

THE  
**Australian Christian**

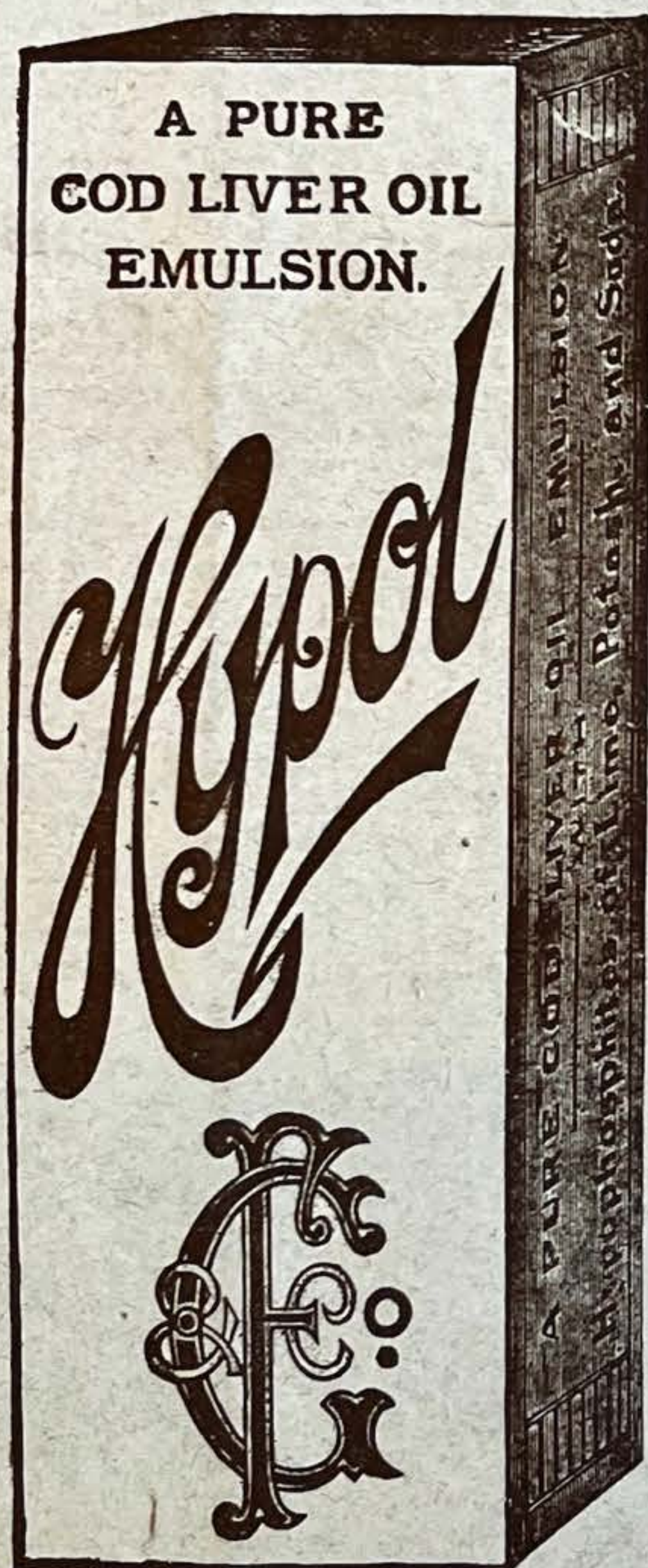
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If we were asked to point out what we regard as the chief defect in modern preaching, we should answer—its lack of definiteness.



Modern preaching, with some exceptions, does not contemplate immediate conversions.

**THE DECAY OF PREACHING.**

Some remarks have appeared lately in the daily press in regard to the decay of preaching. It is assumed that the preaching of the present day is not equal in power to that of the last century. The nineteenth century, it is contended, reached high-water mark in the matter of pulpit deliverances. Towards its close, however, a falling off was manifested, and the process of degeneration has been going on ever since. How far this is true it is not easy to determine. The twentieth century is still young, and what it will produce in the way of preachers and preaching, remains to be seen. If we were asked to point out what we regard as the chief defect in modern preaching, we should answer—its lack of definiteness. The modern sermon, for the most part, is an essay on morals and not preaching in the true sense of the word. In apostolic days preaching had one objective, which was never lost sight of. Its one purpose was to win souls for Christ. It expected immediate decisions for Christ. Modern preaching, with some exceptions, has no such expectations. At least that is the impression one gets. The imperative message of apostolic days is absent. "God commandeth men everywhere to repent," was the cry of the preacher in olden times, but this note of urgency is seldom heard now in those churches that regard themselves as up-to-date.

**Weak preachers.**

One reason assigned for the decay of preaching, by a writer in the *Argus*, is that perhaps "the modern preacher of the weak type does not believe much in the Bible nor work much at it. He thinks his own opinions are more up-to-date, and possibly more actively inspired." There is some truth in this. Destructive criticism has had a weakening effect upon many preachers. It has left them in a state of muddle, and the verities of the gospel have not the commanding force they formerly had. The evolutionary doctrine too, which has been so widely re-

ceived, has not been without its baneful influence. The view that the Christian religion has been evolved, and not revealed, changes the whole aspect of things. Man is no longer a free moral agent, but a machine. He reaches the goal anyhow, and works out his own salvation. Under these circumstances, sin and salvation lose their Scriptural meaning, and everything that is right. Salvation from sin and its consequences is therefore not the dominant note in modern preaching. Some of our eminently respectable churches would be horrified if an old-time genuine gospel sermon was preached to them, and the apostolic conditions of pardon were clearly and unmistakably set before them. So while we cannot say whether there is much difference between nineteenth and twentieth century preaching, we are quite certain that there is a remarkable difference between them both, and that of the first century. And it is the latter that we are most concerned about.

**Propelling dynamic.**

There is no doubt that much of our modern preaching has lost its propelling dynamic. In the early days of Christianity, men filled with the Spirit of God went everywhere preaching an undiluted gospel. Now-a-days men are waiting with folded arms for a miracle to take place. We have just been reading a sermon by an American preacher; not one of our own brethren, and yet his text was, Acts 2: 38-39! Len Broughton, D.D., is his name and title. This is part of what he said, "I believe that the Church of Christ has made and is making perhaps her greatest blunder in waiting and pining for a repetition of Pentecost. Everywhere I go, among every people, I find good men, in many respects our best men, and our best women, with folded arms waiting and seeking for a repetition, as they say, of Pentecost. Pentecost is no more to be repeated than is the experience of the manger. In that manger God manifested himself in human flesh, became incarnate. On

the day of Pentecost he manifested himself in his church, incarnated himself within the Church of Christ. . . . It is a double work of incarnation—one is the incarnation of God in the person of his Son, the other is the incarnation of God in the person of the Spirit within the church."

**A note of earnestness.**

But while the American preacher held that there could be no repetition of Pentecost as such, yet he believed that there were features connected with it that could be repeated. "I will tell you," he says, "when the great revival is coming. I will tell you when there will be a repetition of Pentecost in so far as its essential features are concerned. It will be when, in obedience to the call of the Son of God, the church feels the propelling dynamic the disciples felt. When there looms up before the church such an awful picture of a lost world as they saw, the revival is coming—not until then." It is this note of earnestness that seems to be lacking in much of our modern preaching that will partly account for any apparent decay. It would be unfair, perhaps, to place the entire blame upon the preacher for this. The church as a whole helps to make the preacher what he is. The salvation of souls is regarded as the business of the preacher, and not of the members of the congregation. This is one of the fundamental differences between most of the churches of to-day and the churches of the first century. In the latter, all were preachers. There were those of course who were wholly devoted to the work, but the fact did not free others from telling the story of the cross as opportunity presented itself.

**The model sermon.**

Peter's sermon on the day of Pentecost should be studied more by preachers, and be taken by them as a model. It moved the people who heard it to a consciousness of their sin and their need of the Saviour. They did not go away with calm, unruffled



feelings, saying, "What a good sermon we have heard to-day." It touched their hearts and pricked their consciences. It led them to exclaim, "Men and brethren, what shall we do?" In our modern churches an interruption of this kind would be regarded as out of place. It would shock some of our respectable churchgoers if the decorum of the service was thus broken. And yet it is this liberty in preaching services that is needed in the present day. There would be no need to talk about the decay of preaching, if the preacher preached a Pentecost sermon, and encouraged Pentecost enquiries, and gave Pentecost answers. A marvellous change would be wrought if every sermon preached had for its objective immediate conversions. We believe that the method pursued by our churches in having one distinctive service on the Lord's day for the preaching of the gospel has much to recommend it. To some extent it accounts for our progress. It means that we are on the lookout for the winning of souls. That we believe that the object of preaching is to get conversions and to get them immediately. It is a concentration of effort for a given purpose, and backed up by a working congregation—all evangelists in their several ways, ought to lead to wonderful results. The decay of preaching will be arrested when its proper objective is realised, and preachers feel intensely the world's need of a Saviour.

## Editorial Notes.

### The S.A. Conference.

The Conference meetings in Adelaide were all that could be desired in point of interest and attendance. The reports presented were encouraging, and no pessimistic note was sounded throughout the whole proceedings. The substantial increase of church membership and of Sunday School scholars and teachers was regarded as tangible evidences of progress, while the fact that there had been an advance of over £900 in the Home Mission income, and over £300 for Foreign Missions indicated that with our S.A. brethren religion was something more than mere sentiment. The object aimed at a year ago, "700 souls for Christ and £1400 for Home Missions" was only partially realised. The financial mark was passed, and £350 added, but the more important result of 700 souls was not attained. However, 575 were added to the churches by faith and baptism, being more than in any previous year, so there is no need for discouragement. Their motto this year is "700 souls for Christ and £2000 for Home Missions," while the Foreign Mission Committee hopes to receive £1250. From the President's reception on the 14th to the united meeting with the Baptists on the 22nd, the enthusiasm was unflinching maintained. The only cloud was that cast

over the brotherhood at the close by the sudden death of the much loved C. L. Thurgood, on the morning of the 21st. The 27th annual Conference of our S.A. brethren will go down to history as one of the most successful and inspiring held in the State.

### Baptists and Disciples of Christ.

In South Australia the Baptist Churches and the Churches of Christ are on very friendly terms. The fraternal sentiment is stronger there than in the other States. This is noteworthy as the practical differences between the two bodies are more marked than in some other places. In Victoria, N.S.W., and Queensland, for instance, the Baptist Churches almost exclusively restrict their membership to the baptised, while in South Australia, with one or two exceptions, unbaptised are freely received, and we understand that in some churches a considerable proportion of the members have not been immersed. And yet there appears to be a growing sentiment in favor of the union of the two peoples. At our great Sunday School demonstration in the Exhibition Hall, Mr. McNicol, the S.S. organiser of the Baptist Churches, expressed his profound conviction that before many years union would be effected, the statement being warmly applauded. While this is a consummation devoutly to be wished, we are not hopeful of its early attainment. The large union meetings are valuable, as they enable the members on both sides to become better acquainted, and they certainly foster the spirit of unity without which organic union would be neither practicable nor desirable. But they do not deal with, much less remove, the practical differences which divide us. Before the courtship can materialise into matrimony it will be necessary for the two concerned to seriously face the difficulties in the way. Neither side would desire a union which demands any sacrifice of principle, and it appears to us that the time is approaching when it might be well for representative brethren to meet in fraternal Conference to discuss matters with a view to the clear understanding of what really hinders organic union. It is possible that when they began to eliminate mere questions of method and church usage, and to seek truth with full purpose of heart for the "irreducible minimum" of actual hindrance, it would not be so large or so insuperable as appears to many at present. However that may be, it should be possible for brethren who really desire to unite, and who are already on such fraternal terms to meet in brotherly intercourse and frankly exchange views in the spirit of brotherly love, with the object of drawing still closer together.

### Temperance Progress.

From the *Christian-Evangelist* we learn that good progress continues to be made along the lines of temperance reform. Here are some of the latest results of the efforts to destroy or weaken the power of drink.

North Carolina is now under the most stringent liquor laws ever passed. The new law makes it impossible for a drop of liquor to be sold, and it is being enforced. In Iowa 238 saloons were closed on 30th June, when 12 more counties and 88 towns went "dry." 2300 saloons have been shut up in that State during the past six years, and there are only 700 left. In Tacoma, the mayor had an anti-treating law passed; the saloonists brought it to a referendum vote, but the people backed the mayor by a majority of 4000. Any publican who accepts money from one man in payment for drink for another is fined £180 and loses his license. The counties of New Hampshire have voted locally on prohibition, and the majority is 18,000 dry. More recently a vote has been taken in Maine, with a view to revoking the historic prohibition law of that State. A generation has grown up ignorant by personal experience of the terrible effects of the drink traffic, and the brewers, distillers and others financially interested, have been concentrating their powers and wealth to upset the law of half a century's duration. On account of the enormous expenditure of money and talent in the determined onslaught by the forces of King Bung, many temperance people feared the result, but the effort has failed, and drink is once more defeated. Had Maine voted for drink, it would have been a serious check to the onward march of the temperance army. That the prohibition party only had a small majority indicates that the power of drink is still mighty, and there is much yet to be done before the United States as a whole will go "dry." But that this result will ultimately be attained the leaders of the temperance party have no doubt. In other countries also the evil influence of the drink curse are being cramped. In Ireland, for example, in four years the number of public houses have decreased by 1417, and the arrests for drunkenness decreased by 14,014. In the same period the number of publicans put out of business in England and Wales was 7000, and the number of arrests for drunkenness was nearly 40,000 less. There is much still to be done in Australia, as in other countries, but in view of results already attained we who advocate the total suppression of the infernal business have no reason to be despondent.

Our desire and prayer shall be that God may have in us a realm where his will is law, and where obedience and submission spring, not from calculating prudence or ungodly fear, but from communion of spirit, ever humble aspiration, and ever loving trust.—*J. H. Thom.*

Endeavor to be patient in bearing with the defects and infirmities of others of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?—*Thomas a Kempis.*



## C. L. Thurgood.

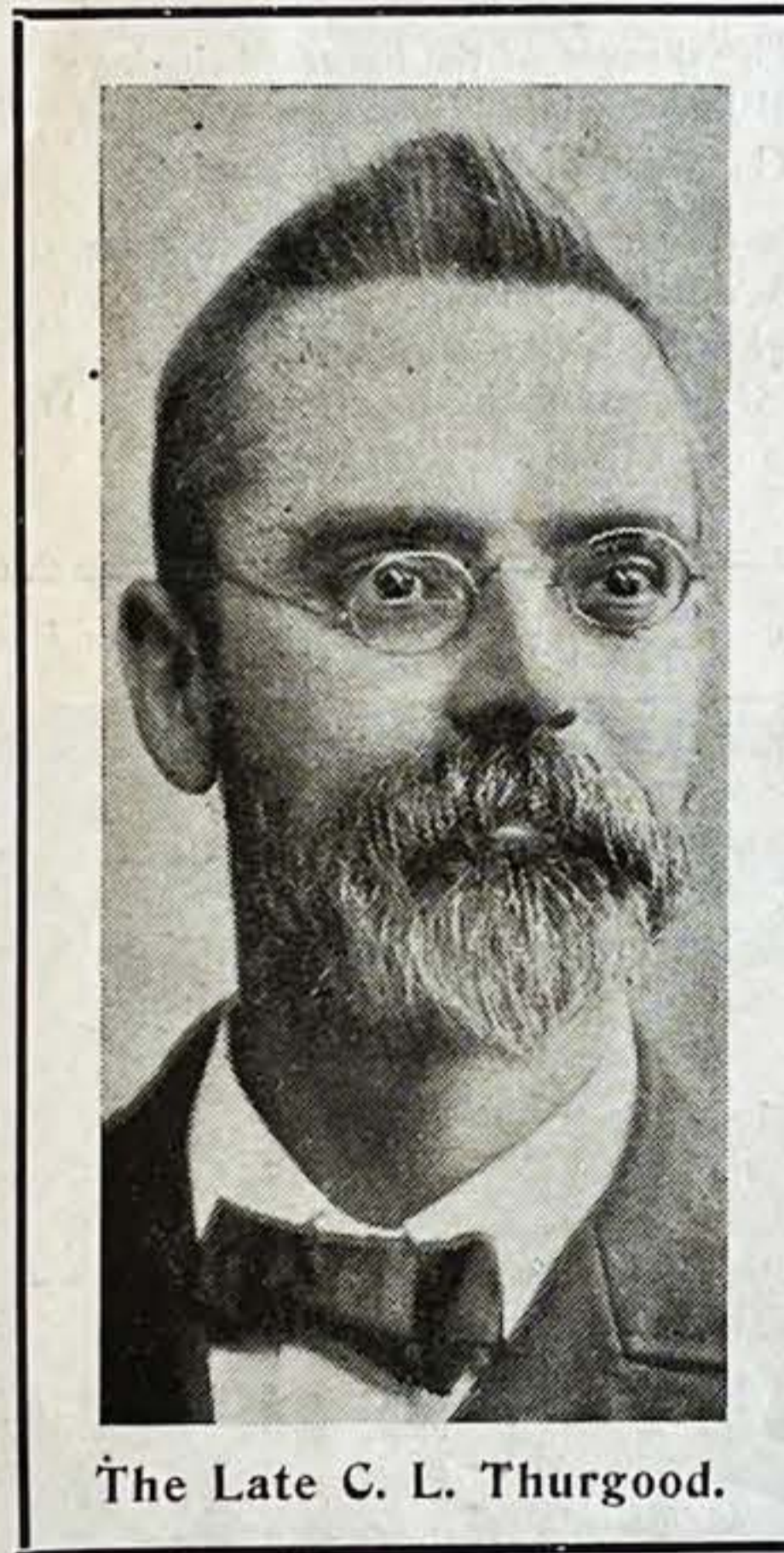
According to printed notices supplied by himself, C. L. Thurgood was born in London, England, on Sept. 29, 1856, and was therefore nearly 55 years of age when he died on Sept. 21. Coming to Melbourne while an infant, he was brought up in that city until 1877, when he went to Lexington, Kentucky, U.S.A., to study for his chosen work as a preacher of the gospel. He had then received a fair education, having been a student at Carlton College. After graduating at the College of the Bible, he returned to Australia, where he labored with the churches in Ballarat and Geelong, 1883 to 1887. While in Kentucky he married Miss Antoinette Kensel, who proved a most worthy helpmeet throughout his ministerial life, and whose work among the sisters of Victoria has been so permanently productive. The Sisters' Conference she organised in that State was the cause of similar organisations being established in most of the Australasian States, all of which are doing good work. The labors of Bro. and Sister Thurgood in Ballarat and Geelong will be remembered by many of our readers. After leaving Geelong, Bro. Thurgood spent some time in the Melbourne University, and then returned to America, taking up work at Ocoee, Florida, in 1891.

He accepted a call to Central Church, Pittsburg, Pa., in 1892, and here entered upon the great work of his life. Over 18 years were spent in this important centre, and it is safe to say that Bro. and Sister Thurgood left the impress of their influence upon many hundreds of lives. They were most highly esteemed in the church, amongst the many sister churches in and around that great city, and by thousands of non-members. Owing to the removal of the greater part of the population of English descent to the suburbs, and the introduction of tens of thousands of foreigners, the work in the vicinity of Central Church became very difficult, but Bro. Thurgood faced the situation and did splendid service among the Hebrews, Italians and various other nationalities that crowded the neighborhood. He gained the affectionate esteem of Jews, Catholics, and Protestants of all denominations, and on their final removal to Australia, one of the leading papers, in a full page illustrated article, described Mr. and Mrs. Thurgood as "angels of the poor."

Eight or nine years ago, they visited Australia, the church granting them a holiday, and providing them with return tickets. Bro. Thurgood worked untiringly in the preparation for the Centennial celebrations, which were held in Pittsburg two years ago, and overtasked his strength. The sight of so many Australians at that gathering aroused a feeling of homesickness, and the desire to be near his much loved father, W. C. Thurgood, together with the conviction that a field demanding less strenuous

labor was necessary, led him to return to Australia last year. The church very reluctantly accepted his resignation, and they left Pittsburg regretted by all. It was an affecting parting, the brethren "sorrowing most of all for the words which he spake that they should see his face no more." As a token of parting esteem they gave him a cheque for £125, which paid their expenses to his loved home land.

After a short rest in Melbourne Bro. Thurgood accepted an engagement with the Home Mission Committee of South Australia last January and spent three months with the infant church at Semaphore, rendering important help to the young cause. A visit was paid to the Melbourne Conference at Easter, from which the devoted worker returned to Adelaide and took up



The Late C. L. Thurgood.

work under the Committee at Henley Beach church. At this pleasant seaside resort he might have rested, but he was not built on those lines, and was continually at work, although doubtless the change from Pittsburg, with its teeming population, was in itself restful. Bro. Thurgood could not confine himself to Henley Beach, but at once took an interest in missions, and especially in Bible School work. He was indeed an expert in this line, and felt much tempted to accept a call to be Sunday School Organiser and evangelist in New South Wales. He would probably have done so, but for the disappointment it would cause at Henley Beach. Had he lived, it is most probable he would shortly have been asked to take up some such work in South Australia.

For the last two years at least he suffered from attacks of internal pain, which he supposed were caused by catarrh of the

stomach, and which became more frequent and intense of late; but he had no idea how very serious his complaint was. He attended the President's reception at the S.A. Conference on the 14th Sept., and was present at the Sisters' Conference the next day, when he briefly spoke in acknowledgment of thanks for the excellent paper read by his wife.

On Lord's day, the 17th, he attended church as usual, and although others spoke, he announced the notices, and at night made an appeal to the unsaved. He was then evidently seriously ill. He was planned to give an address at the S.S.U. demonstration on Monday night in the Exhibition Hall, but on going to town on Monday morning was ordered home to bed by Dr. J. C. Verco. On Tuesday night he had a very severe attack, and Dr. Burden, a local practitioner, had to be called in. But it was not until Wednesday night that it became evident the end was approaching. I was called up by telephone after 11, and with my wife managed to catch the last tram and to be present until the end, which came at 1.30 a.m. He had been told that he would not survive till the morning, and said, "Is that so? The will of the Lord be done. Safe in his keeping, and Nettie too."

Until about 20 minutes before his death he suffered a great deal, but was quite conscious, talked rationally, and evidently felt not the slightest shadow of fear or doubt about the future. He would like to have lived for the work's sake, and for the sake of wife and dear ones, but was resigned to the will of God. He quoted many appropriate verses of the Bible he loved so well, and as I repeated lines of the hymn "Rock of Ages," he filled in others. The last verse was especially impressive.

His death was not merely a resignation, but a triumphant anticipation. He spoke feelingly of his father, his stepmother and brothers, and of his wife who stood by, but in his simple childlike trust felt satisfied that all was right.

Among many other passages he quoted, and from which he received comfort, were "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," etc., etc.

But he was not wholly engaged with thoughts of his own future, or that of his relatives. In the midst of his pain he asked me about the Conference, and when I told him that £237 had been given or promised for Home Missions, and of the liberal response to the Church Extension appeal, his face lighted up as he said, "Praise the Lord for that."

Just before his voice became inarticulate he quoted "Absent from the body," and looking at his wife, said, "Fill it up," and as she repeated "present with the Lord," he seemed quite content. Later we could



distinguish the words, "Bible School," and just after that his voice was hushed and he quietly fell asleep.

It is a comfort to those who knew him that he was surrounded by friends, and that in the Christian home of Bro. and Sister J. Warren Cosh he received every attention that love could suggest. Sister Miss Mossop, the sister of Mrs. Cosh, was especially attentive and helpful, but indeed he was loved by all.

The funeral on the 22nd was largely attended. The casket was conveyed into the Henley Beach chapel, where a service was conducted by H. J. Horsell, the President of the Conference, and brief addresses were also given by F. G. Dunn and T. B. Fischer, from Victoria; A. C. Rankine, A. G. Day, W. R. Taylor and S. G. Griffith, taking part. At the West Terrace Cemetery the Past President, W. C. Brooker, conducted the service, T. J. Gore and J. E. Thomas spoke briefly, and I. A. Paternoster, H. R. Taylor, C. J. Hunt and C. M. Gordon also assisted. Several other preachers were present. On Lord's day, the 24th, the writer preached a memorial sermon at Henley Beach, and references to our brother's departure were

made in all our city and suburban churches. In the words of Whittier:—

He has done the work of a true man—  
Crown him, honor him, love him;  
Weep over him, tears of woman,  
Stoop, manliest brows, above him!

For the warmest of hearts is frozen,  
And the freest of hands is still;  
And the gap in our picked and chosen,  
The long years may not fill.

No duty could overtask him,  
No need his will outrun;  
Or ever our lips could ask him,  
His hands the work had done.

He forgot his own life in others,  
Himself to his neighbor lending;  
Found the Lord in his suffering brothers,  
And not in the clouds descending.

And he saw ere his eye was darkened,  
The sheaves of the harvest bringing;  
And knew, while his ear yet harkened,  
The voice of the reapers singing.

Never rode to the wrong's redressing,  
A worthier paladin.

He has heard the Master's blessing,

"Good and faithful, enter in."

D.A.E.

**FROM  
MRS. A. K. THURGOOD.**

To our beloved friends in Victoria  
we send the last words of our dear

CHARLES L. THURGOOD.

**"Safe in His Keeping."**

I thank every one who has so kindly  
sent messages of love and comfort.  
The deep sorrow that has come into  
my life was greatly relieved by your  
affectionate sympathy and tenderness.

God be with you all to bless.

Very gratefully yours,

Sister Antoinette K. Thurgood.



Group of Representatives at the South Australian Conference.



# South Australian Conference

SEPTEMBER 14-22, 1911.

## PRESIDENT'S RECEPTION.

### THURSDAY EVENING.

A good number of delegates and other brethren assembled in the Grote-st. chapel to take part in the initial meeting of the 27th Conference of the Churches of Christ in South Australia. The President, W. C. Brooker, occupied the chair, and spoke words of welcome to those assembled, and referred to the past and future of the Home Mission Committee.

Short addresses were given by J. E. Thomas, T. B. Fischer, D. A. Ewers, W. Morrow, Jas. Manning, and A. Willsmore, of the British and Foreign Bible Society.

The meeting was most enthusiastic, and was much enjoyed.

## C.E. CONVENTION.

### SATURDAY EVENING.

H. J. Horsell presided over a large gathering. A banner was presented to the York Society for having done the best practical C.E. work throughout the year. A. Aird accepted the banner on behalf of the York Society. D. A. Ewers, on behalf of the Societies, presented Mr. Horsell with the book "The Art of Serving Illustrations," and an autograph album, in recognition of the work he had done. T. B. Fischer conveyed greetings from the Victorian Societies. The chairman then introduced Ira A. Paternoster as President of the Union. The new President said he would present banners next year to the Society doing the best all-round work in the Junior, Intermediate and Y.P. divisions.

R. T. Bass, of Milang, in speaking on the subject of the "Christian's Attitude to the Drink Traffic," said he had travelled a great deal, and to their shame the English speaking race were the greatest drunkards on the earth. In the city of Buenos Ayres, if a man was seen intoxicated, the Spaniards would remark, "It is the mad English."

Here the Education Department gave temperance lessons in the schools, and on the other hand the Government issued licenses right and left to the damnation of souls. He pleaded for them to endeavor to knock the traffic on the head and to abolish it altogether.

H. R. Taylor spoke on the Christian's Attitude to Sport and Recreation. He said it was as natural for a child to play as to sleep. Play was God-given, and must find an outlet, but they must be careful or their natural brute instincts would drag them down. It was the prize fight that brought something of the brute instinct within them out.

They should not let anything like that have a place in their minds.

## THE CONFERENCE SERMON.

Sunday, September 17th, 1911.

The Adelaide Town Hall was crowded to its full holding capacity on Sunday afternoon, when the Conference Sermon was preached by the State Evangelist, S. G. Griffith. The President of the Conference, W. C. Brooker, presided over the meeting. J. E. Thomas led in prayer. R. Harkness, from Tumby Bay, read the lesson, Heb. 13. Miss Leedham sang the solo, "Nearer, my God, to Thee," and the Grote-st. Quartette rendered an item.

S. G. Griffith took as his text, Heb. 13: 8, "Jesus Christ, the same yesterday, to-day, and for ever," and announced his subject as "The Changeless Creed." Our body was making great progress, and if a reason were sought for this, it might be said that it was the power of the unchanging Christ. Our unswerving obedience to the commands of our Lord was a guarantee of success, because the promise of help was to those who obeyed. The weekly observance of the Lord's Supper was a source of strength, and we must still remember that the command was to go; the field was white unto the harvest, and we would really realise the power and blessing of the unchanging Christ when we tried fully to carry out his commandments.

## MONDAY MORNING.

R. T. Bass, from Milang, led the devotional services, at which a fair number were present.

### Morning Session.

T. J. Gore led in prayer. The President, W. C. Brooker, thanked the members for help in the past, and asked for co-operation in the future.

Special Committees Appointed.—1. Reference Committee: Jas. Manning, H. J. Horsell, J. Fischer. 2. Election Committee: W. J. Taylor, Theo. Edwards, R. T. Bass.

Churches applying for admission: Prospect, Kersbrook, and Lameroo.

Greetings from Victorian Churches: M. McLellan, Secretary. N.S.W.: A. W. Shearston. Brisbane: J. I. Mudford. F.M. Committee in Queensland: L. Gole. College of the Bible: from students in College. F. G. Dunn personally conveyed a greeting as Vice-President of Federal Conference. Chas. Verco, a greeting from the Southern Conference. H. Morrow, President of the Northern Conference. Also greeting from Broken Hill.

Welcome to Visitors. Responses from A. Pascoe, Kersbrook; Cutross; R. T. Bass,

Milang; W. J. Taylor, Semaphore; also H. Watson, F. G. Dunn, T. B. Fischer, from other States.

Digest of Letters from Churches.

Good reports of steady, and in some places, rapid progress. Verbal reports were given from representatives of churches who had not sent letters, and from churches where tent missions were held.

Words of warm appreciation of the good work done by S. G. Griffith, State Evangelist, were spoken by some of the converts of the recent missions, among whom were Bro. Dunn, from Balaklava, and Bro. T. Lawrie, from Owen.

Just before luncheon, the President, W. C. Brooker, referred to the fact that this was the last time for a while that A. C. Rankine and Sister Rankine would be with our State Conference.

S. G. Griffith spoke feelingly of the great work Bro. Rankine had done at Norwood. T. J. Gore paid a high tribute to the worth of Bro. Rankine. I. A. Paternoster spoke on behalf of the Foreign Mission Committee. T. H. Brooker testified to his worth as a member of the Evangelistic Committee.

J. E. Thomas spoke on behalf of the Federal Conference. G. D. Wright on behalf of the Sunday School Union. J. Hawkes and Jas. Manning also voiced words of appreciation.

A. C. Rankine feelingly responded on behalf of himself and sister wife.

## MONDAY AFTERNOON.

J. E. Thomas moved the adoption of the S.S. Union report, and proposed that a permanent secretary and organiser be appointed, and that C. L. Thurgood be appointed to that position. G. D. Wright seconded the motion. D. A. Ewers moved an amendment, That Conference suggest to the incoming Committee that an organising secretary be appointed. C. A. Verco seconded the amendment. J. H. Hawkes, W. Brooker, S. G. Griffith, A. M. Ludbrook, and A. C. Rankine spoke. The amendment was carried.

At this juncture prayer was offered by T. B. Verco, for Bren. C. L. Thurgood and Dr. F. Magarey.

Numerical Progress of our Schools.

W. J. Taylor pointed out in his address that there was cause for congratulation in that statistics showed an increase of 483 scholars, and 80 teachers; but he wished to point out that only a few churches had more scholars in the Bible School than members in the church, and ardently advocated the appointment of an organising secretary.

S. G. Griffith supported the remarks made by Bro. Taylor. W. J. Harris pointed out that many of the Bible School scholars were counted on the church roll, and that really the difference was not so great.

T. B. Fischer emphasised the importance of the Kindergarten work.

Co-operation through the S.S. Union.

H. R. Taylor showed that before the work of the Sunday School Union began, there



was lack of unity between the town and country schools, and suggested that a small paper or leaflet be circulated in order to bring items of interest and information before the country schools. The secretaries of the schools should wake up, as it is often difficult to get any information from them. To show the enthusiasm of some of our country teachers, the speaker quoted the case of Sister Ivy Redmond, who drove 14 miles every Sunday in the back blocks in order to carry on a little Sunday School.

In the discussion that followed, F. G. Dunn suggested that there should be a Federal S.S. Union.

#### Value of Decision Day.

F. E. Thomas mentioned objections to decision day; that children were excited by appeals made and confessed, when really they did not understand, and again they sometimes confessed, simply to please their teachers. But it was only natural that a child who had received good home training and brought up in the Sunday School, that they should desire to join the church. We cannot fix the age at which a child should confess, but we should be ready to welcome the children when they come intelligently. It is possible to delay the time of decision too long, and become gospel hardened.

D. A. Ewers thought once a year was quite often enough to have decision day, but appeals should be made every Lord's day.

#### Financial Support of our Schools.

W. J. Harris said the church should support the Sunday School, and this would include financial support. The collection should be taken up every Sunday afternoon, as the parents like to give, and the boys and girls should be trained in giving, but officers of Sunday School should not beg from the children to carry on what should be the work of the church.

Bren. Morrow, Grosvenor, and T. B. Fischer supported the idea that money should not be taken from the children for carrying on the work of the church. Bren. T. Brooker and Ewers considered that the gift of a little child should be received and used in God's work.

H. J. Horsell moved the adoption of the C.E. report.

#### How Christian Endeavor Assists the Church.

J. Wiltshire said the C.E. should not supersede the church, and should not have any aims beyond the church, but should specialise on some particular work of the church. It trains the young members in the work of the church. It gives them a greater interest in and knowledge of the church. The singing of the theatre should not surpass the singing of the church. Political and other orators should not be more eloquent than the preacher of the gospel, and the C.E. trains both.

#### MONDAY EVENING.

A large crowd assembled in the Exhibition Hall to take part in the great Sunday School demonstration. A very interesting

programme was provided by the schools which took part. The Queenstown school gave an original item, which illustrated clearly and impressively the work done by the State Evangelist, S. G. Griffith, in the recent missions throughout the State. The Mile End school also gave a beautiful piece entitled, "Childhood."

W. C. Brooker led the meeting in prayer. The retiring President, E. R. Manning, introduced the new President, J. E. Thomas.

Mr. McNichol, the Organising Secretary of the Baptist Sunday School Union, gave an address on "How the Church can Help the Bible School." The speaker prefaced his remarks by stating that he felt as much at home in our meeting as he would at a gathering of good old Scotch Baptists, and further stated that he hoped that the union of the two bodies would soon be accomplished, and he believed that not many years would pass before it would come to pass, and further, he gave it as his opinion that both bodies would be the better for it.

In 1788, Robert Raikes put the Sunday School on the market, and yesterday, Sunday, September 17th, 1911, it was estimated that thirty million scholars had assembled in the different Sunday Schools throughout the world.

The church should regard the Bible School as the teaching service of the church and not underestimate the importance of it in church work. We should not simply try to teach the children Old Testament history but should endeavor in the Bible School to develop strong Christian character. Our aim should be to encourage the children to enter the church. He was glad that the Churches of Christ did not keep the bairns away from the table of the Lord. When the children come to Christ we should try and point their minds to the possibilities of future work, as it is to the Sunday School that we must look for our future missionaries, preachers, and Sunday School workers. Lastly the speaker emphasised the need of proper buildings. Only a few of the churches that he had visited had made provision for Sunday School work by erecting suitable buildings.

To the regret of all, C. L. Thurgood was unable to be present on account of illness. In his absence J. E. Thomas spoke a few words on the subject allotted, "How the Bible School Can Help the Church."

The meeting was closed by the audience rising and singing the Doxology.

#### TUESDAY MORNING.

The devotional service was led by A. H. Wilson.

J. E. Thomas brought forward recommendation No. 1, That the Constitution be amended to provide for the election of a Committee of 14 members, of whom seven shall be elected at this Conference, for two years, and seven for one year; and thereafter seven to be elected every Conference to continue in office for two years.

After considerable discussion, this was carried, and it was also resolved that if vacancies occurred during the time, that the

one whose name was next on the list should take the vacant place.

T. H. Brooker proposed that letters of sympathy be sent to Bren. Dr. F. Magarey and C. L. Thurgood. J. E. Thomas seconded the motion, which was carried.

#### Election of Officers and Committees.

##### Executive.

President: H. J. Horsell.

Vice-President: W. Morrow.

Secretary: D. A. Ewers.

Asst.-Secretary: H. R. Taylor.

Treasurer: Jas. Manning.

Auditors: T. H. Brooker, W. E. Grosvenor.

It was decided to place the retiring President, W. C. Brooker, on the Executive.

Home Mission Committee: T. H. Brooker, W. J. Harris, J. E. Thomas, I. A. Paternoster, T. B. Verco, W. Charlick, W. Burford, A. L. Read, P. A. Dickson, R. Barr, T. J. Gore, A. Gard, E. W. Pittman, C. Lawton.

Foreign Mission Committee: J. Fischer, E. W. Pittman, J. E. Thomas, D. A. Ewers, T. Colebatch, W. Manning, Miss Norman, Mrs. Glastonbury, D. Finlayson, P. A. Dickson, R. Marquardt, Warren Cosh, W. J. Taylor, H. J. Horsell, I. A. Paternoster.

Sunday School Union: E. R. Manning, W. J. Harris, A. L. Read, E. A. Riches, H. R. Taylor, W. J. Taylor, G. D. Wright, J. E. Thomas, C. L. Thurgood, W. E. Grosvenor.

Council of Churches: P. A. Dickson, H. J. Horsell, D. A. Ewers, I. A. Paternoster, W. J. Harris, W. Burford.

#### AFTERNOON SESSION.

Devotional service led by P. Warhurst.

Home Missionaries.—R. Harkness, who has been laboring at Butler and Tumbay Bay, brought before the notice of Conference that there were many opportunities of expansion on Eyre's Peninsular. A block of land was needed at Port Neill, where a Bible School had been established. Invitations from different parts of the district had come for the preacher to go and preach the gospel. Fifty acres of growing crop had been set apart for the Lord's work by the members throughout the district.

Bro. Wilson gave an encouraging report from Port Pirie, and the Northern District generally.

Bro. Edwards, from Narracoorte, paid a high tribute to the good effect of the gospel mission in that town. Thirty-two had been added to the church.

At Maylands the Sunday night audiences have been doubled, and the membership has increased by forty-four.

At Semaphore a good gospel mission had been held by S. G. Griffith. £400, less 11/7, had been raised. The work at Henley Beach was going steadily on. C. L. Thurgood is working with the church there. They have increased their contributions to the H.M. Committee to £1/15/- a week.

E. W. Warren pointed out that the 37 stated on the statistics as having been struck



off the roll had been really struck off some years ago, and that a mistake had been made.

At Kadina the average attendance at the gospel service was 250. £100 had been paid off the debt on the chapel. He urged that a preacher be sent to Wallaroo.

J. T. Train said that at Goolwa he had a whole island to himself. The work had been encouraging during the year, and they hoped to soon see fruit for their labors on Hindmarsh Island.

A new chapel had been erected at Croydon, and a most gratifying increase in the Bible School had taken place, and over 100 attended the gospel service, and they had an average of 55 at the Lord's table.

F. E. Thomas had spent a roving time during the year, preaching for four churches, and he is now preaching at Cottonville.

D. A. Ewers reported that the work was going on well at Mile End, and spoke of the splendid mission recently held by the State Evangelist.

D. A. Ewers moved, and E. J. Paternoster seconded, That an effort be made to raise £200 in Conference for Home Missions.

J. E. Thomas put the matter plainly before the brethren assembled, and in a forcible, fervent speech, appealed to those present to support the work of the gospel. Promissory slips were distributed, and when these were returned amid much enthusiasm and excitement, Bro. Thomas announced that in cash and promises £233/17/6 had been received. The audience rose and sang the Doxology.

D. A. Ewers gave notice of motion, That this Conference instruct the Evangelistic Committee to prepare an amended Constitution, to be considered at next Conference.

J. E. Thomas moved, That this Conference notes with pleasure the movement in our city to establish a Protestant Orphanage, and wishes the effort every success.

During the afternoon a deputation was received from the Sisters' Conference, and Sister E. W. Pittman gave a greeting.

W. C. Brooker suitably responded on behalf of the brethren.

#### TUESDAY EVENING.

(Exhibition Hall.)

#### FOREIGN MISSION DEMONSTRATION.

E. G. Warren led the meeting in prayer.

The President of the F.M. Committee, A. C. Rankine, in making his Presidential address, said that we had met in the interests of world-wide evangelisation. While surrounded by religious influences, we must remember that there are millions who have not heard the name of Jesus. To him the F.M. demonstration was the most important meeting of the Conference. We talk a good deal about Home Missions, but it seems, sometimes, that it would be better to spend the money in carrying the gospel to the heathen, rather than preaching to gos-

pel hardened people. We talk about the need of a base, but he instanced the case of the Christians of Bolenge, where one in every nine went out as a missionary. This was the base. The indolence of the church is hindering the return of Jesus Christ. We have done well in the past. £1000 was raised last year, and more will be raised in the coming year. Let us do more for Foreign Missions.

The President then introduced two of our new missionaries, Bro. Goodwin and Sister Miss Young, who each spoke a few words, and were warmly received by the large audience.

H. Watson, one of the missionaries elect, spoke on the question of "Encouraging Signs in the Mission Fields." The speaker first spoke of the obstacles to the gospel in India, such as the caste system, the marriage of children, and the burning of widows, and gave vivid pictures of the dreadful horrors of those customs. But things were changing; there was a desire for education, and ways were being devised for alleviating the misery of the downtrodden people. The gospel was being preached with great success in many of the provinces of India, and thousands had accepted Christ.

T. B. Fischer conveyed a greeting from F. M. Rains, U.S.A., and also greetings from Robert Lyall, Federal Treasurer, and F. M. Ludbrook, Federal President. He then proceeded to deal with the subject, "The Urgent Needs of the Mission Fields." To go was imperative. The church must go to the lost or go to oblivion. But to get men to go and give and pray, they must know of the work and workers in the mission fields. The field is immense. In China alone every month one million souls sink into Christless graves. Our Sister Rosa L. Tonkin was doing a good work in China. It had been testified that we had no better missionary in our ranks. She is doing a splendid work among the orphan girls, and to give an instance, he quoted the case of one little girl who had lost her feet as the result of the cruel custom of foot binding. Miss Tonkin interested herself in the little girl, and procured artificial feet for her. It took her a fortnight to learn to use her new feet, but then her delight knew no bounds. The work in the New Hebrides gave cause for satisfaction. 850 souls had been won for Christ in Aoba and Pentecost. The Australasian brotherhood had 103 workers in the Foreign field. We need to listen to the voice of the heathen woman who said, "Tell them how fast we are dying, and ask them to try and send the gospel a little faster."

"What more can we do in this generation?" was the subject taken by Mr. D. Pike, of the China Inland Mission. He urged the members of the church to diffuse knowledge, awaken interest, and arouse activity. There was a lamentable dearth of knowledge among Christians as to the condition of things in the lands without the gospel, and consequently there was indifference.

People seemed to have bristles that they put up when listening to a set missionary address, and the facts struck on the bristles. But if we continually spoke about mission work, we would catch them before the bristles had time to rise. The Bible School and the Christian Endeavor should have the claims of the Foreign Mission field constantly brought before them. We should regard giving to Foreign Missions as a solemn responsibility. The ordinary man in the street spent more on his beer per week, and the street arab more on cigarettes than the average Christian gave to carry the gospel to the heathen. There was the call to go, and he would advise them to go and to take two pieces of paper; on one write the reasons why they should not be Foreign missionaries, and on the other write the reasons why they should go and carry the gospel to the heathen.

The music for the evening was provided by the Hindmarsh Choir, under the leadership of O. H. Finlayson. Their rendering of the anthems was much appreciated by the large audience assembled.

#### WEDNESDAY MORNING.

A. Pascoe led the devotional service.

The report of the Committee on Incorporation of Conference was given by Jas. Manning, who moved, That this Conference instructs the Evangelistic Committee to prepare an amended Constitution, to be considered at next Conference. This was seconded by D. A. Ewers, and after an interesting discussion, the motion was carried.

D. A. Ewers moved, That this Conference of Churches of Christ support the S.A. Alliance in its efforts to secure full local option, giving a majority of ratepayers in each district the power to abolish or continue the traffic in strong drink. I. A. Paternoster seconded the motion, which was carried.

H. A. Wheeler appeared as a representative of the Reading in State Schools League and urged the adoption of the system in operation in New South Wales, Queensland, Tasmania, and West Australia. D. A. Ewers moved, as a recommendation from the H.M. Committee, That the Conference supports the New South Wales system of Scriptural Instruction in State Schools. J. E. Thomas seconded. I. A. Paternoster and S. G. Griffith supported.

T. B. Verco moved as an amendment, That clause 1 be altered to read that selected Bible readings be given by the State school teachers, without sectarian teaching; that clause 2 be struck out, which reads that, "Ministers of religion or their accredited substitutes visit the schools and teach children of their own denomination during school hours." That clause 3 remain as it is, which reads that "A conscience clause provides that no child shall receive religious teaching either from the State school teacher or from ministers of religion against the parents' wishes."

Jas. Manning seconded the amendment, and it was supported by W. Morrow, A. M. Ludbrook, T. J. Gore and A. C. Rankine.



J. E. Thomas moved that debate be adjourned till next Conference. I. A. Paternoster seconded. Carried.

T. B. Verco moved, That we intimate that as a Conference we favor Bible reading in State Schools.

A vote of thanks was moved to Mr. Wheeler, and carried with acclamation. Mr. Wheeler suitably responded.

D. A. Ewers moved, That this Conference of Churches of Christ approves of the objects of the Anti-Gambling League, and supports it in its attempts to secure the repeal of the totalisator. Seconded by A. C. Rankine, and carried.

Resolved, That a letter of greeting be sent to the students at Glen Iris, and also to our students in America.

A. M. Ludbrook moved, That it be a recommendation to the incoming Committee to consider the advisability of a greater use of suitable literature in furtherance of the objects of our evangelistic co-operation.

S. G. Griffith seconded the motion. F. G. Dunn warmly supported it, and J. E. Thomas spoke in favor of the idea. Carried.

T. J. Gore read the obituary report, and prayer was offered for the bereaved ones.

#### WEDNESDAY AFTERNOON.

E. G. Warren led the devotional service.

I. A. Paternoster moved the adoption of the Foreign Mission report, and referred to the fact that we had in our midst several missionaries who are going out to the Foreign field: G. Goodwin, Miss Young, and Bro. and Sister H. Watson, and intimated that H. Waters would be going out to the Islands to relieve Mr. and Mrs. Filmer, who are coming back on furlough. He also impressed upon the members in Conference the importance of Children's Day, and urged that wherever possible.

T. Colebatch seconded the adoption, and spoke of the advantages of the living link system.

T. B. Fischer stated that the Federal Committee were very pleased with the splendid report submitted, and paid a high tribute to the worth of the State Secretary, I. A. Paternoster. We have 15 white workers, and they are a fine band. Three more who are in the College of the Bible have offered themselves for Foreign Mission work.

A. M. Ludbrook gave an address on "The Home Base of Foreign Missions." Carey had said that he would go down the deep dark mine of heathenism if those at home would hold the ropes. There is need for the sympathy of the people in the Home churches. We should hold the ropes—the ropes of prayer and material support.

The need of systematic giving was emphasised by E. W. Pittman. If we could only get our members to give systematically, all our financial difficulties would vanish. We are apt to spend more on our selfish pleasures than what we give to the work of the Lord. The speaker said that at Glenelg, where he was laboring, many of the members had tithed themselves, believing that

was the will of God. If God required the Jews to give one-fourth of their income, surely we ought to give one-tenth. It was never loving that emptied the heart, nor giving that emptied the purse.

H. Watson described graphically the ignorance of the people in India, in dealing with the subject, "The Social Work of the Missionary." A young girl had come under his notice, suffering from an ordinary ear-ache, who died as the result of the cruel treatment to which she had been subjected by the ignorant medical man. A man had come to him suffering from headache who had his back burnt by hot irons by which means the medical man had tried to cure him of his trouble. A dose of Epsom salts had cured the man, and he had since become a Christian. Another man had his toe crushed, and suffering great agony, he came to Bro. Watson and asked him to take it off. He did so, and the man took the toe and preserved it, and it proved a good advertise-



H. J. Horsell,

S.A. Conference President.

ment for the missionaries, and the people became more kindly disposed to them.

A. C. Rankine enlarged upon the need of sending prepared men to the mission field. The ancient church gave their best men to the Foreign Mission work, and still a man is the best we have to give. Three things are necessary in a missionary: Grit, grace and gumption, and their training should develop these.

In an impressive speech, W. Morrow showed that Foreign Missions had a reflex influence upon the home field, and that the effect upon the heathen people was not greater than its effect upon the Christians in the home land. As the Master had said, no sacrifice is ever made but what he would receive compensation not only in this world, but also in the world to come.

Jas. Manning moved the adoption of the Church Extension Building Fund report.

D. A. Ewers brought forward a recommendation, That an appeal be made for the Church Extension Fund, especially with a

view to the erection of a chapel at Semaphore. S. G. Griffith seconded the motion, and spoke of the disadvantages that the brethren labor under in holding their meeting in the town hall. The President, W. C. Brooker, warmly supported the motion. J. H. Hawkes also spoke on behalf of the Semaphore.

J. E. Thomas impressed the members with the importance of the fund, and made a strong appeal. Promissory slips were again handed round, and in gifts and loans without interest, £753 was raised.

C. M. Gordon, in the few minutes left, laid the claims of the Bible College before the Conference, and urged the members to loyally support the institution.

#### WEDNESDAY EVENING.

#### HOME MISSION DEMONSTRATION.

The retiring President, W. C. Brooker, introduced the new President, H. J. Horsell.

In rising to thank the Conference for the honor conferred upon him, H. J. Horsell said that they should have £2000 to carry on the work of the Committee this year, and he would set before them this as a motto: "£2000 for Home Missions, and 700 Souls for Christ."

The work before us. D. A. Ewers prefaced his remarks by paying a tribute to the energy of the retiring President, W. C. Brooker. How he got through so much work was a mystery to all. It was a religious meeting, but he would ask them to give the retiring President a hearty cheer.

The number of those who called themselves simply Christians in South Australia was 5395—one in 78 of the inhabitants. Australia had a great future before it, and we should lay the foundation strong and deep for our work. It lay with us whether we should be one of the great religious forces of the continent, or whether we should take a back place.

Foreign Missions was a great and grand work, but it needed the force in the home land to support it. We can help Foreign Missions by building up strong churches at home to contribute to Foreign Missions. The Moravians are a great missionary people, and yet they are dying; the reason was because they neglected the work in the home land. We are looking forward to opening up many new fields, continued the speaker, and you have the money; there are the fields; bring these together, and the work is done.

The policy of the Home Mission Committee was to take up no field unless they were prepared to keep it. On the other hand, they could not spoon feed any church that could support itself. They had decided to keep the State Evangelist going for another year. They were also committed to open up the work at Strathalbyn, Prospect, Wallaroo, Moonta, Booleroo and Lameroo, while on Eyre's Peninsular a promising field was opening up. He hoped too, that they would be able to re-establish primitive Christianity down in that beautiful capital



of the South-East, Mt. Gambier, where he understood there were 25 people ready to join the brotherhood.

C. M. Gordon, in a clear, forcible, and eloquent address, impressed the people assembled with the need of training workmen for the field. In carrying out our Lord's great commission, we need something more than money and machinery; we need men. At the present time there was a great demand for men to take up the work in the different States. The whole work in West Australia was languishing for want of men. The church at Coolgardie was dead, and on its tombstone we might write: "Died for want of a Preacher." We should note the promising young men in the churches, and do our best to urge them to prepare themselves for the greatest work on earth. Parents must be prepared to give up their children, the big brainy boys, who might engage in other things which would bring in more money, but there was no more noble calling than preaching the gospel.

It was absurd that in our country, where we had 25,000 members in the brotherhood, that we should send our young men to America. We have in the past lost some of the best and brainiest young men for this reason. In the Bible College in Melbourne we have some fine young men at the present time. A few may not make preachers, but the majority would make good workers, and a few were really brilliant men; not men with swollen heads and microscopic hearts, not men with big bodies and lilliputian souls, not men looking for big salaries, but for big opportunities; men with big minds and hearts, such as would be able to lead the cause for the restoration of primitive Christianity in the future.

"What is our share in the Work?" was the subject which J. E. Thomas dealt with in an able manner. We should remember that although men, money, buildings and colleges were necessities to our work in evangelisation, the responsibility of the work does not rest upon these, but upon us. It is a great privilege to have a share in God's work; it is the greatest privilege that God can give to men. If the question be asked, What can we do? he would point out that we could encourage the workers. It often takes the heart out of a man to feel that his brethren take little interest in his work and are not disposed to help him. We can do personal work. He would ask his hearers had they ever won any one for Jesus Christ? We can pray about the work, not only on Sundays, but at the weekly prayer meeting and the family altar; and lastly, we can give. It is the greatest thing that we can give to. Let us each do our part in winning those 700 souls for Christ.

The music for the evening was provided by the Grote-st. choir, under the leadership of A. J. Gard, and some beautiful anthems were rendered in a pleasing manner.

We need only to obey. There is guidance for each of us, and by lowly listenings we shall hear the right word.—*R. W. Emerson.*

## N.S.W. Letter.

By Thos. Hagger.

The following is part of an article which recently appeared in the *Bible Advocate*, under the heading,

"Not a Bible."

"He sat in the midst of a well-dressed congregation. The order and decorum were up to date, the choir sang in harmony and led the worshippers, the organ accompaniment would be termed perfect.

"After the opening hymn and prayer, the audience sang 'The Lord's Prayer,' and the Amens were reverent and melodious. The stranger sat with his Bible before him, and heard a good sermon by a young B.D. upon a Scriptural parable. But what struck the stranger in this company of worshippers was that while a whole chapter before the discourse was read from the pulpit and reference made repeatedly to special points in the text, not a single Bible could he see opened in the whole course of the meeting by any of the hearers.

"Not a Bible could be seen in use. Hymn books abounded and were used, seat rent envelopes were patent, but—Bibles seemed to be like hidden treasures. . . . Strange! and this was a Protestant chapel, full of men and women who doubtless have sung the praises of Wycliffe, Luther, and of Cromwell—all Bible men—and have sounded forth the theological war cry, 'The Bible alone is the religion of Protestants.'"

Your correspondent fears that in many of the assemblies of Jesus Christ in this land, Bibles are scarce things. Why do so few of the brethren carry their Bibles? Why do so few follow the reading of the Sacred Oracles? Why do so few look up the passages referred to? Is it too much trouble? And is not this a great element of danger? I would love to see every disciple brave enough to carry a Bible to meeting, and devout enough to use it. We need a revival of Bible carrying and Bible using.

Mr. Clement L. Wragge, in a lecture recently delivered in the Y.M.C.A. hall, Sydney, said "With all due respect to your good clergymen, of all denominations, I can't say more, if they want to retain the respect of educated, intellectual men, they must bring themselves into harmony with modern science." Then he showed a picture of a man as he probably appeared in Europe 400,000 years ago (?). We might well ask Mr. Wragge the question, Whose science must preachers bring themselves into harmony with?—for he must know that scientists are not at all a harmonious family. We might also ask, What is modern science?—for the assured results of yesterday are repudiated to-day. Scientists may come and go; scientists may talk about the antiquity of man; but when their little theories are abandoned, and they are dead and forgotten, God's Word will still be the con-

solation of many of earth's sons, and will be the light of the path they have to tread. By all means get into harmony with modern science, but let it be devout science which believes the statements of the Word of God; let it be science, and not speculations.

We often urge the brethren to contribute one penny per week to Home or Foreign Missions, or some other worthy enterprise. If all did this, doubtless there would be an increase in the income, if other sources kept up their usual supplies. But is it not trifling to talk about one penny per week so much? Those who are asked for this, or many of them, doubtless spend many pence on amusements each week, many more in other channels apart from the necessities of life. Would it not be wise to raise our talking and speak of shillings and pounds being dedicated to the Lord? I am sure that many who are now contributing one penny per week could just as easily contribute 3d or 6d., or even 1/-.

The Richmond-Tweed Rivers District will hold the second annual Conference of the churches there in Lismore, on Wednesday, October 18th. A day of blessing is foreshadowed. J. I. Mudford, of Brisbane, will be the chief speaker. S. G. Goddard, of Hamilton, also expects to be present. Other brethren from a distance will be heartily welcomed. All in the district are urged to attend, as much depends upon this gathering for the cause we love in that important district.

Marrickville has commenced the erection of the new chapel; A. E. Illingworth is having quite an ingathering of souls at Paddington; Geo. Saunders is doing well at Mosman; we should soon hear of a beginning with the chapel at Tyalgum; Auburn is a brave church in branching out to North Auburn, and in proposing to erect there a chapel in a day.

### Acknowledgments.

#### N.S.W. HOME MISSION FUND.

From Churches towards the support of their preachers—Canley Vale, to Aug. 12, £3; Erskineville, to April 20, £14; Merewether, to Sept. 9, £12; Rookwood, to Aug. 20, £6/10/-; Wagga, to Aug. 20, £2/10/-; Hamilton, to Sept. 2, £1/10/-.

From Churches, per collectors—Erskineville, £2 9/5; Sydney, £1/10/6; Enmore, £8/0/11; Lilyville, £1/5/-; Hamilton, 19/10; Lismore, £2/10/9; Canley Vale, £2/8/3; Auburn, £1/8/-; Mosman, £3/15/7; Belmore, 9/4; Rookwood, 19/4; Hornsby, £1/3/10; Marrickville, £1; Corowa, 8/6; Paddington, £5/4/2; Petersham, £6.

Individual Contributions—W. H. Morton, Auburn, birthday, 4/2; W. Clay, Auburn, £2; Mosman Brother, 10/-; R. Campbell Edwards, Melbourne, £15; Bro. and Sister Goddard, Hamilton, £1; W. H. Kean, Petersham, £5/5/-; Enmore Brother, quarterly, £26. To Sept. 18, £132/2/7.

45 Park-st., Sydney.

Chas. J. Lea, Treas.

#### VICTORIAN MISSION FUND.

Churches—St. Arnaud, £2; Cosgrove, £10; also a thankoffering, £7/2/6; Taradale, £2; Melbourne North, Conference fee, £1.

M. McLellan, Sec.,  
203 Lit. Collins-st.,  
Melbourne.

W. C. Craigie, Treas.,  
263 Lit. Collins-st.,  
Melbourne.



## In the Realm of the Bible School.

### BUILDING GOD'S HOUSE.

Sunday School Lesson for October 22,

"The Foundation of the Second Temple Laid,"

Ezra 3: 1-4: 5.

A. R. MAIN, B.A.

There is much to learn from the action of Zerubbabel, the governor, and Jeshua, the high priest, leaders among God's restored people. The zeal which they manifested in the restoration of the worship of God, and of the stated feasts, and the rebuilding of the temple, is most highly commendable. They put "first things first." G. C. Morgan points out that the peculiarly easy circumstances under which the return from exile was made, with the protection and favor of the great king Cyrus, were themselves fraught with peculiar peril. "It would have been quite easy for these people to settle down to seek material ease and comfort in forgetfulness of the fact that they were there by the direct intervention of Jehovah, and were responsible entirely to him." The people did so act later; the wise leaders now sought to prevent the evil.

It would be a long time before the temple could be rebuilt and ready for use. The leaders did not postpone religious observances till they had a fine building. They built an altar and instituted sacrifices, and got the people to attend to the divinely appointed feasts (Ezra 3). In this they set a fine example to us. We ought to have learned the lesson, under the new covenant, that God is not confined to temples made with hands; that, wherever men worship in spirit and truth, God will accept their service. Yet there are very many who postpone the divinely appointed worship of God because they have not a fine building in which to worship him. Not so Zerubbabel and Jeshua. They knew the importance of having a house set apart to God's worship; but they also knew the need of sustaining their religious life and devotion in the meantime by attending to God's appointments and ordinances.

#### Church and school-house.

Tarbell's Teachers' Guide points out the wisdom of the people in seeking at the earliest opportunity to build a temple, which was to them both church and school-house, and continues:—"One of the great elements of permanency in the Puritan race in this country, Lyman Abbott recalled in a recent sermon, lay in the fact that they brought their church and their school-house with them, and built the church and the school-house as quickly as they built their private dwellings. 'I remember,' he said, 'going last summer through a region that had been devastated by fire, where all the houses had been swept away, and as our train passed through, one large, fine brick building stood out from the log houses and shingled shanties in which most of the people seemed to be living, and I asked my friend, "What is that?" "The school-house," he replied. "That, then, was

saved from the fire?" "No, that has been rebuilt since." And I said, 'This community is laying its foundations broad and deep, and wise and well.'" Whittier put it: "Nor heeds the sceptic's puny hands, While near the school the church-spire stands; Nor fears the blinded bigot's rule While near the church-spire stands the school." These all realised the truth in Carlyle's remark that "in every sense, a man's religion is the chief fact with regard to him. A man's or a nation of men's. If you tell me what that is, you tell me, to a very great extent, what the man is, what the kind of things he will do."

#### Looking backward—and forward.

There is a curious statement in verses 12 and 13. The laying of the temple foundation moved the men present in different ways. The same occasion often leads to both joy and sorrow. The old men who had seen the magnificent temple erected by Solomon wept when they saw the new foundation laid. The younger men shouted for joy. Why did the old men weep? Because they thought of the glory of that earlier temple, of its gorgeous and costly structure, its greatness as compared with the promise of this; of the disasters which had come upon their nation since the destruction of the former temple half a century before; perhaps, of the smallness of the religious community in Jerusalem. Tennyson says: "A sorrow's crown of sorrows is remembering happier things." Why did the younger men rejoice? Well, they had not seen better days. The temple might not be very magnificent, but it was an immense advance on no temple at all. These men did not know of a brighter past; their present was far ahead of their exile experience. They faced the future with joyful confidence. On the whole, I think the young men were wiser in this. They were optimistic. The older men's "Things were better when we were boys" might be very true; but the lamentation of that fact had no comfort for the present or promise for the future. The joy of the younger men was justified. Of this house, the foundation of which they greeted with gladness and singing, the prophet of God said: "The latter glory of this house shall be greater than the former" (Hagg. 2: 9). It is well to think of the good old days; but it is better to think of the brighter days ahead. Our religion differs from others in that its golden age is yet to come.

#### Bigotry or faithfulness.

There is a very pretty problem suggested in our lesson. When it was noised abroad that the temple was in course of erection, some of the surrounding peoples came forward and requested to be allowed to help. Instead of gladly accepting the proffered aid, Zerubbabel and his colleagues replied, "Ye have nothing to do with us in building a house unto our God." What are we to think of this refusal and reply? Shall we say that the Jews were rude, boorish, bigoted? Some would suggest that they were. Was anything, is ever anything—these would ask—gained by standing

aloof? Could they not meet on common ground? Might not the association have led the people to a fuller knowledge of God? Whatever plausibility may be in this view does not keep us from seeing in the Jews' conduct an example of steadfastness and faithfulness. There are occasions when it is necessary to work alone. Union is desirable, and more than desirable; but principle and purity are at least as necessary. Compromise may well be made in the things that are ours, but not in the things of God. As Dummelow suggests, the Jews "no doubt felt that to admit to closer association such a hybrid country as the Samaritans, with their mixture of Hebrew and heathen rites of worship, would neutralise the impulse in the direction of purity of religion which they had derived from their experiences as exiles." Rawlinson rightly calls the Jews' action "an heroic refusal to accept the material aid of a rich and powerful people at the risk of imperilling religious purity," and says: "They saved a nation, for the time at any rate, from the danger of having their religion corrupted and adulterated by intermixture with a form of belief and practice which was altogether of an inferior type, and to a considerable extent tainted with heathenism." The subsequent action of their adversaries (vv. 4, 5; cf. Neh. 4) shows that the Jews were right; the would-be helpers' motive was unworthy. When they were not allowed to help they "weakened the hands of the people of Judah and troubled them in building, and hired counsellors against them to frustrate their purpose." Had they been sincere in their desire to build a house to God's glory, they would never have acted in this manner. It is hard to be refused; folk with a good motive who have offered to help in church work have found it difficult to take a snub patiently; but the person whose heart is right never tries to hinder because he cannot be a prominent helper. The art of gracefully retiring is a difficult but sometimes a worthy accomplishment to learn. From the Jews' conduct, we learn that there is such a thing as a holy separation, as well as a divinely implanted desire of unity, in God's people. Peloubet well says: "To let all the world join the church without becoming Christians is to ruin the power of the church and prevent its good influence upon the world. To refuse to do this is not bigotry, but preservation of the church from ruin, and the loss of power for good upon the others." In all this, of course, it is not overlooked that we can and should work shoulder to shoulder with others where doing so will not mean the sacrifice of principle, or be legitimately open to the charge of compromising with evil.





As the roots bear the tree, so the spiritual life of the home bears the weight of Foreign Missions. It is impossible to reverse this order.



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### Caste in India.

By H. C. Saum.

Several weeks ago I baptised a man who belonged to one of the lowest castes, or out-castes, of this caste-ridden land. He had been right well instructed and will, we believe, make a good Christian man. He reads the Bible readily—an unusual attainment for the low castes—and is considered rather clever in various ways. He is the first convert in our district from this sub-caste. His relatives and caste people have been persecuting him, and he needs our practical sympathy and prayers. His caste people have succeeded in practically engaging his child-daughter to a caste boy. We hope his wife will soon come with him, and then the child might be released.

In this connection it may be interesting and helpful to mention some things regarding caste, and particularly as concerns the lowest castes. Caste is one of our great hindrances in India. It is most varied in its requirements. In fact its rigid laws, written and unwritten, can be appreciated only by those who are working here.

The Sudra caste, to which this man belonged, is the lowest of the four chief castes of Hindoo society. This caste, like the other three, has a legion of subdivisions. This particular name, though of uncertain origin, is synonymous with degradation. The condition of Sudras from the earliest times has been one of subjection and much oppression. These are the "untouchables" of India. Their touch, or even less, has been equivocal to pollution. It is said that in South India there are over nineteen millions of persons whose touch pollutes Brahmins, and over seven millions who pollute *without* touching. The Nagadis find it difficult to cross main streets, for they pollute at three hundred feet! Ulladans pollute at eighty-four feet, and the Parayans at half a furlong! Both the seriousness and humor of this situation is seen when you think of the proverbially narrow streets in most Indian towns.

I shall quote a few abridged rules from Manu, the great Indian law-giver—in this one respect the Moses of India.

"A Sudra was created by the self-existent to serve Brahmins, who may compel them to do servile work."—413. "Servitude is innate to him, who can set him free from it?"—414.

"If the Son make you free, ye shall be free indeed."—Christ. "The highest duty of a Sudra, and that which leads to future bliss, is to serve Brahmins."—334. "A Sudra can not commit sin; he has no right to fulfil the sacred law."—126. How vastly different is this idea from the revela-

tion of God that all are sinners, and should repent and forsake sin to be saved! "The slayer of a Sudra shall perform the penance of lying in a jungle at the foot of a tree for six months, or he may give to a Brahmin ten white cows and a bull."—131. "On killing a cat, a dog, a lizard, an owl, or a crow, he must perform the penance required for killing a Sudra."—132.

The Chandalas are one of the very lowest castes. The rules for such are extreme. "Their dwellings must be outside the village; they should

ical creature," is the offspring of marriage between a Sudra and a Brahmin woman.

The blight of caste is seen in its discouragement of arts. The civil architect is branded as a bastard. The carpenter and the goldsmith are also accursed because of mixed marriages or because, forsooth, the same proud Brahmin was offended.

Alas, the Hindus have become "hereditary bondsmen," and their moral senses have been deadened.

Dr. Duff said, "Under caste that is accounted sin which is no sin, and that is no sin which is most heinous in the sight of a holy God."

A Persian proverb says, "The proper devil of mankind is man." It is evident on every hand that people enslave themselves, their own, and others, and submit to most galling requirements. And the pity of it is that they do submit. God said, through Jeremiah, of the Jews in ancient times, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

But we believe Christ is slowly breaking these bands, and will set this people free. It is a slow evolution, but there are evidences on every hand of his final triumph.

The words of Burns are hailed by increasing numbers of Hindoos:—

"For a' that, and a' that,  
It's coming yet for a' that,  
That man to man, the world o'er  
Shall brothers be, for a' that."



Mr. and Mrs. F. Gordon Goodwin,

Our latest missionaries, who proceed to the Island of Aoba on November 1. Bro. Goodwin comes from the College of the Bible in Victoria, and was born in South Australia. Sister Goodwin is a native of New Zealand, but has lived in South Australia of late years, spending three years in training in Angas College. Both held their membership in Grote-st., Adelaide, where they were married during Conference. We pray God to bless these noble workers for God.

be deprived of dishes; their sole wealth must be dogs and asses."—51. "Their clothes should be the garments of the dead (whom they bury), and their ornaments of iron."—52. It is needless to admit that such rules are *wholly* obeyed now.

It is interesting to note that this poor out-caste, called a "miscreant," "a vile wretch," "a diabol-

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Tasmania:—Sec., N. J. Warmbrun, 197 Campbell-st., Hobart. Treas., H. C. Rodd, 195 Murray-st., Hobart.





## New Zealand.

**BAINHAM.**—We are pleased to welcome our Bro. Griffith here, and feel sure that his short stay will prove a help to our little band.—R.A.D.

**DUNEDIN.**—At the conclusion of the mission now being conducted at Mornington, it is Bro. Harward's intention to proceed to Invercargill for the month of October. Bro. Harward has been released from mission labors for November in order to take up work under the United Temperance Reform Council, in view of the poll to be taken this year. Bro. Gebbie delivered an address upon "Graded Lessons" at a meeting held under the auspices of the Otago Sunday School Union at Mornington, on Wednesday evening.—L.C.J.S., Sept. 24.

**NELSON.**—Lord's day, Sept. 17, the weather was very unsettled, and meetings suffered in attendance. Bro. Verco is assisting at the mission at Richmond during the week. There was a good attendance at last night's meeting for prayer and Bible study, Bro. P. Bolton presiding, and leading the meeting with a splendid address.—E.M.J., Sept. 21.

**AUCKLAND (Ponsonby-rd.).**—Several interesting functions have been held lately. The first was a demonstration by the Literary Society, which proved very enjoyable, the items, one and all, being well rendered and well received, especially the extracts from the Society's journal. Last Sunday afternoon there was a record attendance at the Bible School, and very interesting addresses were given by Bro. and Sister Hadfield. The annual F.M. rally of district churches was held here last Thursday evening, a very good F.M. programme being presented. J. C. Laing presided, and fine addresses were delivered by our missionaries. Short talks were also given by Bren. Creamer, Grinstead, Page, Moyle, and Downey, interspersed with very choice musical items by the Dominion-road friends, H. Edwards, and missionaries and friends, who sang a chorus in Zulu. Miss Jessie Morton gave a beautiful and touching recitation. Bro. R. Wright, M.P., for Wellington South, is visiting our city, and helping in the No-License campaign.—F.D., Sept. 24.

**WELLINGTON.**—Our F.M. rally was held on the evening of the 20th, in the Vivian-st. chapel. Though the elements raged furiously, a good number of people ventured out. The chair was occupied by R. B. Davis. The first speaker was A. J. Saunders, who spoke upon "The Pathos of Heathenism." He portrayed the awful states of heathen peoples, especially mentioning the condition of womanhood in India, and showed how it should call forth the sympathies of Christian people. L. Johnston followed with an address upon "Missionary Conquests." He said that before the military engagement there was the battle speech, which especially dealt with their former victories. He then told of many of the great victories of the gospel of Christ over heathen nations, and concluded by encouraging a determined effort in our October engagement. The last speaker was Bro. S. H. Mudge, who took for his theme, "Our Plea and Foreign Missions." He said that we were always willing to "speak where the Scriptures speak" upon doctrinal questions, but not so ready to speak with them about the field of their activity and the missionary "Go." He urged that the aphorism be made to apply all round.

## NORTHERN CONFERENCE, N.Z.

The work in the Home field has been prosecuted with vigor during the past six months; a more aggressive policy has been adopted with a measure of success.

Soon after Conference Bro. Bell removed his headquarters to Pukekohe, 30 miles from Auckland, where a strong and promising cause is being established; the membership is active, and their influence is being felt. The fort is still held at Pukekohe East (4 miles distant); the gospel meeting is now being held in the afternoon to allow more attention to be given to the new church in the township. At Papakura the brethren have been cheered by additions to their forces by transfer. The meetings including a midweek meeting, have been well attended.

After some consideration was given to the prospects of establishing a cause at Devonport, in July last, a building was secured and meetings commenced with gratifying results. The services of Bro. Herbert Grinstead were secured for three months, which, with the co-operation of the brethren, has placed the church on a firm footing. At a recent church meeting Bro. Lionel Wood was appointed secretary, and Bro. J. C. Laing treasurer. The church is now meeting in the Masonic Hall.

For some time past a few brethren, at some sacrifice, have been conducting a Bible School and holding gospel services in a hall at Point Chevalier. Endeavors are now being made to enlarge this work, and increase our footing in this rising district. Beside these efforts, other matters are being considered for furthering the work generally.

In aiming to fulfil their duties, the H.M. Committee has felt the need of steady financial support. Our balance for last year has been of great help in carrying on the work up to the present point, but is now exhausted, and a regular income is necessary for the remaining months, so that the progressive policy may be pursued. We take this opportunity of placing our needs before the brethren and the churches interested, so that by your timely aid we may be able to rejoice unitedly in the knowledge of something done.—R. J. Dick.

## West Australia.

**BROOKTON.**—Two good meetings here yesterday. It was the Sunday for the evangelist to be at East Pingelly, but as no substitute was sent, the trip was missed this month. We have decided to concentrate more at Brookton than formerly, so the monthly visits to West Brookton will be discontinued, thus giving the evangelist two Sunday afternoon services here in each month. The brethren have also decided to meet every Lord's day afternoon for the breaking of bread instead of having the Lord's Supper after the gospel meeting in the evening. Everything seems very bright and members are quite hopeful.—H.P.M., Sept. 25.

## Victoria.

**CARLTON (Lygon-st.).**—The meetings on Lord's day were largely attended, and very helpful. At the breaking of bread Sister Symes, from Harcourt, met with us. We have also enjoyed the

fellowship of Bro. J. G. Richards, of Wellington, N.Z., who is returning home after a tour around the world. Three received into fellowship by obedience. We were delighted to have with us again restored in health our Bro. Horace Kingsbury, after a restful time in Queensland. We had a sound address from him in the morning, and another fine address at night, the subject being "Only a Step." The Century Bible Class enjoyed Bro. C. M. Gordon's address upon "The Master Preacher," the number present being 116. A social meeting was arranged for Thursday evening to welcome Bro. Kingsbury home, but owing to the late arrival of the steamer, the meeting was held on Friday. Bro. Reg. Enniss presided over a happy gathering, which included Miss May Rioch, Canada, missionary of Tokio, Japan, also Mrs. Tade Hartnall Kuhns, of Greensburg, Pennsylvania, who are travelling together. Bro. Kingsbury, in the course of his morning address, read a cable message sent to Bro. W. C. Thurgood, senr., from Olsie L. Taylor, of Pittsburg, U.S.A., which read as follows: "Loving sympathy, Christian Women's Board of Missions."—J. McC.

**WINDSOR.**—Anniversary services are in progress. Last Sunday morning E. F. Ryall addressed the church encouragingly. In the afternoon F. M. Ludbrook spoke to the scholars, and at night J. Pittman addressed a crowded meeting, when special items were rendered. On Monday evening the public demonstration was held, and the scholars acquitted themselves with credit to their instructors. A presentation was made by Bro. Brown, on behalf of the teachers, to Miss Pittman, who conducted the singing. A bioscope entertainment was held on Wednesday evening, and this afternoon the prizes were distributed. The celebrations will be completed by a flower service on Wednesday.—D.E.P., Oct. 1.

**DANDENONG.**—On Wednesday evening, Sept. 27, a farewell social was tendered to Bro. and Sister Hugh Gray, who are about leaving for Mildura. The writer presided, and addresses were given by Bren. F. G. Dunn and R. Lyall, of Melbourne, and the chairman; also Bren. Brown and Smith, of Dandenong. Earnest testimony was borne to the excellent character and work of Bro. Gray. During the evening a presentation of a purse and contents was made by Bro. Brown, on behalf of the friends, to Bro. Gray, and of a fountain pen to Bro. Smith, the secretary, on behalf of his brother officers. Bro. Gray, on behalf of the choir, presented an autograph album to Sister E. E. Crisp, the organist. On Sunday afternoon, October 1, there was a good meeting to hear Bro. Gray in the Town Hall. In the evening he gave his farewell address in the chapel, one of much power and pathos. There was a full meeting, with two confessions, one of them being baptised the same hour. We are glad that Bro. Larsen has accepted an engagement with the church here; his labors are to begin early in November.—J. Proctor.

**COSGROVE.**—Our mission has closed, and the visible results are five souls won for Christ. Bro. Bagley delivered the message with earnestness and power, and many were convinced that his message was from God, but lacked the courage of their convictions. The weather throughout was good, although at times dark and cold, and the average attendance was over sixty; the last Sunday night about 150 were present. Sister Roy Thompson sang the gospel song very sweetly and feelingly throughout the mission, and there were others who occasionally helped and cheered us. Sisters L. Skinner and Thomson led us with the playing and singing, and at the close Bro. Bagley complimented the church for the hearty singing of the old gospel songs. Since the close of the mission two young men have decided to become obedient, and there are others very near the kingdom. At the close of the last meeting the local brethren paid a half share of the whole mission, and forwarded a thankoffering of £7/2/6 to the H.M. Committee. On Lord's day morning we had Bro. Clipstone with us, and he extended the right hand of welcome to five who had confessed and obeyed, and with them the church rejoice.—J. C. Skinner.



**COLAC.**—Good meetings on September 24. Bro. Swain presided and addressed the church for the last time. In the evening he preached his farewell sermon to a full house. At the close two confessed their faith in Jesus. This is the harvest time; there has been a good deal of sowing, and we expect great things for the future. We were pleased to welcome into our midst Bro. and Sister Chandler, who have come to labor with the church at Colac. There was a large meeting; 32 broke bread. The sister who was baptised on Monday last, was, with Bro. and Sister Chandler, received into fellowship. Splendid gospel service. Bro. Chandler preached to a large congregation. We believe Bro. Chandler's preaching will accomplish grand results.—J. G. Lacy.

**BOX HILL.**—We are glad to have Miss L. Rankine back again, and to receive Miss M. Cameron by letter. Bro. E. T. Meyer is recovering from a severe accident to his foot. Our sympathy goes out to Bren. A. and S. Smith and relatives, who have been called upon to part with their aged father.—W.H.N., Oct. 2.

**BLACKBURN.**—We are sorry to lose a number of members by removal to sister churches. Bro. and Sister Edwards, senr., and Miss Edwards to Moreland; Bro. and Sister H. Edwards to Northcote, and Miss Carter to South Australia. Bro. H. Edwards has toiled faithfully in the gospel and secretarial work of the church. He will be missed greatly in Blackburn. Bro. R. Carter is our new secretary. Our congratulations are due to Bro. Redman in his election as councillor. We sorrow with Mr. and Mrs. Neilsen in their great loss, through death, of their dear girl. The young men have completed their labor of love in the shape of new vestries, baptistry, etc., added to the building. They deserve great credit. A very successful book social was held on Saturday to celebrate the event and commence a library for the Bible School.—W.H.N.

**ASCOT VALE.**—Since last report we are pleased to mention that our meetings are keeping up well and have received into our fellowship by letters, Bro. and Sister Hayward, from North Richmond; Sister Miss Ferguson, from St. Kilda, and Sister Mrs. Moffatt, and her two daughters, from Bendigo. Bro. Stevens, from Newmarket, delivered an excellent exhortation last Lords day morning, and at our gospel service Bro. Rothery gave us a good address, which was listened to most attentively.—J.Y.P.

**BENDIGO.**—Splendid meeting for worship on Sunday morning, including a large number of visitors:—Bro. Argo, of Northcote; Bro. Laycock, of Ultima; Bro. Oncal, Collingwood; Sister Hippner, Emerald; Campbell, Brighton; Connor, South Yarra; Andrews, Lewis and Whitney, Melbourne; Mudford, Moore, Gole, Fitzroy; H. Streader, Albert Park; Mrs. Streader, Footscray; Green, Malvern; Ryland and Saunders, Kyneton. One decision on Sunday night at the close of Bro. Connor's address. The receipts for the month, including a collection of £1/11/7 for the Bible College, totals £18/9/3. We require £20 to keep clear of debt. Sister Atkinson was received into fellowship at night. The Dorcas Society picnic takes place on Wednesday; we expect a good time with our visitors at the Pines.—J.S.

**WARRAGUL.**—Four confessions Sunday evening—three young women and one young man, Bro. Fitzgerald preaching. Splendid meetings both morning and evening, and over 20 adults at afternoon Bible Class.—R.W.J.

**BRIGHTON.**—Last Sunday we commenced our Bible School anniversary services. The afternoon meeting was a great success. Our Kindergarten occupied the platform, and went through one of their ordinary programmes. All were delighted at the success of our Kindergarten school. F. M. Ludbrook gave a short, impressive talk, and the scholars rendered special singing. At night Mr. and Mrs. Gordon Goodwin assisted F. Pittman at the evening service. Both meetings were largely attended. Tuesday night our tea and public meeting passed off well, when a lengthy programme by the scholars terminated in the distribution of prizes. At the last meeting

of our Literary Society, Mr. Morris gave a splendid account of his recent travels to a large audience. Our membership has been increased lately by several additions by letter. Bro. and Sister Millis and family, from North Fitzroy, are now in membership here, and we expect much blessing to result from their association with us.—P.H.L.

**SHEPPARTON.**—We commenced our mission last Thursday evening, but owing to a severe thunderstorm we had a poor attendance. Good meeting on Friday evening. Bro. Bagley exhorted the church Lord's day morning. We were pleased to have in our meeting Bro. and Sister Bromell, from Brighton, and Sister Roy Thompson, from North Fitzroy. In the evening a fine congregation assembled in the tent, and listened attentively to a splendid discourse from Bro. Bagley and two beautiful solos from Sister Thompson. We believe we are all going to have a great time during our mission.—H. M. Clipstone.

**SOUTH YARRA.**—Last Lord's day we had with us as visitors from country churches, Sisters Misses McClure, Berwick; Mitchell, Corowa; and Porter, Hobart. Bro. J. A. Irvine, from Middle Park, addressed the church, and in the evening Bro. Quick gave a special address to young women, with a choir of young women who rendered special selections. Bro. Quick is now entering in his second term with us, at a slight increase of salary. Every department of church work is in a healthy condition. Sister Mrs. Quick is starting a Junior C.E. Class, which meets on Thursdays after the Dorcas, at 4 p.m. An improvement class for men is also being organised.—T.M.

**RICHMOND (Balmain-st.).**—Meetings last Lord's day were large. Bro. W. L. Jones exhorted the church in the morning, and preached at gospel service. His theme was "What Shall the Answer Be?" At the close a lady who confessed Christ the previous Lord's day, was immersed. Also on Thursday last a young lad from the Bible School was baptised, and received the right hand of fellowship the following Sunday. Bible School rally drawing to a close; 42 new scholars to date. C.E. Societies, Y.P. and Junior, are flourishing; also Young Ladies' Guild. Junior Endeavor anniversary, Oct. 8 and 11.—G.N.

**ECHUCA.**—The church here is not so well attended as it should be. For some years we have had no evangelist to help in the work, but Bro. W. W. Davey is doing all that his great age will allow to fill the gap. At Christmas time we collected about £10 to repair and paint the chapel, also a payment in reduction of the building debt. On August 30 we got together the balance, and have cleared all off, so that our building is free of debt.

**WEST WIMMERA CIRCUIT.**—The half-yearly Conference was commenced at Bordertown on September 3. W. J. Way was the Conference speaker. The morning service was held in the chapel, and the afternoon and night services were held in the Institute Hall. The attendance was exceptionally good throughout the day, and the addresses delivered by W. J. Way were calculated to awaken interest and instruct those present. On Sept. 6, the Conference was continued. After the devotional service, led by E. Edwards, the Conference President, C. S. Wylie, presided over the business session, and gave a timely and thoughtful presidential address. A representative number of brethren from the four churches were present. Greetings were received, including one from the Southern Conference, and Bro. Clayton, Geelong. Church reports were of a bright character, unity and progress being reported. Two items of special interest were mentioned, viz., an increase in salary to the circuit evangelists, and the splendid response to the golden offering on behalf of the Bordertown building debt. The evangelists, Bren. Benn and Edwards, gave brief outlines of their labors, each reporting souls won for Christ. The C.E. rally was very enjoyable. D. R. Milne, as chairman, spoke on the objects of the Endeavor movement. The reports showed activity in Home and Foreign Mission work. Our family of Endeavorers supports a native preacher in the South Sea Islands. By special request D. A. Ewers was present to deliver an address on

the topic, "Endeavors for Christ," which he delivered in his characteristic happy and enthusiastic way. The closing service of the Conference was a record one. It was estimated to be the largest religious gathering ever held in Bordertown. A. R. Benn occupied the chair. After the opening hymn and prayer by E. Edwards, the two visiting evangelists, D. A. Ewers and W. J. Way gave powerful addresses. The Bordertown singers, assisted by the friends from Kaniva, supplied the musical part of the programme. Refreshments were provided throughout the day, and the Conference was one of the most successful held on this side of the circuit.—E.E.

**CHELTENHAM.**—During the evangelist's absence in South Australia, Bros. W. A. Kemp and W. Judd preached the gospel to good audiences. Their efforts were greatly appreciated. Sister Stewart, senr., of Clayton, one of the oldest disciples in Victoria, passed to her reward on September 27. The home of Bro. and Sister Jas. Judd has also been the scene of sorrow in the taking away of a little grandchild. Bro. E. T. Penny officiated at the grave on both of the above occasions. The Bible School anniversary on October 8, 11 and 19 promises to be very successful.—T.B.F.

**LILLIMUR.**—Bro. E. P. Verco preached in place of Bro. Edwards (on leave of absence to assist at Narracoorte anniversary) at Leeor yesterday. Two young girls came forward and made the good confession. They are daughters of our Sister Thos. Merritt.—B. J. Lawrance.

**GEELONG.**—On Saturday last the N. Richmond church cricket team paid a visit to Geelong. After playing a match with a team from our evening congregation, they were entertained at tea by the officers of the church and at a social, where a most enjoyable time was spent by the 110 present. There was a good attendance on Sunday morning. Nine young men were present from the church at North Richmond; also Sister M. Anear, from Prahran. In the evening the church was again full to hear a splendid address on "A Model Church," by Gifford Gordon. The Sunday School anniversary takes place next Sunday, and everything points to a very successful time.—E. Brownbill.

**MILDURA.**—Since last report we have been blessed with having one addition by faith and obedience, a young lady from Scotland, also five additions by letters. We had the pleasure of welcoming as visitors to the Lord's table Sisters Mrs. Marfleet, from Yarrowalla; Mrs. Lyall, from Melbourne, and Mrs. Davis, from Queensland. The Bible School was closed during the last month by the health officer, on account of an epidemic of measles. We intend to resume school sessions. During this week we expect to have Bro. and Sister Gray and family with us. Bro. Gray comes to us from Dandenong. While we sympathise with the church there in losing his services, we are glad to receive him in Mildura, and believe there is a great and profitable field for him to exploit here.—C.A.F., Oct. 2.

## South Australia.

**BALAKLAVA.**—Splendid meeting this morning; church building well filled. Pleased to have a number of visiting brethren present. Bro. Day extended the right hand of fellowship to one brother who was immersed last Thursday evening. Bro. L. J. Curtis exhorted the church in an acceptable manner. We expect to hold church anniversary services on the 15th and 18th inst.—A.W.P.

**UNLEY.**—Mr. Douglas F. Pike addressed the church yesterday morning. He gave a splendid, practical address. The collection for the College of the Bible was taken up; the amount received to date is £10/2/10.—P.S.M., Oct. 2.

**KADINA.**—We are sorry to report that our evangelist, Bro. Warren, is laid aside again through sickness. We hope to have him with us again for the long looked for mission, which begins here next Lord's day. We are looking for-

Continued on page 664.



## S.A. Sisters' Conference

The Sixth Conference of the South Australian Sisters' Executive was held at Grote-st. on Friday, Sept. 15, 1911. The morning session opened with a devotional meeting led by Mrs. Young. The business session was presided over by the President, Miss Norman.

Minutes of last year's meeting were read and confirmed.

Greetings were received from the Victorian and New South Wales Sisters' Executive, Mrs. F. Pittman, and Mrs. Hayward, of Victoria, and Mrs. P. Pittman, of Daltonganj, India, and Mrs. T. Edwards, of Berri, South Australia.

Roll call of Delegates: 48 responded.

Reports from Country Churches: Goolwa church reported good work for the Foreign fields; 3 parcels of clothing had been sent to the Committee for heathen lands.

Election of Officers and Superintendents of Committees: President, Miss Norman; Vice-President, Mrs. T. H. Brooker; Secretary, Miss A. E. Manning; Assistant-Secretary, Mrs. G. Mauger; Treasurer, Mrs. P. Messent; Pianist, Miss D. Fischer; Prayer Meeting Superintendent, Miss Wayland; Dorcas Superintendent, Mrs. Cant; Hospital Superintendent, Mrs. T. H. Brooker; Foreign Mission Superintendent, Mrs. Haverland; Home Mission Superintendent, Mrs. D. A. Ewers. Meeting closed with hymn and prayer.

### AFTERNOON SESSION.

The devotional exercises were led by Mrs. Cutt. Welcome to visitors by Mrs. Mauger. Responses by Mrs. T. B. Fischer, of Victoria; Mrs. Barr, of Bews, S.A.; Mrs. Hudd, South Africa; Miss Muriel Morris, of Sydney also being present. Minutes of the morning session were read for information.

President's Address: The President, in her address, said that at the close of the year it was well to glance backwards over the work accomplished, noting progress, if there be any, or using our failures as stepping stones to higher things. The Conference year just closed has not been marked by any great forward movement; but in the coming year the question we are about to face is that of seeking to extend the influence of our auxiliary. Our President believed the time had come to try and fulfil the command contained in Isaiah 54: 2, 'Enlarge the place of the tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes.' We begin the new year full of confidence in him who has led us so far. We thank him for all that is past and trust him for all that is to come.

At the close of the address, Miss Weeks very ably rendered a solo.

The Secretary's report stated that the meetings had only been fairly well attended. Number of delegates on the roll, 44. Average attendance, 24½. The Dorcas and Prayer Committees had done good work visiting the churches. The many acts of kindness and gifts bestowed by the Hospital Committee were worthy of special notice.

Great interest has been aroused throughout the

churches for Foreign Missions, and the sisters take a very active part in the work.

The Home Mission work has received a great uplift this year through Bro. Griffith, as State Evangelist, and Bro. D. A. Ewers as Organising Secretary. Successful missions have been held, and many added to the Lord. We thank the sisters for their splendid fellowship in the work, and trust the coming year will be one of hearty co-operation, and full of increased efforts in the churches.

Obituary Report (Mrs. Dumbrell): Another year has passed, and once again it is my painful duty to remind you of the loss we as Churches of Christ have sustained, seeing that no less than 21 of our sisters have been called home during the year. We sorrow not as those without hope, knowing that—

In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
They live whom we call dead.

At the close of the report one verse of "Forever with the Lord," was sung. At this stage of the meeting Miss J. Whitfield very kindly recited a piece entitled, "God Bless Dad."

Dorcas Report (Mrs. Cant): The Societies reported 469 garments given away, besides many parcels of clothing and material and flannelette for making garments. Bed jackets have been made by various Societies for the Children's Hospital. Parcels of clothing have been sent to the mission fields.

Prayer Meeting (Miss Wayland): Wherever we have visited, we have had bright and helpful meetings. Papers have been read at all the meetings with good thoughts on prayer. The Committee have visited six different Dorcas Societies since March, and have always received a very hearty welcome. We pray that the Committee and their work will be richly blessed in the coming year.

Hospital (Mrs. T. H. Brooker): Again we have been spared to read and record another year's report of the Hospital Committee. During the year the following visits have been paid:—Adelaide Hospital, 279; Destitute Asylum, 49; Consumptive and Cancer Home, 75; Children's Hospital, 37; Home for Incurables, 65; Convalescent Home, 30; Sick and Aged, 94; Total, 629. Magazines, 3862. Besides which, gifts, etc., have been donated and given to the poor and sick in the various institutions. At the close of this report we sang a hymn, and the meeting closed with prayer.

The President's reception, held in the tent, was very largely attended. The country delegates and visiting sisters were specially invited to be present, and the President invited the sisters to report the work they were doing in the country. Suggestions were given by the President elect, Mrs. E. W. Pittman, for the new year. A very profitable and enjoyable time was spent together. The President of the General Conference, Mr. W. C. Brooker, was present, and spoke very kindly of the sisters' work. At 5.30 tea was partaken of in the lecture hall.

### EVENING SESSION.

The devotional exercises were led by Mrs. D. A. Ewers. After singing "Saviour, Blessed Saviour," the following churches responded to the roll call: Tumby Bay, 1; Willunga, 2; Kadina, 4; Bews, 1; Williamstown, 1; Stirling East, 3; Balaklava, 3; Alma, 1; Grote-st., 35; Glenelg, 8; Norwood, 26; Hindmarsh, 21; Unley and Cottonville, 16; Henley Beach, 6; York, 10; Queens-town, 10; North Adelaide, 5; Prospect, 3; Mile End, 13; Maylands, 8; Semaphore, 5; Croydon, 11.

A solo was very nicely rendered by Miss Robertson at this stage of the meeting.

The President, Miss Norman, very ably introduced Mrs. E. W. Pittman, President elect for the coming year. Mrs. Pittman thanked the sisters for the honor conferred upon her by the sisters. She wished the sisters to take this motto for the year: "Whatsoever thy hand findeth to do, do it with thy might."

Foreign Missions (Mrs. Haverland): Again at the close of the Conference year it is our privilege to report to you what the Sisters' Foreign Mission Committee have done towards the spread of the gospel. In various ways it has been made manifest that a greater interest is taken in the work. Twelve months ago, the success of that year led us to make it our aim that a mite box should be placed in every home, and at least £100 raised for Foreign Missions. We are pleased to report that the sum of £100 has been received, and we are especially glad that the mite boxes have been an important part in the work, the sum of £35/3/8 being raised from them. We pray that the coming year may be one of increased interest and liberality among the churches.

The quartette sang by the friends from Hindmarsh, was very much enjoyed.

Mrs. C. L. Thurgood read an essay, "The King's Daughters in his Loving Service," which was very much appreciated by the sisters. Several sisters commented on their appreciation of the essay. The Secretary moved that a hearty vote of thanks be given to Mrs. Thurgood for her splendid effort.

The offering taken up at this stage amounted to £4/17/10.

Home Missions (Mrs. D. A. Ewers): The success of the past should encourage us to continue our work. During the year 575 have been baptised in this State, 281 of these by our Home missionaries. We can thank God and take courage for the future. Larger means are being laid for the coming year, and larger means will be required to carry them out. Wallaroo, Strathalbyn and Prospect will, it is expected, be opened up, and probably two or three new fields. In presenting the report of money received, I feel I must express my grateful thanks to all those who have contributed to this fund. The amount received represents the patient and faithful work of many of our sisters, who have given their time and much energy in regularly collecting the pennies. I trust our faithful collectors will be encouraged by the result of this year's work, and continue their work of faith and labor of love. Our country sisters have again helped us considerably, and we notice with much pleasure the increasing interest shown by them. As the year opens up before us, let us consider in our own hearts the great need there is to publish the gospel in our own State. Many are asking for



preachers to be sent. On all sides our plea is growing in favor, and if we only had men and money we should very soon be able to double our membership in this State.

Look up and not down;  
Look forward and not backwards,  
Look out and not in,  
And lend a hand.

After the introduction of new officers by the President, the meeting closed with a hymn and Benediction.

Home Mission amounts for the year: Alma, £6/6/-; Balaklava, £10/17/3; Goolwa, £1/2/2; Glenelg, £10/6/4; Grote-st., £23/10/6½; Henley Beach, 17/-; Hindmarsh, £7/1/3; Long Plain, £3/2/3; Maylands, £5/3/-; Mallala, £2/5/3; Milang, £1; Mile End, £8/6/1; North Adelaide, £7 12/6; Narracoorte, £1/16/-; Owen, £1; Pt. Sturt, 9/-; Queenstown, £21/0/10; Stirling, £2/15/2; Strathalbyn, 11/9; Tumbly Bay, £1/19/1; Unley, £11/7/7; Williamstown, 9/-; York, £4/2/7; Lochiel, £1/1/5; Norwood, £9/11/9½; Semaphore, £1/1/-; Donation, 10/-; Total, £145/5/5½.

Foreign Mission amounts for the year from mite boxes: Bews, £1 Berri, 5/-; Croydon, 3/10½; Glenelg, £1/7/5; Grote-st., £1/12/8; Hindmarsh, £3/2/8; Henley Beach, £1/12/-; Lameroo, 4/-; Maylands, £1/16/9½; Mile End, £1/11/11½; Moonta, 15/-; North Adelaide, £3 13/2; Norwood, £4/11/9½; Queenstown, £2/9/3; Prospect, 10/2½; Solten Spring, 5/-; Semaphore, 10/-; Unley, 16/1; York, £2/15/11; Sister, Glenelg, £3/6/8; Sundries, £2/14/2½; Total, £35/3/8.

The General Contributions are as follows:—Glenelg, £3/3/2; Grote-st., £4/4/5; Hindmarsh, £1/12/4; Goolwa, 11/-; Kadina, 16/-; Long Plain, £4/5/-; North Adelaide, £5/19/11; Norwood, £6/14/6; Queenstown, £1/5/2; Prospect, 6/6; Unley, £4/4/4; York, £7/11/2; Donation from Unley, £20; Crystal Brook, £4; Sundries, 2/10; Total, £64/16/4; Mite Boxes, £35/3/8. Total, £100.

The following resolutions were moved by Mrs. Mauger: 1. That thanks from this meeting be sent to the Grote-st. officers for the use of their building for our monthly meetings. 2. That thanks be sent to the Editor of the AUSTRALIAN CHRISTIAN for giving us space to report our work from month to month. 3. That the sisters do all in their power to discourage the drink traffic by refusing to patronise storekeepers who have a wine license. 4. That the sisters favor Bible reading in State Schools. 5. That the sisters support all means used to abolish the totalisator.

### Correspondence.

#### BIBLE SCHOOLS ORGANISING SECRETARY FOR NEW SOUTH WALES.

In the issue of Sept. 21 I notice a letter from Bro. R. Steer, concerning the amount of money to be spent on the Bible Schools Organising Secretary for this State.

I am pleased that Bro. Steer is in accord with the principle of employing an organising secretary, and emphasises its importance, and the great qualifications necessary to adequately accomplish the work to be done. I notice, however, that he differs from the Committee on the matter of time and remuneration required.

I suppose there always have been persons ready to cry, "Why this waste?" and it easily is the cheapest form of criticism. It is from this idea that our Bible School work has had to suffer so much neglect at our hands in the past. To our eternal shame it is that we have starved our schools with both our "spare time" and "spare cash."

Bro. Steer outlines the work to be done, and proposes that a brother be invited to devote his "spare time" to the work, and accept a remuneration of £52 per annum. The first problem would be to find a man with sufficient spare time to devote to the task. The duties Bro. Steer outlines would be sufficient to occupy quite 24 hours of every day for one man. The Committee rightly considers that a man's whole time should be given to the work, nay *must* be given if anything permanent is to be accomplished, and has only one fear, namely, that *one* man's time will be insufficient. And further, in all probability the man who would volunteer to devote his spare time to the work, would be lacking in the qualifications that Bro. Steer so ably states—if in nothing else he would be lacking a proper conception of the work before him. Further, if the work is worth £52 worth of a man's spare time, it is worth all his time.

The amount of money stated in the appeal will not be spent in salary alone. Bro. Steer estimates the amount required for organising work as £300 per annum, and in all probability he is more nearly correct than the Committee here, and his remarks only emphasise the necessity of our doing our utmost to place the Committee on a sound financial footing. I sincerely trust that nothing will be thought or said or done by any member to hinder a very liberal offering on December 3.—F. T. Saunders.

#### LACK OF PREACHERS IN AMERICA.

I am heartily in sympathy with every effort to secure funds and students for that worthy and important institution, the College of the Bible. But I can scarcely see the argument of your Editorial under the above heading in your issue of September 14. There is a big difference between conditions in America and here; there the churches—or many of them—appear to depend a great deal more upon the preacher than we do, some even foregoing the meeting for breaking of bread because of the absence of the supported preacher. I would suggest that one of the great needs of our great and grand American brotherhood is a restoration of the divine provision for mutual ministry. Surely in those 3600 churches said to be without regular preaching, there are brethren who ought to be able to preach Christ from the platform.

It will be a great pity if in our efforts to secure a sufficient supply of young men to enter the College of the Bible with a desire to devote themselves wholly to the work of evangelisation, we overlook the great matter of securing a large army of brethren able and willing to work through the week at some secular calling and devote the Lord's day, whenever necessary, to the preaching of the Word. Let us aim at securing more supported evangelists by all means, but let us equally aim at more unsupported qualified workers.

Our British brethren encourage young of promise to leave their work for a few months and go

up to Birmingham for a short course of training under Bro. L. Oliver, after which they go back to their occupations and to the churches from which they have come better able to work for the Lord, and, if needs be, publicly preach his Word. Would not such an effort on the part of our College be good? This in addition to what is now being done.—Thos. Hagger.

[There is no difference of opinion between Bro. Hagger and ourselves on the question of preaching and preachers. We believe in making provision for the training of preachers who intend to give themselves wholly to the work, and in encouraging those who are engaged in secular pursuits fitting themselves for usefulness in the Lord's work. As far as the College of the Bible is concerned, it is open to both classes of students, and will always have a percentage of those who are fitting themselves for usefulness in church work without devoting the whole of their time to it. If Bro. Hagger will turn to our Editorial Note, "Loyalty of Isolated Brethren," in our issue of Sept. 21, he will see that we are quite alive to the points raised by him. The result of the College work will be to increase the number of our regular preachers, and at the same time materially add to the number of those who do what preaching they can without giving up their usual occupations.—Ed.]

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*From the Field—Continued.*

ward for 100 souls for Christ. This morning our young Bro. Roy Raymond exhorted the church. Bro. Mill took the evening service. Will everyone pray that our mission will be a great success?—J. H. Thomas.

SEMAPHORE.—Splendid meetings all day. Miss Challinder was received into fellowship. A large number of visitors were present at the morning service. The Bible School is making good progress. The evening service was well attended. Special reference was made to Bro. C. L. Thurgood's death. He had labored with the church here for three months previous to the arrival of the present evangelist. Two young ladies responded to the invitation.—W. J. Taylor.

NORWOOD.—On Thursday we said farewell to Bro. and Sister Rankine, at a tea and public meeting; both were well attended. Addresses were given on behalf of various churches, Endeavor, F.M., Bible School, S.A. Alliance, and presentations were made to our brother and sister, who suitably replied. Bro. and Sister P. A. Dickson were most heartily welcomed at the same meetings, and to-day our brother commenced with the church as evangelist, speaking both morning and evening on the love of God. Much interest was taken in the meetings, and good congregations, including many strangers, were present. Bro. D. Wilson, one of our elders, underwent an operation during the week; we are glad to say he hopes to be with us again shortly.—G.H.J.

GROTE-ST.—Lord's day, Sept. 24, good meetings. Bro. H. Watson addressed the church in the morning, and Bro. S. G. Griffith, State Evangelist, preached the gospel at the evening service. One confession. To-day, Oct. 1, only a fair attendance at both services. Bro. J. E. Thomas spoke at both services. Bro. Pike, of the China Inland Mission, was present at the Sunday School to-day, and gave a talk to the senior boys' class. Two who had previously made the confession were immersed this afternoon. The Walden-Thomas mission commences on Sunday, Oct. 15. Brethren, we ask for your prayers; the fields are ripe unto harvest.—W.J.M., Oct. 1.

**New South Wales.**

JUNEE.—Glad to report one decision at our Sunday evening service. Another trophy from the Sunday School.—C.

DELUNGRA.—Bro. E. J. Waters conducts a meeting at Delungra upon the 3rd Sunday in every month. Delungra is 21 miles from Inverell, has already three churches, and is the centre of a large agricultural district, and likely to become a large town. It would be wise if the brethren there would try to secure a central block of land upon which to erect a chapel. God wishes his servants to use every opening placed before them to help to bring about the complete restoration of primitive Christianity. The CHRISTIAN has always been a help and comfort to the writer. Its pages are always filled with the finest and best thoughts of the intelligent Christian minds, and I earnestly pray that wherever it may be mailed that it will be read and preserved from wanton destruction and misuse.—A. Arnold.

MEREWETHER.—Enjoyable times were experienced at the meetings on Lord's day. At the meeting for worship Bro. More delivered a fine exhortation. Bro. Wright was the preacher at the gospel meeting. His theme was "The Church." Good attendances all day.—S.L.

HAMILTON.—Our Bible School rally is now in full swing. Five new scholars to-day, making a total of 81 on the roll; but while we are progressing in our school work, the church itself is marking time. Bro. More was unable to preach to-night, having taken a chill. Mr. Stow kindly took his place. Amounts collected for our building fund, by Sister Miss Prigg, 2/-; and by Bro. Robt. Fraser, 22/-. Brethren, please keep on sending to S. G. Goddard.

ENMORE.—Our oldest Enmore brother, W. Pine, had a surprise visit from our Endeavorers on Tuesday, Sept. 26, to help celebrate his 86th birthday. The young ladies took a birthday cake, a large bunch of flowers, and a wall text card. A very pleasant evening was spent singing, reciting, offering sentence prayers, and an address from Bro. Pine. Although our brother is 86, he is able to attend our services regularly, and his voice is as clear as a bell, and is of great assistance to our congregational singing. Lord's day, Oct. 1, Bro. Will. Gibbons was received by letter back from Sydney church. Miss Beach, who was baptised on Wednesday night, was also received. Among our visitors were Mrs. Waters, from Canada; Miss Duffy, from San Francisco; Mr. and Mrs. John Tully, from Doncaster, Vic.; Mrs. Mooney, from Hobart, Tas.; Bro. Arthur Terry and Miss Wheeler, two Enmore members who are missionaries among our N.S.W. aborigines. (Bro. Terry is on the Macleay River, and Miss Wheeler is at La Perouse.) Bro. Weedon, of Lygon-st., Carlton. Bro. Tully gave us an excellent address on the text, "What do ye more than others?" At the evening service we had a large attendance and one of our Bible School girls, Ruby Watts, made the good confession.

**Here & There.**

Four extra pages in this issue.

The reports of the South Australian Conference proceedings are worth reading.

For these reports we are indebted to R. Harkness.

H. Kingsbury is back again at his work in Lygon-st., and looking well after his rest in Queensland.

D. A. Ewers makes an excellent Home Mission Secretary, and during the past year did much to advance the work in South Australia.

It is within the range of possibility that C. R. Scoville, the great American evangelist, may be at the Federal Conference to be held in Melbourne next Easter.

W. C. Brooker, President of the South Australian Conference, made an excellent chairman. During his year of office he did his duty well, and was untiring in his labors.

The financial question is the spiritual question. A man who pays nothing for his religion gets as much as he pays for. A church cannot be spiritually rich that is financially mean.

On Sept. 12, Mrs. Ludbrook and Miss Hayden visited Prahran to organise a girls' mission band. A number being present, a band was formed and met for work on the 17th.—A. Quilliam, Sec.

A man who believes he has an inheritance—a house not made with hands, eternal in the heavens—must be honest enough to pay his taxes where he holds his residence, or he will lose his equity in the property.

Miss Mary Riach, who for 18 years has been laboring in Tokyo, Japan, as missionary, under the F.C.M.S., is at present in Australia, and brings information of the splendid work Bro. and Sister Davey are doing in Japan.

We have received further correspondence regarding the contemplated appointment of an Organising S.S. Secretary for N.S.W. As both sides have had their say, we do not think that further discussion is necessary in our columns.

H. G. Harward will be conducting a mission at Invercargill, N.Z., during this month. In November he will take up work under the United Temperance Reform Council in view of the poll to be taken this year. After that he will labor for a year with the church at Oamaru during T. H. Mathieson's absence in America.

Church secretaries and preachers are kindly asked to make good announcement of the great Home Mission rally in the Masonic Hall, Collins-

st., on Wednesday, the 18th. 1600 people wanted. See programme in Coming Events.

Pictures of Victorian Home Missionaries and 33 beautiful views of "The Chapel Built in a Day," are to be shown at the great rally in the Masonic Hall, Collins-st., Melbourne, on Wednesday, 18th. They are worth seeing. See Coming Events.

The Committee of the Lygon-st. Century Bible Class desires to gratefully acknowledge the assistance rendered it during Bro. Kingsbury's absence in Queensland, by Bren. W. A. Kemp, F. M. Ludbrook, J. W. Baker, J. C. F. Pittman, A. Had-dow and C. M. Gordon.

The fifteen days' mission at Cosgrove closed with seven decisions. The tent was conveyed to Shepparton, where a mission was commenced last Thursday, conducted by T. Bagley and H. M. Clipstone, with Mrs. Roy Thompson as soloist. Good meeting on Sunday night.

The Victorian sisters hope to raise £200 on or before the great rally in the Masonic Hall on the 18th, for evangelistic work in Victoria. Every member in the State ought to send an offering and help in this noble work. Send cheque, P.O. order, postal note, or stamps to Mrs. E. Davies, corner of Hotham and Simpson-sts., East Melbourne. See Coming Events.

On Monday last the quarterly meeting of church officers in Melbourne and suburbs was held in the lecture hall of the Christian chapel, Swanston-st. H. Kingsbury occupied the chair. T. B. Fischer read a paper on "Church Publicity; or, the Problem of Reaching the People by the Power of the Press, the Printer and the Preacher." The paper was full of useful hints, and was much appreciated by all present.

Mrs. J. B. Kuhns, of Greensburg, U.S.A., and Miss M. Riach, from Tokyo, Japan, are making a hurried trip through Australasia on their way to India and Japan. Miss Riach is one of the American missionaries in Japan, and is enjoying her furlough in company with Mrs. Kuhns. It gave us great pleasure to be in their company and to hear of their travels and the impressions they have formed of Australasia.

The acceptance of the offer of State Evangelist for New South Wales by Bro. T. R. Coleman has given much satisfaction to the Home Mission Committee. He, together with his sister wife and two daughters, all said to be enthusiastic workers, will be a great addition to the cause in N.S.W. Towards the special fund for his travelling expenses, Bro. A. E. Illingworth has already received £20. Bro. and Sister T. Rofe, of Hornsby, have set a fine example by sending along £10. All who desire to have a part in this matter, in a small or large way, are asked to post a cheque at once, as the cable must go immediately.

At the opening meeting of the tenth Zionist Congress, recently held at Basel, the retiring president, Herr Wolffsohn, delivered an address, in which he reviewed the general situation of the Jews during the last fourteen years, since the beginning of Zionism. This situation had nowhere improved, largely owing to the growth of anti-Semitism, except in Turkey. The speaker insisted that Zionism does not necessarily mean a Jewish Kingdom in Palestine; but rather a Jewish home, where Jews could live with all their own customs free from molestation. Dr. Max Nordau was unanimously chosen as president. In a brilliant speech he expressed the hope that Turkey would realise the value to her of Jewish co-operation in helping her to build up a flourishing empire. Nearly 500 delegates, from twenty-eight countries, attended the Congress.

A writer in the *Presbyterian* describes a Greek certificate of church membership, issued, it would seem, in the fourth century, and discovered, a few years ago, among other papyri, at Oxyrhynchus, in Egypt. Rendered into English, the document reads:—"Leon, presbyter—To the presbyters and deacons who share the local service, beloved brothers in the Lord, fulness of joy! Our brother Ammonius, who is coming to you, receive in peace; through whom we and those who with us greet you, and those who are with you, kindly in



the Lord. I pray for your health in the Lord God. Emmanuel is my witness.—Amen." There is a simple sweetness about this "disjunctive certificate" of early times. Should we not like to know more of the writer of the document, Elder Leon; of the holder of the certificate, Brother Ammonious; and of the trusty witness, Emmanuel!

The Hittite Excavations' Committee hopes to raise £2000 a year for the promotion of archaeological research in Asia Minor and Northern Syria. Past research, as the Committee points out, has already been made with remarkable results, especially at Boghaz Keui, the seat of the great Hittite Kings in the fourteenth and thirteenth centuries, B.C. Their State archives, written upon tablets of clay, have been unearthed in the ruins of the Royal Palace. Hundreds of these documents are still unread, being expressed in the unknown Hittite language; but much may be learned from some that relate to foreign affairs, as they are written in the common Assyrian language and script. A knowledge of the civilisation of Asia Minor under the Hittites is essential to the interpretation of the results of recent research, alike in Crete and the Aegean as in Palestine and even Egypt.

The New South Wales Conference Sisters' rally, which was held on Sept. 26, was fairly well attended. The weather conditions were not favorable to a large attendance of sisters, as the dark clouds indicated a storm; this came whilst the meeting was in progress. Nevertheless, the results were most satisfactory. The Home Mission Secretary has received already £10/11/3, as a direct return from the effort. The speeches of brethren Burns and Collins were very good. Sister Fox presided, and Sister Mitchelhill arranged a programme of sacred hymns to suit the lantern slides. Prayers were offered for Sister C. L. Thurgood, and a sympathetic resolution was passed. Sister Saunders is doing good work as Home Mission Superintendent. We trust that other meetings will follow, and that our State work will win the whole-hearted support of all the N.S.W. sisters, especially our young women.

We have received a number of communications in regard to "the cup" and "unleavened bread," and regret that we cannot find room for them. In our opinion there is no matter of principle involved in the use of one cup or many cups, nor in the use of leavened or unleavened bread. If unleavened bread could be conveniently obtained we should give preference to it because it can be more cleanly used, and no objection can be raised against it. In regard to "the cup," the argument for a single cup cannot be maintained from these words, because they signify primarily the contents of the vessel. For example, "drink the cup" cannot be taken literally, nor can the words "this cup is the new covenant in my blood." It is the contents, not the vessel, in which the significance lies. It is likely that a single cup was used at the institution of the Supper, but there is no indication that a single cup was to be used for all time. That which was suitable for a small company, would not meet the requirements of several hundreds.

The Queensland Conference Executive has distributed 500 copies of "Our Position," by Isaac Errett. The following circular has been sent with each copy:—Dear Sir and Brother,—At a recent meeting of the Executive Committee of the Associated Churches of Christ in Queensland, it was unanimously resolved that a copy of the accompanying booklet be sent to every Protestant minister in the State. Our design in forwarding it to you is, like that of the author in writing it, "not to argue, but simply to state our position." We hope that this booklet will serve to prevent any possible misunderstanding of the churches known simply as Churches of Christ, or to remove any already in existence. We especially ask your prayerful consideration of the author's remarks on the subject of Christian Union. Our Lord himself prayed for his disciples "that they all may be one . . . that the world may believe." Must not Christians then be one in Christ ere the world can be won for

Christ? Many beside ourselves recognise this truth. But the question still remains: "How is this unity to be attained?" Not the desirability, but the practicability of unity is the question engaging the attention of the Christian statesmen of the day. Not simply unity, but Christian unity is that for which we plead, and for which we have pleaded for over one hundred years. But this, as the author says, must be "Union in Christ—in that which Christ enjoins, neither less nor more." Believing that this view gives the only solution of this vital question, we send forth the enclosed booklet, with the prayer that the divine blessing may accompany it. Should you desire any further information, please write either of the secretaries. Literature may be obtained from the Austral Publishing Co., 528 Elizabeth-st., Melbourne.

The Anglican Archbishop of Melbourne, in his annual address at the Diocesan Synod, made the following statement:—"The cathedral would shortly receive three memorial gifts, viz., reredos for the morning chapel in memory of Sir William and Lady Clarke, a wood screen in memory of the late F. S. Grimwade, and a baptistry in memory of Bishop Goe. This last memorial had called forth some discussion, and its appropriateness was not obvious to every one. It would provide the means of baptism by immersion to those who desired it. The rubric of the Prayer Book Services for baptism, both in the case of infants and adults, prescribed immersion and permitted the sprinkling of water as an alternative. Whilst the latter had become the rule, it was felt by the cathedral chapter that it would be wise to provide means whereby it would be possible to carry out the Prayer Book instructions, and, further, that such a baptistry would publicly witness to the fact that baptism by immersion was not forbidden by the Church of England."

## The Australian Christian.

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### COMING EVENTS.

OCTOBER 8 & 11.—Cheltenham Lord's day School anniversary services will be held on Sunday, Oct. 8, 1911. Morning, Bro. E. T. Penny. Afternoon, Bro. T. B. Fischer. Evening, Bro. F. M. Ludbrook. A great tea on Wednesday, Oct. 11, to be followed by a demonstration by the scholars. Come. It is going to be good. Note the dates.

OCTOBER 18.—Great Home Mission Rally, under the auspices of the Victorian Women's Home Mission Committee, in the Masonic Hall, Collins-st., on Wednesday, October 18, at 8 sharp. C. M. Gordon, President of Conference, will preside. Mrs. E. Davies, Superintendent of Women's Home Mission Committee, will speak of the "Aim of the Sisters." W. H. Allen, of Swanston-st., "The Importance of State Evangelisation." T. Bagley, "The Progress of the Work in Victoria." Pictures of Home Missionaries will be shown, and 33 beautiful views of "The Chapel Built in a Day." Musical items provided by Mr. Nat Haddow. The meeting will be interesting and instructive. Admission free. Collection for Home Missions. One thousand six hundred people expected. Come.

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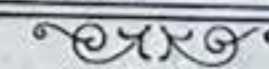
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### Tasmanian Letter.

By Geo. Manifold,

This island State has been a much neglected part of the Commonwealth. While rich in material resources, these have been comparatively undeveloped. In the main the land and labor and liquor laws are largely responsible for Tasmania's slow growth. Land is still largely locked up. Year by year in constant streams, workers flock to the mainland to get a living wage, and the liquor legislation, coupled with the Government's heavy financial interests in "Tattersall's" constitute a potent factor in restricting Tasmania's development. But signs are not wanting which show that this State is undergoing a change which will mean the betterment of her people numerically and financially.

Coming to religious matters, three Marist missionaries have been holding special services for the past few weeks. After 8 o'clock communion on last Sunday morning, nearly 400 men sat down to breakfast. The Bishop proposed the toast, "The Pope and the King." He stated that at their head spiritually stood His Eminence the Pope, and temporarily His Majesty the King. As Catholics they honored the Pope because of their faith, and they also honored and obeyed the King. It is to be noted, that ever and always a foreign dignitary, an Italian ecclesiastic comes first in their allegiance. Again, on the afternoon of the same day, the first Eucharistic procession ever seen in Tasmania was held in the Cathedral grounds. One of the Marist missionaries bore the Blessed Sacrament. The newspapers devoted great space in describing the proceedings. It did not take one to be an Orangeman to boil with indignation at this superstitious and idolatrous practice. It is a thousand pities that the part of the Coronation Oath which deals with the Sovereign's disbelief in the Eucharist has been eliminated. If the Roman Catholics increase we may yet have to endure a similar procession through our streets. Awake from your apathy, ye Protestants!

The Presbyterians in their Assembly last week have unanimously approved of the proposal for amalgamation with Victoria. As a solution of Tasmania's difficulties, two reasons were adduced. First of all this State needed help in men and money. Secondly, the union would mean the broadening of outlook, which association and fellowship with the larger church would give to both preachers and congregations. It was felt that union would help materially in removing the isolation and other disabilities of many of the preachers. In times past when vacancies occurred, they were sometimes compelled to take any preacher who felt inclined to come over and exploit Tasmania, but with the union they would have a better chance of getting the preachers they wanted. It was true that they would lose a certain amount of their independence, but they would gain immeasurably in strength.

Brethren in Tasmania, the above contains a lesson for us. If the larger Presbyterian body seek the prestige and power of their Victorian brethren, why not we? We are in urgent need of the help from the stronger brotherhood on the mainland. It is true we may lose some of our independence, but the past policy of isolation has not made for progress. We, too, need a wider vision,

and the strength which comes from fellowship with more liberal minds and larger hearts. Whether we decide for affiliation with Victoria or not, we ought to become more aggressive in proclaiming the gospel, and more liberal in the giving of our means towards constantly keeping evangelists in the field. We are glad that another preacher will soon be in our midst. Let us pray for him, and do all in our power to hold up his hands.

### Why I Fight the Drink in Labrador.

By Dr. Wilfred T. Grenfell.

My standpoint is simply that liquor is unnecessary and bad. Saloons and haunts of vice swarm round most seaports, and it is as easy for the liquor sellers to prey on the newly-landed sailor, with his pocket full of money, his generous and simple nature, and his lack of friends in a strange place, as it is for any other vultures to prey on carrion. I have seen the drink come among the Eskimos. It kills our natives as arsenic kills flies, and it robs them of everything that would differentiate them as human beings from the beast.

Why don't I want to see liquor used at sea? Because, when I go down for a watch below, I want to feel that the man at the wheel sees only one light when there is only one light to see; that when the safety of the ship and all it carries depends upon the cool head, the instant resolve, and the steady hand of the helmsman, there is not standing there, in place of the man, the poor, debased creature that all the world has seen alcohol create. I have seen ships lost through collision because the captain had been taking a little alcohol. I have had to tell a woman she was a widow, and that her children were fatherless, because her husband, gentle and loving and clean living, had been tempted to take "a drop of alcohol" at sea, and had fallen over the side drunk.

Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardship? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone had robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindness, love, money, and even life.

During twenty years' experience on the sea and on the snow in winter—an experience coming after an upbringing in soft places—I have found that alcohol has been entirely unnecessary. I have been doctoring sick men and women of every kind, and I have found that I can use other drugs of which we know the exact action, and which we can control absolutely, with greater accuracy in cases of necessity for stimulating the heart. I contend we can get just as good results without alcohol, and I always fear its power to create a desire for itself. It is not necessary for happiness, for I have known no set of men happier and enjoying their lives more than the crews of my vessel and the many, many fishermen who, like ourselves, neither touch, taste, nor handle the drink.

### A Cry from Africa.

"Preach the gospel in the regions beyond us.  
—2 Cor. 10: 16.

"Why didn't you tell us sooner?"  
The words came sad and low;  
"O ye who knew the gospel truths,  
Why didn't you let us know?  
The Saviour died for all the world,  
He died to save from woe;  
But we never heard the story—  
Why didn't you let us know?"

You have had the gospel message,  
You have known a Saviour's love;  
Your dear ones passed from Christian homes,  
To the blessed land above.  
Why did you let our fathers die,  
And into the silence go,  
With no thought of Christian comfort,  
Why didn't you let us know?"

We appeal to you, O Christians,  
In lands beyond the sea!  
Why didn't you tell us sooner,  
Christ died for you and me.  
Nineteen hundred years have passed  
Since disciples were told to go  
To the uttermost parts of the earth and teach;  
Why didn't you let us know?"

You say you are Christ's disciples;  
That you try his work to do;  
And yet his very last command  
Is disobeyed by you.  
'Tis indeed a wonderful story!  
He loved the whole world so,  
That he came and died to save us,  
But you didn't let us know!

O souls redeemed by Jesus,  
Think what your Lord hath done!  
He came to earth and suffered  
And died for every one.  
He expected you to tell it,  
As on your way you go;  
But you kept the message from us!  
Why didn't you let us know?"

Hear this pathetic cry of ours,  
O dwellers in Christian lands!  
For Africa stands before you  
With pleading, outstretched hands;  
You may not be able to come yourself,  
But some in your stead can go.  
Will you not send us teachers?  
Will you not let us know?"

—G. P. Turnbull, in *F.M. Intelligencer*.

Australian Protestant Orphans' Society.

### THE BIG FAIR

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At Home Again.

We reached America in time for our National Convention at Portland, Oregon, July 4 to 11. I was not well, and had not been for some weeks, and am not fully recovered yet. When I reached San Francisco, I was about as yellow as Australian gold. I am now improving, and hope to be perfectly well soon. The trip was a long and strenuous one. God was good to us and blessed us in many rich experiences. My chief regret is that I was not able to go to Africa, but I could not have endured that long trip.

Wherever I went I conveyed the Christian greetings of the brotherhood of Australia to the missionaries, as you instructed me in your National Conference. Your thoughtfulness and words of cheer were cordially appreciated. Your growth and world-wide vision and increased liberality heartened the missionaries.

I found the work growing in all fields. There is great need of enlargement. The churches and Sunday Schools and hospitals are prosperous. The crying need is more missionaries and better equipment. Among our pleasant memories on this long journey was our visit to the Land of the Southern Cross.

At Portland I met W. H. Allen, of Muncie, Indiana, on his way to the Swanston-st. church at Melbourne. He is one of our good men, a clear-headed, warm hearted preacher; a wise and sympathetic pastor; an industrious and resourceful minister. He will do you a world of good. Be it known unto you and to all in Australia that he is only loaned to you for a time, and we expect him duly returned to us in as good condition as you now find him. He did a great work at Muncie, Indiana.

The Foreign Christian Missionary Society is expecting a visit of a fraternal delegate from Australia to represent your National Foreign Missionary Conference in 1915, in harmony with your very gracious action at Adelaide last Conference. Our whole brotherhood will open wide their hearts to him. We will be on our good behaviour. We could name a very large number that we would be pleased to see, but whoever you commission we will receive in the spirit of the gospel and with characteristic Yankee good cheer and unstinted hospitality.

We rejoice to hear of your increased interest in Foreign Missions as reflected in your last offering. A good letter from Leonard Gole, of Brisbane, speaks of the increase of the offering in that church.—F. M. Rains, Cincinnati, Ohio, U.S.A., August 10th, 1911.

The Society of Christian Endeavor.

LESSONS FROM NEHEMIAH: X.

Topic for October 16.  
Daily Readings.

- A confession of sin. Neh. 9: 1-3.
- A confession of God. Neh. 9: 4-6.
- Favor and forgetfulness. Neh. 9: 7-26.
- A confession of forbearance. Neh. 9: 27-31.
- A confession of God's justice. Neh. 9: 32-35.
- A confession of obligation. Neh. 9: 36-38.

Topic—Lessons from Nehemiah: A Great Confession. Neh. 9: 1-38.

- How is confession an element of repentance?
- How is confession indispensable in worship?
- Sum up the confessions of Nehemiah.

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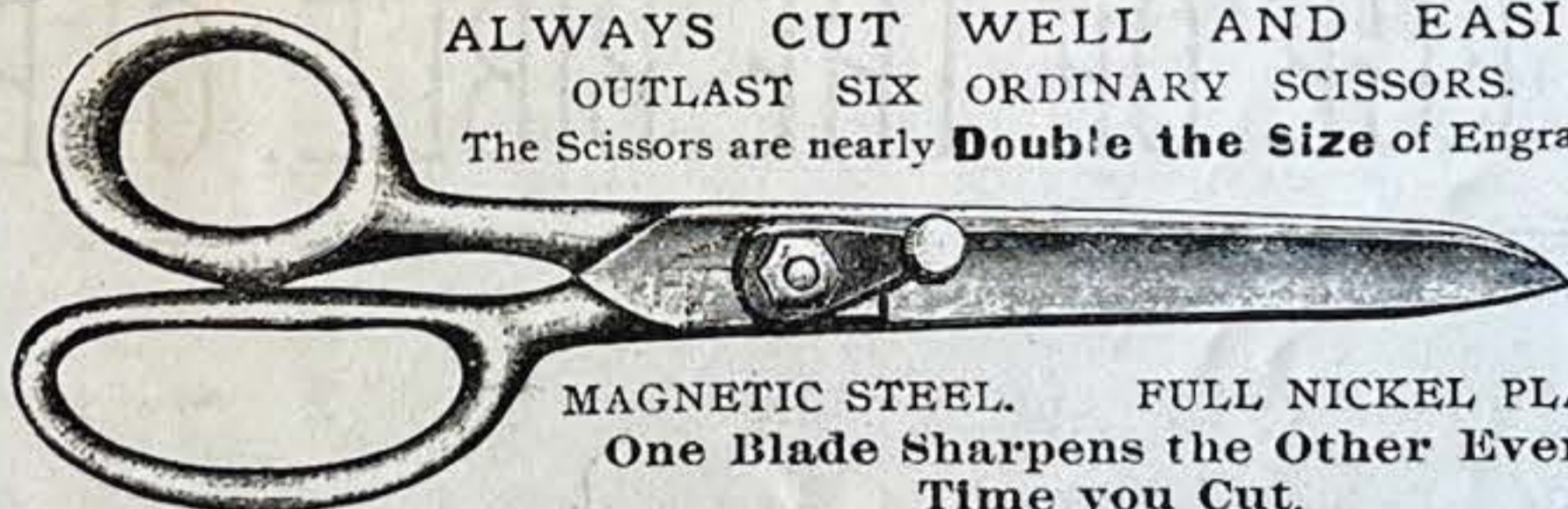
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## Obituary.

POND.—Mr. and Mrs. Charlie Pond, of this place, and formerly of Cheltenham, Victoria, have passed through the dark valley. On Sept. 8 we laid to rest the body of their eldest boy, Charles William, aged 4 years and 7 months. A bonny, happy, healthy boy; but a severe illness of three days, and he passed away. He used to sing so lustily, "In the sweet by-and-bye, we shall meet on that beautiful shore," and in this message of song he has left us a comforting and helpful thought. May the Great Comforter sustain and strengthen the parents in this trial.—H.P.M., Brookton, West Australia.

## Richmond-Tweed Rivers District Notes.

District Conference at Lismore on Oct. 18.

One confession at Bangalow; the future there looks bright.

W. A. Strongman has secured the meeting of a few disciples to break bread on one Sunday in each month at Uki. This is good; the better thing would be to meet each Lord's day.

The persistent work of C. T. G. Rose and the few faithful disciples at Casino is beginning to tell. Brethren may look for cheering reports from this field in the future.

Bungawalbyn has had a visit from A. H. Weber during the month, E. A. Parker has spent a Lord's day at Casino, and Thos. Hagger one at Bangalow.

The Committee has received £16/16/- in special gifts to secure horses and sulkeys for the district evangelists; so far £17/11/- has been spent, and there is an account of £6 to meet in four months, and another turnout yet to buy. Brethren in the district who have not contributed should do so at once.

Contributions are also needed in the General Fund. For the month ending Sept. 19, the receipts were £19/1/6 (including £6/5/6 subsidy from the State Home Mission Committee), and the expenditure was £21/0/10. It will be seen that we went back to the extent of £3/2/4. Will brethren concerned please send regular contributions that the present work may be continued?

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