

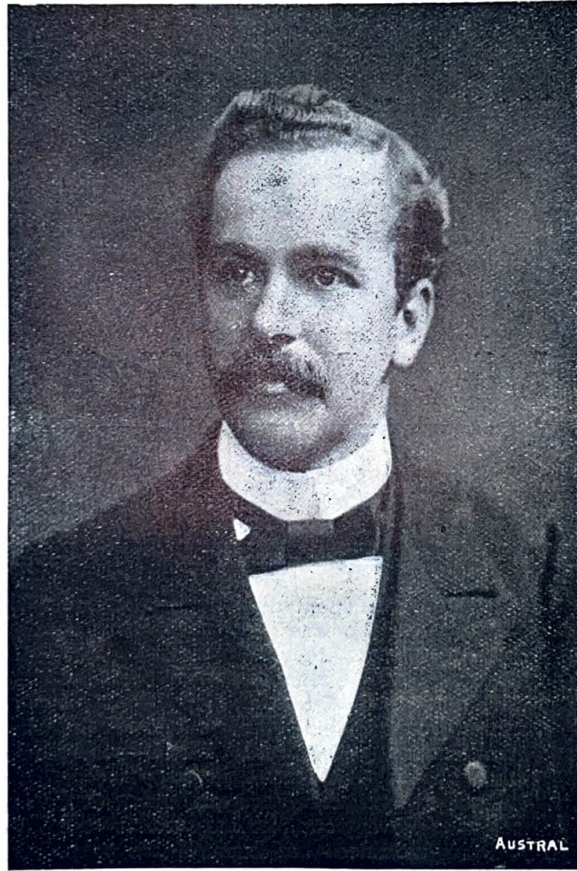
SOUTH AUSTRALIAN CONFERENCE NUMBER.

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST THE
CHURCHES OF CHRIST IN THE AUSTRALIAN
COMMONWEALTH AND NEW ZEALAND.

Vol. VI., No. 35. THURSDAY, AUGUST 27, 1903. Subscription, 6s. per Annum

Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.



FERDINAND PITTMAN,

President of the South Australian Conference of the Churches of Christ.

THE AUSTRAL PUBLISHING CO
...528 • ELIZABETH STREET • MELBOURNE...



THE SOUTH AUSTRALIAN TENT.

Report of the Tent Committee.

1. THE TENT.

PERCY PITTMAN.

The tent is 58 feet in length, 40 in breadth, and 17 feet high at the centre. It will seat 350, but as many as 500 can be crowded into it. The cost was £50. It is strongly made, and should last for years. Acetylene gas is used to light it, and we are indebted to A. and J. Fischer for their handsome gift of a generator and all necessary fittings. The tent came into use for the first time on March 15th. It has now been in the field 5 months, during which time 5 missions have been held, resulting in the winning of 77 precious souls. Below will be found brief accounts of the missions.

2. STIRLING EAST.

J. E. THOMAS.

The work at Stirling East has been in a more prosperous state this year than for many long years. This is no doubt largely due to the interest aroused by special missions, and more especially our great tent mission. This was commenced on March 15th, and continued to April 12th. There was no half-

hearted business about this effort—everyone got to work who was in any way anxious about its success—they all *prayed*, and with prayer, worked. Handbills and cards of invitation were distributed by bands of earnest young ladies—placards told of the great tent mission that was to be held—people talked about it—the sects objected to it—our neighbors, the other reverend gentlemen, sought to prevent our pitching the tent—the stewards protested—but despite all we came. And we had our reward. Great crowds gathered. Never have such enthusiastic and great meetings been held in these beautiful hills. The surrounding population—about 5000 or 6000 people—caught the tent fever, and came in large numbers. Tracts were freely distributed, and the singing was excellent. J. E. Thomas was the missionary, and proclaimed the old, old story with earnestness and acceptance. Our visible results were ten souls—all adults but one—so that our object was even then accomplished. But more than that, it (1) *broke down prejudice*; (2) *advertised our plea*; (3) *led people to inquire* who these people were, what did they believe,

how did they live without collections? and many enquiring learned and obeyed the will of the Lord; (4) *stirred up Christians* (some of them needed stirring up); they found their feet again, and we rejoice that increased interest is manifested; (5) *it improved our Sunday School*; many who cannot come send their children, and we are glad. The indirect results are even now visible. Many have decided for Christ—some who never attended our meetings till the tent was used—and many more are interested. With these glorious blessings we have cause to praise God and say, "Thank God for the tent mission."

3. WILLUNGA.

E. E. JACOBS.

A tent mission was started here on April 15th, and continued every night until May 7th, continued by F. Pittman. The attendance, considering the small number of members, was indeed satisfactory, and on certain occasions we had as many as 300 strangers present. The subjects were of such a character that all should receive much good, dealing with the sinner's need of a Saviour,

how to come to him, and how to be kept in him even unto the end; giving also much encouragement to the brethren to press onward in this good work. The plea with which we are identified was most ably presented to the people, and we feel that much good has been accomplished in this direction. The singing was confined principally to the Hundred Hymns, Bros. Thomas and Crosby rendering valuable help. Great credit is due to the brethren, who, though few, worked well and hard throughout the mission, coming many miles and missing but few of the meetings. On Thursday, May 7th, our last day, a public tea was held in the afternoon, and was well attended. A thanksgiving service was conducted in the evening, the speakers being J. Wheaton, F. Pittman and J. Weeks, the whole being brought to a satisfactory close with a supper. For the success which has attended our effort we thank God, and also that this church is strengthened by the addition of twelve as the result of mission work, and one who was restored. We thank our Hindmarsh friends, who so kindly lent us the valuable services of their evangelist.

4. GILLES ST., ADELAIDE.

(Extract from semi-annual report of WREN J. GRINSTEAD, evangelist of Grote-st. church, who conducted the meeting.)

By far the most important event in this half-year of the church's life was the series of meetings in the gospel tent at Gilles-street. These began on May 12th, and ended on June 7th. They resulted in the baptism of twenty-seven persons, all but five of whom have since united with the congregation. We take this opportunity of thanking the Tent Committee for the use of the tent; Bro. Gard and the choir for their very helpful musical contribution to the services; Bren. Culley and Guerin for their help; and all the many faithful workers for their kind attendance and assistance. The advantages derived from the use of the tent were that it combined the possibility of holding the services in the midst of the district to be evangelised, with that of seating a much larger number than could have been accommodated in the rented hall; and that the informal and popular nature of a tent service attracted many who would not have entered a chapel, and many others who would not else have come to hear our plea. The disadvantages were that the tent is rather too small for city use; that unfavorable weather was a greater discomfort in the tent than it would have been in the chapel; and that the distance from the chapel made immediate baptism rather inconvenient. Occasion may be taken here to add that the success of the meeting justifies the practice of immediate baptism, and that it is the part of wisdom to adhere closely to Scripture examples of conversion.

5. HAMLEY BRIDGE.

R. J. CLOW.

This is rather an important little town, which is situated at the junction of two principal lines twenty miles from Balaklava, and has a population of about 500. As we knew there were four disciples residing in it, the Alma brethren directed me to go and try to gather these to break break. This done,

we commenced preaching also. The Committee kindly lent me the tent, and although the weather was too unfavorable to conduct a series of successful services, yet we succeeded in having a few good meetings in it, finding two more who had previously been immersed, and receiving two confessions.

6. CROYDON.

A mission is in progress at this place, conducted by J. C. F. Pittman and H. J. Horsell. Up to date, twenty-four confessions have been received. The tent is well filled every night, and great crowds assemble on the Lord's day. A full report of this effort will appear later on.

7. THE FUTURE OF THE TENT.

We are badly in need of seats. £20 would purchase sufficient collapsible seats, which

could be easily removed from place to place. But there is something we need even more than seats, and that is a real live earnest State Evangelist, to travel with the tent, and use it to its best advantage. Local evangelists do their best, and that best is very creditable, but a man whose whole time was devoted to this kind of work, and who would be new to the people wherever he went, would produce far greater results. If we have not the right man in these States, then we must import one from the other States. The imperative need of the hour is for an able evangelist in the general field. We trust that the brethren will be very liberal in their gifts and promises at the coming Conference, so as to enable the incoming Committee in real earnest to set about the great work of evangelising the whole of the State.

Report of South Australian Evangelistic Committee for Year ending September, 1903.

DEAR BRETHREN,—

By the goodness of God we have been enabled to carry on the work entrusted to us for another year. We desire to acknowledge the merciful help of our heavenly Father, and the generosity of the brotherhood in liberally contributing to the support of the work.

1. OUR EVANGELISTS.

Almost as soon as last Conference was over, we sustained a great loss by the removal of G. B. Moysey to Victoria. Our brother had rendered splendid service at Kadina, and we were very sorry to lose such an able evangelist. At the time of Bro. Moysey's resignation, J. Selwood was laboring for a few weeks, under the direction of the Committee, at Port Pirie. We were fortunate enough to secure Bro. Selwood to succeed Bro. Moysey. Bro. Selwood has labored faithfully and successfully at Kadina, consolidating and extending the cause in that district.

In January we received notice of the resignation of H. J. Horsell, who had accepted an engagement with the church at York. He had labored earnestly at Strathalbyn and Goolwa, and his work had been greatly blessed. We were sorry indeed to part with him. L. H. Crosby, who was desirous of a change of field, was asked to proceed to Strathalbyn. Since his arrival there he has had great encouragement, and has done a good work at that place and at Goolwa.

In order to fill the place of Bro. Crosby at Willunga, J. Weeks was invited to take up the work, going there every week from Saturday to Monday. Bro. Weeks has labored acceptably, and has met with success. A tent mission has been held, and a Sunday School established.

A detailed account of the labors of our evangelists will be found in their respective reports.

2. TENT MISSIONS.

At last Conference we were instructed to arrange for as many special missions as

possible during the year. We commenced at once with a mission at Glenelg, conducted by Bren. J. C. F. Pittman and Calbourne. This resulted in 31 additions. It was thought desirable to purchase a tent, and the President collected £50 from members of the various churches, and a strong, well-made tent was secured. The first mission was held by J. E. Thomas at Stirling East, and resulted in 10 decisions. Then the tent was conveyed to Willunga, where Bren. J. C. F. Pittman and Weeks held a mission and gathered in 13 souls. Next it was brought to Gilles-st., where Wren J. Grinstead reaped a harvest of 27. After this, Bro. Clow had it at Hamley Bridge, where, although there were only 3 direct additions, a good impetus was given to the new cause in that district. A mission is now in progress at Croydon, where large gatherings are assembling every night, and 24 confessions have been taken. So far the immediate results of these missions have been 108 souls won for Christ and the church, but the indirect benefits of these special efforts cannot be tabulated. The churches have been stirred up, and the cause has received a great advertisement among those who previously hardly knew of our existence. We feel sure the brethren will agree that the tent was a good investment.

3. THE COMMITTEE.

Bren. Glastonbury and K. W. Duncan resigned from the Committee during the year, and T. H. Brooker and Wren J. Grinstead were elected to take their places. We have had 12 meetings, and the attendance of Committeemen has been as follows:—J. C. F. Pittman, 9; A. T. Magarey, 7; T. G. Storer, 9; W. Charlick, 8; J. Manning, 10; T. J. Gore, 4; A. C. Rankine, 6; John Verco, 6; W. Burford, 6; W. Brooker, 6; J. Anderson, 3; J. Colbourne, 9; T. H. Brooker, 6; W. J. Grinstead, 7; A. Glastonbury, 2; K. W. Duncan, 2; G. P. Pittman, 12.

4. FINANCES.

As we started the year with an empty treasury, we had to make an appeal to the

South Australian Statistics for the Year ending 30th June, 1903.

NAME.	Church Additions.			Church Losses.			Membership.		School Statistics.				Scholars Received into the Church	Amount Collected for all Purposes.
	Immersed during Year.	Received from Sister Churches	Received being formerly Immersed	Died during Year.	Removed from Church Roll.	Transferred to Sister Churches	Present Number on the Roll	Total Number on Roll, June, 1902	Sunday School Teachers. Male.	Sunday School Teachers. Female.	Sunday School Scholars. Male.	Sunday School Scholars. Female.		
1 Adelaide (Grote-st.) ..	61	18	5	3	29	24	516	484	11	10	146	174	16	593 0 0
2 Alma ..	6		1	1			49	44						70 0 0
3 Balaklava ..	18	1	1			3	148	131	4	3	31	40	9	118 0 0
4 *Beachport ..							4	4						
5 *Broken Hill ..							23	23						
6 *Dalkey ..							36	36						
7 Gawler South ..		1			1		5	6						
8 *Glenelg ..							101	101						
9 Henley Beach ..							60	56	3	4	38	30	3	88 0 0
10 Hindmarsh ..	4						546	505	8	11	156	185	38	131 0 0
11 Kadina ..	53	6	1	5	3	11	75	81	5	5	40	50	13	92 0 0
12 Lochiel ..	26	2			3	16	35	43	2	3	30	20		13 0 0
13 Long Plain ..							49	47	3	1	28	31	3	110 0 0
14 Mallala ..	4			1			42	49						
15 Milang ..	4						71	64	1	4	22	21	5	90 0 0
16 *Millicent ..	9						23	23						
17 North Adelaide & Prospect ..	39	12	4	4	3	4	259	224	13	14	95	142	19	419 0 0
18 Norwood ..	72	13	8	1	5	32	594	539	9	12	233	261	32	557 0 0
19 Nantawarra ..							12	7						10 0 0
20 Point Sturt ..							5	39	1	2	10	9		37 0 0
21 Port Pirie ..	13	1	1				63	51	1	1	14	26	1	45 0 0
22 Queenstown ..	28	1	4	1		14	174	156	9	3	62	74	11	191 0 0
23 Stirling East ..	48	4	8	2	1	2	119	64	7	7	69	84	19	80 0 0
24 Strathalbyn ..	5	5	1	2		4	58	51	1	3	12	21	2	72 0 0
25 Unley and Cottonville ..	48	22	1	5		22	361	332	17	17	126	162	46	456 0 0
26 Willfamstown ..	16		1			1	65	45	2	2	16	18	9	48 0 0
27 Willunga ..	16	2	1		3		34	17	2	3	8	21		33 0 0
28 *Wild Horse Plain ..							5	13						
29 York ..	29	8		2	4	16	163	145	7	8	71	115	19	150 0 0
30 Goolwa ..	7	4				1	20							19 0 0
Totals ..	506	100	38	29	52	162	3749	3388	106	113	1205	1464	245	£3822 0 0

*No returns sent. Last year's taken.

brethren for funds almost at once, and on several occasions subsequently we have had to make further appeals. It would be well if some more systematic way of collecting funds could be devised, so that we might have a more reliable and regular income. We urgently appeal to the brethren to give or promise as liberally as possible at Conference, so that at the threshold of the new year we may have something to work upon, and not be embarrassed at the very outset. We acknowledge, however, with deep gratitude all the generous gifts that we have received.

5. NEW GROUND.

We are pleased to learn from Bro. Plant that a meeting for breaking of bread has been commenced at Saddleworth. We trust that this will speedily grow into a strong church, and that we shall soon have the pleasure of receiving it into affiliation with this Conference. We notice with pleasure that a chapel has been erected at Long Plain, and wish the brethren much prosperity in their new abode. The churches at York and Hindmarsh are to be commended for breaking up new ground at Croydon; Alma and Balaklava, for a similar effort at Hamley Bridge; Stirling East, at Bridgewater; and Queenstown, for commencing meetings at the Semaphore. We trust that others will be stimulated by these examples to aggressive action.

6. VISIT OF AN AMERICAN EVANGELIST.

We were informed that Allan Wilson, a distinguished American evangelist, was desirous of touring through these States, holding protracted meetings in all the important centres. Realising that we could do nothing in this matter apart from the other States, we communicated with most of them as to the desirability of such a visit. A majority were in favor of the idea, but could not definitely commit themselves. Victoria, however, on account of their present heavy liabilities, could not promise to co-operate. We therefore took no further steps in the matter.

7. STATE EVANGELIST.

We are of opinion that the time has arrived for the employment of a capable evangelist for the general field. Incalculable good would be accomplished in the breaking up of new ground, and the strengthening of the weaker churches. In the past year we have had applications for evangelistic help from Port Pirie, Lochiel, Millicent and other parts, but have been unable to render any assistance. A State Evangelist would enable us to meet demands like these. The tent would be used to the best advantage. The new members brought into the various churches would increase the giving power of the brotherhood, and an able man should

raise the larger part of his own salary. In past years we have spent too much time and money on small and obscure localities. A State Evangelist would be able to strike at the great centres and reach the masses of the people.

8. CONFERENCE ARRANGEMENTS.

We have secured the Town Hall for the Sunday School Demonstration as well as for Home Mission Night. We have to thank John Fischer for taking charge of the tickets for the tea meeting, and Bro. Gard, of Grote-street, and a band of singers from all the suburban churches, for their efforts in connection with the musical part of the programmes. We tender our hearty thanks to the ladies who have formed a Committee to arrange for the tea in the Town Hall, and to the ladies of Grote-street for providing meals during Conference. We thank the officers of Grote-street for the use of their buildings.

In conclusion, we would say that, while we have not been able to accomplish half that we could wish, we are convinced that the churches of the Union have made a great stride forward during the year. We trust, however, that this will be quite eclipsed by the progress that will be made under the administration of the incoming Committee.

J. C. F. PITTMAN, President.
G. PERCY PITTMAN, Hon. Sec.

Treasurer's Report.

RECEIPTS.

September, 1902, Balance	£2	11	7
Bro. Walden's Mission	..	8	16 1
Church, Millicent	..	2	0 0
North Adelaide	..	29	7 0
Strathalbyn	..	38	13 3
Hindmarsh	..	10	19 4
Long Plain	..	9	1 0
York	..	6	1 6
Willunga	..	3	0 6
Williamstown	..	5	8 6
Grote-st.	..	44	8 7
Kadina	..	41	16 9
Unley	..	9	13 6
Norwood	..	17	0 6
Dalkey	..	1	5 6
Owen	..	5	0 0
Alma	..	17	11 9
Pt. Pirie	..	4	5 6
Henley Beach	..	2	6 0
Lochiel	..	3	8 9
Milang	..	4	5 6
Stirling	..	3	6 7
Wild Horse Plain	..	0	17 0
Point Sturt	..	4	5 9
Balaklava	..	3	0 0
Gawler	..	0	10 0
Goolwa	..	1	0 0
Subscriptions from Brethren	..	43	14 11
Tent a/c.	..	0	10 0
Balance Conference Tea	..	18	15 10
Balance Temperance a/c	..	1	15 4
Balance	..	6	3 4

EXPENDITURE.

Salary, Bro. Moysey, Kadina	£35	0	0
Bro. Horsell, Strathalbyn	..	47	5 0
Bro. Crosby, Willunga	..	17	0 0
.. Strathalbyn	..	54	0 0
Bro. Selwood, Kadina	..	120	0 0
.. Port Pirie	..	8	8 6
Bro. Weeks, Willunga	..	31	0 0
Travelling Expenses	..	7	18 9
Secretary, Postage, Stationery, etc.	..	4	17 6
Balance Bro. Walden's Expenses	..	2	4 6
Bro. Maston, Printing	..	9	0 0
Bro. Sharples, ..	..	7	9 6
Advertising	..	2	18 4
Land Tax, Murray Bridge	..	0	13 0
Sundries..	..	3	4 9

£350 19 10

T. G. STORER, Treas.

(NOTE.—The Auditor's Report is delayed, but will be presented at the Conference.—W.J.G.)

Reports of Evangelists.

I. WILLUNGA—J. WEEKS, EVANGELIST.

This is a very scattered district. The members living so far apart, some have to come eight or ten miles to the meeting, but the brethren are in real earnest about their Father's business. I look forward very hopefully for the future success of the church in this district. For some time prior to Bro. Crosby's going to Willunga they only met once a fortnight. When the Committee sent him they commenced in real earnest to worship every Lord's day morning at Willunga, Bro. Crosby going to McLaren Vale in the afternoon and preaching, and back to Willunga for the evening service. During this time several were added to the church by faith and baptism. In December last Bro. Crosby resigned, and the Committee asked me to take up the work. I commenced on the 4th of January last. F. Pittman, of Hindmarsh, undertook to conduct a gospel

mission in the tent at Willunga in April last. The meetings were good, and created quite a sensation in the town, and have been the means of breaking down some of the prejudice that existed in reference to our teaching, and many came to listen. We thank God that some were led to see that the things we teach are in accordance with the Scriptures. Twelve were immersed, on a confession of their faith in the Lord Jesus Christ; and one brother was restored. A Lord's day School has also been started, which we hope will be very helpful to the church; and a Christian workers' meeting is held every Thursday evening at McLaren Vale. Our meetings are improving, and the brethren are all working heartily together, and rejoicing that God has blessed their efforts during the year.

2. STRATHALBYN AND GOOLWA—L. HENRY CROSBY, EVANGELIST.

There are several sectarian bodies in Strathalbyn, and we are confronted with many obstacles, yet the prospect is encouraging. H. J. Horsell worked hard in this field, and the writer succeeded him in February last. Since May we have had five additions, and much gospel sowing and solid work have been done. Death has taken from amongst us three splendid workers, whom we could ill spare—Bren. Haines and Binney, and Sister Robinson. We thank God for such consecrated lives, as their good works will live for ever, and we know that there will be many stars in their crowns. Our Strathalbyn people are very warm-hearted, spiritually alive, and loyal to Christ. The attendance of the brethren at all the meetings has been good, especially as several families have many miles to come. Our Bible School is in an exceedingly healthy condition. The Christian Endeavorer is wide awake, and is doing a grand work in preparing the young people for future usefulness in the church. We have good audiences at our week-night services, and all departments of work are in a prosperous condition. We heartily thank the brethren who have visited us from time to time during the year, and also the Evangelistic Committee for their valuable assistance, and above all, we praise our heavenly Father for the great things he hath done for us.

It is only recently that primitive Christianity has been proclaimed in Goolwa. H. J. Horsell and J. E. Thomas commenced a fortnight's gospel mission here on June 2nd, 1902, and on June 15th a church was formed, when four persons met to remember the Lord. On July 15th the first convert here, Bro. Sherwood, was baptised by Bro. Horsell in the River Murray. C. Gordon visited Goolwa on August 3, and labored hard and successfully for three weeks, which resulted in six confessions. Since then the Strathalbyn preacher has visited Goolwa periodically, and much good work has been done, although our present arrangements are not as adequate as we could wish. Our present membership is 20, but who knows the weight or power of 20 consecrated souls for Christ? Our secretary, J. M. Gordon, is a very faithful and earnest worker. We preachers, who have had the pleasure of laboring at Goolwa, and visiting Bro. Gordon,

desire to thank him and his sister mother for their kind hospitality. The Goolwa brethren are truly grateful for the help which they have received from the Evangelistic Committee, and if the Committee could help them more, undoubtedly great results would follow.

3. BALAKLAVA—R. J. CLOW, EVANGELIST.

The church that meets here, and the brethren at Alma, have supported R. J. Clow for the past fifteen months. His labors have not been strictly confined to these two churches; sometimes he has proclaimed the Word in other districts. At Balaklava the attendance averages 31 at the midweek service, 67 on Sunday morning, and 96 at the evening meeting. The total number of additions among those churches with whom Bro. Clow has labored has been 42—40 by confession and baptism, 1 baptised believer, and 1 restored.

[It should be added that Bro. Clow has made a remarkable contribution to the work, and to the literature of the disciples, in the shape of a story of station life, entitled "The Pillar of Salt." While we have not read the work, we are sure that the favorable comment which it has elicited from representative brethren, from the Australian press, and from other sources, will recommend it most favorably to the attention of the brotherhood throughout the Colonies.—W.J.G.]

4. KADINA—J. SELWOOD, EVANGELIST.

[The work in this field has been very satisfactory. Bro. Selwood's report is delayed, but will be presented at Conference.—W.J.G.]

Foreign Missionary Board.

Under the blessing of our heavenly Father we are able to report favorably concerning the past year's labors in connection with world wide missions. The interest in the work has been well maintained. The Committee have met eleven times since last Conference, and the average attendance of members has been twelve, which exceeded that of last year.

J. Colbourne has been our President during the year, and T. Colebatch was re-elected as Treasurer, with A. C. Rankine as Secretary, and R. Burns Assistant Secretary. The remainder of the Committee are as follows:—Mrs. Milne, Misses Pepperell, S. Tonkin, L. Mauger, C. Schmoock and Giffen, and Messrs. Easom, Marquardt, P. Pittman, A. T. Magarey, W. Jackson, F. Harding, W. Burford and F. Pittman, with two ladies from each Foreign Missionary Auxiliary. Later in the year we were pleased to add Wren. J. Grinstead and Miss Summers to our number.

At our last Conference Mary Abgan was present, and added much interest to our meetings. Our sister came over with the intention of saying good-bye to us, prior to her departure for China. She visited several of our country churches and addressed interested audiences. As a Committee we were sorry that Miss Abgan was not permitted to fulfil her intentions of going to China as a Missionary, but we are pleased that her

labors have been utilised to advantage in Melbourne in connection with the Chinese. Miss Elsie Spotswood, whose application for the Foreign field was favorably received by the Committee, has seen fit to withdraw it.

We are pleased to state that, in connection with our Federal Committee, there are several applications being considered.

Miss A. McCallum is now qualifying as a nurse in a Victorian hospital, prior to going out to the regions beyond. G. D. Verco, of Sydney, has also applied to be sent as a Missionary to the Foreign fields. His application is now being considered by the New South Wales Committee.

We have requested the Evangelistic Committee to grant us two hours during the Session of Conference for discussion of the Foreign work.

Heretofore we have been content with the Foreign Missionary Demonstration held on an evening during Conference time, but at which, practically, there has been no Conference at all on matters relating to F.M. enterprise. We now deem it advisable to confer with the delegates assembled in Conference concerning the foreign work.

Through the continued liberality of our brotherhood in South Australia, we as a Committee have been enabled to meet all our financial obligations. As usual, we have furnished our quotas towards the salaries of Miss R. L. Tonkin, of China; Miss Mary Thompson, F. Stubbin and wife, of India; Percy Davey, of Japan; John Thompson and wife, of Kanaka Mission, Queensland. Hindmarsh church still contributes £40 per year towards H. H. Strutton and wife, of Poona, India; Grote-st. F.M. Band contributes the salary of Yakub Masih, of India, a native evangelist; Grote-st. Young Men's Class furnishes £5 towards the support of a native boy, India; Norwood F.M. Society contributes now £10 per year towards Bhogona, a young teacher in India; and Unley F.M. Auxiliary supports a native boy, while the Unley Endeavor Society in connection with Bro. and Sister G. Smith supports a boy also. The F.M. Auxiliary in the church at Williams-town is a splendid band, and regularly supplies us with funds towards both home and foreign work. We are glad to state that Glenelg church has inaugurated an F.M. Auxiliary. York Auxiliary and the workers of North Adelaide are doing well.

We were pleased to renew the acquaintance of H. H. Strutton, who is now visiting Australia on furlough, with his wife, from Poona, India. Bro. Strutton has done a good work, and the Hindmarsh church gave him a royal welcome home, as did delegates from city and suburban auxiliaries.

Our Chinese Class, under W. Jackson, continues to meet in Grote-st. twice a week. Good work is being done by the staff of teachers.

Although we have a good balance sheet to show at the Conference this year, the fact must not be lost sight of that our funds have been increased through the recent annual collections, and the handsome offering of Dr. J. C. Verco.

Our relationship with the Federal F.M. Committee continues to be of the most cordial nature.

During the year we welcomed West Australia Committee into our affiliation.

The feeling is growing amongst the Committees of the various States that the time is drawing nigh when we should have an Australian Mission opened in some Foreign field to be decided upon. This and other interesting items were discussed at the Jubilee Conference held last April in Melbourne, and we will probably hear more concerning this important subject in the near future.

Interesting items concerning our Foreign workers will be given in the full report of the Secretary to be read at the Foreign Missionary Demonstration at Conference time, when we hope to have a crowded and enthusiastic meeting.

A. C. RANKINE, Secretary.
R. BURNS, Assistant Secretary.

Foreign Mission and Kanaka Funds.

Receipts and Expenditure, Year ending June 30, 1903.

RECEIPTS.	
Five City and Suburban Churches and their Auxiliaries ..	£117 18 7
Twenty-one Country Churches and their Auxiliaries ..	.. 48 0 13
Donations, Personal (Six) ..	.. 8 16 6
Miscellaneous Collections, Bank Interest on Balance of a/c, etc. ..	.. 10 6 4
	£185 1 63

EXPENDITURE.	
Forwarded to Federal Treas., the following amounts:	
S.A. Quota in Support of—	
Mary Thompson ..	£35 0 0
Bro. and Sister Stubbin ..	50 0 0
Sister Tonkin ..	40 0 0
Yakub ..	15 0 0
Bhogona ..	5 0 0
Bro. Cunningham, Japan ..	5 0 0
Miscellaneous Expenses, Stationery, Exchange, etc. ..	10 15 9
Balance ..	.. 24 5 93
	£185 1 63

KANAKA MISSION FUND.	
RECEIPTS.	
North Adelaide Church ..	£7 9 6
Balance ..	.. 17 16 3
	£25 5 9
EXPENDITURE.	
Support of John Thompson ..	.. 25 0 0
Miscellaneous Expenses, Exchange, Stationery, etc. ..	.. 0 5 9
	£25 5 9

Sunday School Union.

It is with a great deal of pleasure, and with feelings of thankfulness to God, that we present to you our twelfth annual report.

First and foremost, we thank God for the great ingathering of precious souls into the church from the Sunday Schools. The full figures are not to hand at the time of writing this report, but from the figures already to hand we believe that at least 200 of our Sunday School scholars have confessed their faith in Christ during the year. This is the largest number yet recorded by the brethren in this State. The seed, faithfully and earnestly sown by the teachers, is springing up and

bringing forth an abundant harvest to the praise and glory of God.

The meetings of the Executive Committee have been well attended. Many important matters have been dealt with, and a good interest is shown in the work of the Union.

In September of last year, the Secretary, in order to become better acquainted with some of our country schools, and also with a view to raising funds for the purchase of a lantern and slides for the Union, obtained the loan of a lantern and visited the schools at Williamstown, Strathalbyn, Milang, Point Sturt and Stirling East, and gave a lantern lecture at each place. The brethren at the towns named placed their chapels at the disposal of the Secretary free of cost, for which we extend to them our hearty thanks. A visit was also made to the Point McLeay Mission Station, the natives much appreciating the entertainment. The lantern and a large number of slides have since been purchased, and are now at the disposal of schools or brethren at the following rates:—For schools with 200 or more scholars, 7/6 and operators' fares and expenses; for schools with less than 200 scholars, 5/- and operators' expenses. The lantern is a fine one, fitted with acetylene light, and throws a picture of ten feet diameter very clearly.

The Scripture examination was held on Monday, July 6th, and was a record one, both as regards entries and competitors, there being 464 entries, and 317 out of that number competed, as against 414 entries and 274 competitors for the previous year. (The results of the examination will be made known at the public meeting in the Adelaide Town Hall, on September 9th.)

The annual meeting for the election of officers was held at Grote-street in February last, when the following brethren were elected:—President, Wm. Mathews; Vice President, J. Fischer; Secretary, W. Jackson; Treasurer and Assistant Secretary, J. W. Cosh.

One of the most successful gatherings yet held took the form of a marine excursion on board the steamer "Euro," on January 17th last, when about 400 persons enjoyed a trip from Port Augusta to Glenelg and back. It has been decided that a similar excursion be held every year, as opportunity for social intercourse is great.

The annual social was held at Norwood on July 20th, that also being a most successful gathering. It is very gratifying to note the continued interest taken in these annual gatherings.

One of the least pleasing items of our report is the state of the finances. Our inability to accomplish more than has been done is largely due to the lack of funds to actively push forward the work. There are many of the brethren who do not take an active part in the work of the Sunday School, but who can, if they will, help the Union financially, either by a donation to the funds, or by purchasing honorary members' cards. The cards entitle members of the church of Christ to become members of the S.S. Union. The annual fee is 1/-.

There are 19 schools in the Union, with 2542 scholars and 230 teachers, and there is an average attendance of 2112 scholars and 210 teachers. Of this number, about 500 of the scholars are members of the church.

In conclusion we would say: Lift up your hearts in thankfulness, Sunday School teachers, for God is doing wondrous things at your hands. Cast away all doubt: no matter if at times the sowing time may seem long, yet the harvest for our God will be an abundant one.

W. MATHEWS, President.

W. JACKSON, Hon. Secretary.

North Adelaide, Aug. 13, 1903.

Finances.

RECEIPTS.

Balance in hand, 8/9/03	£2 17 10
Subscriptions received	10 19 6
Donations from Brethren	1 15 0
Hon. Members' Subscriptions	2 11 0
Marine Excursion	19 4 0
Bro. Jackson's Visit to Schools, and use of Lantern	4 7 6
S.S. Invitation Scrolls	0 8 0
Social at Norwood	2 12 6
Commentaries and Supplies	73 1 9
Percentages accrued to Union at M.B. Depot	5 0 0
	£122 17 1

EXPENDITURE.

Stationery, Stamps, etc.	£6 0 0
Printing, etc.	6 1 6
M.B.D. Account (Prizes)	8 5 0
Marine Excursion	8 0 0
Purchase of Lantern, etc.	7 12 0
Expenses of Social	2 2 0
Commentaries and Supplies	43 16 11
Accounts outstanding at M.B.D.	29 4 10
Percentages credited Union	5 0 0
Cash in hand, 10/8/03	6 14 10
	£122 17 1

Aug. 10, 1903.

J. WARREN COSH, Treas.

Sydney, N.S.W., July 27th, 1903.

TO THE BRETHREN AND SISTERS IN S.A.

Dear Brethren and Sisters,—

With loving hearts we greet you as we leave these Austral shores. We go forth in the strength of the Lord to better equip ourselves for labor in the great cause of our blessed Master. Our desire is to return by-and-bye to the land we so much love—the land of our fathers and our birth. Till then, may the richest blessings of God rest on us all. May your Conference be marked as in days gone by with love, earnestness and blessing to all. We are ever with you in spirit, and will especially be with you in heart at what we trust may be the greatest Conference you have ever held. "Finally, brethren, farewell. Be perfect, be comforted, be of one mind, live in peace; and the God of love and peace shall be with you." With Christian love and best wishes to all in our home land, we are

Yours in the Master's service,

JAS. E. THOMAS.

IRA A. PATERNOSTER.

American Letter.

Tyler, Texas, U.S.A.,

July 15th, 1903.

We are anxiously awaiting the arrival of the Jubilee History which my brother, P. A. Dickson, has sent me, but it is still tied up in New York, and has to wait the slow motions of a Custom House. It may reach us any day now.

We have read with much pleasure of your great Jubilee in Victoria, as reported in the CHRISTIAN. It must have been a soul-inspiring occasion for all who were present.

It may be of interest to your readers to know of the work in this great State. America looks to Texas as one of the most promising of all the States in the Union. In Texas almost everything can be grown in the line of cereals, fruits and vegetables. This State has better shipping facilities in Galveston and other points than almost any other. Tyler is one of its principal cities, and especially in the Eastern part of the State. It is a great market-garden centre, and land has gone up in value steadily within the last three years. All over the State cotton and maize are grown extensively. Texas grows more cotton than any other of the States.

But it may interest you more to know of our State Convention, held in Mineral Wells on June 9th to 12th. There were some 800 delegates present, and it was one of the best Conventions that I have ever attended. Of course your readers will know that a State Convention does not have nearly as many present as the National Convention. During the sessions of the Convention splendid speeches were made by preachers and workers from all parts of the State. Those known in Australia who were present were Bro. and Sister O. A. Carr, Melba Maston, who came with them, and the writer. Bro. Carr talked a good deal with me about his experiences in Australia, and has very pleasant recollections of those early days of our cause in the colonies. Melba Maston conveyed the greetings from Australia, and made a nice little speech that was greeted with a round of applause. I was delighted to meet Melba on the train as we went to the Convention.

In the State of Texas we have 70,000 disciples, which is quite a good showing. We have 48 evangelists and missionary preachers in the State. I must explain what the American brethren mean by these terms. Evangelists devote their whole time to protracted meetings, and are never settled in any one field. Missionary preachers are the preachers partly supported by the church or churches with which they labor, and the Mission Board helps them financially the rest. With such a band of workers it is no wonder that new churches are all the time being established, and they are encouraged to at once erect a chapel and engage a preacher. The American churches have learned the lesson that no church can succeed in a *rented hall or barn*, but must have a neat, suitable chapel on as good a site as possible, and then have the help of a good live preacher. They recognise that converts made and turned loose without any regular meeting-place will not long continue, as a general rule.

Pres. E. V. Zollars, President of Texas Christian University at Waco, was present, and gave several splendid addresses on education. He is a foremost educator, and Texas Christian University is destined to take a front rank among similar institutions in the United States.

I might go into detail re the Convention, but it would fill too much of your space, so I

spare you. Rest assured, however, that I have plenty of good things to tell you, for ours is one of the greatest missionary causes of any of the religious bodies in the United States. The whole Convention was just permeated with the aggressive missionary spirit, and we all returned to our churches determined to push on the work with even more vigor. B. L. Smith, Cor. Sec. for the American Christian Missionary Society, G. A. Muckley, Sec. for Church Extension Board, and Randolph Clark for Ministerial Relief—care for aged preachers or their widows—were all present and presented their causes, and stirred the great Convention.

We hope C. L. Thurgood and wife on their way to Pittsburg may come within speaking distance of us.

The church in Tyler had a debt on it of \$1200 when we came three years ago. We have raised nearly two-thirds of it in that time, and hope to soon have the debt off. Every meeting of the church has a large number of strangers and non-churchgoers, as well as our own members. The Sunday School has about doubled, and we are working now to double again from our present number.

Yours in the work,

J. C. DICKSON.

Foreign Missionary News.

H. D. SMITH.

We append a letter written by one of our Kanaka brethren:—

Childers, Isis, Queensland,
June 13th.

ALL MY DEAR CHRISTIAN,—

Brother in Christ, I just lik to write this a few line to say thank you all for your kindness to praying for us, that our God answering your prayer and helping us very much indeed, that every Christian man trying to work for God while our brother Mr. Thompson he goine away from us here in Queensland, but yet we are so glad because you all, dear Christian friend in Victoria, hath praying all the time for us, but I to ask you all again prayer more for us, and also pray for Mrs. Thompson very much, because she not quite well since Mr. Thompson he leave us here, so she very week all the time. I to ask you all Christian brother again you still prayer for her and three children, so our God will mak them quite well and strong till our Brother Thompson will come back again to us in Queensland. I only let you know that the work of God up here has going on alright. By the grace of God every Christian man all hath been faithful to there promise to work for our God while Mr. Thompson not stop with us. I am so glad to told you that we have happy meeting every Sunday. God himself hath with us and gave us many blessing. I to thank you all for praying for us, so God he hath helping us very much, and we also not forget you all in our prayer too. Now I not say any more. Good-bye. May God bless you all.

Your truly friend in Christ Jesus.

From

THOMAS MOONA.

Nineteenth Annual Conference

OF THE

Churches of Christ in South Australia.

To be held on Tuesday, Wednesday & Thursday, September 8, 9, 10, at Grote St., Adelaide.

On Monday evening, Sept. 7, at 7.30, a **Temperance Demonstration** will be held at Grote-st. Chairman, Mr. Joseph Pittman, of Melbourne. Speakers, Mr. T. Price, M.P., and Mr. J. H. Sinclair. Musical Selections, etc.

PROGRAMME OF CONFERENCE.

First Day, Tuesday, September 8.

MORNING SESSION.

9 a.m., Meeting of Evangelistic Committee.
 10 a.m., Devotional Service, led by J. Selwood.
 10.30 a.m., J. C. F. Pittman, President, to take the chair.
 Synopsis of last year's Conference proceedings; Introduction of Visitors; Applications to join the Union; Roll Call of Delegates; Appointment of Special Committees. **REPORTS**:— Evangelistic Committee, Treasurer, Church Statistics, General Evangelists' Reports, Obituary Report. Notices of Motions, to be submitted to Reference Committee.
 1 p.m., Adjournment for Luncheon.

Second Day, Wednesday, September 9.

MORNING SESSION.

10.15 a.m., Devotional Service, led by L. H. Crosby.
 10.30 a.m., Elections; Letters from Churches; Report from Special Committees; Appointments for Next Conference.
 1 p.m., Adjournment for Luncheon.

AFTERNOON SESSION.

2 p.m., Fifteen Minutes Devotional Service, led by Bro. Clow.
 2.15 p.m., Digest of Letters from Churches. Consideration of Evangelisation.
 5 p.m., Discussion on Foreign Missions.
 6 p.m., Tea.

Third Day, Thursday, September 10.

MORNING SESSION.

10.15 a.m., Devotional Service, led by Bro. Bennett.
 10.30 a.m., Postponed and General Business.

Tuesday - AFTERNOON SESSION.

2 p.m., Fifteen Minutes Devotional Service, led by J. Weeks.
 2.15 p.m., Consideration and Adoption of Reports; Nominations for President, Vice-President, Secretary, Treasurer, Auditor, and Committee; Conference Essay by Wren J. Grinstead, "The Evolution of the Religious Reformation."
 5 p.m., Discussion on Sunday School Work.
 6 p.m., Adjournment for Tea.

EVENING SESSION.

7.30 p.m., **Foreign Mission Meeting** at Grote-street. J. Colbourne, President. Secretary's Report, Treasurer's Report; **Missionary Addresses**. Musical Selections, etc.

Wednesday Evening, September 9.

Sunday School **ADELAIDE**
 Demonstration **TOWN HALL.**

7.30 p.m. Mr. Matthews, President of S.S.U., in the Chair.

Addresses by Mr. Wren. J. Grinstead and Dr. J. C. Verco.

Singing by United Choirs of Schools, under Leadership of Mr. Gard.

1 p.m., Adjournment for Luncheon.

By special arrangement of the Committee, Luncheon and Tea will be obtainable during Conference at Sixpence each meal, except at Town Hall.

Thursday, September 10; Show Day.

TOWN HALL,
ADELAIDE.

A PUBLIC TEA WILL BE HELD IN THE TOWN HALL. Tea on Tables from 5.30 to 7 p.m.

Tickets—Adults, 1s.; Children under 12, 6d.

To be followed by a

PUBLIC MEETING AT 7.45.

J. C. F. PITTMAN, President, in the Chair.
 Special Singing by United Choir under leadership of Bro. Gard.

Addresses by MR. ANDREW MELDRUM and F. W. GREENWOOD, of Melbourne, and others.

Collection and Promises for Home Missions.

Monday, Sept. 11, PICNIC at National Park.

All who intend to join in the Picnic are asked to hand in names at once to Pres.

The Philosophic Rose.

R. K. MUNKITTRICK.



I'm happy in the garden,
With all the winds at play,
While rocking in the breezes
Throughout the fleeting day;
At morning, night, and noontime,
Oh, list my glad refrain:
"I'm happy in the sunshine,
And happy in the rain."

While dreaming, sweetly dreaming,
Upon my airy stalk,
And dainty shadows throwing
Across the gravel walk;
While nodding, swinging, tossing,
Oh, hear my merry strain:
"I'm happy in the sunshine,
And happy in the rain."

When lulled by sweetest music
Of all the wooing trees,
I'm courted by the happy
Gold butterflies and bees;
Then sing I at the head of
Sweet Fancy's tricky train:
"I'm happy in the sunshine
And happy in the rain."

Sometimes it must be cloudy,
Sometimes it must be fine,
And yet the contrast only
Makes all my moments shine,
Until my breezy burden
I sing, and not in vain:
"I'm happy in the sunshine,
And happy in the rain."

Full many are the people
Who would as joyful be
If they were but constructed
Upon the lines of me;
Like me they'd then forever
Sing loud, and ne'er complain:
"I'm happy in the sunshine
And happy in the rain."—

—Success.

My Last "Major" Operation.

W. R. HUNT.

In the era before the advent of our physician in Chu Cheo, it was my privilege to attend the dispensary. I healed thousands, killed none, and made many smile. Forceps and pills, probe and lotion, soap and hot water *ad nauseum* served my thousand-peopled clinic. There came into the dispensary one day, a big, muscular farm laborer. He had an ulcerated back. One malignant sort of car-

buncle sore was deep and wide. I looked at it, measured up my stock of both courage and drugs, and went at it.

At most of my "major" operations of lancing fingers, peeling old sores, fixing ingrown eyelashes, etc., etc., I would regale myself with a small cup of coffee before operating. It lent some tonic to the hand and eye. On this occasion I was feeling as fresh as any student from the operating theatre.

"Come over here and sit down," I said to my patient. He sat, and I stood, and probed, and probed, when lo! it bled, and bled, and kept at it! The patient became impatient and the operator inoperative. Here was a crisis! What had I done? Would he die? How could I stop that bleeding? Would that I could get ice, tannin, or *even* a doctor! I began to feel weaker than he, and despite my protestations that it was all right, "pu yao jing, pu yao jing" he was not, nor was I consoled. What had happened was that I had merely bruised a small vein.

Yes! "Necessity is the mother of invention" even in a Chinese dispensary, as the sequel proves. Like an electric spark, there came to my paralysed thought the idea of using some of the secotine that had been so successful in sticking bicycle tires, clocks, basins, leather and other things, and so I dashed into the room and got some of the golden remedy, and, laying it all around, and finally probing some of the rich gluten into the hole, packed it well. My! we breathed freely! "Hia Yah, chiao, chiao" (Well, well, cunning and clever). These were the eulogistic words of my patient.

Escorting him politely to the front door we bowed respectfully, and with a few comforting words we took our leave of each other; I went in to have a rest, and while musing at the noon siesta, decided that my resourcefulness could be used to better advantage in the evangelistic field than in the perils of an oriental clinic.—*Central China Christian.*

The Reprobate's Death.

J. INGLIS WRIGHT.

No hope! no hope! alas, I know it all too well,
Knew it, long ere babbling Doctor, with look and
gesture

Calmly mocking suffering and rending pain,
Said softly, "Still he may pull through."
Pull through! Good heavens! I'm dying, dying
even now.

To-morrow's dawn will see the death-sweat on my
brow.

Death? Ha! Ha! what care I for your ghostliness,
Your whitey-painted terror?
It cannot daunt a man.

What care I for the vengeance that you bring
To punish evil-doers—as the Christians sing?
I care not for ye, cursed fiend, stand off! stand off
Ye grasp me by the throat;
Be fair, why seek to throttle me?
Be fair; hell and damnation, I defy ye all.
Come on! come on! I fear ye not.

Oh heavens, be merciful;
Be tender to me in this hour of need.
In fear and fevered trembling, prostrate I lie,
Dependent on the love of heaven.

Let not the love divine be tempered with the justice
of a God,

For then there will be naught but vengeance
To blast with curses and with misery
The dying hours of such a wretch as I.

The love of God I spurned,
From Christ's own sacrifice I turned,
Belief in hell I scorned,
And haunts of sin adorned.
Yes, I, by word and deed,
Sought but to advance
The cause of evil.
The love of self in me was strong—
Stronger by far
Than manacles or iron bar,
And here, in this last hour,
I sue for mercy!
Have mercy! Oh, kind heaven,
In pity's name be merciful!

Too late! too late! it cannot be
Too late! and yet this truth
Makes my poor terror-stricken body
Tremble like an autumn leaf.

.. Ha! listen, hark! Hear ye that weird-like sound
Like the wind in a forest rustling?
'Tis the breath of the death-fiend through the air,
Hastening on—on—on—

.. Welcome, death-fiend! welcome home.

I have longed for you to come,
Though I've sneered at you for years;
Still, you dare not say I've fears.

.. Hark! Hear ye not the tolling bell,
And the children sweeping through the gate?
I thought 'twas children—'tis the sough of hell,
And it's tolling; listen! "Late, too late."
"Late, too late."

.. Cursed be one and all,

Stand back! stand back!
'Tis for life—see ye not the gulf of hell
Yawning before me, and the funeral bell
Ringing, "Too late, too late."

Stand clear! one leap! one bound! and heaven is
reached.

Make way! fiends of the outer darkness, make way!
One bound—give me breath—
A moment more—
Another breath—
Hear, I implore!

Stand back! Adieu!—away!—
Away!! — — —

"Too late, ye cannot enter now."

The gates of heaven are pivoted on love,
But Justice holds the shining key,
And may not ope, however sad the call,
Till love hath suffered deep and long;
Then, then relenting Justice thus appeared
Will open wide the portals bright,
Revealing radiant forms suffused

With light that penetrates the darkest night.
'Tis God who holds the fateful key,
'Tis Christ who bled to make men free.
In him, love suffered,
On his cross vengeance fell.

By man rejected, once too often, when 'tis prof-
fered,
Justice and vengeance linked,
Fling back the gates of hell,
While softly angels sadly sing:

"Too late, too late."

.. Oh! child of man, why Christ thus hate?
Why not accept his love
Ere 'tis, alas, "too late!"
"Too late!"

THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASTON

EDITOR.

All Communications should be addressed to
*The Austral Publishing Co., 528 Elizabeth
 Street, Carlton.*

Terms.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/.

Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Tuesday evening. Births, Marriages, and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/-. To insure insertion this must be paid in advance.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other States and New Zealand. Payment may be made by P.O.O. from all Commonwealth States and New Zealand, or by Postal Notes from all the Commonwealth States. Payments of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange. Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

Faithfulness to the Plea.

The formulation of the plea of the present restoration movement by Thomas Campbell in 1809 was the culmination of the labors of Protestantism for three centuries. It is to-day the high-water mark of all efforts to purify the church of its errors; while it is at the same time the *first* definite and successful blow at the false principles which underlie those errors. It is of lofty conception; and like those prophetic utterances of old, it is pregnant with a wider and fuller meaning than its utterer dreamed. "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." It is devout, firm, modest; it breathes the loftiest and most resolute faith, and the sternest of self-abnegation. So long as the church

regards the Bible as God's true Word, this pledge must stand as the platform of the firmest and most consistent and light-loving of Christ's people.

But in such proportion as it is exalted and sublime it is hard to attain. To live up to this plea is a task perhaps more difficult than that which confronted the early Christians. They had to shake off the gross and licentious habits of heathenism; we have to cut the more subtle silken bands of fifteen centuries of intellectualism and man-made theology. The constant tendency of man is to be proud of his own offspring, whether physical or mental. It is very easy for us to see the absurdity of making somebody else's views binding upon men; but if *our* views are right (as they certainly are!) why should we not expect everybody else to conform to them! And this inherent tendency to self-exaltation, which the church (God help her blindness!) has fostered rather than rebuked, through the most of her career, is not to be rooted out in a single day, nor in a single century, by the mere adoption of any platform, however instinct with the self-surrender of faith. Long years of discipline, long centuries perhaps of struggle and sifting and re-examination, may be necessary before the church will daily *live* the plea.

The negative side of the plea was the side which was most emphasised by the pioneers of the movement. The right of the church as a whole to interfere in the affairs of any particular congregation, and the right of any human agency whatever to interfere between the believer and Christ, were sharply challenged; and the silence of the Scriptures thundered against the usurpations. Infant baptism was almost the first thing to be cut off. Immersion was promptly restored, the church's usurped authority over the Lord's table was surrendered, the bars of probation and examination and catechisation, that had kept the believer from his Lord, were all thrown down, and the priesthood of the believer resumed its long-interrupted sway. Later, the positive side of the plea reasserted itself, and the brotherhood, having accomplished the heaviest part of its idol-breaking, turned to the more congenial and constructive task of carrying out the Lord's marching-orders. The result has been the most splendid and convincing success that has ever attended any religious movement.

Are we in Australasia living up to the exalted requirements of our watchword, and keeping as well to the van of the great movement as behoves us? A re-examination is in order; a re-commitment to the plea, and a pushing of it into new corners hitherto uncleaned by it. What points do we need to guard and emphasise? What must the

plea do in our hands, to the end that we be not found unfaithful to our trust, and our talent given to another?

First, the plea at our hands must put the Lord Jesus Christ upon the throne, and do away with everything that would distract the gaze from him. He must be shown as the Saviour of all men in exactly the same sense—of no one more than another, of no one through another. Every man must be made to feel that the Lord Jesus is his only hope. Place and wealth and rank must realise their insufficiency, and the offer of Christ's heritage must come to high and low alike. All inquirers must be urged to an intelligent and common-sense use of the Scriptures, "to see if these things are so." All reliance upon tradition, creed, church, or Christian ministry, no matter how pious and learned, must be patiently but persistently dispelled. The personal responsibility of every man on earth to Jesus Christ, in life and death, must be constantly the dominant note in our trumpet call. Everything else must be subsidiary. The life which Christ demands of the believer must be presented only as necessary to be understood in order to a full and consistent acceptance of Christ. All matters of opinion concerning God, or church worship, or the meaning of prophecy, or the explanation of difficulties in the Bible, must be left for later study. The claims of Jesus Christ must be pressed without rest, until the sinner returns and is reconciled.

Secondly, the evangelism to which the plea commits us must put baptism in the place it occupied in the preaching of the apostles. They tacitly assumed that there was no Christian life short of baptism, because it was by submission to it that the rebel made his surrender to Christ known to the church, and to all the world. The apostles never entered into fine-spun distinctions about "internal and external obedience," "the point (in our inward experience) where sins are pardoned," and all such refinements of that human nonsense called theology. Like most Jews, they were practical men, and not at all speculative. They could not grasp the value of that religion which does not immediately acknowledge itself to the world, and conform the life to its high ideals. So they never exhorted their hearers to "inward faith," "heart-consecration," "prayer for the Spirit's blessing," nor even (as is so often the case in our churches) to verbal confession; *they urged them to be baptised!* And everyone understood that that baptism was the surrender of heart, soul and life, without which no man could hope for acceptance from Christ. The result was, that baptism was placed in such a position of tangible primacy in all the soul's

acts that Paul could link it with the resurrection, and call it our death to sin, and speak of it in the same breath with our Lord, our faith, and our God, without the least thought or appearance of impropriety. Moreover, since it was the great surrender of the soul, or, as Aylsworth aptly puts it in his masterly work, "the rush of the prodigal into the Father's outstretched arms," it was never delayed, for the penitent's first demand would be, "What doth hinder me to be baptised?" The apostolic practice of immediate baptism must be restored, or our plea is lost by its inconsistency. We dare not stand between the returning wanderer and the Saviour. We dare not say to the home-coming prodigal, "You may meet your Father a week from next Wednesday night." The timid and conservative may think this too radical a departure from our usual custom, and a throwing open of the doors to admit the unprepared. But this is only policy; and any policy that ignores plain apostolic practice is necessarily a dangerous one, for it is a vital violation of the plea. If the invitation is, "Come and be baptised," none will come without first inquiring the meaning of the step. The gain will be more than the loss, and there will be no more reports such as now occur:—"Thirty additions, twenty-two of whom have since come to baptism." Fancy a report like this occurring in *The Jerusalem Christian* for Jan. 30, A.D. 33:—"Just closed a grand mission with the First Church, Jerusalem. Bro. John Mark led the singing. Four thousand confessions, of whom two thousand have since come to baptism.—SIMON PETER, *Missioner*." Don't you suppose the Pharisees, Satan & Co., were rejoicing mightily over the other two thousand? But put baptism where the apostles put it—tell the people *not to come forward* except to be baptised—make them understand that this, with all that it means, is the thing Christ demands of them, and you will be preaching the simple gospel of Christ. If that fails, let the deluge come.

Finally, this evangelism must invite men to a missionary Christianity. The great curse of sectarianism is that foreseen by Jesus himself—that it fails to convince unbelievers of the divine origin of our religion. A realisation that the conversion of the world is the prime concern of Christians would long ago have suppressed the party spirit and restored the unity of the church. In the sermons of the apostles there was one grand note ringing high and strong—"The world for Christ!" The man who has not caught from Jesus the spirit of a world-wide evangelism, *beginning at home*, has caught nothing from him that is worth having. He

* Moral and Spiritual Aspects of Baptism."

is a Christian in name only, and is building on the sand. The great failure of the Jews of the time of Jesus was in not knowing God when they saw him face to face. They had had wonderful revelations of him—revelations that are intelligible to us, and that we wonder how they could have so perverted. He had shown himself as a universal Father; but to the Jews he was only the partial and petty vindicator of a tribe. In the centuries that had elapsed since the lessons of Egypt and Babylon the nation had allowed its ideals to starve, and had lost sight of its Jehovah. Is it not barely possible that the church of to-day has lost sight of Jesus Christ? Have we not erected a weak, effeminate, sentimental milksop of a hero, the very abortion of a washed-out goody-goodness, and called it "the Christ"? This emasculated monkishness of sanctity is what disgusts so much of the world with what it sees of Christianity. Monasticism killed the missionary spirit; and sad to say, monasticism is not dead yet, even in the restored churches of Christ. If Christ were unearthed from the rubbish of centuries and presented real to the world, in pulpit and life, the corpse of a fifteen-centuries-dead evangelism would spring to life in an instant. The spirit of the early church, close to Christ and breathing his spirit, was uncompromisingly evangelistic. "They that were scattered abroad went everywhere preaching the Word." But a recreant church has consented to have her warfare a defensive warfare. Restore Christ, and you will restore a mighty *advancing* army, clad in the *whole* armor of God—sword as well as shield—with its whole heart's life centred in the one necessity—to *utter Christ to all the world*.

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

The Only Book.

We regard the following testimony in reference to the reliability of the Bible as worth a shipload of criticism. It is taken from a recent book entitled "Letters from the Holy Land," by Elizabeth Butler, and reads as follows:—"Looking back along these days of travel, many flitting thoughts that came and went as we journeyed on, return to one's mind in the stillness of repose. One of the facts that have struck us most in this ancient land which is still so fresh—so fresh in its surprises and in its stirrings of the heart—is the fact that no book of human authorship dealing with the subject is readable on the spot. You may take with you Dean Stanley, Dr. Thompson ('The Land

and the Book'), Miss Martineau, or any of the delightful works on Palestine that have fascinated you in times gone by; you will open them once, but not again. *The Bible is the only book you can read here!* All the others are inadequate; no man can measure himself with the Infinite."

Christian Science.

This craze has not much of a footing in Australasia, although we hear of a few zealous disciples of Mrs. Eddy. The Supreme Court of Pennsylvania has refused to grant a charter to this body as a corporate institution. "It states that by denying the existence of disease this movement is in conflict with the laws of the State, and that its attitude in the matter makes it a menace to the community and in opposition to public policy, especially as to contagious diseases. It fails to find it simply doing religious work, but as being an organisation for profit." Mrs. Eddy's followers claim to number one million in the United States of America, and though this is probably a grossly exaggerated estimate, they undoubtedly form a large body—a body, too, of marvellous credulity, accepting their leader as the special object of prophecy in the Book of Revelation. Mrs. Eddy is a voluminous writer, and, as she sells her books at a high price, makes an enormous profit out of her disciples. This is called "an age of unbelief," but when we think of Seventh Day Adventists, with their claim that Mrs. White receives revelations from God; the Christian Catholic Church, with its 60,000 believers in Mr. Dowie as the reincarnated Elijah; the 350,000 Mormons, who believe the Angel Moroni presented Joseph Smith with golden plates containing in "Reformed Egyptian" characters the Book of Mormon; the Christian Scientists, who affirm there is no pain or sickness in existence, but that it is all a phantasy of the mind; to say nothing of the two hundred millions of Romanists, who believe in spite of the evidence of their senses that the wafer is the real body and blood of Christ, and that the pope is infallible—when we think of these, it appears to be an age of most prodigious faith, a faith so wonderful that it can not only exist without evidence, but flourish in defiance of overwhelming testimony to the contrary.

Is Christianity Losing Ground?

In a thoughtful article in the *Christian Leader* on this subject the writer points out that in the United States, at all events, Christianity more than holds its own. "In 1800 there was a church member to every 15 of the population; in 1850 there was one to every 6.7; in 1890 there was one to every 4.5; and in 1902 there was one church member to every 2.5 of our population."

Methodists during the last century increased from 150,000 to 5,500,000. In 1860 the Baptists reached 1,000,000; in 1877, 3,000,000; in 1897, 4,000,000, and in 1902 4,500,000. In 1887 those known simply as disciples of Christ numbered 645,771. In 1902, seventeen years later, they had nearly doubled, numbering 1,206,377. During the last ten years the Protestant bodies gained over 4,000,000 of members. The nations known as Christian rule over two-thirds of the human race. Here is another way of putting the matter: "As a modifying force in the material side of our modern civilisation the steam engine occupies the first rank. It is estimated that the steam engines of the world represent the working power of 1,000,000,000 men—three times the working population of the globe: but these steam engines are nearly all owned by Christian nations."

From The Field.

The field is the world.—Matt. 13 : 38.

Victoria.

CARLTON (Lygon-st.).—Nice meeting Sunday morning. Large meeting at night. One decision.

Aug. 25.

J. McC.

MOOROOLBARK.—The meetings here are improving much of late, there being good attendances at both morning and evening services. One received into fellowship lately, a highly respected resident of the district. The brethren here are hopeful, and look for more additions in the near future.

Aug. 17.

ROBERT LANGLEY.

COLLINGWOOD.—The Bible School anniversary at Collingwood was a most unqualified success. The Tabernacle had been very artistically decorated, the fine building lending itself most effectively to the design of those who laid themselves out for that feature of the meeting. On Lord's day, August 9th, we had the pleasure of J. Johnston's presence with us at the breaking of bread, the members turning out in large numbers; in fact the meeting was the largest of its sort that we have seen for some years in Collingwood. In the afternoon A. Meldrum addressed a fine gathering of members and friends. In the evening the large auditorium was filled, when H. Swain conducted a most successful gospel service. The meetings in the afternoon and evening were interspersed with singing by the teachers and scholars, under the leadership of J. Tinkler, who had kindly undertaken that part of the programme. On Tuesday evening the building was packed at 7.40, it being found necessary to close the doors, thus disappointing hundreds, who were unable to gain admission. The Superintendent (W. Wetenhall) occupied the chair, and a most suitable programme had been arranged, consisting of action songs by little girls, trios, quartets, flower dialogues, and other kinds of dialogues by teachers and scholars, recitations, etc. The prizes were distributed by the President of the Sunday School Union, C. W. Mitchell. Altogether, the anniversary was worthy of the best traditions of the church at Collingwood. During the year fourteen of the scholars have put on Christ in baptism. W.W.

MELBOURNE (Swanston-street).—Last Lord's day morning we had a very good meeting. Bro. Harding gave an excellent address specially directed to young Christians, from 1 Peter 2 : 9. In the evening we had a splendid meeting. Bro. Meldrum's subject was "Repentance." Last Wednesday evening our lantern lecture drew a crowded audience. Bro. Meldrum gave an account of life in North-west America and Canada, which proved very interesting. Our young people's meetings are very encouraging at present. The Endeavor Society has good meetings every week, in which both young men and women take part, reading papers on religious topics, and in many ways preparing themselves for future usefulness in church work. The young men start this week a gymnasium class to attend to their physical culture. They have engaged rooms at the Y.M.C.A. gymnasium, where all the best appliances are available. We hope all our young people will develop "sound minds in sound bodies."

ROBERT LYALL.

BENDIGO.—A large audience greeted A. W. Connor on the opening night of our mission, last Sunday, numbers being unable to get into the building. We are all working and praying for the success of the mission. Dr. Cook had to leave for Castlemaine to take the place of Bro. Connor, and hence we were without his services. Bro. Connor gave us a nice talk at the morning meeting, and also an address in the afternoon to both old and young.

Aug. 25.

J.S.

HAWTHORN.—Eight additions last week, seven by letter, including Bro. and Sister Browne (of Geelong) and family. Gospel services are splendidly attended. Anxious to get our extension under way before the summer. At business meeting last week J. H. Stevens was desired by a very large majority to remain with us as evangelist, on termination of present six months' engagement. His decision, however, is not yet made. This year's anniversary, to take the form of a social in honor of our old Bro. and Sister Finger, who have worked with us so zealously for the past thirty years, is to take place on Tuesday, 8th Sept., in chapel. Would like to see old faces and old friends. W.P.

GEELONG.—We are having good meetings. Two young lads were received into fellowship this morning, having been baptised during the week, Bro. Hals preaching.

Aug. 24.

H.F.C.

NORTH RICHMOND.—We had Bro. Mahon, from Cheltenham, here on Sunday all day—an exchange with Bro. Moysey. The chapel was crowded. One was received into fellowship, a young woman who was baptised on Thursday week. A lantern and musical entertainment in connection with the Band of Hope, in behalf of the Dorcas Class, was given by Bro. Winter and friends on the 19th. It was well attended and well rendered.

Aug. 25.

G. B. MOYSEY.

Tasmania.

HOBART.—The seventeenth anniversary of the Dorcas was held on July 28th, there being a good attendance. The president (Mrs. Brown) occupied the chair. A very pleasant programme was presented, all the items being well rendered, especially the choruses rendered by members of the class. The secretary read the annual report, which was very satisfactory. The income for the year was £12/12/-; work sold, £2/10/-; expenditure, £11/18/8; money in hand, £3/3/4. Garments, firewood, material and food have been distributed to those in need. There are 35 members on the Dorcas roll and 14 on the Endeavor. Much sickness was amongst us during

the year, which caused a rather small attendance at the meetings. Number of meetings held, 35. It was with pleasure that we welcomed Mrs. Collins last January, and we have to thank her for her assistance in the class. Bro. Collins spoke on the work that the sisters could do in connection with the church. A very pleasant evening was brought to a close by partaking of supper. On August 4th the annual business meeting was held. Mrs. Brown was re-elected president, Miss M. Bradley was elected vice-president, Sister Cooper was re-elected secretary and treasurer, and Sister Daniels was re-elected cutter and overseer, and appointed as buyer.

A. C. COOPER.
HOBART.—The church here has no additions to report, but has rather been called upon to suffer in a contrary direction. Two of our number have lately been removed by death, and another (Sister G. Bradley) has left us and gone to reside in an isolated district in the State. However, we rejoice that the church has been greatly edified since Bro. and Sister Collins have been amongst us. Our Bible School anniversary takes place at the end of this month, and we anticipate a great success.

Aug. 21.

T.W.S.

New Zealand.

MATAURA.—Last night, at the close of a splendid address by Bro. Smith, our hearts were made glad by hearing the confession from a young woman.

Aug. 17.

T.P.

DUNEDIN (Tabernacle).—On Sunday week, 9th inst., we had the joy of receiving into our fellowship the wife of one of our leading brethren, also a young man, both of whom had been baptised the week previously. Last night another young man confessed Christ, and thus the work goes on. Bro. Green is lecturing to good audiences on Monday nights in the chapel hall.

J.L.

South Australia.

WILLIAMSTOWN.—Have started cottage meetings in homes around and in the township, also a sisters' prayer meeting on Friday nights. The Missionary meeting on Tuesday evening was splendid, with a long programme by the members. Bro. Warren contributed a solo in Chinese, which (though we could not understand it) was highly appreciated.

Aug. 19.

COTTONVILLE.—Our anniversary services took place on Aug. 9th. R. Burns spoke acceptably to the church in the morning. In the afternoon J. Colbourne addressed the school and assembled friends, and in the evening preached the gospel to an audience which taxed the seating accommodation. On the following Wednesday a tea and public meeting was held. At the latter Wm. Charlick took the chair. Addresses by Bren. Gore, Yelland and Harris. From reports read by secretary, it was stated that 9 had been added to the church during the year, 4 of whom were from the Sunday School. There is also an Endeavor meeting, which the young members of the church find helpful.

Aug. 18.

J. McN.

YORK.—We are still being blessed by the combined efforts of Hindmarsh and York, in the tent mission at Croydon. York has benefited in the way of further additions. 1 young man was received into fellowship last Lord's day, and 5 others this morning (2 young men and 3 women). This now gives us 14 from that source. Sowers and reapers are rejoicing together.

Aug. 23.

H. H.

HINDMARSH.—There was a magnificent meeting for worship yesterday morning, at which three were

welcomed into church fellowship: Bro. Chant, previously baptised, and for some years associated with the church at Grote-st., Sister Chant—his daughter—and young Bro. Walkley, after confession and baptism. We are pleased to notice a much better attendance these few Lord's day mornings. This is as it should be. We would urge the brotherhood to be always in their places to worship the Lord, who has done so much for us. It is a great privilege none should miss.

Aug. 24. A.G.

QUEENSTOWN.—Meetings good. Two received the right hand of fellowship Sunday morning, but no confessions in the evening.

Aug. 24. W. MOFFIT.

PROSPECT.—After a splendid meeting to-night, one woman who has been attending the meetings regularly came forward and confessed Christ as her Saviour. We are very busy preparing for the great tent mission, and are looking forward to having a splendid time.

Aug. 23. J.C.W.

CROYDON TENT MISSION.—Just a little over twelve months ago, the secretary of the church of Christ meeting at York mentioned in his report at the anniversary meeting that there was a field close at hand "ripe unto harvest," viz., Croydon. The officers of the church took the matter up, the members giving them full power to act on their behalf. They decided to ask the brethren at Robert-st., Hindmarsh, to join hands in this matter, and on June 1st, 1903, a combined officers' meeting was held at Robert-st. It was resolved at this meeting that a tent mission be held in Croydon. All arrangements were left in the hands of F. Pittman, H. J. Horsell, J. Lee and W. C. Brooker. These brethren in a little while had everything ready to lay before the combined officers' meeting. At this meeting F. Pittman was asked to be the preacher, with H. J. Horsell as assistant. Bro. Lee was selected as secretary to the combined committee, and W. C. Brooker secretary and treasurer of the mission. It was decided to use that splendid little hymn book, "Hundred Hymns"; also that invitation cards be placed right into the homes of the people, and that tracts be distributed at the tent each night.

About 16 young men, armed with paste-pots and brushes, went around the district and placed upon almost every available spot a small handbill upon which had been placed the first announcements. Large calico streamers were tied up in prominent positions. These, with other large posters, let the people know all about the coming mission.

On the Saturday week before the opening of the mission about 20 brethren met on J. Brooker's ground in Queen-st., armed with shovels, spades and hammers. They cleared the ground, and got ready to pitch the tent. Bro. Pittman worked hard with the barrow, illustrating the fact that faith without works is dead!

The first week's meetings proved to be a great success; at the end of the fourth week it was decided to continue the mission for another two weeks, and our hearts have been gladdened at the great success which has attended the efforts of the brethren.

During the last week we have had real good meetings on Monday, Tuesday, Wednesday, Thursday and Saturday evenings, and on Sunday afternoon. Friday we had a monster meeting in the Town Hall, Hindmarsh, presided over by Bro. Horsell. Speakers—T. J. Gore, A. C. Rankine and F. Pittman. We had a splendid meeting, and at the conclusion one young man came forward and made the good confession. On Sunday afternoon the Sunday Schools met in the tent. Addresses were given by Bro. Horsell and T. H. Brooker, and W. Brooker also spoke. At the conclusion of the meeting one scholar decided for Christ.

Friday evening we had a tea meeting in connection with the mission, which was well attended. We were pleased to see so many present, especially those that have been with us at the tent.

During the mission at the tent Bro. Pittman conducted a Question Box, and about 200 questions were asked. We trust that the answers will prove of service to the questioners.

Words of mine fail to describe the meeting on Sunday evening. The Town Hall at Hindmarsh is a very large building, but long before time to start it was packed. There were people even glad to be allowed to stand in the back rooms. It was a splendid gathering. Fully 400 persons came after the building was crowded and had to go away. The combined choirs of Hindmarsh and York were out in full force, and let me say that many of the members of the choirs deserve our very best thanks for the way in which they attended night after night, most of them coming a great distance in all sorts of weather rather than miss the meetings. "The Swelling of Jordan" was Bro. Pittman's subject, and he spoke well. Bro. Horsell assisted him, and at the conclusion six came forward and confessed Christ as their Saviour.

The mission has been a grand success, 42 having confessed Christ. The district has been aroused, and we are looking forward to many more giving themselves to the service of King Jesus. I could say a lot more as to what we now intend with God's help to do, but I will refrain, as the report is already rather long.

W. C. BROOKER.

CAREW.—The church at Wampony held their half-yearly business meeting on Saturday, the 15th August. Promise to Home Mission Committee for half-year was met, and small balance to credit. It was resolved, that for the near future business meetings be held quarterly, and payments to Home Mission Committee also be quarterly. Anniversary services and tea to be held Sept. 27 and 28. As T. J. Gore has promised to be with us, we look forward to a good time. Friends at a distance please make a note of this and come along. Arrangements for Mundalla mission well forward. Churches praying and looking for much success.

R.K.S.

Queensland.

CAIRNS.—An old brother, 88 years of age, made the grand confession on Sunday, and was baptised on Wednesday night before a splendid gathering. We have extended to him the right hand of fellowship.

Aug. 12. W.E.C.

BRISBANE.—Our morning meetings are well attended and the gospel meetings fairly so. The interest is being well maintained by Bren. Jones, Waterfield and Halkett speaking in turn, Bro. Tuck and others speaking at the morning meetings. Last Lord's day we were cheered by the presence of several of our country brethren and sisters. Bro. McCullem, who has left for South Africa, visited us *en route*, speaking at our meeting last Wednesday night.

Aug. 18. A.S.W.

West Australia.

SUBIACO.—On Lord's day last we had the pleasure of extending the right hand of fellowship to a young man who made the good confession under Bro. Banks' preaching. All departments of church work are in good order. We need a little more money before we can commence the extension of the chapel, which is urgently required.

Aug. 19.

C. A. G. PAYNE.

New South Wales.

LISMORE.—Three additions since my last. One, a baptised believer, was received into fellowship yesterday morning, and two were immersed at night. The night meeting was one of the largest we have ever had, over 160 being present, and at the close three confessed Christ. Forty-five broke bread in the morning, and sixty-one were present at the Sunday School. The thermometer is going up all the time, and there is every indication that the proposed mission is going to be a splendid success.

Aug. 17. F.R.F.

BUNGAWALBYN.—Another three days have been spent here, but the weather was very unfavorable for either meetings or visiting, as it rained almost whole time I spent in the district. Result of visit—church encouraged, and one immersed believer, husband of our Sister Patch, has united with us. There are a number on the point of decision, and next week we shall be holding three more meetings, and hope to report more souls for Christ's kingdom. At Lismore the members are growing enthusiastic over the coming mission, when Bro. Bagley will, we pray, be used of God to reap; for the field is white already unto harvest.

Aug. 13. THEO. B. FISCHER.

Here and There.

Here a little and there a little. — Isaiah 28 : 10.

:0:

Four decisions at Prahran since last report.

One more confession at Footscray last Sunday.

Another addition at Fremantle, W.A., by faith and obedience.

H Leng's special mission at Bunyip closed after 17 nights with 18 confessions.

One confession at Enmore, N.S.W., on Sunday night. Splendid audiences.

Everybody interested in "Faithfulness to the Plea" should read our leader this week.

Newmarket is having fine meetings. Last Lord's day one was received into fellowship.

Tent mission will start at North Fremantle, W.A., on Sept. 13th. The prayers of the brotherhood are asked.

A copy of Dungan's Hermeneutics is wanted at once. Any brother having same to sell or loan, address Austral.

Albany Bell, of Perth, W.A., is now in the city on business. He expects to visit Sydney before his return, and may be at the South Australian Conference.

A grand HOME MISSIONARY RALLY will be held in the Masonic Hall, Melbourne, on TUESDAY EVENING, SEPTEMBER 29th. Keep that night free, and look out for a good programme.

We have now the unabridged edition of the "Life of Elder John Smith," by J. A. Williams. This work is both a biography and a history; 578 pages, neatly bound in cloth, with steel engraving. Price, 8/-; by post, 8/6.

At Petersham last Lord's day there were good congregations, both morning and evening. On the former occasion Bro. Gole presided, and Bro. Edwards spoke; and on the latter, Bro. Macindoe conducted the meeting in lieu of Bro. Illingworth, who continues to improve.

Sunday School Union monthly meeting of delegates will be held at Lygon-st. chapel, on Monday, 31st inst., at 8 p.m.

Last Sunday evening two were immersed at South Melbourne, who came forward at the previous Lord's day evening service.

The Williamstown mission closed on Monday night last with 82 confessions. H. G. Harward and E. W. Pittman commence next week at Mildura.

G. W. Knight reports a fine meeting in Bunbury, W.A., on August 16th, Bro. Gordon preaching, when at the close two confessed Christ.

We have now the Emphasised Bible, by J. B. Rotherham, complete in one volume—that is, the Old Testament only. It is splendidly bound in half-morocco, gilt edges. Price, 15/-; post or carriage free, 16/6.

While this is a South Australian Home Mission number, in which our South Australian churches will be specially interested, all our readers will find the whole paper full of profit. Read it all from start to finish.

We have now issued an enlarged edition of the "100 Hymns," under the title of "Austral Hymns," with 20 additional hymns selected by E. W. Pittman. This book will be sold for 1d., but all carriage must be paid by the purchaser.

We have some beautiful large print New Testaments, which we have imported from New York. They are in size 7½ x 5½ x ¾ inches, and weigh 16 oz. They are nicely bound in stiff morocco, gold over red edges. We can sell them for 3/-; by post, 3/6.

The anniversary services in connection with the Sunday School at Murrumbena will be held on Sunday, August 30th. G. B. Moysey speaks at 3 p.m., and O. C. Green at 7 p.m. On Wednesday evening, Sept. 2nd, the annual tea and public meeting will be held.

The church at Doncaster will celebrate its fortieth anniversary by holding special services on Lord's day, August 30th, conducted by Wm. Wilson. On Wednesday, September 2nd, a social tea and public meeting will be held at 4 p.m., when quite a number of city speakers will take part.

Bro. Oram having recently taken to himself a wife, the churches at Bordertown and Wampony united in tendering them a social, which was held in the Bordertown meeting-house on Tuesday evening, September 18th. About sixty brethren and friends were present. Songs, recitations and short speeches made an enjoyable programme, after which supper was partaken of. All were pleased to meet Mrs. Oram.

John Goodwin writes from Kaniva, Victoria:—"The mission at the old Bunyip chapel, which Bro. Leng has been running for seventeen days, was brought to a close last Wednesday evening. The results have been a great stirring up of interest in spiritual things in the district. The total number of confessions during the mission was eighteen, six of whom were baptised last Lord's day week and ten yesterday morning, every seat in the chapel being full. Bro. Leng starts at Mundulla next Sunday."

A very fine entertainment was given by the Improvement Classes in the schoolroom, Cheltenham, last Tuesday evening, Aug. 18th, at the conclusion of which they presented to their instructor, Bro. Mahon, a handsome silver inkstand, suitably engraved, to mark their appreciation of his untiring efforts in training them for future usefulness. Bro. Mahon is doing a good work with the young people, and the results must be far reaching in their influence for good. The caretaker, Bro. Noll, was the recipient of a silver mounted walking stick, in acknowledgment of his many acts of kindness.

The General Committee of the Sunday School Union request that schools set apart Sunday afternoon, September 20th, for a special Temperance lesson. Addresses to be given, special singing, and pledges taken. Any school requiring pledge cards, or a visiting speaker, please write at once to L. Gole, 19 Bennett-st., North Fitzroy.

The church at South Melbourne expressed their warm appreciation of the labors of W. Meekison, who during the past five years has been their preacher, by a tea and public meeting. A very pleasant evening was spent. Bro. Meekison was presented with a copy of Rotherham's Emphasised Bible, as a small token of their esteem for his loyalty to the cause. Advantage was also taken of the occasion to say farewell to Bro. and Sister Peters, who are removing to Brunswick. A very useful Bible was presented to Sister Peters by the sisters of the church.

"Jubilee History to hand. I expected a good deal, but I must say I was agreeably surprised with it. I almost feel inclined to say, 'The half was never told.' To those who are unacquainted with our work and workers it is a surprise to see the great number of faces and places. To us, who read the church news column, and know by name and reputation the hundreds who are helping in the Restoration, it is a real pleasure to turn over its pages and look on the faces of so many of our kindred. The church here has bought a book for the use of the members who could not afford to buy one for themselves—a plan every church ought to adopt."—C. M. F. FISCHER.

A Queensland Aboriginal's View of Religion.—A good story comes from the back blocks of Queensland. A young man who went out there in the early part of the year was asked to play cricket in an inter-urban match on Sunday, but declined unless it was altered to Monday. Being a good player, his wish was acceded to. Since then a shooting party, consisting of the local medico and several young men, including "Peter," a black boy, as guide, started on Saturday; the young cricketer refusing, because it would keep him out on Sunday. On the way out "Peter" asked one of the party, "That fellow O'B. a good shot?" "Yes, a very good shot." "Um—good shot, good cricketer, good tennis player, good all-round man, pity he is so religious! Now, I like religion myself, but not too much of it!" There are a good many white Peters, we fear, of the same way of thinking.

Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

EVANS.—On Aug 8th our Sister Mrs. Evans fell asleep in Jesus, after some months of suffering. Sister Evans was a faithful member of the church, and always delighted to be present at the services. She was an active worker in the Dorcas Society. For over twelve years she came in and went out among us. The church at Norwood has lost a faithful member, our Brother Evans has lost a devoted wife, and the family a fond and loving mother. She lived for Christ, and death had no sting for her. She said to her loved ones, "I'm going home." "For to be absent from the body is to be at home with the Lord." May our heavenly Father comfort all the bereaved ones.
Aug. 17. A. C. RANKINE.

PHILIPS.—On Sunday, August 9th, Freddie, the only son of our Bro. Philips, passed away after a fortnight of intense suffering. Bro. Philips had to go away from home on account of his own health, but was able to be present ere his son died. Our sympathies are with him and his wife and family.
Dunedin, N.Z. J.L.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8.

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Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

AUGUST 30 & 31.—The Anniversary Services of the Malvern Sunday School will be held on Sunday, August 30th, at 3 p.m., and Monday, August 31st, at 7.45 p.m. Special singing by the scholars, and an address to scholars and friends on Sunday, and Singing, Recitations, Dialogues, Distribution of Prizes, etc., on Monday. All welcome.

AUG. 30 & SEP. 2.—Park-street, Unley, Church ANNIVERSARY SERVICES on Sunday, Aug. 30. Tea and Public Meeting, Wednesday, Sep. 2. Will Inter-State visitors to South Australian Conference come early and have fellowship with the Unley brethren preparatory for the Town Hall gatherings.

SEPTEMBER 7.—1903. Church of Christ Band of Hope Grand Concert in the Christian Chapel, Lygon-street, Carlton, on Monday, September 7th, at 8 p.m., assisted by Mrs. B. J. Ball, Mrs. Roy Thompson, Miss Jeannie Craigie, Messrs. W. Murray, S. H. Pittman and W. P. Roberts, The Lygon Street Quartette Party, The Lygon Street Mandolin Party. Admission 6d. Pianists, Miss Jeannie Dickens. W. A. TATE, Hon. Sec.

MARRIAGES.

HALL—THOMPSON.—April 32nd, at the residence of the bride's parents, Cary-street, Leichhardt, by A. E. Illingworth, William Henry Hall, eldest son of George Hall, Redfern, to Jessie Selina Thompson, only daughter of John Thompson, Leichhardt: granddaughter to the late Sophia and Robert Balmer.

GRIGG—WRIGHT.—On the 22nd July, at the residence of the bride's parents, Christie-street, Kadina, by Mr. J. Selwood, evangelist, Joseph Edward Grigg, to Jane (Jean), youngest daughter of Mr. D. Wright, all of Kadina, S.A.

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Churches of Christ Directory, Australasia.

NEW ZEALAND

Auckland, chapel, Ponsonby-rd., F. Evans, Crummer-rd., Grey Lynn.
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Alex. McKinnon, Regent-street, Woolston.

Dunedin—
 Tabernacle, King-st.
 Roslyn, hall, F. J. Phillips, Sec. of } Jas. Lowe, 307
 Committees } Great King-st.
 Dunedin.

Dunedin, Mornington, chapel, M. Glaister, Spring Hill Road, Mornington
 Dunedin South, chapel, Walter Routledge, Cutten-st.
 Dunedin, N.E. Valley, chapel, T. Arnold, N.E. Valley
 Dunedin, Normanby, chapel, T. Arnold, N.E. Valley
 Gisborne, Adventist's hall, E. Grundy
 Glorit, private house, R. Laing.
 Greymouth, private house, Benj. Dixon, Cowper-st.
 Hampden, chapel, John Green, Hillgrove, Hampden
 Hastings, Oddfellows' hall, T. M. Joll
 Helensville, Foresters' Hall, E. Cameron
 Hotoe N., chapel, Joseph Western, Tauhoa, Kaipara.
 Invercargill, chapel, Geo. Ladbroke, Ettrick-st.
 Kaitangata, chapel, Edwin Rogers,
 Lower Moutere, Charles Limmer.
 Maitara, chapel, Thos. Pryde
 Nelson, chapel, Geo. Page, senr., Toi Toi Valley
 North Albertland, public hall, Benj. J. Pook, Wellsford
 Oamaru, City Temple, Jas. Gebbie
 Pahiatua, Council Chambers, T. Manifold
 Papakura, chapel, C. Wallis.
 Petone, chapel, W. Taylor, Richmond-street
 Port Albert, chapel, Wm. Pricter
 Pukekohe, public hall, Robert Begbie
 Ross, private house, J. P. Muir.
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, T. Griffiths
 Stratford, private house, Miss Russ
 Takaka, State School Room, A. E. Langford, Takaka, Nelson

Tadmor, private house, Wm. Anglesey
 Tara, Mangawai, chapel, P. James
 Te Arai North, public hall, Jos. Benton
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Waimangaroa, private house, Thos. Hay
 Wanganui, chapel, E. Vine, Wickstead Place
 Warkworth, Private House, J. A. Petherick, Dome Valley
 Wayby, State School, Herbert Wilson
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.
 Wellington South, chapel, M. Vickery, Broomhedge-st.
 Wellsford, schoolroom, Benj. Ramsbottom

WEST AUSTRALIA

Boulder, chapel, C. E. Pond, Hamilton-st.
 Bunbury, private house, G. A. C. Gordon.
 Coolgardie, chapel, T. H. Argus
 Fremantle, chapel, A. Lucraft
 Harvey, private house, G. P. Charman.
 Kalgoorlie, chapel, George Banks.
 Kanowna, chapel, J. Richardson.
 Leederville, private house, H. Berry
 North Fremantle, Albert Hall, A. E. Stephenson, Victoria Avenue.
 Perth, chapel, D. M. Wilson, Hay-st.
 Southern Cross, private house, L. J. Moignard
 Subiaco, hall, G. Payne.

TASMANIA

Bream Creek, chapel, J. W. Woolley, Kellevie
 Beaconsfield, private house, R. Zanker
 Gormanston, private house, G. V. Green
 Hobart, chapel, Collins-st., J. Adams jr., Brisbane-st.
 Impression Bay, chapel, G. Spalding, Wedge Bay.
 Latrobe, private house, R. C. Fairlam.
 Launceston, Temperance hall, John Orr, 42 Galvin-st.
 New Ground, chapel, W. Reynolds.
 Nook, J. Williams' house, John Williams
 Port Esperance, chapel
 Queenstown, private house
 Sulphur Creek, private house, M. Taylor, Howth
 St. Helens, private house, D. Purvis
 Zeehan, hall, A. E. Bruce.

VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade
 Bairnsdale, chapel, E. T. King
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street
 Ballarat West, chapel, Dawson-street, T. H. Vanston 62 Ascot-street.
 Barker's Creek, chapel, A. E. Gartside, Harcourt
 Bayswater, chapel, T. Clements
 Bendigo, Temperance hall, J. Southwick, Russell-st.

Bet Bet, chapel, Thos. Warnecke, Middle Bridge
 Berwick, chapel, J. Richardson, Narre-Warren
 Banjeroop, private house, Jas. Gerrand, Mystic Park
 Brighton, chapel, Male-st., T. R. Morris, Cowper-st., Middle Brighton
 Brim chapel, A. S. Barnes
 Broadmeadows, chapel, J. Kingshott.
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks
 Brunswick, chapel, J. G. Shain, 178 Donald Street.
 Ballendella, private house, Mrs. Rake, Bamawn.
 Carlton, chapel, Lygon-st., S. G. Dickson, 88 Park-st., Brunswick
 Carlton North, chapel, Pigdon-st., J. Hollole.
 Castlemaine, chapel, J. Taylor, Town Hall.
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-street, W. Wettenhall, 54 Cromwell Street.
 Cosgrove, G. Black, Cosgrove
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, J. A. McKay, Lauriston P.O.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, chapel, Wm. Inglis, Minyip
 Dandenong, private house, D. Brown
 Daylesford, private house, R. Gerrand
 Elphinstone, chapel, W. Smith
 Emerald, chapel, W. Bolduan
 Echuca, chapel, Miss Emily Warlow, Mitchell-st.
 Fitzroy, Tabernacle, Johnston-street, Jas. McGregor, Lygon-street, Carlton
 Fitzroy North, chapel, St. George's road, T. H. Cowley, 213 McKean-st.
 Fairfield Park, chapel, F. Phillips, Alphington
 Footscray, chapel, H. K. Carter, 12 Austin-st.
 Fernihurst, chapel, Joseph Evans
 Galaquil, Schoolhouse, W. A. Howard
 Geelong, chapel, Hope-street, H. F. Christopher, 17 Clarence-st., Geelong W.
 Glenorky, John Laughton
 Hawthorn, chapel, W. Plummer, 40 Liddiard-st., Glenferrie
 Homebush, J. Horley
 Hopetoun, priv. house, G. R. Jones, Hopetoun
 Horsham, chapel, J. H. Morrison, Horsham
 Kaniva, chapel, John Goodwin.
 Kangaroo Flat, private house, G. Y. Bogle
 Kyabram, Bishop's hall, John Robertson
 Kerang E., private house, D. J. Milne, Milne's Bridge, Lake Rowan, J. Sharp [Kerang
 Lancefield, chapel, E. J. W. Meyer.
 Lillimur, public hall, B. J. Lawrence
 Litchie, schoolroom, John Thacker, Kaniva
 Melbourne, chapel, Swanston-street, R. Lyall, Levison-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., Jas. Brigdon, 298 Nott-st., Port Melbourne
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 67 Brunswick-rd., Brunswick
 Maryborough, chapel, Wm. Beasy
 Mt. Clear, chapel, F. Griggs
 Miepool, private house, J. Cork
 Murrumbena, chapel, A. Boak jr., Melbourne-street
 Minyip, Mechanic's hall, A. R. Benn
 Malvern, chapel, J. Barnacle, Union-street, Malvern
 Merrigum, Mechanic's Institute, John Robinson, Cooma
 Mooroolbark, school house, D. Darling, Montrose P.O.
 Mildura, chapel, C. A. Faulkner
 Mystic Park, private house, Geo. McMeekin, Fish Point, Lake Boga
 Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill
 Meredith, schoolroom, A. McKay
 Newmarket, chapel, Finsbury-st., A. W. Smartt, 11 Rankines-rd.
 Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek
 Pakenham, chapel, Alex. Ritchie, Nar Nar Goon
 Port Fairy, chapel, H. Gray, Campbell-street
 Pitfield Plains, Mechanics' Institute, A. G. Chaffer
 Prahran, chapel, High-st., J. H. Smith, 13 York-street
 Preston, Rechabite Hall, Geo. Dickens, Station-st.
 Polkemmett, chapel, H. Oliver
 Richmond N. chapel, Coppin-st., A. Winter, Kew
 Richmond S., hall, Balmain-st., W. Fenn, Chestnut-st.
 Runnymede, private house, Mrs. W. Dickens.
 St. Kilda, chapel, T. M. Davis, 63 Blansh-st.
 Shepparton, Temperance hall, E. Dudley
 South Yarra, hall, Toorak-rd, T. Murphy, 1 Surrey-rd.
 Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.
 Taradale, chapel, J. Sargent.
 Toolamba, private house, J. J. Anderson
 Warrnambool, chapel, J. Thomson, Timor-st
 Wedderburn, chapel, Chas. McDonald
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 Williamstown, central hall, E. C. Kenny, 239 Douglas-parade, Newport

Warracknabeal, state school, J. Clissold, Gas-st
 Warmer West, Gilbert Goudie, Birchip
 Yanac North, chapel, A. Hamlyn
 Yando, Mrs. J. Stanyer, Yando, via Boort

QUEENSLAND

Beandessert, Thos. Nairn, Glenvagle
 Boonah, chapel, T. F. Stubbins
 Brisbane, chapel, Ann-street, A. S. Waterfield, Gertrude-street, Higate Hill, South Brisbane
 Bundamba, chapel, John Edie
 Cairns, private house, A. Cowper
 Carney's Creek, schoolroom, E. Young
 Charters Towers, chapel, J. Wallace
 Childers, Kanaka Mission, John Thompson
 Eel Creek, private house, V. T. Fittell, Gympie
 Flagstone Creek, schoolroom, W. Bailey
 Greenmount, private house, R. Wright
 Gympie, chapel, A. Cane
 Killarney, private house, J. Carey, senr
 Ma Ma Creek, chapel, John Carson, Upper Tent Hill
 Mount Walker, hall, F. Henrichsen
 Mount Whitestone, chapel, Wm. Pates
 Maryborough, Prot. hall, E. T. Ball
 Marburg, chapel, August Feeney, Kircheim, via Walloon
 Rosewood, chapel, H. Berlin
 Roma, chapel, L. A. Hoskins
 Rosevale, chapel, T. Lawrence, Moorang, via Rosew'd
 Spring Creek, private house, J. Wilson, via Clifton
 Tannymorel, private house, J. Keable
 Thornton, private house, W. Watkins
 Toowoomba, hall, H. Drainey
 Vernor, chapel, Otto Adermann
 Wallumbilla, chapel, Thos. Hembrow
 West Halden, chapel, A. W. Young
 Zillmere, chapel, J. Bruce

SOUTH AUSTRALIA

Alma, chapel, Arthur Jones
 Adelaide, chapel, Grote-street James Manning, Ware Chambers, King William-st.
 Balaklava, chapel, F. W. Loader
 Border Town, hall, E. W. Milne
 Carew, chapel, R. K. Spotswood, Buckingham
 Lochiel, chapel, C. H. Harding
 Dalkey, chapel, David Finlayson, Owen
 Glenelg, chapel, S. Summers, New Glenelg
 Lake W., private house, Wm. Wright
 Hindmarsh, chapel, J. J. Lee, Taylor's-rd., W. Thebarton
 Henley Beach, chapel, Geo. A. Hurcomb
 Kadina, Rechabite hall, W. J. Jackson
 Long Plain, chapel, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Millicent, chapel, John Bowering
 Mallala, chapel, F. M. Worden
 Norwood, cpl. A. Redman, King Will'm-st, Kent Town
 N. Adelaide, chapel, Kermode-st, R. Forsyth, 134
 Prospect Mission, Oddfell's hall } Strangway's Terr.
 Nantawarra, chapel, T. G. Cosh.
 Point Sturt, chapel, A. W. Pearce
 Port Pirie, chapel, W. Overland
 Queenstown, chapel, R. Harris, Cross-street
 Strathalbyn, chapel, John Taylor
 Stirling East, chapel, E. Taylor
 Unley, chapel, Park-st, W. L. Johnston, Cambridge-terrace, New Parkside
 Willunga, chapel, J. J. Wheaton, McLaren Vale
 Williamstown, chapel, W. G. Pappin
 York, chapel, W. C. Brooker, Port-road, Croydon.

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 Chatham, cpl., J. Collins, Cundletown, Manning River
 Corowa, chapel, E. J. Waters
 Canley Vale, hall, J. B. Mills
 Enmore, Tab'cle, E. J. Hilder, Farr-st., Rockdale
 Junee, private house, W. H. Crosthwaite
 Lismore, hall, F. R. Furlonger
 Marrickville, chapel, R. Miller, Harriet-st.
 Merewether, chapel, A. D. Jones, Selwyn-st.
 Moree, chapel, E. T. Ball
 Paddington, chapel, A. W. Shearston, Woodstock-street, Waverley
 Petersham, Tabernacle, C. J. Lea, Rose-street, Petersham.
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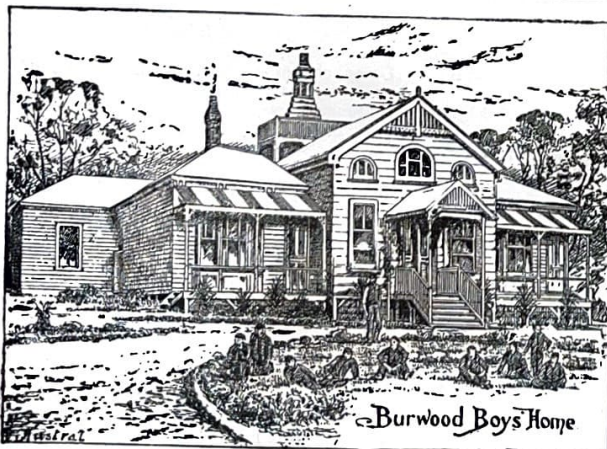
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West Australian Letter.

D. A. EWERS.

There are a number of people in W.A. whose names are or were on the rolls of churches in the East, but who have not identified themselves with churches here. A little while ago I was called upon to conduct the funeral of one who had been a member in one of the Melbourne churches, but who had not been heard of on this side. Some of the relatives I learned were also members there, but are not here. Still later a couple came to be married, the bride hailing from a country church in S.A., and her brother, also a member, I find is a farmer in this State. How many hundreds more there are waiting for a funeral or a wedding before reporting themselves I have no means of ascertaining. In visiting this week I found a man who had been secretary of one of our Eastern churches, but who never attends Lake-st., although living within half a mile of the chapel. Scattered throughout the State are scores of isolated brethren who are making no effort to let their light shine by talking to their neighbors. I know two men who were recently living in the same small town, and who knew each other for some time, but until I informed them neither had the slightest idea that the other was simply a disciple of Christ; and yet they were intelligent men. It's queer, isn't it? But I am glad to say all are not of this class. Only to-day I received a letter from James Bishop, who has gone to reside in Albany, and is anxious to hear of brethren in or near there. If any of my readers know of such, a letter addressed to Perth-rd., Albany, W.A., will find him. He wants to commence a meeting. In some of the districts are quite a number who could be visited and brought together if we had an evangelist to devote the time to this work. In the Pingley district, for example, I have the names of about a dozen who are there already or about to settle there. In Collie, again, there are about a dozen members, but no meeting is held at present. As agricultural areas are being rapidly settled we may expect to hear of small churches springing up, although so many on arrival in W.A. seem to lose all interest in the church.

I cannot believe it is the climate which effects this wonderful change, as it is very similar to the climate over East. I'm inclined to fancy it *must* be the sea trip. I have thought a good deal about it, and this is the only conclusion I can come to. The sea is very rough crossing the Bight and rounding Cape Leuwin. Paul speaks of some "whose god is their belly," and when anyone's religion lies about the region of the stomach he is likely to lose it before reaching Fremantle. The people I speak of appear to have had their religion when they left the East. It was certainly missing on arrival. I therefore conclude it was thrown up on the way. This is the evident explanation, and is an additional argument in favor of the proposed transcontinental railway.

A well-attended Home Mission meeting was held at Subiaco last night. Bro. Wright rendered a solo, and his combined choir gave us three stirring selections. H. J. Banks occupied the chair, and the speakers were

the President of the Conference and Bro. Hagger in the order named. The former gave four reasons why we should extend Home Mission work, and the latter in an able speech gave four reasons for enthusiasm in the same cause. The President suggested that the Subiaco church, now numbering over 200, should at once become financially self-supporting, and from what I know of the enthusiasm, energy and adherence to New Testament principles of those brethren I have every confidence that they will not only accept the entire responsibility of sustaining Bro. Banks, but will also help the Conference Committee extend the work in other fields. They are built that way in Subiaco.

According to the figures just published, the population of the State has crossed the quarter million line and is still going up. The board of experts appointed by the Federal Government to report on the proposed railway line to the Eastern States tells us we may expect the population to double within the next ten years, and they base their recommendations on that estimate. No other State has such a rosy prospect in the near future, and it behoves every disciple in West Australia to seize the opportunity now presenting itself to plant deeply the primitive truth, that the cause of ancient Christianity may grow with the growth of the country.

"Bethany," Palmerston-st., Perth, Aug. 6.

South Africa.

CAPETOWN.—You will be interested to know we have made a start to evangelise South Africa in the interests of New Testament Christianity. My mission is more or less a pioneer one; but having put our hand to the plough, there is no intention on the part of our British Foreign Mission Committee to look back. I have just had six weeks on this great continent, and we have certainly not set Capetown on fire yet. But we have had some good meetings, and I am glad to report four additions, and other enquirers in hand. We labor under great difficulties in Capetown, our members nearly all living in the suburbs—some as far as nine miles out. We are doggedly striving to remove these difficulties, and this will take time and labor. One thing we hope, by God's grace, to do—that is to lay a solid foundation for the other laborers that may come after. We have a distinct, defined idea as to what constitutes the church of Christ, and believing that that church received the stamp of perfection when it emanated from the Infinite Mind, it is not, therefore, susceptible of improvement, either by addition or subtraction. I expect to go up country later on (D.V.), but for the present work in Capetown keeps me here. I am happy to have the co-operation of Australians such as Bren. Swan, Chalmers, Olley, Judd and others. I hope to visit Johannesburg, Durban, Bulawayo, and other centres before returning home.

July 16.

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Goldfields S.S. Union, West Australia.

The first annual demonstration of the Goldfields Sunday School Union was held in the Kalgoorlie Chapel on Tuesday night, July 21st. Although it was such a very wet night, quite a large number of juveniles and adults turned out, Boulder swelling the ranks with about 50, conveyed in their special electric tram car, which was very comfortable and beautifully illuminated. The president, Bro. Campbell, was in the chair. The secretary's report showed a good year on a sound financial basis. The usual programme was gone through; songs, recitations, dialogue, choruses, and addresses by Bren. Campbell and Scambler. The children were in good spirits, sang admirably, and made us forget the bad weather outside. Then came the event of the evening—the distribution of prizes to the successful competitors in the recent examination, as follows:—

Division A, under 10.—1st Prize, Ruth Beaglehole, Boulder; 2nd, Winifred Laura Pearse, Kalgoorlie; 3rd, May Burket, Kalgoorlie.

Certificates: Willie Thomason, Kalgoorlie; Jessie Mackley, Boulder; Jeffery John Pearse, Kalgoorlie.

Division B, 10-12.—1st Prize, Bessie Cuthbert, Boulder, 100%; 2nd, Lucie Charles, Boulder; 3rd, Elsie Panlig, Boulder.

Certificates: J. Henderson, Boulder; Edith Matilda Stone, Coolgardie.

Division C, 12-14.—1st Prize, Ernest Shacklock, Boulder.

Certificates: A. H. J. Mott, Boulder; W. Paulig, Boulder.

Division D, 14-16.—1st Prize, E. F. V. Mott, Boulder.

Division E, Nil.

Division F, 18-20.—Certificates: Thomas Milward, Kalgoorlie; Joseph Birch, Kalgoorlie.

Division G, over 20.—1st Prize, Mrs. J. W. B. Robinson, Kalgoorlie; 2nd, Mr. George Banks, Kalgoorlie; 3rd, Miss M. A. Creighton, Boulder.

Teachers' Division.—1st Prize, Miss L. Thomson, Boulder.

N.B.—A Certificate of Merit was awarded to all prize takers.

The schools then sang heartily, "God Bless You," bringing a happy meeting to a close.

The thanks of the Union are due to our late secretary, J. S. Mill, and to the South Australian brethren who so kindly acted as judges.

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and books at their disposal—neither of which they have.

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