much depends upon coal supplies. It is remarkable how much we depend on each other in our national life. Truly, to trade exists of itself, and no man lives unto himself. In the coming of this tremendous strike we are threatened with stupendous financial loss in shipping, milling, and many other industries. Thousands of men will be idle, and in days when we are seeking unity in our nation further unrest will come. We do not profess to enter into the merits of the case, but we sincerely hope that masters and men will have such a spirit of fairness and conciliation that all that hinders the progress of this essential industry may soon be righted. Surely these are days in which the church and nation is called to prayer, not only that we may be soon victorious over our enemies, and brought again to peace, but that we may have within our borders socially and politically the spirit of true brotherliness and unity of purpose that alone can make us a great nation.

### The Family Altar.

The most we can do in Christian homes is to seek to train our young in such a way as to lead them to the highest as citizens and Christians in the days to come. The Jews said in days of old that the home was the centre of their nation, and we believe this is still true in our Empire. We feel, however, that, like in Israel, the altars of Jehovah have been torn down and other idols have been raised. In these days when we have had our homes so often upset by the readjustments necessary in war time, we need to still keep the family altar standing. We as a brotherhood are greatly indebted to Bro. A. G. Saunders for the most thoughtful page that he edits to help us in our thoughts. We would like to suggest that every family should take the "Christian," and prayerfully follow, after breakfast or the evening meal, the beautiful spiritual thoughts that are given to us each week. This would help us to go out into the day in the strength of him to whom we come at our family altar.

"Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us."

## Threefold Blessing of the Lord's Day.

A day of rest in every seven, like light for the eye and sound for the ear, is an inherent want of man, and when it is denied him, his highest happiness and largest usefulness are impossible. It is a blessing for all: the king and his subject, the master and his servant, the parent and the child. Like its Author, "it is no respecter of persons." A volume might well be written on these rich blessings, but just now we classify them as applying to our threefold nature: body, mind and spirit.

### 1. It blesses the body.

We have been compared to seven-day clocks, which have to be rewound every week, or they stop. Continuity in proper limits is right, and success comes in no other way; but when these limits are exceeded, disaster is sure to follow. A single article of food, good and nourishing, continued too long, nauseates, disgusts, and sometimes poisons. Change and variety are essential to life. And perhaps there has never been a time in the history of the race when this lesson, as related to the body, was more needed than now. And of all the people in the earth, the American needs it most. Competition in the business world is fierce and often furious, and the rush of the wheels of commerce are so rapid as to make one dizzy. Ian MacLaren, witnessing this feverish life of ours on the streets of New York, wrote back to England: "I am now in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride in a street-car; none rides in a street-car who can ride in a steam-car, and he regrets there is no pneumatic tube by which he might be shot to his office or shop. When there, he does not write letters if he can telegraph, or telegraph if he can telephone, and regrets there is no occupation for his feet while waiting at the phone." This may be a little overdrawn, but it is so near the truth that we can not find it in our heart to object.

We remember the time when the rustle and bustle of the day was over; when beast and bird and man, with tasks performed, had paused; and when the sun, as if wearied, was reclining on his couch of gold. We stood on the banks of the peaceful lake and saw myriads of tiny fishes come to the surface to breathe the fresh air. They looked like a band of children just from the school-room, leaping and laughing in new-born joy. Even so the Father has arranged that there shall be one day in the week when tired man and beast shall come up from the realm of toil and rest from burdens past, and recuperate for those to come. The body, as well as the mind and soul, is God's gift, and it is the agency through which they work. Therefore, when it is wrecked, our work is ended. Jesus, in saving the world, wrought through a human body, and we may be sure he rested it when tired. "And he was in the hinder part of the ship, asleep on a pillow"

(Mark 4: 38); "Come ye yourselves apart in a desert place, and rest awhile" (Mark 6: 31).

### 2. It blesses the mind.

The mind is of finer texture than the body, and is therefore more easily injured; and, when injured, it is far more difficult to cure. The mind is greater than the body, and the difference between the two may be illustrated by Esau and Jacob. Esau, representing physical strength, appears to be the stronger, but the sequel shows him to be the weaker. One was brusque and burly, because he was of a coarser type, and, in the end, Jacob triumphed. So much greater is it than the body that often when thoroughly aroused, as in the case of Richard Baxter in the feebleness of old age, it lends strength to the body. It required two servants to assist him to the pulpit, and sustain him in standing until the brain was well aflame, after which he had all necessary strength for his masterly sermons.

A machine like this, so capable and so fascinating, like a fast horse or a high-grade automobile, is always in danger of being overworked. And, when thus abused, Nature, relentless and merciless, inflicts the penalty: a nervous breakdown. So common is this sad calamity in this country, that foreigners have not inaptly called it "Americanitis." But if we were wise enough to observe sacredly the fifty-two rest days, almost two months of the year, this great misfortune would be avoided. But when we refuse to do this, it will have to be said of us:

"He spent his health to get his wealth,  
And then, with might and main,  
He turned around and spent his wealth  
To get his health again."

### 3. It blesses the soul.

There should be as little doubt as to the existence of the soul as there is as to the existence of the body and mind. If we have no soul, then we are beasts—the highest development of our kind, it may be, but still real beasts. We differ from others in degree, not in kind, as the elephant differs from the mouse. But we are not beasts, but God's children, and, like our Father, we are immortal. In death, we are like the sun, only seeming to set at night, but, in reality, gone into another sphere to enrich it with our light. The soul is the window in the dome through which we look up to God, and hold communion with the divine. And there is nothing on the earth that so aids in keeping this window open as the Lord's Day worship in the church. Even our Saviour, pure and holy, was always in the synagogue for worship on the Sabbath day; and if he needed it, how much more do we? It was said of Turner, the great artist, that he spent the first half-hour of each morning in silent communion with a handful of precious stones. Only by gazing on these glorious tints could he keep his sense of color accurate. If the eye of the painter needs

that to be constantly toned up for its best work, surely the soul needs the tonic found in the Lord's house on the Lord's day, that it may worship God aright. "Not forsaking our own assembling together as the manner of some is." "For this cause many are weak and sickly among you, and many sleep."—American "Christian Standard."

### "The Lord's Day."

We receive a good many inquiries regarding Seventh Day Adventism, the Sabbath, and the Lord's Day. As has often been stated, one of the best books dealing with these subjects is "Seventh Day Adventism Renounced," by D. M. Canright, who for twenty-eight years was an Adventist preacher and writer. Frequently it has been stated that Canright withdrew his renunciation. This incorrect statement is sufficiently refuted by the present issue of another book by the same author. In this new work Mr. Canright refers to these false rumors, and proceeds to deal at length with Adventism and its statements. To the Fleming H. Revell Co. we are indebted for our copy of "The Lord's Day From Neither Catholic nor Pagan." It is a volume of 260 pages, neatly printed, and well bound in cloth. The chapter-headings sufficiently reveal the nature of the contents: "Seventh Day Adventism—What? Whence? Whither?"; "The 'Religious Liberty' Scarecrow"; "Adventists Assert that the Catholic Church changed the Sabbath, but which Catholic Church?"; "Catholics locate the change of the Sabbath back with the Apostles"; "The Pagan Romans and Greeks had no weekly day of rest, or festival, or worship"; "Historical Evidence that our Lord's Day was observed from the time of the Apostles"; "Sunday observance originated with the Eastern, or Greek Church, not with Rome in the West"; "Constantine's Sunday Law, A.D. 321"; "The Lord's Day and the Councils of Nice and Laodicea"; "The Papacy and the Lord's Day"; "The Ten Commandments not changed by Catholics—Adventists decapitate the decalogue." This new book on "The Lord's Day" is on sale at the Austral. Co., price, 4/4; post free, 4/3. The other work, "Seventh Day Adventism Renounced," may also be had at the same price.

### A Song.

My close of life with its brew of being  
I lift with a toast to the universe.  
Though black gins hurl w and mad men  
And a sick world burlesque from had to worse,  
I trust in the might of the One All-Seeing,  
The One All-Knowing, to set things right.  
Though hate in the heart of the race may  
In rife and caution and lurking shell,  
And the sea and the air their tales may tell  
Of the minds of mortals that settle with fact,  
Yet in God's vast plan there can be no hinder—  
He is blazing the trail for the supernan.  
The creeds of ages may totter and tumble  
And fall in rains; but out of the dust  
And out of the wreckage of old things  
Rise better religion and stronger trust  
And faith that knows, and knowing, is hearty  
(Humility ever with knowledge goes.)  
—Elli Wheeler Wilson

# The Purpose of John's Gospel.

An Introductory Study.

A. W. Connor.

In studying John's Gospel one needs to turn to the end of the book to find the author's purpose and plan. Neglect of this will lead to failure to understand the reasons for the great divergence in content and style from the first three Gospels. The main purpose is expressed by the author in chapter 20: 30, 31, "Many other signs, therefore, did Jesus, in the presence of his disciples, that are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life in his name." However wonderful the incidents, or however arresting the texts may be in themselves, they must be studied in the light of the author's purpose as thus expressed if their full beauty is to be seen. They are not scattered truths unrelated, but part of a great and wonderful whole. Note the four great words in this statement of the

## Purpose of the book.

1. "Signs." "Many other signs," "These signs." The record of the actions of Jesus is no mere catalogue of wonders. To John these wonders were signs—from the first in John 2: 11, to the last at the Sea of Tiberias—tokens or indications of who and what he was. They were tokens that he of whom he wrote was

2. "The Christ, the Son of God." This is the master-truth of the book. It is not only a statement of facts concerning, but an interpretation of, that wondrous life. He is the "Word" that was "with God," and that "was God," and which yet was made flesh and dwelt among us. Here, as we move recently, we "behold his glory," and pass from the grandeur of the incarnation to the glory of the resurrection, by way of the bitter cross of rejection and shame. Truly Divine, yet truly human.

3. "Believe." "That ye might believe." It has often been said that the Gospels afford the basis for faith in Christ. However true that is, it is not the whole truth as far as the fourth Gospel is concerned. It is in the fullest sense an interpretation of faith in its relation to Christ. Each and every chapter has its message on faith, and illustrates and defines its meaning. In the light of this book, faith is no mere "belief of testimony," it is the enlightened soul's act of self-commitment to the Christ revealed in the book. "This is the work of God, that ye believe on him, whom he hath sent." The root of righteousness or of sin is in the acceptance or rejection of the Saviour. The immediate context emphasises this. The disciples have seen the risen Lord, and are glad, but to their joyous assurance Thomas answers, "Except I see... I will not believe." Again Jesus appears, and to Thomas he says, "Be not faithless, but believing." The answer to this divine manifestation was the spontaneous confession of faith, "My Lord and my God." The response of Jesus was,

"Blessed are they that have not seen, and yet have believed." How may we, and men everywhere, pass into this beatitude? "These are written," answers John, "that ye might believe." This belief leads to

4. "Life in his name." This is the fourth great word, and the ultimate end in view. Life and more abundant life is the soul's need. Jesus is himself the Life. The faith herein illustrated is the supreme condition of that spiritual communion that will make us sharers of his life. "Because I live, ye shall live also."

Let us then study the book, ever remembering that the writer followed a principle of selection, guided as he was by the Spirit of truth. His "signs" will lead us to faith. A few illustrations of his method may be helpful. In chapter 9 we have the great affirmation, "I am the light of the world." But he not only says but does, and the blind man came back from the "obedience of faith" seeing. This was a sign of his power to scatter the darkness, and that all who follow him "shall have the light of life."

Again, in chapter 6 we have Jesus declaring, "I am the bread of life." But this word follows the sign of power in the feeding of the multitude. This is a bigger event than satisfying a few people's hunger. It is a sign that Jesus can supply the soul's deepest needs, and that "he that cometh to me shall never hunger, and he who believes on me shall never thirst." None but Christ can satisfy.

Once more; in chapter 11 Jesus calls

Lazarus back to life. Its significance is not a few years added to a man's life—a man who must die again—but as a sign that he is "the Resurrection and the Life," and that "whosoever believeth in him shall never die." This stupendous claim received the crowning sign in his own resurrection. He who utters such words, and gives evidence of his right so to do, is worthy of the soul's supreme trust.

So also, the successive chapters illustrate the nature and consequences of faith and unfaith as attitudes toward Christ. See John 12: 12. Here believing equals "receiving" him. In John 3: 14 the act of trust is enforced by the example of the "looking" of the dying Israelites to the serpent of brass. In John 3: 30, the negative side of faith is "disobedience," reminding us of Paul's "obedience of faith." Read chapter 8, and see the results of faith and unfaith. Hear the Lord as he proclaims, "If a man keep my sayings, he will never see death" (8: 51).

Faith rests its conviction in the gospel facts; puts its trust in the Christ of God; and realises its life in obedience to his word. In contrast, here we see those who "loved darkness rather than light," and who "would not come to him that they might have life." What is our attitude? "Life in his name." This is the grand ultimate end. If we will let John lead us, we will climb the Jacob's ladder of faith, and standing face to face with Jesus the great teacher, we will confess with Thomas, "My Lord and my God," and in committal of the soul to him and in communion with him realise the life that is life indeed. God grant us to be crowned with the beatitude of the believer, "Blessed are they who have not seen, and yet have believed." Amen.

## Ways of Looking at Things.

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud"; another, "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other that it had a rose.

Two children, looking through colored glasses; one said, "The world is blue"; and the other said, "It is bright."

Two boys having a honey, one got honey, the other got stung. The first called it a honey bee; the other, a stinging bee.

"I am glad that I live," says one man. "I am sorry I must die," says another.

"I am glad," said one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."

## A Prayer.

I would not ask Thee that my days  
Should flow quite smoothly on and on;  
Lest I should learn to love the world  
Too well, ere all my time was done.

I would not ask Thee that my work  
Should never bring me pain nor care;  
Lest I should learn to work alone,  
And never wish Thy presence near.

I would not ask Thee that my friends  
Should always kind and constant be;  
Lest I should learn to lay my faith  
In them alone, and not in Thee.

But I would ask Thee still to give,  
By night my sleep—by day my bread,  
And that the counsel of Thy Word  
Should shine and show the path to lead.

And I would ask a humble heart,  
A changeless will to work and wake,  
A firm faith in Thy Providence,  
The rest—'tis Thine to give or take.

—Alfred Norris.

Forget them not, O Christ, who stand  
The vanguard in the distant land.  
In flood, in flame, in dark, in dream,  
Sustain, we pray, each linked hand.  
Eath them over every fear,  
In peril come Thyself more near.  
Thine is the work they strive to do,  
Their foes so many, they so few.  
Be with Thine own, The Lord, who stand,  
Christ's vanguard in the storm-swept land.

# Reports from the Field.

## Queensland.

**MA MA CREEK.**—The church has brightened up considerably of late. Bro. Bertie Sherman, on active service, is well, and sent on his usual church offering. Bro. J. Larsen is also well at the front. We had Bro. Reg. Ennis with us, who gave a very comforting address to cheer us, and then the Bible College was his mission, and he gave many good revelations, we should support the College. Bro. E. Rosenberg is helping the church with his very helpful addresses, and is keeping the Bible School up to its full strength and standard. He preaches the gospel and conducts the Bible School at Flagstone, and they are taking a live interest at all the meetings there.—T.A.C., Oct. 29.

**KINGAROOY AND DISTRICT.**—An impressive service was held in Wooroolin on the Sabbath, conducted by Bro. Reeve, in memory of Private R. Adamson, who fell at the front. Our sorrow was intensified by the death of Bro. Magnusson, senior, who died on the 1st inst., after undergoing a serious operation. Our brother had been ill for some time. At the conclusion of a service held in Wooroolin on the 2nd inst., when the writer spoke in "Order my steps in Thy Word," our young lady confessor, Christ. We enjoyed the visit of Bro. Day, our State evangelist, and his addresses at Wooroolin and Bonnie were very much appreciated. At the conclusion of his services at Bonnie one young man made a stand for Christ. Both converts are of the household of our departed brother.—J. H. Adernann, Oct. 29.

**MARYBOROUGH.**—On October 22 we were favoured with a visit from our new State evangelist, A. G. Day. His address in the morning was much appreciated. Bro. Day's talk to the scholars at 4 p.m. was much enjoyed. The gospel service in the evening was fine. At the close Bro. Day baptised a young sister from the Bible School, who confessed her faith in Christ on October 1. On October 29 we had quite a host of visitors from Mt. Ossa, who were in the city in connection with the circuit scheme. Bro. W. A. C. Woodford, Conference President, presided. Bro. Reg. Ennis addressed the church. Our Conference Treasurer, Bro. H. C. Stitt, also assisted in the service. The morning meeting was an inspiration. Several of our former members have returned to worship with us. The Bible School was addressed by Bro. Stitt and Bro. Reg. Ennis. The scholars were interested. Bro. Day, who had returned from his visit to Eliot and Pialba, took charge of the gospel service. There was a good attendance, the subject of his address being "The Reward of Integrity." We highly appreciate the services of our visiting brethren, and feel good results will follow.—D.W.E., Oct. 30.

## Tasmania.

**HOBART.**—At the breaking of bread on Oct. 22 we rejoiced to welcome Bro. E. Gates, who has returned inviolated from the front. Two young people recently baptised were given the bread and fellowship of the church. Bro. D. H. Lyle. A young girl made the good confession. Good services on 29th. At the breaking of bread it was announced that the eldest son of Bro. and Sister Rodd had recently passed away, and the sympathies of the church were expressed for our brother and sister and family in their sad bereavement. The subject for the gospel meeting was "The Making of a Christian." A young girl was baptised, and received into fellowship at the after meeting.—C. Hale, Nov. 3.

**LAUNCESTON.**—On Oct. 22 and 29 we had the pleasure of hearing Bro. Capt. Clayton Hale, of Hobart, who has kindly preached for us at all services. His messages have proved helpful and inspiring, and the attendances have been very satisfactory. Improved attendance at the Bible School last Sunday. The church has not yet appointed a permanent preacher.—J.P.F.

## New Zealand.

**LOWER HUTT.**—We have had the joy of immersing two sisters who made the good confession last Lord's day. We had splendid gatherings both morning and evening. The attendance at our prayer meeting also continues to improve.—D.C., Oct. 26.

**WANGANUI.**—Bro. Noble has commenced work amongst us. Last Lord's day morning and evening his first sermons were greatly appreciated. On Thursday evening following a vocal to welcome Bro. Noble was held. Our veteran Bro. J. E. Wilson, of Okara, presided, and warmly welcomed our new minister. Words of welcome were also spoken by Mrs. Daxfield, on behalf of the Bible School, the Mission Band, and the Loyal Temperance Legion; Mrs. Allan, on behalf of the C.W.R.M.; Mr. Ambury, pastor, Wanganui East Baptist Church, and representing the Ministers' Association; and Bro. Rix. The chairman, in making a presentation to Bro. Rix, spoke very appreciatively of the service he had rendered the church pending the arrival of Bro. Noble.—A. Thomas, Oct. 27.

**NELSON.**—October 24, half-yearly business meeting of the church. Secretary's report showed 165 members on roll, an increase of nine for the half-year. Average attendance for worship, 77. A splendid balance sheet was presented by Bro. Knapp, showing a good financial position as a result of the duplex envelopes. Bro. Inglis was elected to fill the vacancy on board of deacons. All the auxiliaries were reported in a prosperous condition. The flower fund has distributed 1286 bouquets to sick and aged during the half-year. October 25th, a well attended meeting of sisters decided to reform a G.E.M. Auxiliary for missionary work. Lord's day, 29th, Bro. Dickson exhorted in the morning on "The Lord's Supper," and preached at night on "The First Gospel Sermon." One young man made the good confession.—Z., Nov. 1.

**INVERCARGILL.**—Last Wednesday afternoon and evening the Ladies' Guild held their annual sale of work, which resulted in nearly £50 being raised by the sisters towards our new church building. Over 70 were present at our mid-week prayer meeting and Bible study. Bro. Moore continuing his study of the Book of Deuteronomy. Yesterday 80 broke bread at Bowmont-st., and 17 at Avenal. At the former meeting a young man who was immersed last Thursday evening was received into fellowship. Last night Bro. Moore spoke to a good audience on "The Shepherd and the Sheep." We are losing Miss McKie, who as a Sunday School teacher and member of the choir has rendered valuable service. She is entering the marriage state, and her future home will be in Christchurch. Last Thursday evening she was presented with tokens of remembrance and appreciation from the choir, Sunday School teachers, and scholars.—P., Oct. 25.

## New South Wales.

**CHATSWOOD.**—Nice meetings on October 9. Bro. Blinworth addressed the church in the morning. Our Bible School will hold its anniversary services on Sunday, Nov. 19, and Wednesday, 22nd. The Ladies' Church Aid Society will hold a sale of work and gifts on Friday, Dec. 8. A cordial invitation is extended to friends from sister churches. Good meetings on Nov. 5. The work here is full of promise.—T. Bagley.

**LISMORE.**—On October 15 we had one confession, and the young lady was baptised the following week. The North Lismore Bible School held a very successful concert on October 29, and also assisted at the united demonstration by the three schools on October 23, which took the place of Children's Day exercise. The picnic had to be postponed on account of the rain. We are busy preparing for the District Conference, to be held on November 8. On October 29 Miss Harvey received the hand of fellowship at the morning service.—E.A.S.

**ENMORE.**—Bro. Kingsbury presided at our mid-week service on Nov. 3, and Bro. Blinworth gave an exhortation on "The Power and Power of God's Elect," making special reference to the West Australian boating disaster and the work of Bro. H. J. Banks. In the evening he preached on "The Compassion of God." Miss D. Bain was the soloist. Choir sang well. Children's Day in the school. So far £12 has been received. Other boxes are yet to come in.

**SEVEN HILLS.**—Yesterday our building was opened by Bro. W. Gale. Visiting brethren and sisters were present from various suburban churches. A wristlet watch was presented to Bro. W. Smith, who has enlisted, for his labors in the erection of the building. Bro. Corbett, of Mosman, gave an exhortation, and at night Bro. Gale preached to a good congregation. It was indeed a happy day, our first Lord's day in our new chapel. Bro. Hayward preaches to-night; Bro. Gale continuing for the remaining nights of the month.

**SYDNEY.**—Oct. 29, fair meetings during the day. Bro. Thompson, from Lorne, 5, exhorted at the morning service. To-day, Nov. 5, meetings well attended. Bro. Charlick, from S.A., present as visitor. Fine address from Bro. Harward, on "The Sin of Ingratitude," the first of a series of special morning addresses running to December 31, and at night commenced a series of nine gospel addresses, on "Looking unto Jesus"; the first, "A Saviour"—J.C.

**HORNSEA.**—The writer presided. Bro. R. Whately exhorting on "Service." At the gospel address at night Bro. Whately took as his subject "A Call to Service." Both addresses were well worth listening to. The attendance was very good at night.—T. E. Rofe.

**NORTH AUBURN.**—Meetings all day were very well attended. Bro. Stowe exhorted in the morning; the writer presided. Bro. Stowe is doing a grand work in the Sunday School. Bro. Breach gave a beautiful discourse on "What kind of a life?" which was very much enjoyed. We hope with God's help to have a great revival in the work at North Auburn. Our annual picnic we purpose holding on November 18, at Fairfield—A.S.H., Nov. 4.

**ERSKINEVILLE.**—Yesterday we had meetings for prayer and consecration, morning, afternoon, and night, before regular meetings. Bible School tea meeting was held last Thursday in place of annual picnic this year. Practice is full swing for Children's Day on November 19. Members are making a desperate struggle to get a gift of £25 promised on condition that balance of second mortgage is raised this month. There remains the sum of £50 to be raised. Will some one help? Send a donation to P. J. Paul, 19 Charles-st., Erskineville, N.S.W.

**NARRABRI.**—The united mission has come and gone, and we all feel benefited by it. October 1, one young woman from the Sunday School made the good confession. The following Sunday, at Dr. Henry's united meeting of the Bible School, three more from the school made confessed Christ, together with many others from other Sunday Schools. Three of the young people have been baptised. On October 29, we had splendid meetings all day. Roll call of church members at the Lord's table was responded to splendidly. Sunday School, had attendance for some time. Good meeting at night. At the close of Bro. Warburton's address five boys from the Sunday School confessed Christ. This makes nine confessions from the Sunday School within a month.—A.C.

**AUBURN.**—Splendid meeting this morning. Bro. Lancy presiding. Bro. Saunders exhorted. This afternoon the writer and Bro. Saunders again visited our aged Bro. Archibald Smith, and found him in a very low state. Our brother is waiting for the end, with his whole trust in God. This evening Bro. Saunders took as his subject, "So near to the kingdom."—G. Stead.

**PETERSHAM.**—A fine exhortation in the morning on "The Glory of Christ." We had the pleasure of receiving into fellowship Sister Miss McCleary, immer- of last Lord's day. The church wished God speed to Bro. and Sister H. Frank.

who are leaving for England on Saturday next met at the ss. "London." The gospel meeting was well attended, and Bro. Armitage gave a very interesting address on "What we stand for." Bro. A. Marshall and Bro. C. Conroy are leaving this week for the front.—E. V. Sainty, Nov. 5.

### Victoria.

**BRIM CIRCUIT.**—Our anniversary services passed off very successfully on October 25. Bro. White exhorted, and drew some practical lessons from "Christ's Cleansing the Temple." The writer gave an illustrated address to the children on "Turning over a New Leaf," and a gospel address, "If Christ Came to Our Town." In the evening the subject was "Substitutes for Christ." Splendid attendance, and good attention. The picnic was held on the creek reserve on the 18th, when a most enjoyable time was spent. The evangelist was just returned from his visit to some of the isolated members. Several new members were found and added to the church. These will now be cared for by our Women's Mission Band. Four young people have decided for Christ during the week.—W. G. Cambridge, Nov. 1.

**MELBOURNE (Swanston-st.).**—Last Lord's day, Nov. 5, we celebrated our fifty-first anniversary by special services and "Home Coming Day." Quite a number of former members responded to the invitation of the church to be present. Bro. A. R. Main, President of Victorian Conference (a former member of Swanston-st.), presided. W. A. Kemp, of Essendon, and Alex. Wilson read the lessons. Bro. T. W. Smith, of Lygon-st., and Meekison, of Middle Park, also Bro. Wm. Morrow, of South Australia, took part in the meeting. Bro. Blakemore gave an excellent address on the topic, "Retrospect and Prospect." In the afternoon the Bible School rendered a very interesting missionary exercise, "The Building of the Missionary Ship," and the scholars performed their part and sang the accompanying hymns in a splendid style. In the evening the choir sang, and Bro. Blakemore preached a splendid discourse. The chapel was full. The sisters of the church entertained the visitors during the day. At dinner about 120 were provided for, and at tea about 250. A most enjoyable and profitable time was spent together, and the members and fellows were all given a helpful to all. Amongst the visitors were Bro. Wm. Morrow and Sister Miss Gladys Morrow, Adelaide; Bro. Hilder, Sisters Miss Hall and Miss Foster, Sydney. Many letters were received from members of former days, who were unable to be present, expressing good wishes and fraternal greetings.

**HAWTHORN.**—Bro. Scambler being away Friday, Wm. Wilson exhorted in the morning, and H. Swain presided in the evening. Both addresses were very helpful.—P. R., Nov. 5.

**CARLTON (Lygon-st.).**—Nice attendance at each of the meetings on Lord's day. In the morning two were received into fellowship, and E. Thomas presided, and Bro. Thomas gave a helpful exhortation. In the afternoon the Bible Class Bro. Thomas delivered the first of a series of talks upon "The Acts of the Apostles." The class is looking forward to these addresses with interest. At night we had our monthly intercessory service, when Bro. Thomas took for his subject, "Wearing the King's Uniform." Two young men publicly accepted their Saviour.—J. McC.

**BLACKBURN.**—At the conclusion of an earnest address by Bro. Webb last Lord's day evening, a married woman made the good confession; her husband, who was a member some years ago, desired to be restored. Next Lord's day we celebrated Temperance Sunday, when we expect the members of the local Bible Order to be present. We are losing Bro. Webb, who is taking up the work at Collingwood. We trust he will be abundantly blessed in his new sphere of labor. Bro. Leese, of Glen Iris, is taking up the work on November 20.—A. T. Edwards.

**BALLARAT.**—Splendid gatherings at all services on October 29. The choir of the church at Swanston-st., being in Ballarat as a competitor in

the South-st. Competitions, very kindly condescended to sing at our gospel services. We were gratified to see a large proportion of the choir at our Fellowship meeting. It did us good to meet so many of our old friends and former members. Our evangelist, Bro. Leng, has resigned his position, having labored for three years with the church here. At a special church meeting, the thanks and appreciation of the brethren were expressed for the services that had attended Bro. Leng's efforts in this city. Our brother does not expect to leave us before January. A "working bee" has almost completed the renovation of Peel-st. chapel, and arrangements are in hand to commence a week's special services there on November 26.—A. E. B., Nov. 6.

**BECHUCA.**—Good congregations at all services to-day. We were glad to welcome Sister E. O'Connor back again from S.A. The Blues had two more new scholars at the Bible School. Our "Race to the Dardanelles" is proving interesting and effective. There was uninvited attention at the gospel service as the preacher expounded the question, "What must I do to be saved?"—J. E. Shipway.

**STAWELL.**—The three weeks' mission was brought to a conclusion last evening, when Bro. Johnston preached an eloquent sermon on "Ashamed of Christ." Sister Mrs. Peters rendered a solo which had great effect. Our preacher announced the result of the mission as one confession and one restoration. A baptismal service will probably be held next Thursday night, when Mrs. Chapman, mother of our organist, will be baptized. Our Bible School rally was brought to a close last Friday afternoon, three more new scholars were enrolled. Since the rally commenced 32 scholars have been added, and great praise is due to Bro. and Sister Johnston, as well as teachers and students, in obtaining this fine achievement.—Arnold Sheppard, Nov. 6.

### South Australia.

**KADINA.**—Bro. and Sister Webb have returned from their holidays feeling much refreshed and strengthened to continue their labors amongst us. Bro. Neill, Stan. Cornush, Tronwith and Barrie have conducted the services in Bro. Webb's absence. Bro. Webb's return has been a matter to be heartily welcomed, and a re-organization. The church have bought a new Werrheim organ, and are contemplating building two new schoolrooms.—C. F. Lumsden.

**PROSPECT.**—Last Sunday we were favored with a visit from Bro. Gore, who addressed the church. On Saturday the Bible School picnic was held. One of the scholars, Fred Howard, had the misfortune to break his wrist through a fall. To-day we had one of our largest schools, and at night a young woman confessed Christ.—P.

**STRATHALBYN.**—Since last report the young man who confessed Christ has been baptized. On October 28, we held our Bible School picnic. We regret that Bro. Garrett has been unable to be with us to-day through illness. In his absence Bro. A. Stoner, of Mtang, kindly took both services.—H. R., Nov. 5.

**NORTH ADELAIDE.**—To-day we had good meetings. At the evening service the writer had the privilege of baptizing the lady who made the confession last Sunday night, and a new member was added to the church. Since the inauguration of the Red and Blue rally at the Sunday School, eleven new scholars have been added, and three new scholars were present this afternoon.—R. H., Nov. 5.

**HINDMARSH.**—Sunday, Nov. 5, the sixty-first anniversary services of the Sunday School were held. In the morning Bro. J. J. Franklin addressed the church and scholars, and in the afternoon special items were rendered by the young people, and Bro. L. Morton addressed the school on "Lessons from Birds." The Hindmarsh orchestra was in attendance both afternoon and evening, and assisted the scholars in the school song. Bro. E. G. Warren addressed the scholars on "Lessons from a Lighthouse," and a model lighthouse was erected. Next Sunday the

services will be continued. In the afternoon the service of song entitled "Bells at Evening," will be rendered, assisted by the orchestra, and in the evening W. C. Brooker is to speak.

**ROBDELTOWN.**—The meetings in this circuit are very encouraging. The brethren are faithful in the Lord's work, and overcoming many difficulties to attend the meetings. We were pleased to witness the confession made by a married woman, the daughter of Bro. and Sister Fallon, at Mandilla last Sunday evening. Our annual Conference will commence on Sunday, 12th, at Bro. W. Manning, of Cottonville, will be with us for the Conference gatherings on Sunday and Wednesday, and we trust to see many delegates from the various churches. We shall be pleased to receive greetings from friends of the work in this district.—Edwin Edwards, Nov. 6.

**UNLEY.**—The church anniversary services were held on October 28th. At the morning meeting Bro. J. J. Franklin gave a fine address to a good audience. A number of new members were received into fellowship. The evening service was conducted by Bro. Huntman. The Wednesday evening meeting, presided over by Bro. Huntman, was well attended. Short addresses were given by Bro. L. A. Palmer and H. R. Taylor. The church report showed a net increase of 40 members for the year. A welcome word to new members followed. This morning Bro. Anthony Bell, of Perth, W.A., gave us an encouraging address. The Sunday School picnic is to be held on November 18, at Ridge Park—O.V.M., Nov. 5.

**WALLAROO.**—This day we have celebrated our Bible School anniversary. The church met for worship at 10 a.m., and the children's service commenced at 11 a.m., when Bro. L. Gordon, from Grose-creek, spoke to the children. His visit was much appreciated. This afternoon the school ably rendered a sacred cantata, "The Oldest Gift." Tonight Bro. Gordon addressed a large congregation. Special singing by the school was given.—D. H., Nov. 5.

**COTTONVILLE.**—The church anniversary services took place on Sunday, 5th. In the morning we had a "roll-call" of members; there was a large attendance. Greetings were received from a number who were not able to be present. In the afternoon "Children's Day" exercises were given. The school gave the various items in a very creditable manner, receiving great credit from the conductor, Bro. Fred Stone. In the evening Bro. A. G. Samuels conducted the service, giving an interesting talk to the children, and a splendid sermon. One young man made the good confession. Our newly-formed Young Ladies Singing Class took part in the service. The conductor, F. Stone, and members are to be heartily congratulated on their first effort.—H., Nov. 5.

**CROYDON.**—On Nov. 4, a farewell and welcome social were tendered H. J. Horsell and H. U. Rodger, the President of the Conference, A. J. Gard, occupied the chair. The following were the speakers: W. J. Manning, of Geelong, and E. G. Dodson, on behalf of the church; A. G. Dodson, on behalf of the Bible School; J. S. H. Ferris, on behalf of the C.E. Bro. Horsell has been with Croydon for five years. He has built the church to the membership it has, and also raised funds for the erection of the kindergarten room, which is free of debt through his splendid management. Bro. Horsell was presented with a splendid bag, and Mrs. Horsell with a beautiful cake-stand. Mr. Rodger was given a splendid welcome, to which he replied. Lord's day morning, G. Duncan presided. H. J. Gore exhorted. Bible School attendance, 122 scholars. At the gospel service H. U. Rodger gave an excellent address on "Rest for the Weary."—J. S. H. P.

**MOONTA.**—Our special mission came to a close this evening. Although the public mind has been full of the great national question, we have had a most enjoyable mission, especially the Sunday evening meetings, when the scholars filled out each occasion. Pleased to report seven conversions during the mission. The church has grown spiritually. Bro. Allen's appeals on behalf of Christ have been delivered in earnestness and

Continued on page 674.

## Foreign Missions.

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

### Shrigonda.

H. Watson.

We are thankful that during the past month, though we have been surrounded by plague (bubonic), the Lord has graciously preserved his church at Shrigonda. Not one member has even had a slight attack; for this we are grateful to him for his saving grace. We are having every prospect of a bountiful harvest in this district, and I think the rain has been good throughout India. India would be a beautiful Eden if only the people would cease their wretched abominations. This week there were three murders committed in different parts of this district, all for a few shillings' worth of ornaments and clothes. So that even in the midst of prosperity some people persist in doing evil, and the native police are not very anxious or clever to attempt to unravel these cases; so many an offender goes unpunished.

You will notice the report of last month that the mission at Shrigonda is still holding its own. I have also enclosed a report sheet of comparison between August, 1914, and 1916. I think it is encouraging to note the progress in such a short time, and still the work is showing good prospects. I find the treating of the sick a wonderful means by which the people can be reached with the gospel. We are also now making special efforts to sell the Bibles, and also to freely distribute tracts, etc., among these people. Last month has been encouraging, as a start we got rid of 69 portions, and distributed a large number of leaflets on the Way of Salvation. This month we have had three confessions of Christ by heathen men of Shrigonda. I hope to have them baptised this month. There are many others who are coming forward nicely. The different branches of the work here are progressing nicely, and we are greatly encouraged in it all, and we thank you all for your prayers.

### Prayer Topic.

For the special effort being made at Shrigonda in the distribution of tracts and the Bible portions.

That Children's Day, wherever observed, may be the means of interesting and educating the children in the great mission of the church.

That the workers who are sitting for the language examination this month may have strength.

### Sacred Mountain Pilgrimages.

Japan has many sacred mountains the climbing of which is considered a religious act. Mt. Nantai is such a mountain, and rises 8,200 feet above sea level. During a certain week, which comes the last of July or the first of August, according to the lunar calendar, thousands of people make a pilgrimage to the top of this mountain. During the festival a priest lives at the top, but at no other time. At the base of the mountain is a temple. The priest is here the year round. All those who come on the pilgrimage, first secure the blessing of the priest before they climb the mountain. This blessing is bestowed upon the payment of a small fee. From the temple court a large gate opens to the path that leads up.

Inasmuch as this is a sacred mountain, no woman is permitted to climb it, and this is all right, according to their idea. However, women may climb it, provided they do not go through the temple grounds and gate. I was told that the women had even passed through this gate. In order to avoid seeing them, the priests had turned their heads.

As we were spending a few days in this vicinity, a missionary friend and I went to climb this mountain. The pilgrimage had closed just the day before we made the trip. On going through the gate we found a large pile of straw sandals. There were thousands of them, and had been dis-

carded by the pilgrims on coming down from the mountain. They had been left as an offering to the gods.

One of the essentials of the pilgrimage is to be at the top to see the sun rise. In order to accomplish this they leave the foot of the mountain at midnight. They carry Japanese paper lanterns. On coming down from the mountain by another path, we found at the base what seemed to be a village, but there were no signs of life. There were several large shells. These are used for sleeping purposes, and only for this one week in the year.

While on the mountain the pilgrims secure the stamp of the mountain on their garments. They wear the same clothing to all the different sacred mountains, they visit, and have them stamped. After many pilgrimages these clothes are laid away, and are used as their burial clothes.

The man in charge of the meteorological observatory invited us in to rest and take tea with him. While there he told us that over five thousand pilgrims had climbed the mountain during the festival this year. These people climb the mountain to worship the mountain, their ancestors, or Buddha, as the case may be. Jesus went up into the mountain to pray. How beautiful it would have been had these thousands gone into the mountain not to worship the mountain, but to pray to the true God who made heaven and earth.

It is to tell this people of the true God that we are here, and you are giving of your money and prayers. May the time come quickly when they will look back of nature to the God who made it. Instead of ancestor worship and calling themselves sons of the gods, may they realise that through Christ they may become sons of God and joint heirs of Jesus Christ.—J. F. Messenger, in "Tokyo Christian."

### Children's Day.

A great number of schools have made preparation for Children's Day, and will give the exercise this month. Many schools find the time inappropriate because of this will not give it. Do not think that because your school cannot give the exercise in November, that it is too late. Any Sunday in the year is better than not at all. Plan large for Children's Day. Let it serve as an educational feature of your school year. It is not an entertainment, nor is it simply for money raising.

### FEDERAL FOREIGN MISSION COMMITTEE.

President, Hon. W. Morrow, M.L.C.  
Treasurer, J. W. Goh, Henley Beach, S.A.  
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO  
South Australia.—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrens-ville.  
Victoria.—Sec., J. I. Mulford, 160 Toorak rd., South Yarra. Treas., Robert Lyall, 30 Laveons-st., North Melbourne.  
New South Wales.—Sec., C. C. S. Rush, 43 Robertson-st., Marrickville. Phone, 167. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 7110.

Queensland.—Sec., I. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Nundah.  
West Australia.—Sec., H. E. Cole, Higham-st., Fremantle. Treas., C. A. G. Payne, Guildford.  
Tasmania.—Phone, 167. Treas., H. C. Rodd, Murray-st., Hobart.

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

It is to educate the children and help them grow into missionary workers.

Superintendent and preachers should realise the great value the day is. Practise the hymns by singing them as your school hymns. In this way you will not discourage your classes. The children like to take the parts, and in this way become interested and deepen the interest of their parents. It also teaches them to be less selfish as they realise that they are working for others. Send all money in early to your State Treasurer, whose address is on this page.

### Conference at Maryborough, Qld.

Following on the concentrated policy as decided at last Conference, negotiations between the Home Mission Committee and the brethren of Maryborough, Pialba, and Elliott for the formation of a circuit and securing of a suitable preacher to labor in those districts resulted in a Conference being held at Maryborough on Saturday afternoon. Bro. Siler and Evans represented Maryborough, Mrs. Turton and Mrs. Dale being present on behalf of the sisters. Bro. Andreassen represented Elliott, and correspondence was read from Pialba, stating that they were willing to cooperate and support the decision. The writer was appointed recorder, and press reporter. W. A. Wendorf, Conference President; and H. C. Sitt, Treasurer, were present from Brisbane, on behalf of the Home Mission Committee. The State evangelist, A. G. Day, who had been in the district several days previously, was present, and also Rev. Finnis, Organiser of the College of the Bible.

The Conference President, Bro. Wendorf, was voted to the chair, and explained that the Home Mission Committee was desirous of linking up the churches wherever possible with a view to a more forward and aggressive movement. The Committee would assist the circuit by subsidy if necessary. He urged the circuit to form and cooperate as the time seemed very opportune. Bro. Andreassen (Elliott) stated that his church were conscious that a great gospel effort should be made in Maryborough. They were willing to sacrifice and support any reasonable plan. He was authorised to make a definite financial offer up to one year. A. G. Day and H. C. Sitt also urged the immediate formation of the circuit. Reg. Finnis said his visit to Queensland was a complete revelation to him. He would go South with very kindly views of this State, and had no idea that Maryborough was such a beautiful city, with a population of over 12,000 people. The proposition of forming a circuit was a sound business one, and he did not think the preacher who took up the work need have any fear.

The Conference was adjourned until Sunday morning in order that certain matters could be further considered by Maryborough church, who unanimously approved what was readily given.

The circuit proposals have been heartily endorsed, and the Conference have entrusted the Home Mission Committee to secure a suitable preacher forthwith for a period of three months. As both members of the Home Mission Committee were present earnestly advocated the formation of a new circuit, they said that the decision arrived at will continue far beyond the time decided. During the visitors' stay in Maryborough, they were afforded the opportunity of viewing the city and surroundings from the Fire Station tower, which presents a beautiful panoramic view. All the visitors remained over for Lord's day services. Bro. Siler, Evans and Payne are to be commended for making our stay as happy as possible.—H. C. Sitt.

Not what do I believe, but Whom?  
Who walks beside me in the gloom?  
Who shares the burden wearisome?  
Who all the dim way doth illumine,  
And leads me on beyond the tomb  
The larger life to live?

Not what do I believe,  
But Whom?  
Not what do I believe,  
But Whom!

—J. An Oxley.

## In the Religious World.

## An Episcopal Warning.

"We must be on our guard against side issues," writes the Bishop of Bristol in the diocesan magazine, in referring to the National Mission. "The efforts we are putting forth for national regeneration can easily be side-tracked if we lose sight of the essential purpose for which they are made—bringing the nation back to God and to the following of his will. The question which has been raised about the ministry of women messengers is just such a danger. Far too much has been made of it, and too much attention directed towards it."

## Growth of Prohibition Sentiment.

The extent to which Prohibition sentiment has progressed in the United States may be judged from the fact that, according to data recently published, some 840 newspapers, published in the English language, have declined to accept advertisements in the interest of traffic in alcoholic liquors. In seven States already laws are in force positively forbidding liquor advertising, and it is expected that four other States will soon join the number.

## Sir Douglas Haig.

"Though little known outside the service until the War began, Sir Douglas Haig has gained the confidence of the people in a wonderful degree. "Life and Work," the organ of the Church of Scotland, compares him to Joffre—silent, patient, dignified. He is a content man, and regular in attendance upon public worship. Our contemporary quotes from a private letter—written by the Church of Scotland chaplain at headquarters in France, and not intended for publication—a sentence which makes a picture of quiet devotion amid the awful storm and destruction of the British advance:—"The General is regularly with us each Sunday morning at 9.30. That little service, held now in a tiny wooden hut standing in an old courtyard, has, as you can imagine, an added solemnity in these days."

## A Gallant Christian Soldier.

Robert Bruce, an Edinburgh lad who joined the 5th Royal Scots, was awarded the D.C.M. "for conspicuous bravery near Krithia, in volunteering to reconnoitre a wood which was held by the enemy whilst exposed to heavy fire, and bringing back a valuable description of the enemy's position." In the subsequent assault he was wounded, and died in hospital at Alexandria. The military authorities sent home his little Testament, in which was written the following prayer:—"O Lord, teach me how to live. If it be Thy blessed will that I die, I pray Thee that it be as a Scottish gentleman, a worthy Master-Mason, and a true British soldier." Strengthen my courage that I may look undaunted in the face of my foes. Wash me, make me pure, in the Blood of the Lamb, for Jesus' sake. Amen." The orderly who waited on him exclaimed: "If I could only hope to die a beautiful death like Bruce! There must be something in it to make a man die like that."

## Leprosy in the New Hebrides.

Leprosy, introduced from New Caledonia, has been spreading in the New Hebrides. Mr. Fred Paton, some time ago, began urging the people to set apart a tract of land upon which the infected could be segregated. The suggestion was at first treated with indifference, but finally the islanders became convinced of the danger, and prepared a site, with plenty of running water, rich soil, and fruit-trees. One fact is worth recording—in every case where the man alone and none of his family was a leper, the wife elected to enter the leper camp with him; but in no single case did a "well" husband willing to ex to the segregation camp with his leper wife! "The blessing camp," writes Mr. Paton, "seems to have rested upon these self-sacrificing Tanna women." In no single case did the wife contract the disease. In every case, save one, the husband died; and the widow, after being examined and pronounced free from the disease, returned to her own people."

## South Australian Bible School Union.

## Examination Results.

Division 9. 1st prize, Arthur Stoner, Milang, 85 per cent. One other entry, which obtained but 71 per cent. of marks.

Division 8. 1st prize, Myra Gilmore Batchelor, Unley, 90 per cent. 2nd prize, Stanley Charles Curtis, Balaklava, 83 per cent. No third.

Division 7. 1st prize, Elma Prisk, Unley, 100 per cent. 2nd prize, Ruth Ellen Mervett, Unley, 95 per cent. 3rd prize, Phyllis M. L. Johnston, Unley, 92 per cent.

Division 6. 1st prize, Esther Mary Messent, Unley, 97 per cent. 2nd prize, Margaret Edith Sear, Strirling East, 91 per cent. 3rd prize, Dulce Leoni Hart, Unley, 91 per cent.

Division 5. 1st prize, Annie Isobel Ingram, Unley, 97 per cent. 2nd prize, Violet Brooks, Mile End, 96 per cent. 3rd prize, Stanley Ed M. Richey, Mile End, 95 per cent.

Division 4. 1st prize, Jessie McPherson Roberts, North Adelaide, 97 per cent. 2nd prize, James Schimbeck, Milang, 94 per cent. 3rd prize, Mary Lowen, Semaphore, 93 per cent.

Division 3. 1st prize, Alex. Moor, Milang, 100 per cent. 2nd prize, Ethel May Bishop, Mile End, 99 per cent. 3rd prize, Eric Anderson, Milang, 95 per cent.

Division 2. 1st prize, John Richard Roberts, North Adelaide, 98 per cent. 2nd prize, Carl Norman Belle, Grote-st., Adelaide, 95 per cent. 3rd prize, Ruth Olive C. Batchelor, Cottonville, 92 per cent.

Division 1. No scholar gained the required 80 per cent. of marks.

## CERTIFICATES (Honor and Otherwise).

Milgate Valley: Hon. Certificate, Elizabeth Dole, Certificate, Gladys Doley.

North Adelaide: Hon. Certificate, Louis George Curtis, Wilfred R. J. Tucker, Kenneth Francis Marriott, Kenneth Joseph Treloar, Vera Swan.

Cottonville: Hon. Certificate, Marjory A. Rasleigh, Florence E. Bridge, Thelma M. Morris, Herbert J. W. Stanley, Malcolm J. McNeill, Edward H. Beilich, Ida B. Bridge, A. M. Edwards, Clara E. Deane. Certificate, George Hart, Christina E. Chittiborough, Ethel M. Brealey, Clem Rasleigh.

Grote-st., Adelaide: Hon. Certificate, Blanche A. Skewes, Caroline G. Calhoun, Marjorie G. Skewes, Daphne M. Caldwell, Lorna R. Belle, Ronald L. Skewes, Certificate, Una A. Skewes, Ruby W. McPhee, Laith S. Colton, Gustav D. Lindholm, Evelyn W. Skewes.

Henley Beach: Hon. Certificate, Nance L. Taylor, Geraldine E. Carr, Kingsley Huroobin, Albert P. Maloney. Certificates, Edwin G. Watkins, Ida A. Jones.

Unley: Hon. Certificate, Laura G. Priddham, Certificate, Maigey J. White.

Milang: Hon. Certificate, Florrie Allison, James Blackwell, Stanley Oakley, Willie O'Connell, Una Jensen. Certificates, Gwen Sumner, Laurie Sumner, Stanley Allison.

North Adelaide: Hon. Certificate, Vera M. Wilson, Thelma Elliott, Howard L. Reel, Cliff J. L. David, Harry Weirne, Alma Lustre, Mariel Cuvell, Dora Elliott, Wallace G. Creed, Herbert Weirne. Certificates, Stanley R. Klay, Irene L. Adler, Ida M. Marshall.

Strirling East: Hon. Certificate, Mela Wrenold, Lilian D. Sorey, Leny M. Bruce. Certificates, Katie Pillar, Gertrude M. E. Kubbmann.

North Adelaide: Hon. Certificate, George H. Grossverer, Robert W. Coulls.

Queen's-walk: Hon. Certificate, Any Organ, Mya Trickett. Certificates, Cecil W. Stephenson, Any Trickett, D. Stephenson, D. H. I. Watkins, Henry Mack, Hilda R. Hales, Harri Wilson, William Newcomb, William Pink, Dorothy M. Hales, Clinton G. Tridbeck.

Strirling East: Hon. Certificate, Nellie D'Young, Certificate, Dorothy V. Nichol, Evelyn B. McKinlay, Elizabeth W. Hathered, George Arthur Ridd, Josephine: Hon. Certificate, Dorothy E. Fullwood, Dora J. Scanlan, Edith G. Barford.

Wallara: Hon. Certificate, Alice Brealey, Daisy Durbin. Certificates, Thomas Farrell, Thelma L. Sharp, Naria Clarke.

Unley: Hon. Certificate, Audrey B. Harper, Dorothy A. Harper, Gertrude Chapman, Thomas G. Strer, Doris M. Eagles, Jack W. Chapman, Alice M. E. Jones, Gladys A. Gatts, Ivy E. E. Storer, Ellen B. M. Knide, Winifred D. Batchelor, Harold W. Rodgers, Marie A. Hart, Olive B. Hart, Elsie A. Hunsman, Lervies M. Filburne, Lucy E. Batchelor. Certificates, Walter A. W. Tallents, John Paul Jones, Ralph E. J. Thorpe, Winifred M. Thorpe.

## EXAMINERS' REMARKS.

The papers in this division are, on the whole, splendid. Number 129 (the first prize winner) is worthy of special mention. That the competitors manifested a good grasp of the lessons is shown by the fact that 70 out of 27 received over 75 per cent., and all but 3 received 60 per cent.—W. L. Ewers.

In this, as in the other divisions, the prize winners are those who have memorised the lessons, and have been able to answer the questions in the words of Scripture. The leading competitors in this division are especially good in this regard, Numbers 119 (1st prize winner) and 121 (2nd prize winner) were excellent papers. While the papers on the whole were good, some were disappointingly poor, 25 per cent. failing to secure 60 marks.—W. L. Ewers.

No less than 12 out of 42 in this division have reached 90 per cent. and over. Quite a number of the competitors put much more into the answers than the question asked for. A question like No. 2, which needed one word only for the answer, led some to write at least half a page of unnecessary words.—W. L. Ewers.

The papers were, on the whole, very good. Two or three showed very little knowledge of the subject, but, having got a question, they did not let it pass. There were a few that showed a remarkable knowledge of the text.—Tom D. Veron.

Papers 3 and 6 (1st and 2nd prize winners) are good, the former particularly so. There is a little tendency with both to moralise, with the result that the question receives scant attention.—H. E. Knott.

We express our gratitude to Bren. H. E. Knott, W. L. Ewers, and Gen. D. Veron, who so kindly undertook for us the task of examiners.—J. Williams.

## Tasmanian Home Mission Notes.

N. J. Warmburn, Secretary.

During the past month all reports show a decided increase of attendance at the regular services of the church.

At Tunnel Bay, the church has decided to hold a short mission (to be conducted by Bren. Way and Bards) during the month of November. We pray that their efforts shall be richly blessed, and many souls won for Christ.

Arrangements have been made for the holding of Southern District Conference (for one day) every six months. Such gatherings have as their object the cultivation of fraternal intercourse and to seek co-operation for further evangelisation in the South of Tasmania. The first conference is to be held at Kellieville at Christmas time. May this first gathering give all an impetus to press on the Lord's work as heretofore unknown.

The Treasurer, Bro. Duff, reports a fair credit balance; and asks all who made promises at Conference time to remit same at their very earliest convenience, thereby helping the Committee to keep pace with the work in hand. Brethren, help us not only to keep the work in hand going, but go onward into new fields.

## REPORTS FROM THE FIELD.

Continued from page 671.

power, also Sister Leedham's fine appeals by song. Bro. and Sister Allan, with Sister Leedham, made a good mission appeal. The attendance at our Bible Institute this afternoon. Our Children's Day collection to-day was £8/5/6.

**QUEENSTOWN.**—Q.Y.P.M., Mr. A. Keeling, District J.C.E. Superintendent and Secretary of the South Australian Band of Hope Union, gave a splendid address to the young people. Worship, Bro. C. E. Lawton presided. We were pleased to have Sister Watkins, senior, present, after an absence of some time through illness. Bro. Brooker delivered a glorious exhortation on the morning lesson. Evening fair attendance. Bro. Brooker preached on "The Leprosy of Sin." Out of fifteen competitors in the recent Scripture examination, there have been two merit certificates and ten certificates gained. Our Sister Doris Watkins secured 84 per cent, marks in the School of Methods examination, heading the list classified as passed. Bro. Brooker has been re-elected President of the S.A. Alliance, which shows that our brother's worth is appreciated by others.

**NORWOOD.**—On Wednesday the annual business meeting of the church was held, taking the form of a social. A welcome meeting to the new members was also held, to which present who have recently joined the church. Bro. G. H. Jenner was chairman. The church report by secretary Bro. J. Tomchell was most encouraging. Net increase of members for the year, 91; total membership, 811, of whom 101 are considered isolated. Bible School report by secretary Bro. H. Taylor showed officers and teachers, 67; scholars, 405; 75 new ones for the year, and 31 from the school have become members of the church. The following reports were also given: Girls' Sewing Guild, Bazaar and Endeavour Societies. Church Treasurer, Bro. T. Johnson, submitted the financial statement. During the half year £112 had been paid off liabilities. The following were elected deacons: Bro. H. Taylor, G. F. Collins, W. Sage, J. Tomchell, and J. Sando. The retiring deacon, Bro. Parker, was heartily thanked for his many years of faithful service to the church. The clerk, led by their conductor, Bro. H. H. Sando, with Miss Sando, pianist, provided the musical programme. To-day our services have been of a solemn nature, owing to the sad news of two more of our young men having been killed at the war, viz., Jack Hamford and Horace Towler. Our pastor was unable to be present in the morning, owing to an attack of influenza. Bro. A. M. Ludbrook gave an interesting exhortation. In the evening an in memoriam service was held in honor of our men who had made the supreme sacrifice. I. W. Baker, though very unwell, took the service, and unveiled three enlarged photographs of the brave boys, who were loved by all. The theme was, "He lay down his life for his friends." Three made the good confession.—G.H.J., Nov. 5.

**HENLEY BEACH.**—On Thursday evening a farewell social was given to Bro. and Sister Horsell, and to welcome Bro. and Sister Redger, every seat in the chapel being occupied. Bro. W. C. Brooker occupied the choir. Sisters Horsell and Redger were presented with bouquets from the church, W.C.T.U., and Girls' Guild, which were supplied by the church secretary. Addresses were given by the Rev. Hawke, Congregational Church; Rev. Kenwood, Methodist Church; and Bro. A. Walshby, Mile End church. Sister Miss Mabel Lantz rendered a song, and Sister A. Corbett gave a recitation. The Bible School pupils rendered a piece in first class style. Bro. Cook spoke on behalf of the church and auxiliaries. A presentation was made to Bro. Horsell. Bro. Horsell and Redger suitably responded. On October 25 a luncheon after-noon was given by the congregation. Sister Miss A. Corbett, who on an enjoyable time was spent.—W. Standford, Nov. 6.

**SEMPHORNE.**—The Bible School concert, held on October 25, was very successful, also the annual picnic held on the following Saturday in the Botanic Gardens. The anniversary services

were continued on October 29, by special request, the evening meeting being very fine. Bro. Saunders spoke at the three services. To-day's meetings have been good. This morning Bro. Saunders addressed the church. Very fine attendance at the Bible School. To-night B. W. Manning preached very acceptably. Bro. Victor Taylor left during the week for Sydney prior to departing for the front. Four of our Sunday School scholars entered for the recent Sunday School examination. One gained a prize, the others all gained first class certificates.—E.C.M., Nov. 5.

## West Australia.

**BROOKTON.**—We held our anniversary services on October 8 and 9. There were good attendances at all the meetings, and Bro. G. T. Fitzgerald, of West Guildford, preached with great power. We are hoping that much good will result. Bro. E. H. Eaton presided at the public meeting on the 9th, and the secretary, Bro. T. Stewart, presented the annual report, which showed that the church is in a prosperous condition. Our church choir took charge of the musical portion of the services, and rendered several anthems. Additions have recently been made to the name, and we are contemplating the erection of a porch, and the installation of a lighting plant.—R. E. Mott.

## West Australia's Loss.

An Appreciation from the President of the W.A. Conference.

Before leaving Australia for the front I desire to express my sincere sympathy for the bereaved ones in the recent boating fatality at Bunbury. Such a calamity has never overtaken the church within my knowledge.

In Bro. H. J. Banks we have lost one of the unreplaceable men in Western Australia. Any of us could be better spared. He had all our Home Mission work at his fingers' ends, and we had such confidence in him that we just left the work to his judgment. We will never get another Harry Banks, but we must just pray the Lord of the harvest that he will thrust forth laborers into his harvest.

In all my experience I have never had a friend in whom I had such absolute confidence. Since he first put aside his temporal prospects and accepted £3 per week to do the Lord's work in place of the £6 he was then earning, I have known him as an indefatigable servant of Christ. We rejoiced in his great power and faithfulness. He was a tower of strength in himself, and the news of his tragic death is simply a stunning blow to us all, and especially to those of us who knew him best and knew what he was to our cause. I know no particulars, but I know he was a powerful swimmer, and I know he would never give in while there was some one to save. Assuredly a great man in Israel has fallen. May God comfort his dear ones and invite the church to rally round the standard of faithful unswerving service which he set up. Thus only can we repair the loss.—Albany Bell, President of Conference, W.A.

## HEALESVILLE.

"Denholme." Superior accommodation for visitors. Splendid scenery, fern gullies, mountain air, good table, bath and piano.—Mrs. Chaffer.  
Tariff: Adults, 2/7½ per week, 5/- per day.  
Children: 15/- per week, 3/- per day.  
Trains met when advised.

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STOP THE PAIN AND STOP THE TOOTH  
FROM FALLING OUT.

**TOOTH-ACHE STOP**  
Put it in the  
TOOTH-ACHE STOP

Enough to Stop 30 Tooth-Aches  
Requires a little of this Paste into the hollow  
of the tooth and the ACHES STOP INSTANTLY.  
This does not hurt and does not require  
STOPPING FOR THE TOOTH, including the nail and  
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advantage of preventing a recurrence of the agony. Guaranteed  
to have it ready for the next bad attack. It is  
worth a guinea at two o'clock in the morning.

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## Here and There

One confession at Preston, Vic., on Sunday evening. C. Schwab preaching.

J. R. Combridge is conducting a tent mission at Haven, Vic., one of the preaching places in the Horsham circuit.

A. B. Chappell has accepted an engagement with the church at Maylands, W.A., and will proceed there shortly.

Melbourne and suburban brethren are particularly requested to mark Thursday evening, Nov. 23, for the College demonstration in Lygon street.

The monthly Council meeting of the Victorian Christian Endeavour Union will be held in the Swanston-st. lecture hall on Monday evening next, the 13th inst., at 8 p.m.

For the second time in its history the Melbourne Cup Race has had to be postponed on account of inclement weather. Yet the country exists! Not even the Cup is indispensable.

H. R. Taylor made a good start in his new field of labor at Northcote, Vic., on Sunday last. He received a cordial welcome from the Victorian preachers at their meeting on Monday.

After a labor of three years with the church at Ballarat, Bro. Long seems it wise to decline a further re-engagement. Our brother has not definitely settled what his future movements will be.

We have received some communications regarding the article on "The Broken Body," which, if space had been available, we might have published. We thank correspondents for their interest.

Bro. Reg. Ennis is expected back in Melbourne about November 20. He has been visiting the churches in Queensland, chiefly in the interests of the College. Many churches speak appreciatively of the help they have received from our brother.

Our readers will be interested to learn that H. A. Prater, B.A., preacher of North Richmond church, Vic., has passed his third year Law Examination at Melbourne University. He has but one year to complete before receiving his LL.B. degree.

Intending students of the College are reminded that an early application should be made by those who wish to enrol in 1917. Such are requested to communicate with the Principal at once. Applications should be forwarded by the first week in December.

A Bible School has been organized at Sheppards, Vic. This is the latest preaching place in the Brim, Vic. circuit. Prospects are good for success. Bro. W. Victor files and his sister wife are rendering splendid service there, and backing up the efforts of the evangelist, Bro. W. G. Bridge.

Chas. Young is much appreciated by the church at Burnley, Vic., in his work as evangelist in that neighborhood. From December 1 he will be devoting practically all his time to the work there, and still greater advances should be made. He is making a big sacrifice to stay with the church, for which he deserves the appreciation of all his brethren in the Lord.

The secretary of the Victorian Preachers' Association informs us that a very satisfactory response is being made in answer to the appeal for assistance for the widow of our late Bro. D. G. McCracken. Christchurch, N.Z., has forwarded £10; Brunswick, Vic., £3/1/6; North Carlton, Vic., £1; Glanville, Auckland, N.Z., £5; Sisters Warr, Moree, N.S.W., £1; Bro. J. Scott, Broadmead, Vic., £2/10/6. These, with other individual donations, bring the present total to £32/10/6. We trust those churches which have money in hand, and intending subscribers, please forward all contributions as early as possible to W. C. Clay, 20 Mount-st., South Melbourne?



# The Family Altar.

A. G. Saunders.

## THE STRATEGY OF LOVE.

It may appear strange to use the terminology of war in connection with that which, above all else, would make strife impossible. The New Testament, however, using martial ideas to illustrate holy living, sets the precedent. And, also, there is a strategy of love. It is based, this strategy, not on a denial, but on an absolute disregard of the law of self-preservation. Its objective is holy and nothing less than the blessing and saving of others. It is unconcerned with self.

A young man was once walking across a field, when his attention was attracted by the action of a partridge. Sprung up from before him, it darted off with fluttering wings and agitated clatter to a spot several yards distant. The young man paused. He gazed intently at the ground at his feet. There, presently, he made out, standing stock still, the brood of the terrified mother bird. God had so marked their bodies that they were hard to see amid the grass and against the soil. The parent partridge strove to distract the intruder's attention from her offspring to herself.

Is that not the strategy of love? How safe we are when earth co-operates with heaven, and the love of God and the love of man combine for others' sake. "Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them; of how much more value are ye than the birds!" Through love he serves one of another. For the whole law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself."

## SUNDAY, NOVEMBER 12.

Gems of Thought—"I am the way, and the truth, and the life" (John 1: 9).  
 ... And the High Soul climbs the High way,  
 And the Low Soul gropes the Low, ...  
 But to every man there openeth  
 A High Way, and a Low,  
 And every man decideth  
 The Way his soul shall go.

—John Oxenham.

Bible Reading—Isaiah 35: "The way of holiness."

## MONDAY, NOVEMBER 13.

Gems of Thought—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7: 21).

The final test of any religion is its inherent spiritual dynamic; the force of Christianity is the pledge of its success. It is not a school of morals, nor a system of speculation, it is an enthusiasm. Humanity does not need morals, it needs motives. Our moral machinery is complete but motionless. The religion which inspires men with a genuine passion for holiness and a constraining motive of service will last.—Watson.

Bible Reading—1 Cor. 15: 1-11: The mighty power of God's grace.

## TUESDAY, NOVEMBER 14.

Gems of Thought—"In my Father's house are many mansions" (John 14: 2).

When, in 1555, Rowland Taylor was being led to the stake, the sheriff inquired of him how he did. Taylor replied, "Well, God be praised, Master Sheriff, never better; for now I am almost at home. I look not just two strides to go over, and I am content of my Father's house"—Green.

Bible Reading—John 14: 16-27: The peace of the Father's house.

## WEDNESDAY, NOVEMBER 15.

Gems of Thought—"Remember the words of the Lord Jesus, that he himself said, 'I am more blessed to give than to receive' (Acts 20: 35). N.B., This verse has been applied called "The Lost Boatload."

"I would throw all your... endless improve-

ment schemes overboard... I leave them for those whose business it is to look after them; and enjoy myself, and live like a prince while I had the chance."

"And die worse than a beggar at last—I mean without a friend! You cannot secure even enjoyment in stagnation. The very pond here is kept pure by giving out through a stream at one end, what it receives through a stream at the other."

"And the stream from which it receives is a type of God himself; and the stream to which it gives, is a type of the human race. Those who receive from the fountain, without giving to the stream, work equally against the laws of Nature and of God."—Mrs. Gatty, in "Parables from Nature."

Bible Reading—Prov. 11: 23-31: The surest way of gain.

## THURSDAY, NOVEMBER 16.

Gems of Thought—"Love your enemies... If ye love them that love you, what reward have ye?" (Matt. 5: 44-46).

"We are certain that morality is a thing of here and now, and that its sum and substance is this—"Love is the fulfilling of the law."—Saleeby.

Bible Reading—1 Cor. 13: 1-3: All availing Love.

## FRIDAY, NOVEMBER 17.

Gems of Thought—"Thou shalt love thy neighbor as thyself" (Gal. 5: 14).

Christianity does not permit any one who calls himself a Christian to leave any man or woman outside the pale if that consideration which makes this other person's dignity, and interest, and welfare as precious and sacred to him as his own.—Hyde.

Bible Reading—Matt. 25: 31-46: Ministry: Its Mercy and Its Compensation.

## SATURDAY, NOVEMBER 18.

Gems of Thought—"Cast thy burden upon the Lord, and he will sustain thee" (Psalm 55: 22).

Whoever says, when clouds are in the sky,  
 "Be patient, dear heart; light breaketh by-and-bye."

Trusts the Most High. —Hulwer Lytton.  
 Bible Reading—Psalm 56: Deliverance through God's mercy.

## PRAYER.

Father God: As the week goes out we turn to Thee who alone abidest. Make its last hours rich with Thy peace within us. Lord, lead us to the threshold of the week to be. Make it glorious with promise, and match its promise with our trustful hope, through Thy grace. Thus may we ever fare bravely on, and live helpfully amongst those about us.

## Important to Victorian Disciples.

Thos. Hagger.

The work in the Victorian Home Missionary fields is most encouraging, no less than 185 additions having been reported since March 1st by our workers. Apart from the additions, much other good has been done. For all this we thank God.

During the trying war period the brethren have stood by the work faithfully, so that our income has steadily increased. This year the income has exceeded that of last year to date. For this the Committee is very thankful. Still the income has not kept pace with the expenditure, so that we are now face to face with a deficit of £884.

The deficit causes us some anxiety, and we should be very thankful if we could considerably reduce the salaries allowed to the workers. We can reduce the salaries allowed to the workers, but some of them now receive too little, and none receive too much. We could drop some of the work, but such a policy is bad, for it is always harder to go back to a field you have once abandoned than it is to go into a field for the first time. And, besides, in a time like this, there should not be less, but rather more gospel preach-

ing, for it is the only message that can comfort and strengthen when all around is turmoil and strife. The only other thing is for the members throughout the State to not only continue their splendid support of the work, but to make a special effort to reduce the overhead, and so help to keep all the work going.

It has been suggested that each brother or sister in Victoria should be asked to make a special gift of one day's income during November. Our great and important Home Mission work, but if the daily income is an uncertain quantity, or one desires to give more, or is unable to give so much, then any gift great or small will be appreciated. We must not shacken in our efforts, but march on with the greatest of all work—the preaching of the age-abiding gospel.

Will each Victorian reader do his or her bit? If so, please forward without delay to either the Treasurer, W. C. Craigie, 205 Little Collins-st., Melbourne, or to the Secretary, Thos. Hagger, 15 Walsh-st., Coburg, who will thankfully receive and gratefully acknowledge it.

## South Australian Home Missions.

All our preachers have returned to their respective fields and have settled down to another year's work, after their visit to Conference. We were glad to see our men from various parts of the State, and to listen to their messages as they told of the victories and difficulties encountered. Let us pray for these splendid men, that God may abundantly bless their labors this year, in bringing many to Jesus Christ.

A. G. Saunders reports splendid meetings at Semaphore. This church has increased the subsidy by 5/- per week to the Committee. Well done, Semaphore!

Mill End church, where J. Wiltshire labors so faithfully, has intimated to the Committee that they can do with 10/- per week less than formerly. Good for Mill End; we expect that they will soon take the first step and become self-supporting.

Cottonville.—The Committee has decided to subsidise this field to the extent of 30/- a week. B. W. Manning is doing a fine work, with late meetings and constant additions.

Bren. O. van, of Naracoorte; L. Verec, at Goolwa; E. Edwards, in the large district of Bordertown, Mundulla, and Wamponno, tell of steady progress.

E. Allan, of Mounta, reports a added by faith and hope, with a membership now of 92.

Roy Raymond is hard at work at Berri. The brethren there are preparing for the erection of the new chapel.

C. H. Hunt has just visited all the preaching stations in his great field. He reports one loss from at Tunby Bay.

It is my intention to visit the Eyre Peninsula churches from November 1 to 15, holding about twelve meetings, visiting the isolated, and encouraging the Christians of these parts.

Financial Statement.—Receipts to October 20: £351/12/1; expenditure, £325/5/9; deficiency, £26/13/2. Will those who made promises at Conference please send in their amounts as soon as convenient? We have three or four months before the annual offering, and I have a very difficult task in front of us. Donations of large and small would be most acceptable now. Send on now to the Organising and Financial Secretary, H. J. Horsell, West Croydon.

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**Greetings from Cairo.**

The Editor, "Australian Christian."

Having observed with some misgivings how eagerly our boys at the front and on active service elsewhere search for news relating to the particular meeting in which they are most interested—which news is rarely there—I would plead with the brethren re-ponsible that for our sakes they will insert church news more regularly in the "Christian."

I do this because I believe sincerely that the connection to home spiritual life per medium of the printed familiar names and happenings is an influence of vast importance, and capable of counteracting many of the tendencies to unfaithfulness in thought and deed these thousands of miles from home.

I myself receive my "Australian Christian" regularly, and would like to say how much I value its words. Read in the early morning under an Egyptian sky, with little or no interruption from the world outside, it has a more sacred meaning to me than anywhere else.

May I ask if the members who have read their copies are mailing them on to those who have gone? None would I regret to send, could one only see the numbers who read and re-read the pages of the few which do filter through.

Trusting that the Lord may guide your readers to ever increasing deeds of thoughtfulness for our spiritual welfare.

Your brother in Christ,  
Pic. E. D. Pollard.

**The Society of Christian Endeavor.**

November 19 to 25.

**PAUL'S LETTERS.**

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1. First Letter—To Thessalonian Church 1 Thess.
2. During third missionary journey—To Corinthian Church 1 Cor. 1-13.
3. During third missionary journey—To Galatian Church Gal. 1: 15-21; 2: 1.
4. During third missionary journey—To Roman Church Rom. 15: 1-33.
5. One imprisonment—To Ephesian Church Ephesians 4.
6. One imprisonment—To Philippian Church Phil. 3.
7. Another imprisonment—To Timothy 2 Tim. 4.

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