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CONFIRMATION.

PERCY PITTMAN.

Before we take any important step, it is wise to endeavor to clearly understand the nature of the thing we are about to do. If we fail to do this, we may commit irretrievable error.

One of the most serious "religious" acts that can be performed is the ceremony called "Confirmation." Many persons, it is to be feared, take this step without due consideration, and some doubtless regret afterwards that they were ever persuaded to do it.

To all those who contemplate being "Confirmed" we would say

"Stop and Think!"

Do you understand what you are about to do? If not, would it not be wise to defer it until you are sure that in so acting you will be doing the will of God, for 'whatsoever is not of faith is sin.' The following is submitted for devout and earnest consideration. "Prove all things; hold fast that which is good."

The ceremony of Confirmation has no resemblance to that which is called "confirmation" in the New Testament (Acts 14: 22; 15: 32, 41; 1 Cor. 1: 6, 8). The Scriptural idea of confirmation is simply that of strengthening or establishing. This was accomplished by teaching and exhortation. It was not necessarily associated with the laying on of hands, and was not the work of the bishop only, but of any preacher, or teacher. The ceremony of Confirmation, as we have it in the "prayer book," is not to be found anywhere in the Scriptures. It was borrowed

From Rome

by the Church of England. It is a man-made ordinance, and its origin may be found in the fact that something of the kind was necessitated by the unscriptural practice of infant baptism. As one untruth is the parent of others, so one human tradition brings others into existence. Confirmation is, however, not only unscriptural, but also anti-scriptural.

In the first place, it is of such a nature as to lend itself to **FORMALISM**. There is hardly anything to prevent it being a mere empty ceremony. It is mainly a matter of memorising. There can be no doubt that thousands of young people repeat the Creed, the Lord's Prayer, the Commandments, and the Catechism, without entering into the meaning or spirit of these things. It is liable to prove a mere

Parrot-like Recitation.

In the prayer-book, a foot-note states that as soon as children can repeat the above things,

"they shall be brought to the bishop." And so they may be "brought," without any real desire of their own, without faith and repentance, without conversion or a change of heart and life. In the majority of cases it amounts to little more than acquiescence in an outward form and ceremony. Need we demonstrate that this is contrary to the New Testament? Christianity demands that we worship "in spirit and in truth." The laws of Christ are written "on the heart and mind." Those who "draw nigh with their mouth, but their heart is far from me," are denounced as hypocrites (John 4: 24; Heb. 8: 10-12; Rom. 10: 10; Matt. 15: 8, etc.). The co-operation of the whole spirit of man, intellect, affections, and will, is essential to the appropriation of divine things.

Secondly, Confirmation is based on the heretical dogma of **INFANT-REGENERATION**. In the Catechism, and Order of Confirmation, the claim is distinctly made that those who are to be confirmed were regenerated as infants, and made members of Christ, children of God, and inheritors of the kingdom, by the process of infant baptism. Now infant baptism is nowhere taught in the Scriptures. Besides, regeneration is distinctly said to be the result of hearing the word of God (1 Peter 1: 23). Therefore

No Infant can be Regenerated

until it is old enough to hear and accept the word of God. Only those who receive Christ have the power to become children of God (i.e., regenerate) (John 1: 12, 13; Jas. 1: 18, etc.). The marks of regeneration are "doing righteousness," 1 John 2: 29; 3: 9; "love," 1 John 3: 14; 4: 7; "believing in Christ," 1 John 5: 1, etc. Confirmation assumes that the infants were regenerated, without faith or repentance, at a time when they were wholly unconscious of divine things, by the sprinkling of a few drops of water upon the face. Such a doctrine is repugnant to the whole spirit and genius of Christianity, and a travesty of the great Scriptural doctrine of the new birth.

In the third place, Confirmation implies that conversion can take place **BY PROXY**. It states that the "godfathers" and "godmothers" (about whom, by the way, the Scripture is wholly silent) promise in the name of the child that it shall renounce the devil and all his works, believe all the Articles of the Faith, keep God's commandments, and walk in the same all his life. These vows are "ratified and confirmed," in the ceremony of Confirmation. But surely it is patent to all that these are things which

No Man can Promise for Another.

What are the facts of the case? Sad experience shows that in thousands of instances those who have had these things promised for them, have grown up to lead sinful lives. Indeed, our gaoles are full of those who have been "regenerated" as infants, with godfather or godmother as sponsor. The whole thing is a caricature of true Christianity, according to which no man can be a guarantee for another's faith or conduct, but "every man shall bear his own burden" (Gal. 6: 5).

Further, Confirmation is **BASED ON A HUMAN CREED**. The so-called "Apostles' Creed," which must be recited by those who are to be confirmed, was certainly not formulated by the apostles of Christ. Besides being wholly inadequate as a statement of belief, it is condemned by the blasphemous assertion which it makes, that

Christ "Descended into Hell."

It is a characteristic of all human creeds, that in some point or other they betray their fallible origin. We are not saved by creeds, but by Christ. The creed of the New Testament is a personal one, and consists of a heart-felt confidence in a glorious and adorable Redeemer. Again, the ceremony of Confirmation rests upon the exploded doctrine of **APOSTOLIC SUCCESSION**. The theory is, that the bishop, being in the true line of succession to the apostles, has the same power as they had to communicate the Holy Spirit by the laying on of hands. Space forbids an adequate discussion of this claim, but the following considerations will serve to show that it is wholly unfounded. 1st. It cannot be proven that there has been an unbroken chain of bishops from the times of the apostles. History shows that

Many Links are Missing.

2nd. In the nature of things it is impossible for bishops to succeed apostles, just as mayors do not succeed kings, but mayors. Only apostles can succeed apostles. 3rd. The miraculous signs which accompanied the laying on of apostolic hands are not in evidence to-day. 4th. Those who have been ordained by a bishop are no better than those who have not been so ordained, and frequently they are worse.

But perhaps the strongest objection of all that may be raised against this ceremony, is the fact that it takes the place of the true way of salvation. There are many who would obey the gospel if it were not for the fact that they have been confirmed. This

THE TWO PITS.

Amos R. Wells.

A toiler bent a patient back
Above a yawning pit.
And time, and strength, and love, and wealth,
He shovelled into it.
And still, though many years he toiled,
And bitterly he cursed,
The pit remained a hollow hole,
As empty as at first.

A second workman bent his back
Above a second pit,
And time, and strength, and love, and wealth,
He shovelled into it.

And lo! before his sun was set,
The pit was brimming o'er
With ruddy gold and jewels rare,
A vast, exhaustless store!

Oh, toiler in the field of life!
'Tis not the work you do,
But where you do it, and for what,
Means bane or bliss for you.
Alike into a yawning pit
May go your strength, your pelf;
But one pit is the church of God,
The other is—your self.

they look upon as being sufficient. What need have they of conversion or salvation, upon whose head the hands of the bishop have been laid? Thus the commandment of God is made

Void by the Tradition of Men.

Thus the worship of many becomes a "vain thing," because they "teach for doctrines the commandments of men." Reader, do you wish to know the simple conditions of salvation according to the New Testament?

They are 1st. Faith in Christ (Acts 16: 31). 2nd. Repentance (Luke 24: 47). 3rd. Confession that Christ is Lord (Rom. 10: 9), and 4th. Believers' immersion (Matt. 28: 19; Mark 16: 16; Acts 2: 38; 8: 5-13; 10: 44-48; 16: 14, 15; 18: 8; 19: 1-7; 22: 16; Rom. 6: 3-4; Gal. 3: 26, 29; 1 Pet. 3: 21). We must obey God rather than man. Do not allow a human institution to prevent your glad obedience to the will of Christ as revealed through his inspired apostles.

* The Sabbath Question. *

In a pamphlet written by Bro. Franklyn, of Nelson, and in the articles in the AUSTRALIAN CHRISTIAN, written by C. Watt, of Auckland, both on the Sabbath question, the term "The law is done away," is used in a manner not borne out by Scripture. Allow me to point out what is, in my humble opinion, the true teaching of the New Testament Scriptures with reference to the "Law of Moses," or the "Law of the Lord."

All the laws of God contained in the Old Testament may be divided into two great classes, viz., moral and ceremonial, the former comprehending all the duties of man to his fellows and to God, and intended obviously for at least all time, the latter comprehending practices imposed for a time, and being but "shadows of things to come."

Now we know that before the sacrifice of Jesus, the way of salvation or justification in the sight of God was by the perfect observance of the whole law (moral and ceremonial). This we style the Old Covenant way. After the sacrifice of Jesus there was a New Covenant established, whereby men were saved or justified in the sight of God by faith in Jesus, followed by the observance of the other terms of that covenant. Upon the promulgation of the New Covenant terms of salvation it followed, of course, that the Old Covenant way was abolished; i.e., the perfect observance of the whole law (moral and cere-

monial) with a view to salvation or justification in the sight of God was abolished. This does not necessarily mean that the whole law as a rule of conduct was abolished, for Paul distinctly states in Rom. 3: 31, that the law is not made void by faith, but established; yet he also states in Col. 2: 8-23, and in Heb. 9: 1-17, that a certain portion of the law, viz., the ceremonial (including the observance of the Sabbath), was "blotted out," "taken out of the way," "nailed to the cross," and had been only "imposed until the time of reformation," and were but "shadows of things to come."

It is clear then, that while the whole law was done away with as a way of salvation, a part (the moral law) was retained as a rule of conduct. The teachings of Jesus and the apostles certainly impart a deeper and fuller meaning to the part retained, while Jesus supercedes some of the moral laws by others of a better and nobler character (see his Sermon on the Mount). Jesus, indeed, sums up the whole law as comprehended in "love to God," and "love to man." And I hold that this summary now includes all the duties of man to God and to his fellows inculcated in the Old Testament, and which are not abrogated as rules of conduct, as well as that inculcated in the New. "All Scripture" (this is in reference to the Old Testament especially) "is given by inspiration of God, and is

profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

I think it is clear now, that when the term, "the law is done away," is used, it should be understood to mean that the law is abolished as a way of salvation or justification.

God has revealed his mind to mankind in the Old Testament Scriptures. I hold then, that whatever God approves or disapproves of, and which he has not abrogated, is for our guidance. The Bible as a whole, and not the New Testament only, is to be our rule of moral conduct. For the way of salvation we must indeed observe the terms of the New Covenant, but if we are to take the New Testament alone as our rule of moral conduct, are we then at liberty to marry within the bounds of consanguinity? for the New Testament gives us no laws in this respect, excepting in the one case mentioned in 1 Cor. 5, where a marriage between a man and his father's wife is evidently prohibited. The law then as a rule of conduct is not altogether done away with.

Trusting you will be so kind as to insert this letter in your paper for general consideration.

I am, yours in Christ,

EVAN FORSYTH.

Trust Deeds for Our Meeting Houses.

THOS. HAGGER.

I have been thinking, and in my thoughts this question has arisen—"Are we wise in connection with the matter of trust deeds for our chapel property?" Some churches I know have never had such a deed drawn up, and some day their buildings may be lost to the brotherhood through this neglect. If I mistake not, at least one chapel has thus been lost already. Other churches in their deeds have entered into a long list of details as to the faith and practice of the people meeting in their buildings, something that borders dangerously near to a human creed. One of our conferences had a "model deed" drawn up some years ago, but the details in that are just awful—at least, so it seems to me. Wisdom was not born and will not die with us, and our children may see a better and more Scriptural way of doing things than we. It is quite possible that new, yet old truths will speak out of God's Word to them; but their hands will, to an extent, be tied by these deeds. Would it not be sufficient to have a trust deed setting forth that the building is for the use of a religious community in the given locality, which takes the New Testament as its only rule of faith and practice, wears only the names authorised in that Book, and contends for a complete return to apostolic Christianity, and the unity of all God's people upon that ground? Such would secure the building for the restoration movement, and give our children and our children's children a free hand to grow in knowledge without endangering the possession of the property the brotherhood is now acquiring for the work.

South Australian Conference, 1905.

A largely attended temperance meeting was held in the Grote-st. chapel, Adelaide, on Monday evening, Sept. 11, over which Dr. F. Magarey presided.

The chairman referred to the political position in S.A. to-day, which he characterised as very bright. The ministerial benches are filled with temperance members, while many in the lower house are in hearty sympathy with the temperance movement. In the administration of the present law of Sunday closing, those in authority, however, cannot be congratulated. The speaker agreed to the enforcement of the Sunday closing law, and urged the audience to increased support of the Temperance Alliance. The battle is by no means won, and unless temperance people shake off their apathy, record their votes at the ballot box, and train the rising generation in the principles of total abstinence, and in all possible ways help on the work of the temperance cause, victory cannot be achieved.

W. M. Green gave a stirring recitation, "A Ticket of Leave."

The President of the Temperance Alliance, C. H. Nield, gave an enthusiastic and telling address, showing that the chance of temperance people is now ripe to use the weapon placed in their hands by Providence of injuring the drink traffic. He showed that the evil to be attacked is a real one, a present one, and a near one. It was not something of the past alone or of the distance, but a present, real, near-by evil. Being an itinerant minister, and moving about amongst many classes of people, he had ample opportunities of watching the awful havoc caused by this evil. The enemy called it a magnificent trade. He branded their arguments as the "hugest piece of humbug that the world ever knew." Our medical men inform us that the drink is a health destroyer; we know that it is also a trade destroyer. We should unite our forces in attacking this evil.

W. T. Magarey then sang "Nearer, My God, to Thee."

James Delahanty gave an interesting address. He said that after the able speeches just delivered, all he could offer would be "small beer." He didn't fear the press—he was too small to be noticed; he didn't fear man, for he was now in the company of teetotalers. He congratulated the position of the churches of Christ upon the temperance question. Drunkards, said the speaker, "happen to be"; and he then showed how they became such. Total abstinence is the only safeguard against drunkenness. "For the sake of others," as well as for our own safety, we should abstain from all that intoxicates.

The meeting closed with the benediction.

On Tuesday morning at 10 o'clock a devotional meeting was held, presided over by G. S. Bennett. At 10.30 T. J. Gore, President of the Conference, took the chair, and opened the business session by invoking the divine blessing. H. J. Horsell then read the

minutes of last year's Conference, after which the roll-call of delegates was read, as follows:—

1. Adelaide (Grote-st.).—W. Matthews, W. Manning, A. J. Gard, B. W. Huntsman, J. Manning, F. A. Cleveland, R. S. Caldicott, R. Morphet.
2. Alma.—J. Harkness, A. Jones.
3. Balaklava.—W. T. S. Harris, W. Smith, H. Curtis.
4. Broken Hill.—M. Wood Green.
5. Dalkey.—T. M. Hall, W. J. Marshman.
6. Goolwa.—J. M. Gordon, G. S. Bennett.
7. Glenelg.—A. Bailey, S. Summers, W. Burford.
8. Henley Beach.—A. Lawrie, G. Noble.
9. Hindmarsh.—T. H. Brooker, F. Pittman, A. Glastonbury, D. Battersby.
10. Kadina & Bews.—G. B. Moysey, J. T. Train, A. Patterson.
11. Lochiel.—A. Greenshields, Swain, H. McGregor.
12. Long Plain.—
13. Mallala.—B. Marshman.
14. Milang.—A. Ogilvy, D. Griffen.
15. Moonta.—W. J. Meil, W. Moffit.
16. North Adelaide & Prospect.—C. Clark, P. Belcher, D. Easom, A. M. Ludbrook.
17. Norwood.—G. Cant, T. Johnson, A. W. Lawrie, A. C. Rankine, H. Smith, S. P. Weir.
18. Nantawarra.—
19. Port Pirie.—C. J. Hunt, W. Morrow.
20. Point Sturt.—A. J. R. Ogilvy, G. S. Bennett.
21. Queenstown.—J. Lawton, Marquardt, N. Shill.
22. Stirling E. & Aldgate Valley.—G. Rudd, A. Rudd, T. Ashurst, T. B. Verco, A. T. Magarey, E. Taylor, H. Ridell, S. Ozanne.
23. Strathalbyn.—Jas. Oakley, J. Taylor, H. R. Taylor.
24. Saddleworth.—F. Plant.
25. Unley & Cottonville.—R. Burns, J. Yelland, W. J. Harris, J. Verco, T. Semmens.
26. Williamstown.—E. G. Warren, W. G. Pappin.
27. Willunga.—J. Weeks, M. Jacobs.
28. Millicent.—
29. York.—H. J. Horsell, W. Brooker, F. Tatam.

Special Committees were appointed as follows:—

DIGEST COMMITTEE.—F. Pittman, T. H. Brooker.

REFERENCE COMMITTEE.—Jas. Manning, W. Brooker, A. M. Ludbrook.

ELECTION COMMITTEE.—T. B. Verco, W. T. Manning.

The Secretary's annual report, having been printed in the AUSTRALIAN CHRISTIAN, was taken as read.

The statistics for the year ending June 30, 1905, were also taken as read, and the report adopted.

Greetings were read from the Victorian Conference (through their secretary, M. McLellan), J. Colbourne (of Brisbane), and J. Thomas (from College of the Bible, Kentucky, U.S.A.).

The evangelists' reports were then given. G. B. Moysey spoke of the work at Kadina and Bews. At a recent meeting it was decided that the subsidy to Committee's funds be raised from £63 to £100. 29 had been added to the church, 23 of whom were by faith and obedience. The recent anniversaries at Kadina and Bews were an unequalled success. The tent mission had been a

notable feature in the last year's work, through which large numbers heard the gospel, and many were led to the Saviour.

J. T. Train conveyed thanks from the church at Kadina for assistance given last year, and expressed on their behalf the hope that G. B. Moysey would continue long with them.

W. Moffit submitted his report of work at Moonta. Through removals caused by depression of the mining trade, their membership had been considerably reduced. 24 additions were reported, 20 of whom were baptised into Christ, 2 restored and 2 transferred. The hope was expressed that the Committee would see their way clear to render further assistance to the cause at Moonta.

J. Weeks spoke of the work at Willunga and McLaren Vale. The numbers of members in that district are small, though the hearts of the members are large. But 5 were added by faith and baptism, though encouragement is derived from the interest shown in our cause. There are difficulties in the way of the work in that district, but it is hoped that these will soon be removed. The church requests further help from the Committee.

E. Warren referred to the difficulties of the work at Willamstown, which had by no means depressed the brethren there. A few additions were reported. The faith of the brethren was on the upgrade, and much blessing was expected in the near future.

A letter was read from the church at Broken Hill, expressive of their appreciation of help rendered by Committee, and conveying fraternal greetings.

M. W. Green said that he could scarcely speak with hopefulness of the work and prospects at Broken Hill. He and the few brethren there had been doing their best amid great odds. Cottage meetings had for a while been held, and week-night lectures given. A few had been added to the saved. Bro. Green considers that the 3 States, S. Australia, Victoria and N.S. Wales, should combine in supporting the work there.

G. S. Bennett said that the work at Goolwa had been very encouraging. A building had been secured, a successful mission held, 2 being thus added to the church, and a successful opening meeting held. The Sunday School had progressed well. The work is very cheering.

F. Pittman (who for 5 months was engaged as tent-missioner) reported that he had held missions at Kadina, Broken Hill, Willunga, Prospect and Port Pirie, with the results which had been reported. Such results should encourage the brethren to continue, if finances permit, this department of work.

After singing a hymn, the Conference adjourned for lunch.

The afternoon session was opened with a devotional meeting, led by E. Warren.

A greeting was sent to the Baptist Union, now meeting in Conference.

The Home Evangelists' reports were adopted.

W. Burford then presented the Obituary Report, showing that 43 members had gone to their eternal rest, the memory of whom should stimulate all to more devoted service for Christ. T. J. Gore offered prayer for the bereaved friends.

The President extended a hearty welcome to the visitors from other States: F. M. Ludbrook, President of the Victorian Conference, and Mrs. Ludbrook; R. Lyall, Vice-President, and Mrs. Lyall; James Johnston (who conveyed greetings from the Churches of Christ C.E. Union and the Victorian C.E. Union); Bro. and Sister Huntsman, senr., Bro. Milne (from Bordertown), Miss Millis, Miss F. Davis, Mrs. and Miss Benson; P. A. Davey (from Japan), Miss Rankin, H. D. Smith.

Many of the visitors expressed pleasure at the welcome given, and heartiest wishes for success.

The President read a greeting from A. B. Maston, and conveyed good wishes from Bro. and Sister W. Charlick, now touring round the world.

Nomination of officers for Committee for ensuing year were received.

Treasurer's Report was adopted after being spoken to by T. J. Gore and T. H. Brooker.

The Conference Essay was then read by B. W. Huntsman, upon "Missions and Our Plea"—a thoughtful production, and commented upon by M. W. Green and T. H. Brooker, further discussion being adjourned till next morning.

F. M. Ludbrook sang a solo.

Miss Tite, of Henley Beach, wrote a paper on "How to Retain the Elder Scholars," which was read in her absence by H. J. Horsell, and remarked upon by J. Johnston, J. Verco, J. Yelland, W. Burford, and H. J. Horsell, who replied for the writer. A hearty vote of thanks was accorded to the essayist.

After the singing of a hymn the Conference adjourned for tea.

The evening Foreign Mission meeting was held in the Adelaide Town Hall. The attendance was large. The president of the F. M. Committee, A. M. Ludbrook, took the chair. After a hymn of praise, and prayer by J. Johnston, a duet, "They Crucified Him," was beautifully rendered by F. M. Ludbrook and R. Lyall. The combined choir contributed effective musical items during the evening. The secretary of the F.M. Committee, A. C. Rankine, presented his annual report, and read letters from John Thompson (Kanaka missionary) and Miss Tonkin (Shanghai).

The treasurer, Bro. Colebatch, read the annual balance sheet. In addition to the amounts disbursed through the Committee, contributions have been forwarded from the church at Hindmarsh for H. H. Strutton to the extent of £40.

After a hymn, the President expressed pleasure at having so many friends from Victoria. In the progress made in world-wide evangelism by means of the churches of Christ throughout the world there is much cause for thankfulness. There is much land

to be possessed, and great need for increased zeal in missionary enterprise.

A quartette was well rendered by the Grote-st. Male Quartette Party, entitled, "The Whole Wide World for Jesus."

A missionary selection by the Norwood Junior Endeavorers was then given. The Juniors were dressed in costume representing various nationalities, a representative of each country pleading their cause. The item was nicely rendered and well received.

P. A. Davey, missionary, said that, like the Irishman, he would like to make a few remarks before he began. He referred to the American brethren, who so well equipped their missionaries abroad. He pleaded for a large increase of zeal, regular giving, and an endowment fund. He also called attention to the "open door" of Japan; men with "balance," of good judgment and missionary enthusiasm might well enter this open door. Wonderful advance in civilisation had been made, and Japan is now ripe for the gospel. The speaker referred to many hopeful signs, and pleaded for increased support of mission work.

Miss Benson, from Melbourne, recited "The Legend Beautiful" very effectively, and Miss Morphet sang well, "The Gift."

F. M. Ludbrook, Secretary of the Federal Committee, and President of the Victorian Conference, then gave an address. He referred to the splendid team he had brought over. He said that it is a blessed thing to think the thoughts *after Jesus*, such as "Go ye, therefore," etc. It is a grand thing to mean the words and think the thoughts of God. Scriptural quotations were made to show what should be our thoughts and words. God's thoughts were shown to be world-wide; his sympathies stretch out to earth's remotest bounds. The thought of God is the word of Jesus. The word of Jesus was heeded and obeyed by the primitive Christians. They thought the thoughts of God and meant the words of Jesus. We should do likewise and repeat the deeds of the early Christians. A complete return to apostolic Christianity involves not only primitive doctrine, but primitive practice, which involves efforts in the direction of world-wide evangelism. "Only through the lips of sinners saved shall sinners be saved." The speaker pleaded for increased missionary effort.

A very successful meeting was closed with singing and prayer.

On Wednesday morning, Sept. 12, after a devotional service led by W. Moffit, T. J. Gore took the chair. The Conference then proceeded to the election of the new Committee, which resulted in the election of the following:—Vice-President, W. T. S. Harris (Balaklava); Committee, W. Brooker, W. Burford, W. J. Harris, J. Harkness, T. J. Gore, J. Fischer, A. M. Ludbrook, A. T. Magarey, F. Pittman and A. C. Rankine.

Bro. Rankine proposed that the Foreign Mission Committee for the new year be constituted as follows:—F. Pittman, A. M. Ludbrook, T. Colebatch, A. C. Rankine, F. Harding, W. Jackson, D. F. Easom, B. W. Huntsman, H. J. Horsell, R. Burns, Mrs. Milne, Mrs. Malthouse, Miss S. Tonkin,

Miss Giffen, Miss Pepperell and two representatives from each auxiliary. Carried unanimously.

W. T. S. Harris expressed thanks to the delegates for the honor conferred upon him in electing him Vice-President for ensuing year.

The Evangelistic Committee's report was adopted.

F. Pittman presented the digest of letters from churches. The various reports showed considerable progress. Much help had been given by young men in assisting small churches. Dalkey reported that a movement was on foot for the purpose of pulling down the chapel and removing it to the township of Owen, two miles distant. Moonta is losing the services of W. Moffit, who is going to Tasmania. Broken Hill would much like to erect a chapel, and think the three States (Victoria, N. S. Wales and S. Australia) should combine in supporting a preacher and erecting a building. North Adelaide and Prospect had erected a chapel. Port Pirie recommend that financial assistance be given them during the ensuing year. Norwood cannot find enough seating accommodation for their scholars. Hindmarsh has just completed 50 years of history, and has issued a souvenir. Willunga would like Bro. Weeks returned. Balaklava held a Jubilee mission conducted by G. B. Moysey, resulting in 3 additions by faith and obedience. Bro. Clow's labors have been greatly appreciated, and his early departure regretted.

The Conference Essay was discussed by R. Burns, T. H. Brooker, A. T. Magarey, J. Manning, G. B. Moysey, J. Verco, C. J. Hunt, J. Weeks, A. C. Rankine, J. Johnston and R. Lyall, after which B. J. Huntsman suitably replied.

It was resolved that the meetings of next Conference be held at Grote-st. during Show Week in September; that W. Burford prepare the Obituary Report, and that A. M. Ludbrook be the Conference Essayist.

Conference then adjourned for lunch.

Afternoon Session opened with a devotional service led by J. Weeks, after which consideration of evangelisation was proceeded with. J. Manning moved, "That the Committee be requested to open up communication with the Victorian Committee, with a view to securing the services of H. G. Harward in this State for twelve months." Seconded by W. T. Manning, spoken to by F. M. Ludbrook, T. H. Brooker, R. Lyall (who offered £10 if such a special effort were made) and Bro. Morphet, and carried.

Miss Norman (of York church), then read a helpful paper, "Woman's work in the Church," which was spoken to by Mrs. Huntsman, senr. (who conveyed greetings from the Victorian Sisters' Executive), Mrs. F. M. Ludbrook, Mrs. A. C. Rankine, Mrs. R. Young, Mrs. Mauger, Mrs. Cutt, Mrs. Adams, Miss Thompson, Mrs. Harding, Mrs. Burns, and Richard Verco. Thanks for her paper were rendered to Miss Norman, and the suggestion made that the paper be printed.

R. J. Clow, who, with Mrs. Clow, left for Victoria by the afternoon's express, spoke a few words of farewell, saying that his three

and a half years' labors in Sth. Australia had been the happiest time of his life, and expressing best wishes for future prosperity in this State.

Dr. F. Magarey (Treasurer) referred to the financial position, showing that the Committee were £106 in arrears; £30, however, was brought from country by delegates, reducing deficit to £76.

Resolved, "That this Conference is of opinion that the Commonwealth Parliament should derive no further revenue from the importation of opium, and urges upon the Federal Parliament the necessity for taking immediate steps to prohibit the same, except as required for medicinal purposes."

Discussion of evangelisation was proceeded with. C. J. Hunt thought that missions should be followed by evangelists, to shepherd converts, etc. M. Jacobs considered the evangelists of the small country churches should not be withdrawn for the sake of other work. A. C. Rankine pleaded for combined effort in the establishment of suburban churches. G. B. Moysey spoke of the work on the West Coast, and said the disciples were first in the field, and were now erecting a building. M. W. Green said that without the co-operation of the other States in the erection of a suitable building, etc., it is almost hopeless to continue supporting an evangelist in Broken Hill. This should be a Federal matter.

After singing a hymn, "A Forward Movement" in regard to Foreign Mission work was discussed. R. Lyall referred to forward movements of the past: J. Thompson's visit to the South Sea Islands, and the work there; J. Sherriff's work in South Africa, now supported by the New Zealand brethren; the establishment of a church for the Chinese in Melbourne. The "Forward Movement" suggested now is that of an "Australian Mission." H. H. Strutton (now partly employed by Hindmarsh church) had offered to superintend such work for the Federal Committee in the Bombay Presidency, at a comparatively small cost.

Two verses of a hymn were sung, after which H. D. Smith and F. M. Ludbrook urged the inauguration of an Australian mission in India, under the superintendency of H. H. Strutton. Bro. Strutton is an experienced missionary, occasionally being left in charge of 90 missionaries, and admirably suited to the work suggested. J. Verco and P. A. Davey also spoke, and the discussion was then adjourned till the following morning.

The evening session was held in the Town Hall, consisting of a Sunday School Demonstration. T. H. Brooker, S.S. Union President, took the chair. H. D. Smith having led the meeting in prayer, Bro. Matthews gave the list of successful candidates in the recent examination, published elsewhere. The chairman extended a hearty welcome to all visitors. Jas. Johnston, M.A., delivered an address. He referred to Sunday School work as the best speculation Christians can make; it is a work of God, and one which probably will solve the problem of expanse of the churches of Christ in South Australia and elsewhere. It behoves us, as custodians of the principles of God's Word, to use our

consecrated talents in the dissemination of such truths amongst the young; to follow our Lord in enthusiasm and courage. The address was well given and well received.

A cantata, entitled "The Captive Maid of Israel," was then given by about 400 of the scholars and church choirs under the able leadership of A. J. Gard. W. R. Knox presided at the grand organ. The soloists were: Miss Ada Goodall of Hindmarsh, and Miss Hilda Lawrie of Henley Beach School, Messrs. A. E. Osborne and A. Morphet. This was a very fine effort, and heartily appreciated by the crowded audience. Choruses and solos were splendidly rendered, reflecting great credit upon the conductor and his large choir. The meeting closed with singing, "Praise God from whom all blessings flow."

On Thursday, Sept. 14th, the morning session devotion service was led by H. J. Horsell, after which it was moved, "That in the opinion of this Conference our annual offering be made on the first Lord's day in Feb., and that we ask other State Committees to fall in line, that being regarded a much better date than Jan. 1st."

Resolved, "That a letter of condolence be forwarded from this Conference to the relatives of the late Jas. Lyall, minister Presbyterian Church, who recently departed this life."

The resolution "That the incoming F. M. Committee consider the establishment of an Australian station in a foreign land" was then further discussed by P. A. Davey, B. W. Huntsman, J. Johnston, M. W. Green, A. C. Rankine, R. Lyall, F. M. Ludbrook; after which it was carried.

Resolved, "That this Conference place on record its appreciation of the services of M. W. Green and W. Moffit, and feel that they have used their best energy in the proclamation of the truth in this State; wishing them much blessing in their future spheres of labor, and commending them to the brethren wherever they may go."

A resolution of W. Haldicott, "That a fund be created to be called the Building Fund of churches of Christ in S. Australia," was referred to incoming Committee.

Resolved, "That the best thanks of the Conference be accorded to the ladies for their help rendered in Conference meals, etc.; to the reporters for their work; to the Secretary for his valuable help; to T. J. Gore, for his presidential work; to the Victorian visitors for the speeches delivered and help given in all Conference meetings."

It was also resolved, "That a greeting be sent to our Australian boys in America"; and a kindly message was forwarded to George Pearce and his wife, who through infirmity were unable to be present.

The business session then closed with the hymn "God be with you till we meet again," and prayer by the President.

The great Home Mission tea-meeting was held in the Town Hall at 5.30, attended by about 1000 people. The public meeting, attended by about 1500 people, commenced at 7.30. T. J. Gore, the chairman, called upon Mr. McClean, of Melbourne, to lead in

prayer. The retiring President expressed thanks to the Committee and the brethren generally for their co-operation during the year just closed, and introduced the newly-elected President, T. H. Brooker.

T. H. Brooker said that a few months ago he stood upon that platform as a defeated candidate for political honors. He now stood as one who was honored by election to the highest position amongst the churches of Christ in Sth. Australia. The work of Christ and his church is the greatest of all works. Amid all the advances of arts and sciences, the gospel remains unchanged, and is ever suited to the varying conditions of mankind. That gospel must be proclaimed with energy as the world's greatest need.

An anthem was sung by a very large choir, under the leadership of A. J. Gard.

F. M. Ludbrook, President of Victorian Conference, congratulated the new President, and expressed the hope that all present will visit Brighton and will come to Halifax-st., and will come to the front door of his house, and stay to tea—but don't all come at once! Mr. Ludbrook dealt with mission work generally and Home Mission work in particular. Dream your dreams, see great visions, as did many Biblical characters. Let the prophecy be fulfilled, "Your young men shall see visions, and your old men shall dream dreams." But, while you dream your dreams, don't forget the doing. We must "begin at Jerusalem," doing deeds as well as dreaming dreams, seeing visions and working in spreading the gospel. He pleaded for a good collection. He had that day visited the Show; he didn't notice any side-shows. In Melbourne they had them—1/- to enter and 3d. for side-shows. He had known many to put 3d. in the collection box as if they were giving to a side-show. May the greatest sacrifices be made in God's work.

The Grote-st. Male Quartette Party then rendered, "Why Stand Ye All the Day Idle?"

The Home Missionary collection was taken up; cash and promises amounted to £54.

The choir sang an anthem, "Before Jehovah's Awful Throne."

A. T. Magarey addressed the meeting. A few months ago he was present at a great Convention at St Louis, U.S.A., at which he conveyed Australian greetings, and was requested to bring back fraternal greetings from that Convention to our brethren here. He had much pleasure in giving such greetings. Gospel work began at Jerusalem; not Chicago, London, Edinburgh, Dublin, Rome, but Jerusalem, and any so-called gospel beginning elsewhere is no true gospel. The message that home is at Jerusalem must be proclaimed everywhere; at Jerusalem was Jesus crucified; the Jerusalem, or primitive gospel, must be proclaimed—a "Thus saith the Lord" must be given for our doctrine, and practice, and whatever is not in accord with the word must no longer be taught or practised. The Jerusalem gospel is not for one class to the exclusion of another; the rising generation must not be denied the word of God. Loyalty to Jesus is necessary, that we might all be united in spreading the truths of the primitive gospel.

An anthem was sung by the choir—"O Praise the Lord."

M. W. Green said that if there ever was a real, live, great missionary, it was our blessed Lord, who taught that gospel work must begin at home. Jesus said to the Syrophenician woman, "I am not sent but unto the lost sheep of the house of Israel." It was not until seven years after Christ's crucifixion that the apostles understood that the whole world was to be evangelised. He would not for one moment depreciate F.M. work, but wished to call attention to the primitive mode of beginning at home. Home missionaries must be satisfied to spread the simple truths of the Word. On the basis of God's Word alone can Christian union be based. We can't conceive of the church having one head and many bodies. Disunion is an instrument in Satan's hands by which gospel work is hindered greatly. The disciples of Christ do not wish to convey the idea that they are the only people of God; surely none believe that. We simply assert that we hold the right position—a plea for union on the platform of the Word of God. May all be content with that plea, and make it widely known.

H. J. Horsell proposed, and Wm. Burford seconded, "That a comprehensive vote of thanks be accorded to the ladies for their help during Conference and in connection with the Town Hall tea; to A. J. Gard, and his choir; to the ushers; to W. J. Manning (in charge of the tickets); to the chairman; to the speakers, and to the press." Carried by acclamation.

The audience arose and sang, "Praise God from Whom all Blessings Flow." F.P.

S.A. Conference Notes.

Everybody seemed to be "on time" at meals.

Fine, rousing speeches were given on the F.M. night.

Many of the delegates seemed to be in no hurry to get to the devotional meetings.

The tea at the Town Hall was a magnificent success, everything working satisfactorily.

Scarcely "fair play" to call on a last speaker at 9.40 p.m. To TIME all items is a good plan.

The Home Mission meeting started on time, and came to an end on time. This is as it should be.

The meetings, as usual, were well reported in the daily papers, A. C. Rankine attending to this work.

F. M. Ludbrook brought his bundle of notes with him, and generally managed to find the one he wanted.

Splendid addresses were given at the H.M. meeting; indeed, the same may be said of all the evening meetings.

The Norwood "Juniors" did well at the Foreign Mission meeting. The piece rendered was very realistic.

H. J. Horsell was busy in Secretarial work. For two years he has been Conference Secretary, and rendered valuable assistance.

The addresses at the Temperance Meeting were very telling. Dr. F. Magarey, C. H. Nield and J. Delahanty were the speakers.

Another year, cannot we be spared such lengthy reports of work already made known to the churches through the AUSTRALIAN CHRISTIAN?

The Conference Essay, written and read by B. W. Huntsman, was full of helpful suggestions regarding the methods of present-day evangelism.

J. Verco referred to innovations such as organs, pulpits, etc., as being "chips in the porridge" compared with violation of Scripture principle.

The Conference picnic was held at Long Gully, Belair. A large company journeyed thence in drags on Friday, and enjoyed themselves immensely.

The cantata innovation on Sunday School night was much appreciated. The President well termed A. J. Gard the song missionary of the churches.

Miss Norman does not agree with Carlyle, who has said boys of a certain age should be kept under a barrel, being a nuisance to themselves and everybody else.

T. J. Gore reminded the meeting that, in the early days, Conferences invited only members of our churches. Now everybody is invited, and attendances are large.

The presence of P. A. Davey was an inspiration to F. M. workers, who were also pleased to meet three other missionary enthusiasts—F. M. Ludbrook, H. D. Smith and R. Lyall.

J. Delahanty said at the Temperance Meeting:—"I made a head or two; whether you can make one or not, I don't know." The audience failed in the attempt, but nevertheless obtained much helpful information.

One of the speakers well said, answering the assertion that superintendents should be careful where they put their H's, "I don't know where I put my H's, but I know where I put my hand. I give a handshake to the boys and girls I meet."

T. J. Gore seemed quite at home in the Presidential chair. His lively comments were very cheering. At the close of replies to welcome extended, he promised to "take the brethren away in the hills and show them something they have not got in the State of Victoria."

One scarcely knew what to do when G. B. Moysey, in announcing a hymn, said, "Better keep your seats, brethren," while T. J. Gore, during the singing of the first verse, said "Stand up, brethren." Possibly the Chairman did not hear the first man's suggestion, but anyhow, we thought we had better obey the standing orders of our President, and rose to our feet.

From the Field

The field is the world.—Matt. 13: 38

South Africa

CAPETOWN.—It is some time since your readers have heard anything of the little struggling church in this portion of the Master's immense vineyard. There are a few earnest Christians, who have manfully and nobly upheld the banner of our blessed Master, and endeavored to extend the cause of our Redeemer in this portion of the Dark Continent. We have had many grievous trials of late, which have affected our welfare materially. We have suffered losses through members leaving for the Rand, and other parts, and worse still being compelled to withdraw from several of our number. We have, however, cause also for thanksgiving. Our esteemed evangelist, Bro. Cowin, is once more in our midst. His is by no means an easy task, and he is in need of the prayers of the brotherhood. We welcomed him back to our

midst over the usual social cup, and spent a refreshing time together. The chair was occupied by one of our Australian boys—Cecil Judd, known to a number of the Australian members. Addresses were also delivered by Bren. Saxby, Olley and Paul, who referred suitably to our Bro. Cowin's presence with us, and on the state of the church. We have not any additions to report, but hope for some in the near future. We are contemplating erecting a building to meet in shortly, in one of the suburbs, where we hope by being amongst the residents of the Cape Peninsula to accomplish much. We are a small body, and not financially strong, and would therefore be very grateful for any assistance received, however small, from any of our Australian brethren. Although separated by the great ocean, let us not forget we are all one in Christ Jesus. Brethren, pray for the little cause in Capetown.

Aug. 7.

A.H.P.

Queensland

MARYBOROUGH.—A successful demonstration was given by the Sunday School teachers and scholars at our tenth anniversary, Aug. 24. S. O'Brien occupied the chair. The hall was well filled. The programme consisted of choruses, solos, duets, recitations and dialogues. The distribution of prizes took place. School numbers 75 scholars and 8 teachers. At the teachers' meeting held later the superintendent was re-elected, and A. Payne, jun., was elected secretary.

Sep. 7.

W. STILER.

New Zealand

PALMERSTON NORTH.—The first business meeting of the church was held on Aug. 29th, when the following were elected:—A. E. Fairbrother, secretary; W. E. Voyce, treasurer; E. Hodren, leader of song; Sister Hardie, agent for AUSTRALIAN CHRISTIAN; Bros. Howard and Fairbrother, deacons. It was also decided to start gospel meetings on October 1st, with C. R. Howard as preacher. We hope also to open our Bible School next month. We ask that brethren will pray for the success of the gospel here.

Sep. 8.

A. E. FAIRBROTHER.

TABERNACLE, DUNEDIN.—During the past few months we have had four baptisms and admitted seven by letter. Our Bible Band girls have been busied lately in working for, and providing a number of useful things, and Christmas presents, for Ramabai's Mission of Indian girls. Our Improvement Class has merged into an Endeavor Society, and they purpose trying a little open-air service on Sunday evenings, singing, speaking and inviting to our gospel services. We have just elected two additional deacons—Bro. Billing and Bro. Macdonald.

Sep. 10.

J.L.

PAHIATUA.—Mission closed with 17 decisions. The meetings caused considerable stir. The interest was increased by the fine singing of Bro. Bewley. Bro. Watt's preaching was clear, logical and eloquent. His unfolding of the Scriptures was a marvel to the many who came to hear. The presence of Bro. Watt was made the occasion of the appointment of elders and deacons. Alex. Anderson, of Eketahuna, assisted in the laying on of hands. I. M. Miller, J. R. Hay and G. Manifold were ordained to the eldership, and T. W. Manifold, N. Jacob, J. Becker, W. J. Taylor and J. Tipping were ordained to the diaconate. Bro. Anderson's presence gave great joy to the church. He has promised to help financially and spiritually. His

prayer at the solemn ordination service will long be remembered. Bro. Watt gave a very stirring lantern lecture on "The World's Wonderland." The building was packed. We are under lasting obligations to the Auckland church and to Bro. Watt for the great impetus which the mission has given the cause here.

G. MANIFOLD.

Victoria

MINYIP.—Our mission, conducted mainly by H. Gray, terminated on Sep. 11. There were some difficulties to overcome in the way of a place of meeting. We were assisted by Bren. Burgess, Jarvis and Oram. The attendance on week-nights was poor, and there are no immediate visible results to chronicle so far as conversions are concerned, but the church has been blessed and encouraged.

A.R.B.

BRIGHTON.—The gospel tent mission opened on Sunday week with a full house, and the meetings through the week have been well attended by strangers. Bro. Harward has given some splendid addresses. Both he and Bro. Pittman are working hard and earnestly for Christ and his church. On Sunday night about 500 people were seated in the tent and listened with intense interest to Bro. Harward on "The Chain of Salvation." To-night (Monday) a good meeting, and ever-increasing interest; two decisions to date; many standing on the brink. We would be glad to have visitors from sister churches come and help us by their presence in this season of joy and great responsibility. Brethren and sisters in Christ, please remember daily in your prayers the Brighton tent mission.

South Australia

PORT PIRIE.—W. Morrow, of Port Pirie, who left for a trip round the world in February last, returned to Adelaide by the "Oroya" on Monday last. He spent Lord's day, August 6, with the church at Twynholm, London, and took confessions from three at the close of the gospel service. He has completely recovered his health.

Sep. 16.

W.C.O.

NORWOOD.—P. A. Davey gave us a good address yesterday morning. Sister Benson senr. and Sister Benson junr., Sister Florrie Davis and the writer's sister were all present from Victoria. Jas. Johnston preached to a crowded congregation last night.

Sept. 18.

A. C. RANKINE.

GROTE-ST.—R. Lyall addressed the church this morning, and this evening P. A. Davey preached to a large audience. Our special effort to reduce our building debt brought in £80.

Sep. 17.

E.R.M.

PROSPECT.—To-day we have been specially favoured. Bro. Hunt, from Port Pirie, addressed the church in the morning, F. M. Ludbrook gave an address in the afternoon, and in the evening H. D. Smith preached to a good audience.

Sep. 17.

J.C.W.

NARRACOORTE.—Mission closes on Tuesday night; good attendance, attention and interest; fourteen

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decisions to date, and several others have expressed their intention of being baptised later on. Four new subscribers to the CHRISTIAN. Full report next week.

Sep. 18.

H P.L.

BALAKLAVA.—The chapel was crowded on Monday evening at Bro. and Sister Clow's farewell social. Brethren representing the church, Sunday School and Young People's Class spoke of the good work done by Bro. and Sister Clow during the three years they have resided here. W. Smith presented Bro. Clow with a purse of sovereigns from church members, and J. Brazil presented a very handsome writing desk from the Young People's Class. A letter was read from the Premier, Hon. T. Price, expressing regret at Bro. Clow's departure, and thanking him for the great interest he had taken in the uplifting of the masses. Our brother and sister take with them the very best wishes of all classes both within and without the church.

Sep. 12.

W.T.S.H.

New South Wales

INVERELL.—We had the joy of baptising one who has long been exercised over the question. She decided to come in last Lord's day and fully obey her Master. This sister lives about ten miles away, and

is no doubt a very bright Christian, and we expect her influence will be great around the neighborhood where she lives. The church decided to purchase a piece of ground, and have secured a very central piece at a very reasonable figure, but we desire help, and again appeal to our brethren to assist.

Sep. 11.

H. E. TEWKSBURY.

Here and There

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

At the close of W. Judd's address at Cheltenham last Sunday night, there were two confessions.

"Our Sacred Books," by J. B. Rotherham, is a neat pamphlet of 64 pps. bound in stiff paper. Price 6d, by post 7d.

In the absence of Jas Johnston, John T. Harding spoke in Lygon-st. on Sunday night, and at the close one young lady made the good confession.

The Victorian Temperance Committee will conduct a meeting in the Fitzroy Tabernacle on Thursday evening, Sep. 28. J. G. Shain will speak.

If you want Sunday School Commentaries for 1906, remember that our only order closes on October 19. Send in your order before you forget about it.

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BEST & GOES FARTHEST.

J. C. Sears reports good meetings at Donnybrook, W.A., with Wm. Ewers preaching.

We have a few copies of "Should Creeds be Mended or Ended?" by J. B. Rotherham. Price, 1d.; by post, 2d.

We had to leave out our leader, church news and other matter in order to make room for South Australian Conference report.

A social reunion, under the auspices of the Sisters' Conference, similar to the one held last year, in aid of Home Missions, will be held in Lygon-st. chapel. Look out for programme in next week's issue.

Meetings on Sunday nights at Castlemaine have been so crowded for a long while that the church has determined to enlarge. It is expected that more space will be available before the warm weather.

The following telegram was received on Tuesday:—"Lismore mission sixteen days old; thirty-six confessions; prospects bright for more; weather showery, but showers of spiritual blessings; let us exalt his name together.—FISCHER."

Holman's New Testament.

We have again in stock Holman's Self-Pronouncing New Testament with the Psalms. This book is but 4½ in. long, by 2½ in. wide, and weighs 4 oz., and yet the print is large and clear. Solid morocco limp binding, 4/-; same size, turn down cover, 2/6.

A good friend sends us the following from *Horne's Weekly*:—"Do you know anything of a new sect or religious body called 'churches of Christ'?" asks V.N. (Bedford). I understand that "churches of Christ" are societies of believers in divine revelation, whose object is the "restoration of primitive Christianity" under the guidance of New Testament Scriptures. They reject all sectarian titles, as well as human creeds or confessions of faith. Their officers are elders or bishops, deacons, and evangelists. They practise "believers' baptism"—immersion—"for the remission of sins," and assemble upon the "first day of the week," in order to "break bread" after apostolic practice. Perhaps their unique characteristic is shown in refusing pecuniary help from any person who has not believed and obeyed the gospel. It seems clear that "churches of Christ" contain a high degree of intelligence and piety, and are bearing against prevalent religious errors and abuses a testimony with which every earnest thinker must deeply sympathise.

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Two confessions at Enmore Sunday night. Good audiences and fine interest reported from the Rookwood mission, conducted by A. E. Illingworth. A. M. Ludbrook says of Bro. Watt's pamphlet on the Sabbath that "it is a capital little work, concise yet comprehensive and convincing."

There was a fine meeting at Ascot Vale on Sunday night last, and at the close a son of Leonard Martin, of Apollo Bay, made the good confession and was baptised.

T. H. Mathison, of Dunedin, N.Z., who is studying at Texas Christian University, was successful in winning the scholarship in the Sophomore Class at the end of his first year.

The mission at Kalgoorlie, W.A., was brought to a close on Sept. 5th by a thanksgiving service, at which short addresses were given by G. Banks, J. Selwood, G. Johnston and D. M. McCrackett. There were 6 confessions and 1 baptised believer added during the mission.

On and after Monday, 25th Sep., the General Committee of the S.S. Union of Victoria will hold their meetings in the Swanston-st. Hall on the last Monday in each month at 8 p.m. Leaders of song requested to attend this meeting.—J. Y. POTTS.

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

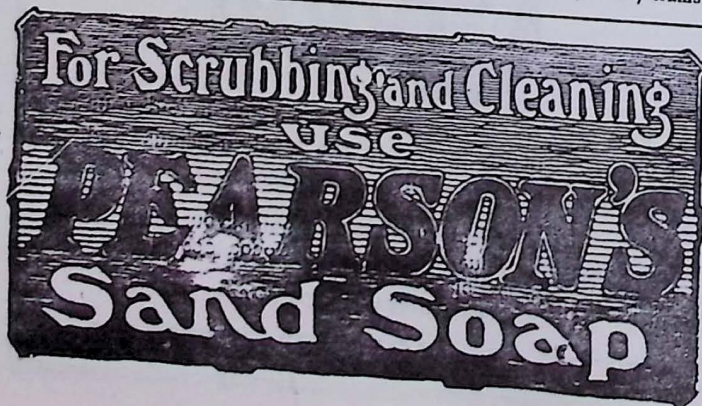
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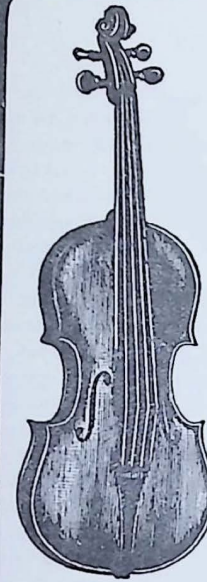
"Most men take a pride in the work they turn out—a builder in the carriage he has built. You are talking with him at his door, and a carriage drives along, one he built; he takes you out to see it, says 'That's my work. I made that carriage; doesn't it look fine?—That's the kind of stuff we turn out here.' See that man come out of the hotel yonder—look at him reeling down the street; you speak to the landlord, 'How is trade?—brisk?' 'Yes.' 'Turning out much stuff?' 'Yes [and if you can imagine the rest], there goes some of the finished article; doesn't it look fine? that's the kind of stuff we turn out here.'"—H. G. HARWARD, at the men's meeting, Brighton tent mission, Sunday afternoon.

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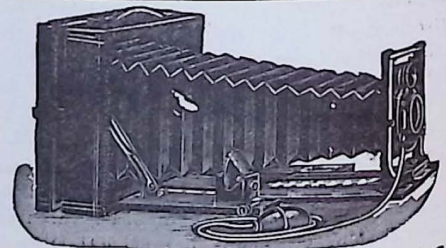
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A brother asks: "Can a brother continue to hold office as deacon whose wife died after his election?" The Scriptures as far as we know do not settle the question, but it is generally conceded that such a man should continue in office, other things being equal.

Acknowledgments.

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

VICTORIAN MISSION FUND.

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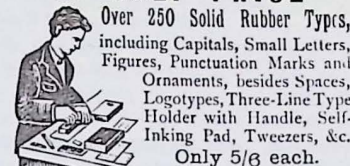
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
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Trials and Triumphs.

Topic for October 9.

SUGGESTED SUBJECTS AND READINGS.

Persecution ...	...	1 Pet. 4: 12-19
The tempter ...	...	1 Pet. 5: 8-11
Patience ...	...	Job. 1: 1-12
Endurance ...	...	Dan. 3: 19-27
Weakness ...	...	2 Cor. 12: 7-10
Poverty ...	...	1 Cor. 4: 7-13

Topic—The Christian's Trials and Triumphs Jas. 1: 1-8

"CHRIST never promises smooth water to his followers." That word of Mr. Cuyler's may be the motto for the first part of our topic. An apostle said that all those who lived a godly life in Christ Jesus would suffer persecution. Temptations we must face; trial and trouble must be our lot. Our topic does not stop there, however. It looks beyond to the triumph: and while Christ has not promised freedom from trials, he has promised us the victory over them. "The Lord knoweth," says Peter, "how to deliver the godly out of temptation."

"Tempted and tried!"

Oh! the terrible tide

May be raging and deep, may be wrathful and wide!
Yet its fury is vain,
For the Lord shall restrain!
And forever and ever Jehovah shall reign.

"Tempted and tried!"

There is one at thy side,

And never in vain shall his children confide!
He shall save and defend,
For he loves to the end,
Adorable Master and glorious Friend!

It is the presence and help of Christ that brings triumph over trials. "You are carrying Caesar; you need fear nothing." So Julius Caesar calmed the troubled rowers. We have the presence of One whose power is now as great as when with a word he calmed the storm on Chinneroth.

"Casting all your care upon him, for he careth for you." There is the secret of lightened loads.

"Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says, 'Cast it on me,
And it shall easy be.'"

"Count it all joy" (Jas. 1: 2). The devoted Madame Guyon, when imprisoned in the Castle of Vincennes, was surprised at the comfort of her darkest solitude. She said: "The joy of my heart gave a brightness to all the objects around me. The stones of my prison looked in my eyes like rubies." She wrote:—

"A little bird I am,
Shut from the fields of air;
And in my songs I sit and sing
To him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth thee."

"The proof of your faith worketh patience" (Jas. 1: 3). "Some of the choicest precious stones were formed in the fiery processes of nature. The chemist that tries to imitate them can do so only by putting the materials to the severest tests he

can invent. So the noblest traits of character are to be won as the result of conquering temptations again and again." M. W. Knapp says, "Patience is the crowning grace of a Christian life. Many people can endure tribulation, but cannot be patient over it. They can 'wait' for the Lord, but they cannot 'wait patiently' for him."

"Tribulation," says Alexander Whyte, "means trouble sanctified, trouble of which a man is the better; trouble of which he can say with David in the Psalms, 'It was good for me to be afflicted, that I might learn thy holy statutes.'" This is a thought worth dwelling upon—the benefit of trouble. When the trial comes it may be hard to recognise the good, but still God's plan is that it be for good. Character is beautified by sorrow.

"About the ruin of an ancient castle, abbey, or cathedral," says Cumming, "green moss and incidental flowerets break out from the rifts and rents, as if they would beautify the ruin. So it is amid the wrecks of a broken heart that the sweet flowerets of humility, and lowliness, and love, and peace begin to germinate and grow, refreshed by God's sun, and watered by his dews; adorning a character that has shown its strength by suffering, and which seems loveliest where it holds most of ruin."

"Do not cheat thy heart and tell her, 'Grief will pass away,
Hope for fairer times in future, and forget to-day.'
Tell her, if you will, that sorrow need not come in vain;
Tell her that the lesson taught her far outweighs the pain."

There is, indeed, something richer in the promise of God than that sorrow will be succeeded by joy; that after despair comes hope; that sadness will give way to gladness. It is not after the one the other; but that out of the one the other is made: our affliction works out a more exceeding weight of glory. "The valley of Achor" itself becomes "a door of hope" (Hos. 2: 15). Says J. R. Miller, "There can never be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There can never be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength."

"These are they which came up out of great tribulation" (Rev. 7: 14). Henry Drummond said that the chief blessing of trouble is in the larger views one gets through it of what is permanent, eternal and worth living for. Great tribulation, courageously mastered, lifts one up, on the heights of vision. "What are these which are wearing such shining garments that the very angels do not shine like the saints, what are these and whence came they? These are they which came out of heart-breaking disappointments, heart-breaking griefs. We find fault with God's dealings here, and judge him hardly and rebel against his providence and his offered grace, but when we arrive there—when the shore is won at last," sings Keble:

"When the shore is won at last,
Who will grudge the billows past?"

Somewhere it might be noted, without obtruding it too much, that there are trials—and trials! We may need to seek a victory over trials that are of our own manufacture. Many of these are hinted at in the following lines:

"Only a day at a time! There never may be a tomorrow;
Only a day at a time, and that we can live, we know;
The trouble we cannot bear is only the trouble we borrow,
And the trials which never come are the ones which fret us so."

Thoughts.

Pray hardest when it is hardest to pray.—Charles H. Brent.

"It is from the dark clouds in our sky that the showers of blessing come."

When the tale of bricks is doubled, then comes Moses.—Old Jewish proverb.

Making Roses Out of Potatoes.

One evening last summer as I alighted from the Greenpoint ferry in Brooklyn, N.Y., my attention was attracted by a crowd of people who had collected on a corner. I joined the crowd, and found that they were closely watching a man in the centre. He was seated on a box, and was paring potatoes. I watched him closely to see what he was doing.

After carefully paring a round smooth potato, he stuck his knife into one end of it, and slowly moved it around, making a series of curved incisions. Removing the knife, he again inserted it at a different angle, and made another series of cuts. Then he removed his knife, and pulled out a part of the potato. What he had left looked like a white rose. He stuck a tooth-pick into the base of the artificial rose, tied an imitation green leaf to it, and dipped the carved piece of potato into a pail of red coloring-matter. Removing it and shaking off the surplus drops of color, he held up to the wondering gaze of the crowd a red rose. He was making roses out of potatoes.

It is a great gift—this making roses out of potatoes. Are you doing it? Are you making the beautiful out of the ordinary, the delightful out of the humdrum? So many people think life is so common and its possibilities so mediocre, that there is no use trying. But there is. Make roses out of potatoes. Take your indifferent surroundings and glorify them. Illumine the common task with uncommon effort. Jesus did it when he stooped to wash his disciples' feet. Mary did it when she broke the alabaster box. You can do it if you will.

Booker Washington tells of walking many miles to Hampton Institute. He was uncouth, dirty, and almost without clothing. He asked for employment to make his way through school. The preceptress was sceptical, but she put him to sweeping a room. He says his whole destiny was wrapped up in the sweeping of that room. He glorified the task. He swept the room again and again. Then he dusted it over and over again till every particle of dirt was removed. The preceptress was astonished, and he was given a place. God was in that room, for Booker T. Washington worshipped God in the sweeping. That experience was the corner-stone for his life's building.

We can all do that. The beatitudes of life are bound up in common things made heavenly. It was Mrs. Browning who wrote,

"Earth's crammed with heaven,
And every common bush a flame with God."

Do we seek nobility? Then let us transform the common task. Let us make roses out of potatoes.—Stephen J. Corey, Sec. F.C.M.S.

The Ashadi Festival at Pandharpur,

In July, 1905.

One of the best places in India to see Hinduism in undress uniform, without doubt, is Pandharpur, and one contemplating a visit to the city that holds the chief shrine of Western India farmers' patron deity, "Vitthoba," ought to choose either the month of July, or if a cool weather trip is desired, November will be most suitable.

This year the station occupied by the P. and I.V. Mission was fairly well supplied with workers for the great festival, no less than nine English and two Indian mission workers being there to tell forth the true way of salvation to those who came by thousands to fall at the feet of the god. And yet, all along, for the ten or twelve days when the crowds were thickest, the question would continually recur to us: What are so few able to do for so many?

And now that the people have returned to their homes and the place once more wears its usual aspect, and those who were all bustle and rush last week find time to sit on one another's shop fronts and gossip, we are constrained to ask ourselves what was done during those days of special effort. How many souls heard the truth intelligently? How many remember now what they heard then? and how many received the truth incarnate to be henceforth enshrined in their hearts? Questions all difficult to answer.

A brief description of some of the means used and some of the incidents met with may, however, be of interest, especially to those who have never been eyewitnesses of similar festivals and who have, at best, but hazy ideas of what worship means to these people.

For some ten or twelve days before the one fixed beforehand as the great day of the feast, pilgrims could be seen wending their way wearily along the scantily-shaded roads, with the sun shining as is his wont during July in this part of the country, and as they would come within reach of the city boundary, and would catch sight of the pinnacle

of Vitthoba's Temple, they would raise a weak shout in honor of the name for which they had borne such fatigue.

"How far have you travelled?" was asked of an old man who was measuring his length along the road near the mission house. "Over one hundred and fifty miles," was his reply; and when one thought of the painful way of travel he was taking, and the dusty and over-heated roads, the feeling of pity was uppermost, and one wondered if it were wrong to wish that their gods could do something for an old man like this, whose senses were blunted on all points but the gaining of merit and the receiving of pice, and who had struggled on into an untaught old age and who might, ere the yatra terminated, become food for the flames on one of the many funeral pyres on the banks of the sacred river Bhima.

And then the sights each day, as one stood at a suitable place for preaching, close, perhaps, to the route prescribed for the pilgrims to take their daily march round the precincts of the holy temple of Vitthal. The sight of two or three Sabibs standing with a crowd around them and one of them speaking in their own tongue, or the singing of a bright "abhang" or sacred song to a native air, would prove too much even for the would-be worshippers, and they would hesitate, listen and be lost to what they had set out to do, for the time being—join the crowd of hearers and soon have their heads wagging in assent as the speaker told of sin and sinners, salvation and a Saviour; perhaps at the close they would even be coaxed by the persuasive tones of the speaker into buying one of the cheapest books ever put upon the market, and one that had God's story in it—one hundred and forty-two pages—two pice worth of paper, and all for one pice. Methinks that often the calls of "Dyanoba Tukaram" and "Hari Vitthal" were fewer and farther between, as they left the ring after half-an-hour's listening to the message

of a God who had worked a salvation himself for us.

At such times the people heard, not a tirade against their own gods or religion, but a clear presentation of the truth in Christ Jesus; the message was not toned down so as not to offend ears or the fanatical or the orthodox Hindu; sin was called sin, and all were called sinners: and consequently, the message met with more response from the Maratta pilgrims than it did from the Brahmins who live in the city and gather in their harvest from the religious at this festival.

"Don't buy that book, it is 'The Kristi Dharama,'" someone would exclaim, as a Kunbi was untying a corner of his dhota to get at a pice in order to possess himself of the book held up by the Sabib; no need to look to know that the voice belonged to a Brahmin; sometimes the untying would cease, and the pice and book remain with their original owners, but often the voice would be answered by a "Then!" hidden in which would be a volume of contempt and query, and the accompanying look would cause the would-be mentor to transfer his attentions elsewhere.

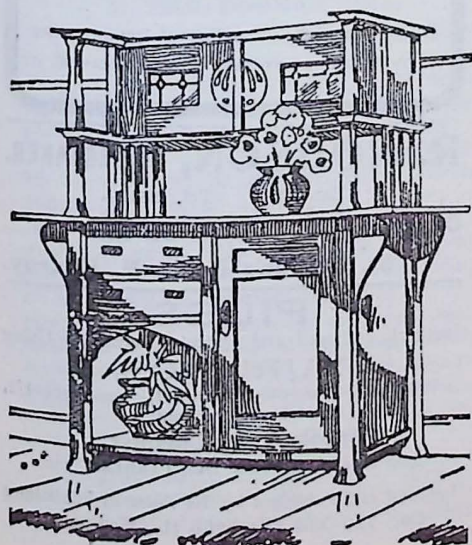
Despite what we believed to be organised opposition to the sale of the Gospels, which even went so far as to draft out persons to follow us about with small booklets, which were sold at the rate of two for one pice, we were able to dispose of *eight hundred and twelve copies* of the sacred Word, and over fifty hymn books.

There were about eight separate booklets against Christianity being sold as a set-off to our work, but most of them were watery effusions; some enjoined the people to stick to their religion, because it was theirs; one gave an instance of a man who became a Christian and who recanted because he couldn't live on what he got, others harped on the ancient religion of India, and all equally failed to put before the people a way of salvation open to all.

It was a new experience for the people of Pandharpur to have three or four centres going at one time for several days, morning and evening, where the pilgrims could hear the gospel preached, and it was no wonder we heard the query oft repeated: "What do these Christians here?"

And now there will not be wanting the people who will say: "What was the outcome of it all, and what the advantage to the people?" The full knowledge which would enable us to answer this has been wisely put beyond our reach. We know there were good results; we saw some of them! More than once did someone desire to have the way more perfectly explained to them; more than one said that from henceforth he would not worship the idols, and many promised to pray to Ishvarar to be taught the true way of salvation. And beside the thousands who heard but to forget again, there stood those to whom we believe the message was as new life and hope. And what shall we say of the hundreds of silent messengers that have now found their way into the homes, most of them long distant, of the thinking ones? Shall these not bring forth fruit? Let us pray they will!

Yes, for another year the grand festival is over, and so great an opportunity will not



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present itself to us here again before that year expires; but the seed has been sown, and if in weakness, still as Lowell says:

"Our day, for him, is long enough,
And when he giveth work to do
The bruised reed is amply tough
To pierce the shield of error through."

HY. H. STRUTTON.

Obituary

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

SMITH.—On Aug. 28th the church at Doncaster was called upon to part with one of our members in the person of our Sister H. D. Smith, the wife of our esteemed evangelist. She had been in failing health for a long time, and confined to her bed for fourteen weeks. She bore her illness in a wonderfully cheerful manner, seldom complaining. When asked how she was, she would answer: "There is not much the matter with me"; but she took a change for the worse on the 25th, and passed peacefully away on the above date. Four of the deacons carried her remains to the chapel (which was only a short distance from where she lived), where Jas. Johnston held a short, but impressive service. We then went to Box Hill Cemetery, where in the presence of a large gathering, Bren. Johnston and Meldrum conducted the funeral service. H. D. Smith and his wife have been married nearly forty years, and I am only voicing the sentiments of the whole church, when I say that he and his daughter (Mrs. Kemp), have our deepest sympathy in their time of great trouble. Our earnest prayer is that the God of all consolation will keep and sustain them to the end.

Doncaster.

GEO. PETTY.

JENKINS.—Sister Eliza Jenkins, wife of John Jenkins, was called home on the 1st of September, aged 48 years. She and her husband were formerly well known members of the church in Maryborough, Victoria, where they were baptised. Coming to Perth a little over two years ago, they at once identified themselves with the church here. Our sister was in poor health for years, but not often laid aside, and was at church the Lord's day before her death. A couple of days before her decease she became so ill that an operation was performed with the faint hope of prolonging life, but she only recovered from the chloroform to have a little talk with her dear ones before the summons came. She leaves behind three daughters and two sons. Much sympathy is felt with Bro. Jenkins and the bereaved family, who mourn not as those without hope. She was a true wife, a good mother and a devout Christian, and she leaves behind as a lasting heritage the fragrance of a sweet memory. "Precious in the sight of the Lord is the death of his saints."

Perth, W.A.

E.

FERRIS.—On the 8th Sept., Bro. Ferris fell asleep in Jesus, aged 77 years. Our brother had a stroke of paralysis about a fortnight previous to his decease, from which he did not recover. He was baptised in Chapel-st. over 15 years ago, and was a well respected man, and a devoted member of the church. For a few years he resided at Glenelg, but about 16 months ago he came back to live in Norwood. He had just returned to Glenelg to live. May God comfort the widow and family, some of whom are members of the church of Christ.

Norwood, S.A.

A. C. RANKINE.

SMITH.—Henry Smith passed away during his sleep at 3 o'clock on Lord's day morning, Sept. 10th, at the age of 69 years. He had been ill with pneumonia, although the physician said on the day before his death that the disease had left him. Bro. Smith was united with the Norwood church for many years. Before the church was reorganised, he was a member of the old church in Chapel st. Bro.

Smith loved the church, and was a loyal supporter of New Testament principles. His death came as a great blow to the family, and to all, for he was thought to be so much better. We deeply sympathise with his family, nearly all of whom are members of the church. Truly "in the midst of life we are in death."

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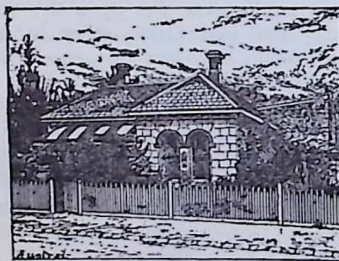


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