

# THE Australian Christian

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## The Silver Lining.

South Australian Conference Essay. : : By T. J. Gore.

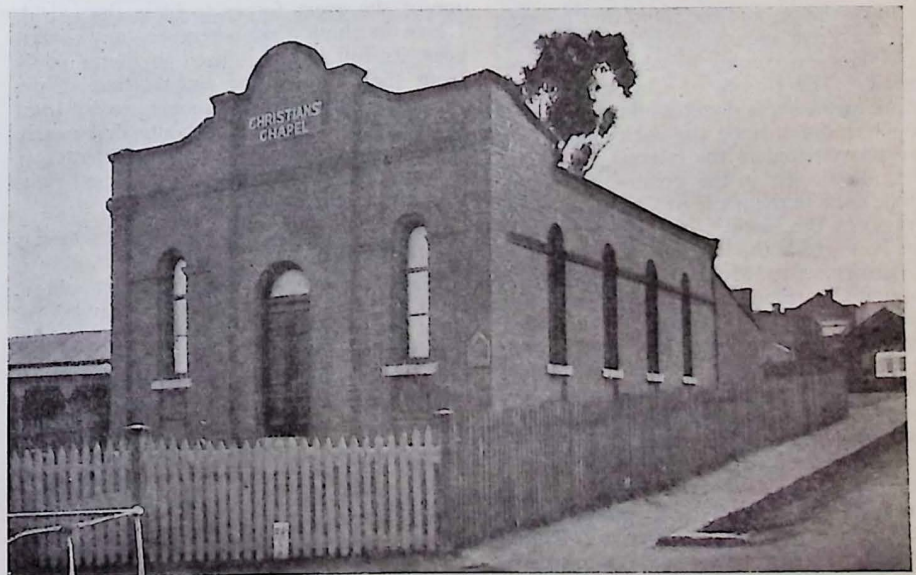
In the Old Covenant days the children of Israel were enjoined to gather together in assembly three times in the year. The details of these assemblies were all laid down in their instructions from the Lord. We can see that in these gatherings the need of mutual help and encouragement would be specially manifest. There was much enjoyment, and there was great encouragement as men gathered from all parts of the land and talked over the affairs of the nation—specially their hopes and aspirations as to the coming of the Messiah. It is no wonder that of these three assemblies the Passover was the most important. In this was the paschal lamb—the type of the coming Messiah and full redemption from sin. Here, in a special way, was to be seen the silver lining. However dark the cloud may have been, the Passover was the silvery shining of hope and blessing? There was hence joy and gladness when the day came for the great assembly. So when the Lamb of God has come, and redemption is for the human race, God's people still assemble. There is the special assembly on the Lord's day when the meeting is with Christ. We have come together in this place for joy, for blessing, for Conference, for mutual help, and for prayer. The silver lining is before every eye as we meet as God's children to rejoice and plan for the advance of the kingdom of heaven in the lands of this great world. In Conference assembled we can take counsel, thank God, and take courage. I desire in this paper to bring before my brethren several subjects, in all of which I will dwell rather on the silver lining than on the dark cloud.

### *The Word of light.*

The church of Christ, which we all love. I am satisfied that as members of the church of Christ we need never be out of sight of the silver lining. Paul said, "All things work together for good to them that love God." This declaration dispels all gloom, and lights up the path of life with gleams of heaven's glory. Paul is writing to the church at Rome. The word of God is delightfully rich with the silvery lining on the dark clouds of life. There is more light than darkness in the heart of God's child. There is more darkness than light in the heart given to the service of the world. In the church of Christ, of which we are mem-

bers, I do not see much to give us sorrow, but much to give us joy. I believe with all my heart that from the standpoint of theology we are right and cannot be wrong. We are trying to hold fast and to preach with all our power the pure and simple word of God. We have no place in our minds or hearts for any departures from the teachings of the holy Scriptures. We believe that science is good in its own sphere—the investigation of the great world in which we live. We believe the Scriptures give us the revelation of God in words. So there is no room for conflict between these. The cloud darkens sensibly when we think of such things as sacerdotalism, the uplifting of a certain class of men, and making them necessary to the soul's approach to the throne of God. We turn to the holy Scriptures and we find one great High Priest, and as many priests as there are Christians. The silver lining comes into view again, and the darkness fades away. Since the great reformation of the sixteenth century, this subject has presented no difficulties. So

with Auricular Confession, and all other practices depending on an unauthorised priesthood. We have in the word of God full religious liberty, and, as a result, full civil liberty. Where religious liberty exists civil liberty is sure to follow. These will never be overthrown where Anglo-Saxon hearts beat, and Anglo-Saxon minds are educated, and filled with the revealed word of God. We all love the church of which we are members, and I do not see how we can improve upon our position. I think the position we hold is impregnable, so this subject causes us to be glad and rejoice. In October, many thousands will be gathered in Pittsburg, U.S.A., to celebrate the Centennial of the movement in which we take such delight. I am sure that great assembly, in which some of our brothers and sisters from Australasia will take an active part, will be a magnificent demonstration of the faith, love and hopes of the church of which we are members. The radiancy of joy, and the excellency of Christian fellowship, will be there.



CHAPEL, STAWELL, VICTORIA.

The property is not 50 yards from the centre of the main street. It will accommodate about 200 persons. The interior is very tastefully decorated, but the outside work is waiting a convenient season. Regular preaching services are

conducted by local brethren, and the interest is steadily growing. The membership, not including 3 isolated, totals 10. Stawell presents a splendid field for Home Missionary enterprise.



This leads me to say a word about the silvery subject so much loved and spoken of by God's people—Christian union among all believers in Christ. The silver lining is bright here. I believe the greatest blessing would come to the world which it has ever known in the past centuries if this could be achieved. The lining would indeed be bright if all God's people were one. I must point out, however, that real true union can never be simply a matter of sentiment. It must be based on a profound intellectual conviction of truth as God has revealed it. I should be sorry to see the church of Christ surrender any of the great principles for which we have so long contended for the sake of apparent union. But this will never be. I believe union is coming. It must come, and such a union as God will approve. Then truly will the silver lining be bright.

#### **The church and missions.**

Not long ago a dark cloud hung over the heathen world, and no silver lining was seen to be there. The church was listless and weak and well nigh hopeless as to the conversion of the nations. A change came over Christian people, and during the past century a mighty movement was apparent, and the church began to feel that a church which was not missionary was not apprehending the great object of its existence. It began to dawn upon believers in Christ that the Lord meant what he said when he left his farewell words, "Go into all the world and preach the gospel to every creature." This great missionary movement has reached the nations, and the silver lining on the dark cloud is seen among all the peoples of the earth. Even far off Thibet, among the cold mountain peaks of the Himalayas, has seen the light that comes from the star of hope, and the cloud that hovered over the great mountains is not all blackness. Hope is coming to take the place of despair. The church of Christ, of which we are members, is doing its duty in placing the silver lining upon the dark cloud. We love to contemplate the interest now taken by God's people in the greatest work that can be done in the name of Christ—the conversion of the world. It is almost marvelous how within the last few years this work has grown. Bro. McLean, President of the Foreign Christian Missionary Society of the Church of Christ in U.S.A., in his paper just to hand, referring to the special interest men are taking in this great work, says, "Now that the men in the churches have espoused the missionary cause, a new day has dawned upon the world. The enlistment of the men in the churches in the support of missions is one of the most significant facts in the 'grand and awful time in which we are living.' Men are reading missionary books; they are holding missionary conferences lasting for days; they are visiting the fields at their own charges, that they may see and know what is being done, and be able to speak on the subject with the authority that expert knowledge gives. As a result they are giving of their

substance to its support, and are praying for it as never before, and are urging others to do the same." As an illustration he gives the action of Mr. John Wanamaker, the merchant prince of Philadelphia, who made a tour of the world and visited mission stations. He came home a missionary enthusiast. He wrote his cheque for one hundred thousand dollars (twenty thousand pounds) for the work. He regretted that he had not gone abroad earlier in life, that he might help more effectively and for a longer period. A newspaper syndicate sent out a trained correspondent. He returned with a splendid report, and became an enthusiast also. At a meeting of Presbyterian men, it was determined to ask an average of five dollars (one pound) from the members of that communion. They had been giving four shillings. Bro. McLean says, "In a few years the Presbyterians will be giving six million dollars (one million, two hundred thousand pounds) a year for Foreign Missions. The silver lining on the dark cloud is becoming brighter. Our own beloved church wherever it exists adds to the brightness of this lining. In these sunny lands many hearts are stirred with the thought of missions in the far-off lands. We feel a living interest in dispelling the dark cloud, and some of our own brothers and sisters are helping to give hope and blessing to the darkened lands.

#### **The temperance sentiment.**

We come now to another great theme, where the silver lining is bright on the dark cloud—the great subject of temperance. At the present time it is really wonderful how the sentiment of temperance, even of total abstinence, has grown. It is moving rapidly, and from present indications will be one of the great forces to bless the world. I love to think that wherever our church goes, its full power is used to rescue souls from the thralldom of intoxicating drink. It may be that all our members are not total abstainers. Yet it is a certainty that nearly all are, and it would be infinitely better if all were. The silver lining would be brighter and more precious.

#### **Beginning of a great work.**

We come now to another subject where, as a people, in these southern lands, we have lately made the silver lining shine brighter, and that is by arranging to help the minds and hearts of our young men who are earnestly anxious to preach the unsearchable riches of Christ. The brethren have begun a great work by establishing a Bible College in Melbourne. There is no need for me to say in this paper to our great brotherhood that this is a wide-reaching and necessary work. It already gives promise of much blessing. What a precious blessing would be conferred on our young men if in some way this college could be endowed by a gift of twenty thousand pounds! This is not beyond the means of the brethren of these lands. Cannot some of our more prosperous brethren take the

lead in this needed work of endowment? The silver lining would indeed be bright along this educational line if this great work could be accomplished. I hope to see this done within the next few years, and thus equip the church of Christ with a mighty power for good through the coming ages.

#### **The religious press.**

Now I come to the literature of the church of Christ in these lands. We live in an age when books are multiplied. It would, undoubtedly, add greatly to our power, as a people, if our literature could be more fully circulated. Our young men, specially, who after some training take up the work of evangelist, should have some of our best books in their libraries. This is an age when the printing press is a power. How these young men may secure an outfit of good books deserves the consideration of our brethren. We may profitably think of this, and let our thoughts speedily result in action. I wish specially to call attention, in this connection, to our paper issued weekly, the AUSTRALIAN CHRISTIAN. Every church that shines brightly needs in these days a religious paper. Every Christian is the better for keeping in touch with religious news and with his brethren, the world over. We have one paper in Australia, an able and excellent paper, edited by an able and excellent man in whom we have every confidence, and one wholly devoted to the interests of the church of Christ. With this paper we can find no fault, but we can heartily commend. It should have ten thousand subscribers, and could easily have that number if the brethren would properly count their blessings.

#### **War and Christian commonsense.**

In conclusion we may now say that from whatever standpoint we look at the future the prospect is bright. The silver lining is in view. 'Tis true, the war cloud sometimes creeps upon the horizon, and militarism is very much in view. England builds Dreadnoughts of 17,500 tons. Other nations follow in her footsteps. America talks of one of 30,000 tons. This does not look too bright; yet as great men tell us it is all for the preservation of peace, we must accept their word, and calmly wait for developments. Of one thing we may be assured, that there is too much Christian commonsense in the world to allow it to be plunged into universal strife. To prevent this we have only one great power, the indwelling of Christ in the hearts and minds of the multitude of the nations.

#### **Splendid optimism.**

We have in Australia bright skies, and golden harvests, and old mother England is wondrous kind. We live in a land of plenty, a land of the free, and the home of the brave. Our churches are prospering, our Sunday Schools are doing a splendid work, and we are all rejoicing. What more do we want? Truly the silver lining, in this our land, calls upon us all to work with re-



newed energy and hope in the oncoming years. We will do this in the resplendent light of the magnificent promises of God. We close with one of them—one filled with splendid optimism—one that touches with sweetest light the mountain ranges of eternity: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

## S.A. Sisters' Conference.

The fourth annual Sisters' Conference was held at Grote-st. on Thursday, Sept. 23. There was a large attendance of delegates and visitors.

Grote-st., Mesdames Dumbrell, Caldicott, Mauger, Williams, and Spurr; Alma, Mesdames McKenzie and Jones; Henley Beach, Misses Lawrie and Tite; Hindmarsh, Mesdames Brooker, Everett, Hills, Sweet, and Williams; Kadina, Mesdames Warren and Paterson; Lochiel, Mrs. Baker; Strathalbyn, Mrs. Horsell; Milang, Mrs. L. Gordon and Miss Goldsworthy; North Adelaide and Prospect, Mesdames Laffer, Thomas, Jackson, and Miss Gollop; Norwood, Mesdames Cant, Freestun, Hales, and Weir, and Miss West; Port Pirie, Mrs. Pillar; Unley and Cottonville, Mesdames Bond, Messent, Selway, G. Thomas, and Willoughby; York, Mesdames Follett, Horsell, Hewitt, Swain, and Shill; Mile End, Mesdames Edwards and Riches; Goolwa, Mesdames Shipway and Train, and Miss Graham; Point Sturt, Misses Pearce and Mann; Glenelg, Mesdames Menz, Wright, and Inverarity; Owen, Misses Finlayson and Young; and Stirling East, Mrs. Scott and Miss Verco.

### MORNING SESSION.

Mrs. E. W. Pittman conducted a short devotional service, after which Mrs. Mauger (President) called upon Miss Manning (Secretary) to read the constitution, minutes of last meeting, and greetings. The latter were from the Victorian, N.S.W., West Australian, and British Sisters' Conferences, and from Sisters Barr (Bews), Mathews (Kingscote), D. A. Ewers (West Australia), and F. Pittman (London).

### Elections.

The following are the appointments for the incoming year:—President, Mrs. Ewers; Vice-President, Miss Norman; Treasurer, Mrs. Messent; Secretary, Miss E. Manning; Assistant-Secretary, Mrs. Hayward. Committees:—Home Mission, Sisters J. Fischer (Supt.), Riches, J. Johnson, Bond and Dumbrell; Foreign Mission, Sisters Haverland (Supt.), Charlick, Jackson, Bond and Gollop; Dorcas, Sisters Spurr (Supt.), Mauger, Thomas, Hales, Freestun and West; Hospital, Sisters T. H. Brooker (Supt.), Hewitt, Schill, Williams, Selway, W. C. Brooker, Hubbard, Rainsford, Caldicott, Young, T. Johnson, Thomas, Everett, G. Mauger, and Beddome; Prayer Meeting, Sisters Mauger (Supt.), Paternoster, Cant, Adams, and Ford.

### AFTERNOON SESSION.

A brief devotional service was led by Miss Norman. Mrs. Hayward then spoke words of welcome to visitors, specially mentioning Sisters Verco, Gole (Sydney), Huntsman (Victoria), Mary Thompson and Terrell, who briefly responded.

Miss Charlick sang, "Spring is Coming." The minutes of the morning session were read. Mrs. Watkins recited "Shavings."

The roll call of churches was responded to by the members of each church rising and reciting a motto-text.

### President's Address.

Mrs. Mauger then gave a stimulating address. She thanked them for all their help during the past year. There was no sitting still, and thinking that they had won their laurels in regard to the Master's work, which never diminished, but rather increased. No one was better fitted to labor for the heathen, the poor and the unfortunate, and for the well being of the community generally than a consecrated woman. Work for the Master should not be impelled by a sense of duty, but by one of love. Let them not be weary of well doing.

### Reports.

The Secretary (Miss Manning) reported a growing interest. The object of the Conference was to enlist the help of every sister in all their churches in the Lord's work. There had been an increase in the funds from the Adelaide churches, but country support had been rather less than last year. As the General Conference entered upon new fields, they would need all the assistance the sisters could give them.

The Treasurer (Mrs. Riches) reported that the receipts for the year had been:—Home Mission Fund, £93; F.M. Fund, £51; and General Fund, £11.

Sister Hilda Lawrie sang, "God That Madest Earth and Heaven."

Mrs. Dumbrell—the audience rising—reported that during the year 21 sisters had passed away, whereupon "Not now, but in the coming years" was sung.

Very encouraging reports were also presented by the following superintendents of departments: Sisters Spurr (Dorcas), Adams (Prayer Meeting), T. H. Brooker (Hospital), Haverland (Foreign Missions) and Fischer (Home Missions). The two latter handed the afore-mentioned amounts to Bren, Colebatch and Brooker respectively, who returned thanks.

### Missions.

Miss Thompson, who on rising received a Chatauqua salute, gave an account of mission work in India, from her personal experience, and in speaking of the outlook said many believed that the present unrest among the native population would help in the furtherance of the gospel. The natives were ripe for a change, which might involve the breaking of the caste system, which was an impediment to Christianity. A missionary in one of the worst districts

of unrest told her he had splendid audiences, and there was a greater call for Testaments and Bibles than for many years. There was an impression among the missionaries that they were on the eve of great things.

A resolution was carried that the sisters would do all in their power to discourage the drink traffic, by refusing to patronise storekeepers who had wine licenses.

The Conference considered a letter from the Shop Assistants' and Warehouse Employees' Federation, asking for support in the steps that were being taken to extend the Saturday half holiday. A resolution expressing sympathy with the holiday move was carried.

## S.A. Conference.

*Continued from last week.*

A. G. Day, of Balaklava, who chose as his texts, "Go teach," and "Feed my lambs," said that day was being celebrated by the Churches of Christ in America as Declaration Day. They were taking for their motto, "Two and a half millions in the Bible Schools," and the preachers that night would speak on the same subject—"A Generation of Bible Students." Notwithstanding the enthusiasm which was being manifested, however, they had not realised to the fullest extent their responsibility, for, while they emphasised "Go teach, and feed my sheep," it often happened that the lambs were allowed to feed upon the withered grass and the noxious weeds of the world's sowing. It was significant that 83 per cent. of the church members came to them from the Sunday Schools.

The vocal programme included a duet by Misses H. Lawrie and Ralph, and a quartet by Mrs. A. J. Gard, Miss M. Leedham, and Messrs. W. T. Magarey and A. Smith. Miss Madge Magarey acted as accompanist.

### Sunday School Demonstration.

On Sunday afternoon, Sept. 26, a very successful demonstration in connection with the S.S. Union of the Churches of Christ in S.A. was held at the Exhibition Building. The outstanding feature was the massed chorus of about 1000 voices from the various schools. Under the able leadership of A. J. Gard, several inspiring numbers were given with splendid effect. The chair was occupied by the President of the Union, G. D. Wright, who spoke of this as not only the final but also finest gathering in connection with the Conference. He dwelt upon the importance of S.S. work, suggested by the facts that most Christians become such before the age of 20, and that the mission of the church is the conversion of the world. He thoroughly appreciated the self-denying efforts and noble work of the teachers. There was a great need in many schools of additional teachers and the introduction of modern methods of instruction.



## United Demonstration.

A united meeting of Baptists and those who are content to be known only as Christians was held in the Exhibition Building on Friday evening, Sept. 24. There was an attendance of about 1500. K. W. Duncan, M.P., presided.

The chairman thought the meeting would prove to be one of historic interest. It was a manifestation of a strong desire in the minds of Christians to come closer together, and to be more definitely workers for the common salvation. His subject was "Our Duty towards Christian Union." Such union was desirable because the present position was wasteful in men and means; because God is not the author of confusion; and because Christ had prayed for it—prayed "that they all may be one." Are we, then, going to treat it lightly and as of no importance? Union is important, too, because it is along that road that success lies. Their divided state misrepresented God, and did not manifest the purity and power of the gospel. Unity must be practicable, because God requires it, and they would attain it if only they sought it in God's way and according to his revealed will. The only possible basis of union is "the faith once for all delivered to the saints." Nothing can take the place of the old primitive gospel. They wanted in matters of revealed truth—unity, in matters of opinion—liberty, and in all things—charity.

Sister Minnie Leedham sang, "Nearer, My God, to Thee."

A. N. Marshall, of North Adelaide Baptist Church, spoke on "Making the Most of Our Present Oneness." He said they should not make a fetish of their differences, but faith of their agreements. There were elements of oneness in the spiritual life they enjoyed, in their evangel and mission, in their abhorrence of priestcraft, and in their democratic church polity. They could make the most of that oneness by more brotherly speech, by educational gatherings such as that evening's, by not building churches in areas which would not support two of the same kind, and by praying the prayer of Christ for the unity of his people.

Grote-st. quartet sang, "Lead, Kindly Light."

J. E. Thomas said that perhaps the more they courted, the sooner they would be married. Possibly the reason they had not been married was that they had not been asked. He was to speak on "The Supreme Mission of the Church"—which was also the supreme purpose of God in the world—to seek and to save those who were lost. Their great duty was to make known to all the unsearchable riches of Christ. He thought that anything that could be sunk must be sunk to accomplish union.

The singing was led by a combined choir under A. J. Gard, accompanied by A. Bell. Messrs. P. Fleming, R. J. Lavis and T. J. Gore also took part in the meeting.

## S.A. Conference Notes.

By the Editor.

The opening days of the S.A. Conference were marred by cold, inclement weather, so different to what usually obtains in September in sunny Adelaide. As one of the speakers remarked, "Adelaide seemed to be drifting to the South Pole." Later on, however, the weather was all that one could desire.

The President, J. E. Thomas, made a good chairman, and under his genial leadership the proceedings throughout were characterised by good fellowship.

Only a few interstate visitors were present at the Conference, viz., T. B. Fischer, F. G. Dunn and R. C. Edwards. It was generally recognised, however, that brethren in other States were reserving themselves for the Federal Conference to be held next year in Adelaide.

The Conference Sermon, delivered by J. E. Thomas, on "The Church of the Future," was listened to with profound attention by the great gathering in the Town Hall. It was a thoughtful and clear deliverance from the standpoint of New Testament teaching. The main thought, briefly stated, was that the church of the future must be built on New Testament lines.

H. J. Horsell's paper on "Matters of Importance in S.S. Work," was well received and favourably discussed.

The Foreign Mission Demonstration held in the Exhibition Building was the first of the public meetings, and was successful from every point of view. All the speeches were good, that of Ira A. Paternoster specially so. The two missionaries, Sisters Thompson and Terrell, acquitted themselves well, and made good impression upon the audience.

The South Australian brethren are great believers in the Church Extension Building Fund. With them it is a real live thing. The new church at Mile End has been assisted by it, and it has come to the rescue of the Maylands church, which without its help would have been left without a building to meet in. This fund is largely helped by brethren lending money without interest, which is paid back in five years. This method works well, when, as in the case of South Australia, there is a permanent fund at the back of it.

The Church Extension Fund of S.A. is for the benefit of new churches, which are required to find 10 per cent. of the money to be expended, and to pay back the same in quarterly payments extending over a period of fifteen years. The nominal rate of 1 per cent. interest is charged.

We rather like the system in vogue at the Adelaide Conference, in regard to the introduction of the new President. At the Home Mission night, the retiring President, in a few suitable words, introduced his successor to the meeting—a proceeding which answered the purpose of installing him into office without any needless ceremony, and at the same time recognised the dignity and responsibility of the position.

The Conference tea meeting was a great success, 950 persons sitting down to the tea.

The Conference Essay, read by T. J. Gore, was listened to with great attention, and the discussion which followed was scarcely a discussion at all, but a succession of sincere eulogistic testi-

monies to the esteem in which Bro. Gore is held by the entire brotherhood of South Australia. In the essay itself and the remarks made upon it there was the right ring. Unity, it was asserted, was desirable, but not unity at the expense of principle.

The Secretary of the Anti-gambling League spoke at one of the sessions, and declared that Australians were more addicted to gambling than any other people in the world.

The joint meeting of the Baptists and the Churches of Christ, held in the Exhibition Building, was well attended. The speeches delivered were of a high order. The desirability of union was emphasised, and the points of agreement were duly set forth. The points of disagreement however, were not touched upon, as they would need to be if union became a practical question. It was a friendly meeting, in which neither side committed itself to anything definite, beyond affirming that union was a desirable thing.

The Temperance and Endeavor meetings were well attended, and full of interest. The Temperance cause is a live question in South Australia, and the Churches of Christ there, as elsewhere, take a leading position in the movement.

The final meeting of the Conference took the form of a Sunday School Demonstration. A choir of about 600 (mostly children) rendered musical selections, under the able leadership of Bro. Gard.

Our visit to Adelaide was an enjoyable one, and we have to thank the brethren for many courtesies extended to us. The city itself is evidently on the upgrade, and signs of progress are manifest everywhere. In the spring time Adelaide is seen at its best, and as a city is probably the prettiest in Australia.

Though the South Australian brethren had not arranged the matter, nor given it a place in their programme, they are able to boast that theirs is the only Conference on record which wound up its meetings by magnificent illuminations provided by the Aurora Australis!

## Centennial Thanksgiving Offering.

## Our great motto.

"Where the Bible speaks, we speak; where the Bible is silent, we are silent." We are known for our "much speaking" when it comes to matters of faith and doctrine, and I am glad we are, but are we as emphatic when it comes to a direct personal appeal to support the plea we love? I question it. Brethren of Victoria, the same Lord who said, "He that believeth and is baptised shall be saved," said also, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." The same apostle who said, "For ye are all the sons of God by faith in Christ Jesus, for as many of you as were baptised into Christ did put on Christ," said also, "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." "The Lord loveth a



cheerful giver." "Upon the first day of the week let each one of you lay by him in store, as he may prosper." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." "Where the Bible speaks, we speak!" Yes, brethren, and we will have to be speaking mighty loud, and pay some attention to the above Scriptures, if we are going to reach our £1000 by Oct. 12. Get to work, brethren, and let us practise in full what we preach so earnestly, and if so, the money will come rolling in.

#### The final word.

Through the generosity of the CHRISTIAN, and by the distribution of about 6000 circulars, we have tried to speak to every member of our churches in Victoria. We trust our appeal has not been made in vain. We firmly believe that every member, who reflects seriously for a few minutes on the

great things God has done for us during the last century, will experience a strong impulse to make a generous contribution to the Centennial Thanksgiving Offering. We now leave the matter in your hands.

Trusting that every one of us will be constrained by the love of Christ to do our utmost for him who did so much for us,—  
Yours in the name of Victorian Missions,  
C. M. GORDON, Doncaster.

### URGENT TELEGRAM.

To Every Member, Church of Christ, Victoria.

"The	King's	business	requires	haste."
Centennial	Offering	closes	Tuesday	night,
October	12th.	Imperative	that	every
member	help.	Glad	to	receive
your	contribution	at	once.	Send to
W. C. Craigie	263	Little	Collins-st.,	Melbourne.

C. M. Gordon, Doncaster.

## On the Way to Pittsburg.

(D. A. Ewers.)

### VI.—COLOMBO TO PORT SAID.

We had an uneventful run from Colombo to Aden, and with the exception of one rather rough day escaped the monsoons which at this time of the year generally make the trip so unpleasant. We took in about a dozen passengers at Colombo from other ports. A P. & O. boat is a small world in itself. On leaving Colombo we had passengers from Australia, Tasmania, New Zealand, Ceylon, Java, Calcutta, Straits Settlements, and China. And they all appear to be sociable "hail fellow, well met" kind of men, brim full of information, and most of them with definite views about the best way to govern the Empire. At Aden the Bombay steamer makes connection, and here we took on about 45 more from China, Philippine Islands, and various parts of India, including a missionary on furlough and three or four young Indians going to England to study law. It is very interesting to hear the diverse views expressed about India's future. There are those on board who lay the blame of the present unrest to the spread of education, and their remedy is the closing of mission and other schools. Some contend that the natives must be ruled more severely, while others favor gradually giving them a greater voice in the government of the country. In one point they mostly agree: that an increase of unrest and troublous times are ahead. On the whole I am pleased that my future lies in Australia. I have heard nothing from the representatives of other countries to make me dissatisfied with my own. Anglo-Indians appear to take a good deal of interest in Australia, and some of them are remarkably well informed concerning our resources and politics, especially the latter. I need not say that I tried to uphold the credit of my native land.

### Rocks, rogues, and beggars.

Aden is an attractive place. We spent two or three hours there at midday, on the 12th of August. It was swelteringly hot. Many of the natives were lying asleep in the shade of the buildings. Not a blade of grass to be seen, and the only plant life consists of a few, a very few, anæmic shrubs which maintain a miserable existence by being continually watered, and a few stunted, half dead, date palms. As far as I could judge, the principal products of the place are rocks, rogues, and beggars. Poor cripples, little children and strong youths alike asked for "backsheesh." As my readers know, Aden is a military station, one of the "gates of her enemies" held by Great Britain. We have an advocate of the Anglo-Israel theory on board, and he has been lending me the *Banner of Israel*. At one time I took a good deal of interest in this question, and there is much to be said in its favor. But I have never been satisfied that we are the descendants of the ten tribes. The most I can say is that it may be so. As we pass Colombo, Aden, Perim, etc., and see how Great Britain possesses these "gates," I am not surprised that the theory has strong supporters.

### A mixed audience.

The Red Sea, which we entered soon after leaving Aden, did not prove so trying as I anticipated. We had a light breeze all the way through. The wind was warm, but I have often found the heat greater in Australia. Just why it is called the Red Sea I am not clear. The water itself, as we saw it, is a beautiful ultramarine blue. Some one on board says it is so called because it is generally red hot here, but I don't guarantee this origin of the name. There are several islands in the Red Sea. A group of twelve barren rocks is called "the Twelve Apostles," and one of them some distance from the rest is pointed out as Judas Iscariot. The missionary taken

on at Aden is an ordained clergyman of the Anglican Church, and I find there is another who came from New Zealand, and who is dressed as a layman. I preached again on the evening of the 15th to an audience of about 40, many of whom stood outside the music saloon in the cooler air. In my congregation I had three Mahometans, a Hindu, and three Episcopalian ministers, the wife of one of these being my pianist. This was quite a unique experience for me. As only 14 passengers attended the service held by the missionary in the morning, I must not complain of the attendance at night. This being my last opportunity to preach here it was laid upon me to deliver the old Jerusalem gospel from the 2nd of Acts. I quite enjoyed it, and from what they said, I believe some others did also. Four or five expressed their interest in what, to them, was a novel treatment of the old truth. Who knows but that some seed was sown that may yet germinate. But the audience was not a promising one, and humanly speaking, a farmer might almost as well expect to raise a crop from the barren rocks of Africa we are passing, as I write, in the Gulf of Suez, as a preacher to expect a crop of righteousness from the Anglo-Indian contingent we took on at Aden. Since their arrival there has been much more gambling and general indications of irreligion than we had before. Many of them spent Sunday in card playing. However, I did my best in my own little way.

Later. We arrived at Suez at 11 a.m., and left at 1.30. The steamer was soon boarded by Arab traders, and the bartering, to which we are now becoming accustomed, was at once in full swing. Suez appears attractive after Aden, as the dates and other trees present a foliage grateful to the eye. We were soon in the Canal, which I need not describe, as every one has read about it. We reached Port Said early on the morning of the 17th of August.



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# The Leader.

## THE HIGHWAY OF NATIONS.

The discovery in recent times of the ruins of ancient cities in Assyria and Babylonia, is an achievement which is destined to have far-reaching results. The Biblical interest attached to these finds is of the greatest possible importance; but as we shall see, other interests have been created, in the development of which the course of history may be turned into new and startling directions. For long ages, cities that were once famous, and represented an unknown or forgotten civilisation, have lain in ruins, covered by the dust of centuries. Outside of the Biblical record the names of many of them were unknown to history. Those that were known, occupied but little space in the annals of time, and the hints of their magnificence seemed to belong to the realm of legend rather than that of fact. Now all this is changed. The spade of the excavator has re-written the stories of these ancient cities, and that which we thought to be legendary has been found to be wonderfully real. Indeed, the things brought to light have exceeded anything the mind of man could have imagined. In our ignorance we were so wedded to the idea that the remote past belonged to a barbaric age that we were altogether unprepared to learn that in the Abrahamic period, and anterior to it, there existed a civilisation equal to, and, in some respects, superior to our own. In art, in sculpture, and in mechanical science, they had a knowledge of things, the secret of which perished in the ruins of these ancient cities, and which, as yet, we have sought in vain to discover.

### The misrule of the Turk.

Professor Boscawen, referring to the rapidity with which archaeological discoveries follow one another in the East, says, "Not only are the greater empires of the Orient—Egypt, Chaldea and Assyria—more intimately known than our own early history, but states of great political power, which were known to us only by name, are now brought into a position of prominence never

dreamt of. Even the most casual reader of recent archaeology must be struck with the marvellous articulation of ancient history which has taken place, due to the patient labor of the explorer and decipherer." It is unfortunate that the region in which the ruins of these ancient cities have been found is in possession of the Turks. Under no other civilised rule would it have been possible for such rich archaeological treasures to have remained undiscovered, nor for such territory as that which lies in the Euphrates Valley to have remained so long unexploited. But the misrule of the Turk has lasted too long. The nations of the world are becoming impatient at the fatalism which makes Islam a foe to anything in the shape of progress. All the great powers of Europe are on the lookout for new territory which may be occupied by their congested populations, and for new markets which they may open up and make the scenes of commercial activity. And so it is not surprising, when the past glories of Assyria and Babylonia are revealed, and their possibilities as food producers are understood, together with their mineral resources, that other nations should cast covetous eyes upon lands for which Turkey has had no apparent use.

### A fascinating story.

And this is just what has happened. The story of this happening is told in a recent number of *Everybody's Magazine*, by E. A. Powell, late of the Consular Service in the Ottoman Dominion. "This," he says, "is the story of a chess game; the greatest, perhaps, since Napoleon played the Allies, with Europe for a stake—and lost. In this game England and Germany are the opponents; the prize for which they are playing is the commerce of all Asia, and the board on which they make their moves is the Babylonian plain." It is the strangest and most fascinating story in all the world. And the end is not yet. The Kaiser has a vision of German expansion. He saw a vast, fertile, undeveloped country opened up to civilisation—German civilisation. "He saw a new, far-flung empire rising from the sand-buried ruins of a more ancient civilisation, and the language of this new empire is German, the flag which flies over it is the German flag, and he who sits on its imperial throne, the throne of Nebuchadnezzar, and Sennacherib, of Cyrus and Alexander, is a German too—William of Hohenzollern." This vision almost became a reality, and may become a reality before many years have passed away. In the political world many things transpire which are shrouded from the public gaze, though not hidden from the eyes of those who are skilled in the art of diplomatic warfare.

### Kaiser and Sultan.

And this brings us to the story of the Bagdad railway. To achieve this and obtain the necessary concessions, the Kaiser made friends with the Sultan of Turkey. Hence, the theatrical pilgrimage of the Ger-

man Emperor through the Holy Land, and along the route of the new railway. At the time, the civilised world was lost in wonder at this strange and sudden friendship. Subsequent events revealed the inwardness of it all. The German Emperor had secured what some one has called the "Highway of Nations," the payment which the recent Master of Turkey made to the German War Lord for the latter's refusal to take part in the international occupation of Crete. This "Highway of Nations" starts at Hamburg, crosses the Bosphorus, runs through Asia Minor, across the mountains of the Taurus, and those ancient plains which are watered by the Tigris and the Euphrates, past Nineveh, and Babylon, to Bagdad, and thence to the Persian Gulf. But the proposed line of railway never reached the Persian Gulf, it ends, temporarily, at a place called Eregli, a town in the Taurus Mountains. It was British diplomacy that put a stop to the further construction of this "Highway of Nations," and postponed for a time the realisation of the Kaiser's dream in regard to this great project.

### British Diplomacy.

The way in which the British Foreign Office effected its purpose is an interesting story. Owing to the physical configuration of the shores of the Persian Gulf, and to certain existing political conditions, says Mr. Powell, the only port at which it would be at all possible for a railway to end is Koweit, an insignificant cluster of Arab huts, situated in a strategic position at the head of the Gulf, and the capital of a small and semi-independent territory of the same name. One day a British gun-boat dropped anchor off Koweit, and a British official used sufficient persuasion to cause the sheik of that place to accept British protection and renounce allegiance to the Sultan. Subsequently the Foreign Office in Berlin was informed that the Bagdad railway to Koweit could not be countenanced by His Majesty's Government, unless the line was international, and a half share handed over to England, and it was further explained that Koweit was now British soil. In this way the dream of William of Germany was rudely shattered. But no one is foolish enough to think that the Kaiser will accept this checkmate as final. It is quite possible that the action of Great Britain may lead to war between the two great powers and may explain the secret of Germany's abnormal activity in the building of Dreadnoughts.

### Commercial supremacy.

Hitherto Mesopotamia and Babylonia have only been of interest to us as lands possessing a great historic past. It did not seem to us as if there were any future before them. But a change has come over the scene. These Biblical lands will soon be the centre of a great struggle. Mr. Powell says: "Everything considered, there is no region on earth more deserving of



close attention from manufacturers, merchants, and farmers than Mesopotamia and Babylon. For within the next few years the country watered by the Tigris and Euphrates is destined to be the scene of the greatest contest for commercial supremacy in modern times. In ancient times, when the whole of Mesopotamia—Babylonia and the greater portion of the country lying between the Tigris and the mountains of Persia and Kurdistan were artificially irrigated, those parts held the principal granaries of the world, the soil, according to Herodotus, yielding commonly two hundred and even three hundred fold. When the Chaldeans peopled the delta of the Tigris and the Euphrates, they constructed huge irrigation works which turned the land from a sandy desert into a vast and luxuriant garden. The whole plain was dotted with prosperous and populous cities, set in the midst of engirdling areas of wheat, for it is from this region that wheat, originally found in a wild uncultivated state, was taken and gradually transplanted all over the world."

### Train to Babylon.

It is impossible to say what the future will bring forth, but everything points to wonderful changes being effected in these historic lands. Just imagine in a short while being able to take the train to Babylon and Nineveh! and to find these places great centres of commercial activity. The deserted "cradle of the human race" once more busy with the activities of life. The land of mystery awake once again, and peopled by an alien race. But before these things come to pass, it may be, as some have prophesied, the great battle of Armageddon will be fought in Syria.

### Valedictory.

On relinquishing the management of the Austral Publishing Company I desire to express my sincere thanks to the brotherhood for the kindness and assistance extended to me during my term of office. The same brotherly love and consideration which the honored and lamented A. B. Maston used to boast of, have been unceasingly afforded to myself. A position accepted with fear and trembling proved a comparatively easy one in co-operation with so many willing and considerate friends.

The Directors of the Company have given unsparingly of their wisdom, the fruit of long experience. The foreman (my brother Douglas) and all the hands have worked in a most praiseworthy manner, without the least friction, and in a very happy spirit of comradeship in a good work.

Our band of nearly 600 agents in the various churches (selling *CHRISTIANS, Pure Words*, books, etc.) have earned my admiration for their disinterested prosecution of a somewhat thankless task. I am sure I can bespeak for the new Manager, Bro.

F. G. Dunn, a continuance of the same kindness and co-operation. I trust that the brethren will always bear in mind that the Austral Company exists not for private emolument, but for the public good. Its objective is not to make money, but to disseminate the distinctive literature of the Churches of Christ. It is therefore a unique institution, deserving, so long as it adheres to this exalted purpose, of the patronage of the whole brotherhood.

It has been my privilege to labor as evangelist, together with my dear wife, in a number of churches, viz., those at North Adelaide and Prospect (South Australia), and Berwick, Ascot Vale, Geelong, and Newmarket (Victoria). In all these churches we have made many friends, and have experienced the sweetness of Christian love and fellowship. Conscious as we are of our shortcomings in the work of the gospel, we are filled with gratitude as we remember the loving forbearance and hearty co-operation of the officers and members of the churches. Our humble efforts have met with an appreciation begotten not of the value of our work, but of the goodness of heart of the beloved brethren and sisters.

We are going to a heathen land—not because there is any lack of opportunities of service in Australia, but because we believe that an unrelenting anxiety for the spread of the gospel into the remotest corners of the earth, is in harmony with the spirit and genius of Christianity, and the explicit commands of Christ. To settle down in comfortable enjoyment of the privileges of the gospel while half the population of the world is a stranger to the very name of Jesus, is a sign either of profound ignorance or cruel callousness. Some brethren have said that in their opinion we could do more for the work in heathen lands by remaining in Australia, than by proceeding to the front, but we have made it a matter of earnest thought and prayer, and believe we are doing the right thing.

Not long ago the Australian Foreign Mission Society accepted a brother residing in England (Stephen Ludbrook) for service at our Australian Station in India. Taking a leaf from our book, the English Committee has accepted two residents of Australia for service at the English Station in Bengal. The work is one, and in this interesting way the two great brotherhoods in Australasia and Great Britain are joining hands for the evangelisation of the greatest of British dependencies, the mighty Indian Empire.

In my position as manager, one of my most pleasing duties has been to act as co-trustee with W. C. Craigie for the fund subscribed by the brethren for our worthy and aged Bro. and Sister W. W. Davey. I regret, however, to notice that this fund is now considerably overdrawn. It has been in existence for so many years that there is no danger of the brethren forgetting this beloved couple in their extremity. It would be a relief to me, however, to know that the deficiency had been cleared off before I leave, and I hereby appeal to

the brethren to send a donation immediately to this deserving fund.

Through the AUSTRALIAN CHRISTIAN we hope to have the privilege of acquainting the brethren with some of our experiences in Bengal. Meanwhile, we ask for the prayers of all, and promise on our part to pray always for the spiritual advancement and prosperity of the work of God in this favored country. May the blessing of the Lord be with you all.

G. P. PITTMAN.

### Answers to Correspondents.

"Perplexed."—We do not see our way clear to accede to your request.

R.J.—We should require more information regarding the case you mention. Even then we should not care to give an opinion, as it borders too much on the personal.

"Argument."—The question you ask comes under the head of decorum and good taste, and the practice you refer to is not generally approved of in good society.

M. McD. asks, "Is John 5: 3, 4 a legend, and if so, what is the proof, and why is it in the Bible, which is the inspired word of God?" Answer.—If our querist will turn to the Revised Version, she will see that the revisers have omitted verse 4. They did so because they considered that it did not form part of the original text. The passage has evidently been interpolated by some copyist, and its omission from important manuscripts confirms this view. It would be helpful to our querist if she obtained a copy of "How We Got Our Bible," which can be had for one shilling. This little book will explain how such interpolations were possible, and how they are detected.

X.Y.Z.—In reply to your query, we may say that we do not think it necessary to take "the confession" from those desiring to be immersed who have previously been identified with our religious neighbors and have confessed Christ as preachers of the gospel.

W. (Sydney) wishes to know why "the ministers of the Churches of Christ object to the prefix 'Reverend' before their names, and discard the usual minister's garb." Answer.—They are both relics of an ecclesiastical system and caste which the Churches of Christ repudiate. The preacher of the gospel is no more entitled to the prefix "Reverend" than any other devout member of the church, and in either case it is unwarranted. We desire to keep to the simplicity of the gospel both in speech and in dress. In apostolic times "prefixes" do not seem to have been the fashion any more than ecclesiastical millinery.

"A Brother" asks, (1) "Is faith a direct gift from God, or from hearing and believing?" (2) "Is a child born an actual sinner, and in need of remission while in the unconscious state?" Answers.—Faith is one of the faculties of the mind and heart that God has given to men by which they exercise trust founded upon evidence. We do not understand it to be a gift in any other sense than this. In the realm of religion, faith comes by hearing and accepting the gospel message. The writer of the Epistle to the Hebrews (11: 1) defines faith as follows:—"Now faith is the assurance of things hoped for, the proving (or conviction) of things not seen." The active faith by which men accept Jesus as their Saviour is simple enough, if theologians did not surround it with mystery. (2) The unconscious babe needs no remission. It is as one of the angels of God. No further testimony is needed than the words of our Saviour, when he said, "for of such is the kingdom of God."

Continued on page 578.



## THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

### DOUBTING CASTLE.

Topic for October 18.

Suggested Subjects and Readings.

Job in Doubting Castle—Job 30: 19-31.

A prophet in perplexity—Hab. 1: 1-17.

Elijah's despair—1 Kings 19: 4, 13, 14.

Peter sinking—Matt. 14: 22, 23.

The key of promise—2 Peter 1: 1-4.

The way out—Isa. 39: 14-33; 40: 27-30.

Topic—Pilgrim's Progress Series. X. Doubting Castle—Ps. 43: 1-5; 73: 13-20; 1 Kings 19: 1-18.

The story of Doubting Castle and Giant Despair fascinated us before we knew aught of its spiritual meaning. The genius of Bunyan as ever is manifest. There is no room for detailed comments. A careful reading of the Scriptures above will give commentary enough. Only a few things may be noted.

#### Despair and Diffidence.

In Bunyan's time diffidence meant mistrust or suspicion. Mistrust and Despair are married. A lesson lies in that. Despair is a giant, a cruel giant: he shuts men fast in a dungeon of his strong castle, and uses them brutally. Bunyan well knew the human heart: he knew the deadly effect of despair and mistrust on the human soul.

Bunyan himself had at one time despaired thus. There were physical and mental causes in part for this: he had, too, an abnormal consciousness of his own sin.

Many of the greatest men of God have despaired at times. Elijah, in the Old Testament, is a classical instance. John the Baptist's despairing message to Christ should be noted. Martin Luther once was so dejected that his wife, when she failed to rouse him otherwise, put on mourning, and declared God was dead! else, said she, there could be no satisfactory explanation for the terrible despair into which her husband was cast. Then, says Luther, I perceived how wise a woman my wife was.

#### How Christian got into the dungeon.

Read back a few pages, and you will find the whole trouble arose because Christian felt the way to the Celestial Gate too rough, and sought an easier road. From the proper track, he crossed over a fence into an attractive meadow. Then he foolishly sought the advice of Vain-Confidence. He and Hopeful wandered for a time, then lay down to sleep in the grounds of Giant Despair, who found them and locked them up. Is there any need to draw lessons? Keep to the appointed track. Giant Despair does not catch those who are content simply with the King's highway. Avoid things which merely entice by their attractive appearance. Seek no advice of man—shun Vain-Confidence—but get

guidance from the Lord. The pilgrims, after their escape, sang:—

"Out of the way we went, and then we found  
What was to tread upon forbidden ground:  
And let them that come after have a care,  
Lest heedlessness make them, as we, to fare.  
Lest they for trespassing his prisoners are,  
Whose castle is Doubting, and whose name's  
Despair."

#### The escape.

We all get down at times; we do wrong, and are discouraged. So for us all there is an important lesson in this part of our topic. Bunyan means us to know that for all of God's children there is a way to escape. Note that all the time Christian and Hopeful lay in the dungeon, they had a key which would have granted them liberty. But they were not free till they used it. Fancy a man lying in jail when he could unlock the door and escape. Yet every time we stay downhearted and despairing, we act as foolishly. The secret of deliverance is a two-fold one—Prayer and Promise. Strange that a Christian should lie in a dungeon for days without these; yet Bunyan says: "On Saturday about midnight they began to pray." With the Prayer came Promise. "Every prayer is founded on a promise, and every true prayer discovers this foundation." All can use these means. All can tell of help and cheer which have come to them from one of these "exceeding great and precious promises" of the Lord.

### CAUSE OF LIFE FAILURE.

Topic for October 25.

Suggested Subjects and Readings.

Idle habits—Prov. 10: 4, 5, 26; 20: 4, 13.

Faithlessness—Matt. 23: 14-30.

Injustice—Ps. 1: 4-6; 11: 4-7.

What is success?—Luke 12: 16-21.

True success—1 Tim. 6: 17-19.

Lack of perseverance—Heb. 12: 14-17.

Topic—Why some men and women do not succeed in life.—Josh. 1: 1-9.

It is obvious that the leader for this meeting should try to set forth what success and failure are. It is easily possible that participants in the programme be at cross purposes. The dictionary will tell you that success is the favorable termination of anything attempted. But men oft attempt things they might as well have left alone. If, after ten years' practice, you were able to stand on your head, and in that position, with your feet, keep three balls dancing in the air, smoke a cigar, and play a fiddle, that would be success of a sort, but not the kind we like to contemplate. Whatever ambition a person has, we say he succeeds when he realises it. Our topic, however, takes it for granted that the ambition itself is a worthy one.

#### What is failure?

It is not to reach the standard to which we ought to attain. F. W. Farrar puts it in one golden sentence: "There is only one real failure in life possible; and that is, not to be true to the best one knows." For the Christian, unfaithfulness and failure are synonymous terms. He is

not necessarily a failure who is poor in pocket as in spirit, who never has the power to stir men by eloquence, who spends his days in the lot of a humble servant. He fails who places worldly success above faithfulness, who rejects the highest, who "for life's sake loses the end of living."

Let it be understood that this view does not at all exclude very practical applications. On the contrary, it fits in with any walk in life. It demands the best one can give. It is the work of a bootmaker to make good boots, of a clerk to be diligent and careful, of all to work well, rendering service as to God. To do this well is success; not to do it is failure. It may be found that this is a sure way to "success," in its more ordinary and worldly sense. One of old at least put it: "Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men."

#### Causes of failure.

There is only room for a few brief hints.

(a) If the end desired, the cherished ambition, were in itself an unworthy one, you may look on failure in it as a merciful dispensation of Providence. Grievous for a time, it is yet for the best.

(b) Your chosen avocation may be good in itself, but not suited for you. Round pegs do not fit square holes. You may have been practising a piano ten twelves a day, when you should have been only working eight (union hours)—with the spade.

(c) Laziness.

(d) Over-carefulness—I mean in two ways: (1) to stop precisely at the stroke of the clock; (2) to give just so much service as the pay seems to demand. A railroad president advises: "Let every man a little more than fill the position he occupies. When he does that, a wider will open to him."

(e) Robert C. Ogden, John Wanamaker's partner, declares that one of the most common hindrances to success is talking too much and not thinking enough.

(f) A. R. Wells says many fail in life because they have not learned to do one thing well. "I am willing to do anything," is a very poor recommendation.

#### Thoughts.

"There is no such thing as utter failure to one who has done his best."

No great thing was ever accomplished by half-hearted work.—D. L. Moody.

More men are injured by having things made easy for them than by having their paths beset with difficulties.—Charles H. Parkhurst.

Aspire, break bounds, I say;  
Endeavor to be good, and better still,  
And best. Success is nought, endeavor's all.

—Robert Browning.

For the Father's eye is on us,  
Never off us, still upon us,  
Night and day,  
Work and pray.

Pray! and work will be completer;  
Work! and prayer will be the sweeter;  
Love! and prayer and work, the fleetest  
Will ascend upon their way.

—Dora Greenwell.



## Foreign Missions.

### Letter from H. H. Strutton.

Quite half of our time now goes in work at Diksal, though this will only be until we get all repairs to buildings and alterations out of hand. When this is done, the place will make an ideal station. I do not know that any of the stations that my past 14 years of Indian work has taken me to, have ever held out such prospects to a pioneer worker for making a successful station of as this new acquisition at Diksal does at present. We trust that a really good man or married couple will soon be forthcoming for the place.

At present we have stationed Wamanrao and Tabaji Krishnaji there to carry on the preaching and teaching work. The latter is a recent arrival with his wife and four children, and we cannot yet speak of his permanent employment, but think it may be well to keep him on, as despite his deafness, which is rather a drawback, he seems a good worker, and with his knowledge of farming also (of which Wamanrao has good experience) he should be useful about the place when not preaching. We hope that his entire support will be forthcoming from the field returns alone; if the well water can be improved in volume, there will be no doubt about this.

The crops, cotton and lentil grains, are looking superior to any we have seen in the whole district so far, but more rain (heavy) is needed, as on Saturday I noticed a blight was showing on a portion of the moogh crop (I really don't know what you would call this grain in English). I intend spraying this with tobacco juice in a day or two.

We expect to have several baptisms here very shortly—some orphan boys and two or three others who have been studying the subject and who were sprinkled as children in other parts.

A few weeks ago a farm laborer (a caste man) came to us saying he was anxious to be a Christian. He had often listened to the preaching in Baramati and at Merad (2½ miles off), where he has been living for several years. We were able, in the meantime, to put him on tree-felling, for we still have some to fall, of the mile of trees we bought on the Canal bank, six months ago (though we resold 180 out of the 215 trees bought at a profit); it is necessary to have some such job on hand to put all comers on to, so as to see which are the "Weary Willies," or the embryo "rice-Christians," and find out the few who are really in earnest. So far, this man seems genuine, but he will need a good deal of teaching, and the question as to just when such an one should be publicly received as a Christian is always a difficult one to decide.

We have decided to close the medical work for two months, for two reasons: 1st, we are not here for more than half-time now, owing to Diksal and other work, and

often people come from long distances and find us away. 2nd, just now we have the two-months' plague of flies at Baramati, and as we treat some folks with open sores, ulcers, etc., at the back verandah doorsteps, it really isn't safe at this time of the year, and in two months' time we hope to have our dispensary building, for which we already have bricks, run up, so that Nurse Terrell, when she arrives, will have every facility for treating patients; and the place will also do for all of our native services.

Last week I received a certificate of merit from the Berar and Central Provinces Exhibition for the water lift I fixed up there at the time I went to meet Bro. McGavran re weaving work, in November last. I had almost forgotten all about it.

The Tandalwadi school re-opens in a day or two; repairs have been completed since the wreck caused by the storm of a few weeks ago. We haven't had a storm like it since coming here.

### Further news from Bro. F. Filmer.

I spent last week visiting the schools up north. Most of them are in a very fair way. Several fine young fellows have promised to give up their homes and come here that they might be equipped for service on the other side of the island. You may remember my mentioning a case of cannibalism when in Australia; well, I met the cannibals (twelve of them) last Monday; they were the finest natives I have seen in the New Hebrides, all about six foot. When I told them of the Saviour's death on their behalf, one of them stepped forward and said that they had never heard of it before, but wanted to hear again, and would like us to place a teacher in their village. (I really think that they have no other designs on him than to learn of our God.)

Re the land here. We had a visit from H.M.S. Prometheus the other day, so I got them to witness the transaction. The following is a copy of the title deed:—

We, Thomas Tumtum, Andrew Temacon, David and Bourlie, of Banmatmat, Pentecost Is., New Hebrides, do hereby acknowledge to have sold and transferred for the sum of £9 (nine pounds) sterling to Frank Gordon Filmer of Banmatmat, Island of Pentecost, New Hebrides, for and on behalf of the Churches of Christ of New South Wales, all our right, title, and interest in that piece or parcel of land situated at Banmatmat (aforesaid), some ten acres in extent, more or less, bounded on the north by a high cliff, on the south by a river bed, east by three fern trees, and on the west by the sea beach, as shown in sketch appended hereto. Done on board H.M.S. "Prometheus" at sea off the island of Pentecost, this first day of July, 1909, in the presence of

(Signatures, etc.)

"Silver and gold are often the least gift that can be given, and sympathy is always the greatest gift."

## The Work at Bulawayo.

The following interesting letter reached us too late for insertion in the Foreign Mission Number of the AUSTRALIAN CHRISTIAN:—

Dear Brethren and Sisters,—

How time flies! What a shock to find that I am writing the sixth half-yearly report since my good wife, myself and two little ones landed in the Bulawayo of our fancy, and saw the Bulawayo of reality! Six happy and blessed half years they have been, with ups and downs it is true, but mostly ups. We believed God called us to the work; he has been with us in it.

During this last period of our service for the Master, his blessings have indeed been great. Thirty-nine souls have been added to the church in Bulawayo, nearly all new converts, but some three or four previously baptised. This makes just 156 since our coming, three years ago this June of 1909.

Besides this, another little congregation of baptised believers has been meeting since January 1 at Hillside (we did not previously break bread there), and though the number at first was small (about six), it has doubled, and 13 remember the Lord there now. Of these, three were original Hillside members, three are students preparing for service, one was transferred from town, and six have been added to the Lord by the obedience of faith.

*Hillside Building.*—This was completed early in the year, looks well, is beautifully cool, and by present appearances should last about 700 years; but while dead stones decay, let us hope that the thirteen living stones now built in, shall form a part of that heavenly city whose maker and builder is God, and which was seen descending out of heaven "as a bride adorned for her husband." What an honor it is, brethren, to be allowed to build stones into the living church of the living God.

The students at Hillside are building themselves a commodious but inexpensive hut of daga (clay) and thatch. It will be very comfortable, and far more healthy than the iron shanty in which they are now living. The hut should easily last a couple or three years, and by that time we can fix up something more substantial.

We have excellent gospel meetings there, and since the beginning of this half (August), we have started a day school for children at the request of the parents, and already have 29 little ones in hand. Thomas teaches them in the morning. I teach the students in the afternoon.

*Town.*—All the organisations in connection with the town work, day school, night school, Sunday School, and all meetings are going ahead well. The S.S. has shown considerable advancement lately, and has been far more even, in the point of numbers attending. A big prize distribution recently took place, more than half the money coming from the Auckland Sunday School, Ponsonby-rd.



Your Sunday Schools are a power, brethren and sisters. You often look at them as seed plots only, from which rich fruit will be gathered in days to come. Be not deceived: the fruit is being gathered now! Many contributions have come for children's picnics and other pleasures for our little ones here. And I tell you they give joy, glad joy, to teachers as well as scholars. Some of the latest are the gifts just mentioned; the St. Albans S.S., Christchurch, has offered to support Mary Witting, our new pupil teacher, for her first year, £6. Then we have just heard that Bro. McDonald's Bible Class, Tabernacle (Dunedin S.S.), is going to support a Hillside student, £12 a year. That's good, isn't it? I call it "beautiful golden grain." I know God counts the love of the young people as very dear to him. "It were better that a millstone—"

**Workers.**—The above girl, Mary Witting, a young colored girl (though nearly white), a member of the church, is the only addition to our staff this year; but she is a good addition, and takes the place of Ellen Hendricks, with whom unfortunately we have had to part. Pray for our young worker, that she may be kept. All other workers are as before. In point of health, "All's well." Sister Hadfield has on the whole enjoyed good health since her arrival. I had a somewhat serious and protracted illness lasting about eight or nine weeks, but God has restored me, and I am about my old self again. Bro. Hollis has been faithfully and consistently doing Bro. Anderson's work during the latter's absence in England. Bro. Anderson, on the other hand, has been doing splendid work for the Blantyre Mission in the Old Country churches. Their Conference is just over, and three days since we received a cable: "Sailing 21st (August); Chilsunda (i.e., the Blantyre Mission) fixed.—Anderson." From this we take it that the English Conference has taken up the Blantyre work. Glory hallelujah! Only sorry it wasn't the N.Z. Conference; but we can't have all the good things, can we?

Bro. Ellerton has done splendid work at Zomba, and is now entirely supported by a New Zealand brother.

Bro. Hollis expects to marry an excellent white sister here, and return to the work within two months. "Praise God from whom all blessings flow." Bro. Hollis is worthy of the confidence and esteem of any mission board.

With sincerest love from every worker, and with the hope of meeting again in about two and a half years more.

Yours in the King's service,  
F. L. HADFIELD.

## Answers to Correspondents.

Continued from page 575.

**E.B.L.**—The reference to the Council of Carthage in the booklet you refer to is correct enough, but the conclusion which the author draws from the Council's decision is not warranted. It is quite true that infant baptism (immersion) was practised in the third century, just

as other innovations upon Scripture teaching were. Infant *sprinkling*, however, was a development of a later date. We are not concerned about the practice of the third century; we only want to know what was the teaching and practice of the apostolic church. The author of the booklet is in error when he says that the decision of the Council of Carthage proves that infant baptism was then the universal practice. It was a departure from primitive practice which obtained mostly in the African church, but was of slower development elsewhere. It is a sign of weakness when the defenders of infant baptism are forced to go outside the Scriptures in order to sustain their position. But even in doing this they are not logical, inasmuch as, in accepting infant baptism, they reject the doctrine of baptismal regeneration, the erroneous teaching that gave rise to an erroneous practice.—Ed.

## Farewell Meeting to Bro. and Sister G. P. Pittman.

A meeting to bid farewell to Bro. and Sister G. P. Pittman was held in the Christian chapel, Swanston-st., Melbourne, on Monday evening last. The chapel was crowded with representatives from all the churches in Melbourne and suburbs. R. Lyall, in the unavoidable absence of the President of the Conference, occupied the chair, and in his opening remarks paid a high tribute to Bro. and Sister Pittman for the services they have rendered to the cause of Christ in Victoria.

Sister E. Davies, President of the Victorian Sisters' Conference, also bore testimony to the high regard in which both were held, and wished them God-speed in their new field of labor. W. C. Craigie, Chairman of the Directors of the Austral Company, referred to the good work done by Bro. Pittman as Manager of the Company, and, on behalf of its employees, presented him with several tokens of their esteem. F. G. Dunn, representing the Home Mission Committee, and the *CHRISTIAN*, spoke of the valuable help he had received from Bro. Pittman, and eulogised his disinterestedness in seeking his future field of labor. T. B. Fischer, on behalf of the Foreign Mission Committee, expressed the sense of loss which was felt by that Committee in parting with two such valuable workers, but felt that their loss was India's gain. C. M. Gordon, as representing the Sunday School Union and Christian Endeavor Societies, conveyed the best wishes of the younger members of the churches for the future welfare of Bro. and Sister Pittman. F. M. Ludbrook spoke on behalf of the English brotherhood, and at the conclusion of his remarks, presented Bro. Pittman with an illuminated address and purse of sovereigns as being expressive of the high esteem in which both were held by the churches in Victoria. Bro. and Sister Pittman feelingly replied, and Bro. Pittman in the course of his remarks referred to the reasons which determined him and his wife to enter the Foreign Mission field.

N. Haddow conducted the musical part of the programme, and selections were rendered by Miss L. Floyd, Mr. Barnden and the Male Chorus Party. Altogether it was a very fine meeting, and eloquent of the esteem in which Bro. and Sister Pittman are held by the brotherhood generally.—Ed.

## Correspondence.

### PRACTICAL SUNDAY SCHOOL WORK.

As a lover of Sunday School work, will you permit me a little of your valuable space in which to draw the attention of officers and teachers throughout the States to a movement which has recently been instituted, and which, because of its practical nature, will, I am sure, appeal to all who have the welfare of the children at heart. In most districts there are many benevolent institutions for the benefit of children only—such

as Creche Societies, Hospitals, Homes, etc., which are sadly in need of substantial support financially. For several weeks and sometimes months, the scholars in our Sunday Schools are trained to render a Service of Song on the occasion of their anniversaries, and whilst this is highly appreciated by the parents and friends who attend, it seems a pity that all this effort should be concentrated into one or two brief hours' enjoyment. On a recent Sunday afternoon, a suburban school engaged the Town Hall, and rendered their anniversary pieces to a large congregation, taking up a collection for the local Creche Society, which resulted in the substantial sum of £7/10/- being handed to the treasurer of that institution. Surely this is an idea which presents great possibilities, and opens up an avenue of service which will be readily followed up by all our Sunday School workers, which will help to cultivate the benevolent spirit, and which will give to the children in our Sunday Schools (most of whom have good homes) an opportunity of helping their little brothers and sisters who are not so fortunately circumstanced.—R. A. LACEY.

## Obituary.

**WILLIAMSON.**—The church at Doncaster has been called upon to part with one of its oldest members, Sister Robert Williamson, who died on Sept. 15, at the ripe age of 75 years. She was a member here for over 45 years. She leaves a grown up family to mourn their loss. She was beloved by all who knew her, both inside and outside the church, and our sympathies go out to her family. We pray that the God of all consolation will keep and sustain them in their very great sorrow.

Doncaster, Vic.

GEO. T. PETTY.

**COTTON.**—On Thursday, Sept. 23, our Sister Mrs. Cotton passed away at the great age of 92. Coming to us from the Baptists, some eleven years ago, she was constant in attendance, as well as consistent in life, till increasing infirmity hindered. Our aged sister was practically bedridden for the last three or four years, and was nursed with constant and praiseworthy care by our Sister Parfitt. We laid her mortal remains to rest in the Payneham Cemetery on Sunday afternoon, in hope of a glorious resurrection.

Prospect, S.A.

A. M. LUDBROOK.

**MASTERS.**—On Sept. 3, Samuel Oliver, the beloved husband of Mrs. Masters, late of Collingwood, Victoria, fell asleep in Jesus at his late residence, Central Avenue, Maylands, W.A. The call was very sudden, but he was prepared, and looked forward to death as but an entrance into the presence of our heavenly Father. He leaves a wife and three daughters, all of whom are active members of the church at Maylands. This in itself is a tribute to the memory of our late brother, who for the past 42 years has been actively engaged in the Master's work. He was one of the pioneers of the church in Australia. He met with the Baptists 42 years ago at Georgetown, Fitzroy. One year later, however, he associated himself with the church of Christ meeting in Foresters' Hall, Smith-st., Collingwood. He acted in the capacity of deacon of Collingwood church for 37 years, and was also one of the trustees. Thirteen years ago he, with his family, came over and settled in the West, and met with the brethren at Lake-st. Five years ago meetings were commenced at Maylands, with which our late brother and family have been connected, he as an officer until last June.

Maylands, W.A.

E.R.B.



## From the Field.

### New Zealand.

**OMARU.**—The chapel was crowded last Sunday evening, Bro. Mathieson's subject being "Can a Successful Business Man be a Christian?" Many business men were present. At the close of the address two young men decided for Christ. Last night J. Inglis Wright visited the church and gave a most interesting lecture on the Bulawayo mission. Tomorrow our gospel mission commences, and continues for several weeks.—W.K., Sept. 25.

**SOUTH DUNEDIN.**—J. M. Innes has been conducting the evening services for some months past, and has bap ised two. The attendances have improved, and our brother's gratuitous services demand the deepest thanks of the church. Not only has he conducted the services, but he has also interested himself in visiting several members, who have expressed their high appreciation of the brotherly sympathy displayed on those occasions. We hope under the blessing of our divine Master to report substantial progress shortly.—W.H.P.

### Tasmania.

**MOLE CREEK.**—A sensation has been made in the neighborhood by the junior Methodist minister coming to the writer and asking to be immersed. It gave us great joy to comply with his request, and as a result he has been "suspended," pending further action. This is a proof that the faithful work done by Bro. Way is still bringing forth fruit. Pray for us, and for him who has made such a good confession.—J.B., Sept. 27.

### South Australia.

**NORWOOD.**—S. Tuckwell addressed the church in the morning. Bro. Day took the gospel service in the evening; very pleased to have him with us. Next Lord's day we commence a song service in the evening, 15 minutes before the usual service. Bro. Griffith will be with us for Oct. 10.—G.H.J.

**MILANG.**—J. Binney spoke to a good audience in the evening. Anniversary prize distribution was held on Monday night, F. Thomas, of Narracoorte, and H. E. Hall being the speakers. Beautiful weather for anniversary picnic on the Wednesday and an enjoyable day was spent. The writer had a confession at Point Sturt, Andrew Hunter, who has been attending the meetings and Sunday School for some little time.—H. EDGAR HALL.

**QUEENSTOWN.**—Splendid meetings last Lord's day. We had with us Sister Baines, from Broken Hill. Bro. Bradley, from Norwood, exhorted. W. C. Brooker delivered a fine address on Luke 19: 10, at the close of which a lady made the good confession.—A.P.B., Oct. 4.

**KADINA.**—Good meetings again this morning. The writer gave an address on "A Cure for Care." We had a splendid congregation to-night. It is very encouraging to see the interest the people take in our gospel services every Lord's day evening. At the close of the gospel address to-night, two young girls made the good confession, and one was restored. The prospects are still bright for another harvest of souls this year.—E. G. WARREN, Oct. 3.

## West Australia.

**SUBIACO.**—Good meetings to-day. Record Bible School and adult class. Annual business meeting last Wednesday. Membership at end of August, 305. Three received in this morning. Special services next Sunday to celebrate Declaration Day.—A.W.M.

**NORTH PERTH.**—Our anniversary services were held on Aug. 15 and 16. On Sunday Bro. Nelson addressed the church, A. Payne in the afternoon, and H. P. Manning preached to a full building at night. On Monday night, after a tea given to the Sunday School, a public meeting was held, when the building was crowded. The service of song "Enlisted" was well rendered by the members of church and Sunday School, assisted by brethren and sisters from Lake-st., under the baton of H. P. Manning. The prizes were distributed by Bro. Rhodes, after which a presentation was made to our Sunday School superintendent, Bro. Rhodes, which brought a very enjoyable anniversary to a close.—FRED. WICKENS.

### Queensland.

**BOONAH.**—Pleased to report progress in the health of our aged Sisters McKay and Charlwood, who have been wavering between life and death for some three months. Last Sunday night the chapel was crowded. The writer took for his subject, "Christ; is He our Example?" At the close four were baptised.—W. UREN, Sept. 27.

**BUNDAMBA.**—On the 12th inst. W. Burgess, late of Victoria, uplifted us with his exhortation on "Christ the Hope of Glory," and preached at night to a good congregation. We had a visit from W. Swan on the 19th, who exhorted the church, and preached at night. On the 26th we celebrated our Sunday School anniversary. We had P. Hansen, evangelist of West Moreton churches, for the day. The children sang special hymns learnt under the leadership of G. Green, and a number of the scholars gave recitations in the afternoon. Sister R. Fischer presided at the organ. We had three chart addresses by Bro. Hansen, Bro. Henriksen, of Mt. Walker, and C. M. F. Fischer, superintendent. At night Bro. Hansen spoke on "Repentance" to a full house, and preached to good houses on Monday and Tuesday nights.—G.G., Sept. 29.

### Victoria.

**WINDSOR.**—Anniversary celebrations continued on Wednesday evening, when a scholars' tea and entertainment was held. On Sunday afternoon the prizes were distributed, and a special address given by R. T. Pittman. One addition to the church by letter last Sunday week.—D.E.P., Oct. 4.

**DANDENONG.**—Fine meeting last night, when a young woman confessed Christ. The woman previously reported put on Christ in baptism, and was accompanied by one who decided since.—H.G., Oct. 4.

**PAKENHAM.**—On Lord's day, Sept. 26, a young lady who had been baptised the previous Sunday by Bro. Batt was received into fellowship. Interest in the gospel services is improving.—H.S.R., Sept. 27.

**FITZROY TABERNACLE.**—Meetings and prospects good. Two decisions Sunday evening.

**MELBOURNE (Swanston-st.).**—Inclement weather interfered with meetings somewhat last Lord's day. Bro. Gordon preached in the evening on the subject "The Psalmist's Opinion of the Atheist." The

Mutual Improvement Class had splendid meeting last week, the programme being supplied by the ladies.

**HORSHAM.**—A splendid reunion meeting of the church was held here on Sept. 28, Jas Butler in the chair. Jas. Parker, evangelist, gave a stirring address on Gal. 5: 7. The following officers were appointed:—A. J. Abbott, secretary; Thos. H. Crouch, treasurer; deacons, Bren. Spicer, Crouch, Abbott, Gallop, Morrison; auditors, Bren Gallop and Kerr. Lord's day evening, Oct. 3, Bro. Parker spoke from Cor. 11: 23 to a good audience.—A. J. ABBOTT.

**CARLTON (Lygon-st.).**—On Lord's day we had Bro. Harward addressing the church, taking charge of the Bible Class in the afternoon, and preaching the gospel at night. There was a splendid attendance in the evening. Subject of address, "The Book of Genesis." Much sympathy was expressed at the death of our young brother, John Whitfield, at the early age of 18, after a very short illness.—J.M.C.

**MEREDITH.**—On Sept. 25 a temperance meeting was held under the auspices of the Meredith Temperance Society. Bro. Harward delivered an excellent address styled "The New Protection." S. Boyd (President) occupied the chair. Delightful weather, large and interested gatherings, and heart-searching messages were the order of the day in connection with the anniversary services. In the afternoon Bro. Harward spoke on "The Plea of the Churches of Christ," and in the evening upon "Christ's Great Offer." Misses Franklin and Jolly, of Ballarat, sang at both meetings. Public tea on Monday was a decided success. The gatherings in the Mechanics' at 8 o'clock eclipsed all previous occasions. Stirring address by Bro. Harward on "The Kingdoms." Musical items were rendered by Misses Franklin, Jolly, Combridge, McNeight, Messrs. Shipway and Combridge, also "Cross-building" by Bible School scholars.—A. McKAY, Oct. 3.

**BENDIGO.**—Our first week of the tent mission ended on Friday, and another week started with the sunrise prayer meeting on Sunday morning, at which a fair number of the brethren attended, considering the adverse weather. Despite the weather the tent was almost filled both at the afternoon children's service and the night gospel meeting. Nine of our scholars in the afternoon and three at the night service took their stand for Christ. This is cheering, both to the missionary and the teachers of the Bible School. Bro. Bagley's subject at night was "The Road to Heaven," illustrated with a chart.—J.S.

**BRUNSWICK.**—C. A. Quick gave a good exhortation, and specially commended the AUSTRALIAN CHRISTIAN, urging all to become subscribers. Gospel topic, "Looking to Jesus," was preached by Bro. Quick. Sister Clapham (senior), who has been with us, is returning to Brisbane. The writer has disposed of over 60 copies of "That they All may be One.—W.T., Oct. 3.

**NEWMARKET.**—A farewell social was tendered to Bro. and Sister Pittman by the church on Sept. 29, and was largely attended. We were pleased to have with us the officers of the Ascot Vale church, also a representative of the F.M. Committee. Short farewell addresses were given by Bren. Conning and A. Kemp on behalf of the Ascot Vale brethren, the latter also speaking on behalf of the F.M. Committee. Bro. Alford spoke a few words of farewell on behalf of the S.S., and Bro. Hatty on behalf of the church thanked our brother for the good he had done here, expressed our sorrow at his going away, and wished them God-speed in their new field, and on behalf of

*Continued on page 582.*



## The Servant of the Isle.

By Alice Louise Lee.

*Continued.*

"With ink that would fade," interrupted the detective. He drew a small, round magnifying glass from his pocket, and laid it on the cheque. "There's an expert in the gang; and, when the ink fades, he puts in another name, and the amount, imitating the letters in the signature very cleverly. You see the imitation passes all right with the naked eye, but through this glass it doesn't show up so well."

"Then you would have paid this cheque, would you, had Mr. Bristol here not drawn out his money?" said Asa Brown.

The treasurer moved uneasily. "We could not very well have refused payment."

"But this Davis," objected Asa; "you must have required identification—"

The treasurer smiled. "That was most boldly and cleverly done. He—"

The detective interrupted. "Just a moment, please. I want to ask Mr. Bristol a few questions, and you know our man Davis is waiting—very much against his will—" with a laugh; "but," he turned to Aaron, "we must have a description of this de Schweinx."

Aaron, aided by Maria and the missionary, described him minutely and to the great satisfaction of the detective.

"That's Jim Sweet, and I know where to find him." Then to Aaron, "How did this de Schweinx happen to know that you didn't have fifty dollars by you? How did he know by how much to overpay you?"

The scene in the cliff cove the day Aaron returned from Portland flashed into the mind of the missionary. He gave an involuntary start, covered it with a cough, and glanced uneasily at Aaron.

There was silence a moment. Every one was looking at Aaron, the detective eagerly. Aaron pushed back his hair, his head sinking forward slowly. After a moment's thought, he raised his head, and looked squarely into the detective's eyes. "I can't tell ye that," he returned quietly.

"Think," urged the detective. "You see he couldn't trust such a thing to chance. How did he know that you could not change a hundred dollar bill? There's a point there that must be unearthed."

Aaron shook his head. "I can't tell ye," he simply repeated.

The detective, interpreting his words to mean ignorance on the subject, turned away disappointed, saying, "They generally work through some sharp scoundrel in a community who knows his neighbors' business."

After the detective was gone, the treasurer seated himself, mopping his face with his handkerchief. "Well, Mr. Bristol, if you had not been on hand first this morning, I don't like to think of the result." Then he looked at Aaron sharply. "It was a curious coincidence, Mr. Bristol, your coming as you did—a remarkable coincidence."

Aaron nodded. "I'm goin' to invest my money in a power boat," he returned calmly, "here in Portland, the Annie Rey."

"But," Asa Brown cut off further remark from the treasurer, "you were telling us about this man Davis. How about his identification?"

The treasurer threw one foot over the other knee. "That was a bold thing, and yet so well done we suspected nothing. He had become one of our depositors. For a month he has been coming here in person, continually depositing and drawing small sums so that his face is very familiar to the paying teller—in fact, to all of us. He managed to impress on us the fact that he was a builder of dories trying to form a company. He had been twice to talk with me as to what security the bank required as a basis for a loan, and both times he remarked that, if he succeeded in interesting an Aaron Bristol of Muskegus in the business, he would not need a loan from us. It seems he had said the same thing to the receiving teller; therefore, when he passed in this cheque with the cheerful announcement that Bristol had come down handsomely with a loan, if," the treasurer turned to Aaron, "there had been ten thousand to your credit in the bank—well, I don't like to contemplate the result."

At this point the treasurer was called away. Aaron, glancing up at the clock, picked up his cane, and arose, straightening himself. The diffidence that had assailed him in the presence of the strangers dropped again from him. The other three involuntarily turned to him expectantly.

"It's half-past eleven," he said quietly. "I guess now we better go to the Ocean Hotel."

"Reuben!" ejaculated the missionary, drawing a long breath. "I've sat here wondering—"

"But, Mr. Bristol," interrupted Mrs. Brown, "you don't want us to go, Miss Packer and me."

"Of course not—us!" added Maria, shrinking.

Aaron merely turned to the door. "You have all heard everything, and have stood by me so far. All I ask of ye further is this one thing—come with me to see Reuben." His quiet voice, his erect head, and the purpose expressed in his face silenced opposition.

Asa Brown smiled whimsically. "All right, Aaron. You're at the helm, I see, and know your course."

Maria's eyes were full of pride. She had great faith in Aaron as helmsman.

As they were leaving the bank, Brown secured a copy of the afternoon *Herald*, running his eyes over the headings as they stood waiting for a car. "Seeing if I can find anything further about—yes, here it is. Here's the reason, Aaron, that Brooks was headed toward Halifax and on a freight boat, instead of a passenger steamer. He was making himself as inconspicuous as possible, it seems."

Aloud Brown read the column.

Brooks, it appeared, was badly wanted by a number of peach growers down in Delaware;

but in Delaware he was not Brooks the lawyer, but Harvey, a wholesale produce commission merchant, who with a couple of confederates had got away with the greater part of the profits of the complainants' peach crop the previous autumn. "The confederates are still at large," wrote the *Herald* correspondent. "The chap that wrote that," commented Brown, "doesn't know what took place in the bank half an hour ago."

"If Reuben's read this, do you suppose we'll find him?" asked Maria.

Aaron passed his hand across his forehead. "I'm almost wishin' we won't," he replied.

In the office of the Ocean Hotel he limped up to the desk, and asked for Reuben. "Tell him just that there's a man down here to see him."

The clerk nodded, and, giving the order to the telephone girl, escorted the quartette to a small waiting room opening into the office. Here five minutes later Reuben came to them.

They saw him approach the desk from the elevator, his eyes eagerly sweeping the office, his tanned hands held shut so tightly the knuckles were white. A painful tension and anxiety marked his face. His eyes were heavy, and there were dark rings beneath.

The clerk motioned toward the waiting room, and Reuben entered. When he saw Aaron standing motionless, resting on his cane, and Maria sitting straight beside the window, he stopped short, his cheeks slowly paling. Between these two his eyes shifted. The others he did not seem to see.

Aaron went to the door and closed it, saying, "I guess you better sit down, Reuben; I've got a little to say to ye."

Leaning against the door, Aaron straightened himself, and threw back his shoulders. His face quivered a bit as he looked at his brother, and his lips were pressed firmly together; but his first words surprised every one present, especially his brother, who remained standing.

"I've come for one thing, Reuben, to thank ye for what you've done for me."

Reuben's eyes opened widely, and glanced full into Aaron's searchingly. Then they fell on Maria, and lingered there sullenly. Maria turned her head, and was looking out of the window. Her cheeks were softly flushed.

Without explanation Aaron passed on abruptly to a very different statement. "Then I've come, too, Reuben, to save ye from prison."

Reuben, still standing, staggered back. "Prison!" he ejaculated. He drew one hand across his clammy forehead.

"Yes, Reuben," Aaron spoke reluctantly, "I guess it 'd be prison if you're ketched. The sea's got Brooks—you must 'a' seen that account—and the law's just got hold of another, and has sighted a third; and soon they'll be after a fourth. The fourth is you, Reuben."

A look of horror overspread Reuben's face. His chin quivered as if with the palsy; and, his legs giving way beneath him, he sank helplessly into a chair, while every remaining vestige of color dropped from his face. His lips formed the word "prison," but his tongue refused again to utter it.

In Aaron's face lay the reflection of Reuben's trouble. Drawing a wallet from his pocket, Aaron counted out some bills and laid them on the table. "There's five hundred I got for the



land. Take it, Reuben, and leave Portland to-day. I've thought it all out—what you better do. There's our cousin William in Vancouver, away over on the western shore of Canada. Get to him. You're used to fishin', and there's salmon over there." Aaron paused, his gaze fixed compassionately on his brother.

The tremor in Reuben's chin had reached his lips and hands. His fingers twitched, and his eyes shot here and there—at the door, out of the window, at the hills, but no longer at Aaron and Maria.

"I'll look after Sairy and the children," continued Aaron, "for four weeks—maybe the matter over at the bank will sort of die out before that time, and then I'll send them on to William's, and you can meet 'em there. I've thought it all out."

A moment of deep silence ensued. Then Aaron raised his eyes to his brother, eyes strangely full of pity. "But before ye go, Reuben, I want to ask ye why you did it all—spyin' on me, comin' into my house, seein' how much change I had by me, urgin' me to sell my land, stealin' my bank book—"

Reuben shuffled his feet. "That I was goin' to return," he interrupted; "Brooks wa'n't sure that they'd use it first."

Aaron smiled faintly. "You expected to bring back the shell, did ye? But I say, why did you do it all?"

"I wanted the money," he answered sullenly; "and I wanted to own the Annie Rey, and you was lucky—always lucky."

Aaron turned, and laid his hand on the door-knob hesitatingly. Every one arose except Reuben. Reuben put out his hand, and slid the roll of bills toward him. Still hesitatingly Aaron limped forward, and held out his hand.

"Good-bye, Reuben."

With downcast eyes and without arising Reuben shook hands.

Then with quiet resolution Aaron stopped Maria on her way to the door. Drawing her hand underneath his arm, he stood straight, and faced his brother.

"Reuben,"—he spoke gently—"I said a spell ago that I'd come to thank ye. You don't understand, and I can tell ye; but—this trouble ye started over the mail has brought me Mariar. We're to be married in May, Reuben. For the

other things men call luck, I've worked hard, but for this"—Aaron's tone was humble—"I've done nothin' deservin'."

Aaron opened the door; and, as the three passed into the office, the afternoon sun struck through the western window, and fell on them with a golden glow of promise.

Lingeringly Aaron turned back to his brother, and touched once more on the one service which the other had unwittingly done him. "I'll think of it, often, Reuben,—my luck through you,—and thank ye for it."

—C.E. World.

The End.

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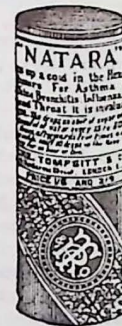
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the church he presented our brother with a golden offering as a token of the esteem in which he is held. Bro. Pittman suitably acknowledged the gift in a short speech, after which Sister Pittman was presented with a bouquet by the Junior Endeavorers, whom she thanked in a nice little speech. Musical items and recitations were rendered during the evening, and after refreshments, all joined in singing "God bless you, from the heart we sing." On Sunday farewell services were held, Bro. Pittman speaking in the morning, in the afternoon to the school, and in the evening to a full house. Three adults confessed Christ.—J.H.

STAWELL.—On Sunday last our meeting to break bread was held at 10 a.m. instead of 11 a.m. to permit our Bro Wm. Wilson, District Treas. I.O.R., to conduct a service in our chapel in connection with the forty-fourth anniversary of the local Rechabite Tent. About 30 members of the Order, including Senator Pearce and some strangers, were present, giving our brother a most attentive hearing. Bro. Wilson, with Senator Pearce, also spoke at a Pleasant Sunday Afternoon at the Central Park. Our brother conducted a Rechabite service at the Methodist chapel in the evening, the building being packed. We hope that the result of our brother's visit and our consequent temporary prominence may result in great good to the cause here.—A.P.A.B., Sept. 28.

PRESTON.—This morning Bro. Jarvis exhorted the church on "Anointing Jesus." We have lost several Bible School scholars, who have recently moved to other districts. We are also losing the services of our preacher, Bro. Goodwin, who is taking up the work at Shepparton on the 24th inst. Good meeting to-night. We acknowledge with thanks the following donations for our building fund:—Churches, North Melbourne, 10/-; Warrnambool, Lancefield, Dandenong, Ascot Vale and Norwood (S.A.), 5/- each. Other donations would be welcome. Send any amounts to 95 Albert-st., Footscray.—W. A. STRONGMAN, Oct. 3.

BENDIGO.—Two more confessions to-night (Tuesday). Good prospects.—JAMES COOK, Oct. 5.

## New South Wales.

PETERSHAM.—Great interest and good meetings are being maintained at Petersham. Bro. Clydesdale's subject last night was "Trial by Jury," a defence of the plea of the Church of Christ. Highly interesting and instructive address, at the close of which a woman confessed Christ.—S.B., Sept. 27.

CHINESE MISSIONS.—The scholars tendered a social to Bro. Linn, who is leaving for Melbourne. The mission here will miss our brother very much, especially at the gospel services, as we have few brethren at leisure to help us in that way. The teachers and scholars spent a very pleasant time together, and the brethren of the church and teachers of the mission presented him with suitable mementos of their appreciation.—E. J. PRIDDETH, Sept. 28.

IVERELL.—Two baptisms on the 26th, a lad who had formerly confessed at Gum Flat, and Mr. Burt, who had confessed in South Australia. Anniversary services fairly attended. Visitors, Sister Burt, from South Australia, and Sister Hilbrick, from Victoria. Bro. Waters gave a very instructive address at the children's service in the afternoon on "Rags and Writing Paper." At the recent Union examination one of our girls was awarded first prize in 2nd division (Olive Berry). Social on the 29th was a grand success. Hall full; splendid programme;

presentation to Bro and Sister H. Cook, junr., late superintendent, who has had to remove to a distant place of work. Secretary's report showed roll of members in good standing to be 121.—H.C.S.

SYDNEY.—At the morning meeting Bro. Illingworth gave a good address on "The Open Door." Sister Fitzgerald, of Wellington, N.Z., was present. At night S. G. Griffith gave a splendid address on 2 Tim. 4: 2-7 to a crowded audience, a large number being members of L.O.L. A young woman made the good confession. Glad to report that the aged members who were ailing for some time are very much better.—J.C., Sept. 26.

## Here & There.

Decisions reported in this issue, 27.

Two confessions at North Fitzroy last Sunday night.

Have you sent along your Centennial Thanksgiving Offering?

W. B. Blakemore's address is now "Tennessee," Bulwer-st., Perth, W.A.

Bro. Banks is conducting an advanced Teacher Training Class at Subiaco, W.A.

Moninger's "Training for Service" is being used in Union Training Classes in W.A.

We are indebted to A. M. Ludbrook for the excellent report of the S.A. Conference proceedings.

"Declaration" Day was observed at Lake-st., Perth, on Sunday, Sept. 26. All the meetings were well attended.

Don't fail to attend the great Centennial Thanksgiving meetings in Lygon-st. on Tuesday, Oct. 12. See Coming Events.

All contributions to the Centennial Thanksgiving Fund will be acknowledged in the CHRISTIAN, such acknowledgment to be regarded as a receipt.

Mildura mission started well on Sept. 23. Splendid meetings and growing interest. Bro. Leng in good form. One confession during the first week.

The church at Harcourt, Vic., wishes to invite correspondence with any brother desiring to take up the work of an evangelist. All correspondence to be addressed to the secretary, J. Bauer, Barker's Creek.

The W. W. Davey fund is overdrawn to the extent of £10. We hope the brethren will relieve the treasurer of anxiety by contributing at once towards this deserving object. Send to this office, or to W. C. Craglie.

The N.S.W. Home Missionary Committee is anxious to obtain an evangelist for the Richmond-Tweed Rivers district. A young man had been secured, but unfortunately was compelled to cancel the engagement. There is a splendid field awaiting an energetic worker.

A few brethren at Hornsby, N.S.W., have been meeting in a private house. The house is no longer available. Recently they hired the School of Arts Hall, but when they went to hold the meeting for breaking of bread, they were told they could not have the hall. They decided at once to build. They are only a few in number, but have already bought the land for £61/5/-, which is all paid. They now appeal to the brotherhood for assistance to erect a building. The district is a good one, and money would be well invested there.

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A pretty wedding, with Miss Ethel Delaney and Mr. George Mitchell as bride and bridegroom, took place at Gore-st. church, Fitzroy, at 6.30 p.m. on Sept. 28. The bride and bridegroom are prominent and popular members of the Fitzroy church. A large gathering of friends and relatives assembled. The service in the church building was followed by an elaborate breakfast in a private hall.

The Children's Day Exercises in connection with the Sunday Schools of Australia, arranged by the Foreign Mission Committee, are to be given on the first Sunday in November. The superintendents and secretaries of the various schools are now at work preparing for the occasion, and already a great interest is being aroused. Apart from the exercises which have been sent out, Victoria and South Australia are using an envelope which will be given to every scholar, whilst N.S.W. scholars have already received dainty little boxes to be filled with pence for Children's Day. The whole of the offering will be used for Christmas cheer and benevolent work by our missionaries in India, China, Japan and the Island of Pentecost.

## Coming Events.

### Lord's Day, October 10, Centennial Sunday.

All speakers and preachers will give suitable addresses morning and evening.

### Tuesday, October 12,

#### Grand Centennial Gatherings

in the Lygon-st. chapel. Afternoon session, 3 o'clock, Mrs. Davies, President of the Sisters' Executive, in the chair. J. W. Baker will speak on "The Forgotten Truth," and A. R. Main on "The Place and Power of Woman in the Restoration Movement."

Followed by a **Monster Tea Meeting** at 6 o'clock. Tickets, one shilling.

At 7.30 **The Crowning Meeting.** The President of the Conference in the chair. Speakers—H. G. Harward, "Old Century Conquests"; L. Gordon, "Our Relation to the Present Religious Unrest"; C. M. Gordon, "New Century Visions."

Everybody be on time with the Centennial Thanksgiving Offering.

**OCTOBER 25.**—Victorian Christian Endeavor Union (Churches of Christ). The annual social evening will be held on Monday, Oct. 25, at 8 p.m., in the Lecture Hall, Swanston-st. All presidents, vice-presidents, junior superintendents, officers and secretaries are cordially invited to be present. A most enjoyable time is promised. Please note change of date.—ARTHUR J. O'NEILL, Sec. *pro tem*.

**NOVEMBER.**—Opening of new church at Middle Park in November, and Harward mission.

### FEDERAL FUND, BROKEN HILL.

Churches—N.S.W.—Rookwood, 10/-; Tuggerah Lakes, 2/6; North Sydney, 10/-; Broken Hill, 7/-; June, 2/6. S.A.—Bews, 10/-; Narra-coorte, 6/-; Goolwa, 9/-; Willunga, 2/6. Vic.—Taradale, 7/6; South Yarra, 11/6; Stawell, 3/-; Sister Hall, Sydney, £2; Sister James, Adelaide, 1/-; Sister Stabe, Zillmere, £1. Total, £72/6. Will the churches that have not responded please do so promptly.—T. B. Vercio, Treasurer.

### FOREIGN MISSION FUND.

Victoria.—Churches: North Richmond, £1/14; 7; Berwick, additional, £1; Castlemaine, £3/8/9; A Brother, Ascot Vale, £3. N.S.W.—W. H. Winter, Yaroola, Garah, £1/1/-.

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### WANTED.

An assistant evangelist for the Richmond-Tweed Rivers District, N.S.W. Apply to H. M. Committee, per H. G. Payne, 202 Wilson-st., Newtown, N.S.W.

### BIRTH.

McCALLUM.—On August 28, at Vicars-st., Glenferrie, the wife of J. W. McCallum—a son (Ian Donald).

### IN MEMORIAM.

BARNETT.—In loving remembrance of my dear mother and grandmother, who fell asleep in Jesus on Oct. 4, 1908, at 147 Dandenong-rd., Windsor; also our dear father, who passed away on Nov. 27, 1892, at St. Kilda.

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### Foreign Mission Fund...

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 Glen-rd., Mornington. [Caversham  
 Dunedin Sth, chapel, W. A. Palmer, 21 Baker-st.  
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.  
 Gisborne, private house, E. Grundy  
 Gore, chapel, W. G. Ladbroke [P.O. Box 69  
 Greymouth, Forresters' Hall, Albert-st., T. B. Dixon,  
 Hampden, Ottago, chapel, Joseph Bishop  
 Happy Valley, private house, J. Flower,  
 Hastings, private house, J. M. Miller, Havelock-rd.  
 Helensville, chapel, E. Cameron  
 Hoteo N., chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikivi  
 Kaitangata, chapel, Edwin Anderson, Pool-st.  
 Kilbirnie, chp, Lyall Bay-rd, M. Vickery  
 Lower Moutere, Charles Limmer.  
 Lower Hutt, W.C.T.U. Hall, G. Wright, Waterloo-rd.  
 Matura, chapel, H. Townshend  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford  
 Oamaru, W. Kilgour, Trent-st.  
 Pahiatua, chapel, T. W. Manifold [Manson & Barr  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Papakura  
 Petone, chapel, W. Taylor, Richmond-street  
 Port Albert, chapel, Wm. Prictor  
 Pukekohe, public hall, Robert Begbie  
 Richmond, R. Martin  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Miss Russ  
 Takaka, State School Room, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Wai-iti, meeting house, E. Griffith  
 Waimangaroa, private house, Thos Hay  
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.  
 Wellington South, chapel, M. Vickery, 40 South-road  
 Wellsford, chapel, J. Pook, Tehana

## QUEENSLAND

Boonah, chapel, T. F. Stubbins  
 Brisbane, chapel, Ann-street, Leonard Gole, Old  
 Sandgate-rd., Albion, Brisbane.  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, J. Park, High-st.  
 Childers, Kanaka Mission, John Thompson  
 Eel Creek, chapel, James Dunnall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey  
 Gympie, chapel, S. Trudgian, Harkins st., Mt Pleasant  
 Ma Ma Creek, chapel, C. Risson  
 Malar, Private House, W. Pates  
 Mount Walker, hall, F. Henrichsen  
 Mount Whitestone, chapel, John Metcalf  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Kirchheim, via Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Thornton, private house, W. Watkins  
 Toowoomba, chapel, Russell-st. East, L. A. Hoskins,  
 Vernon, chapel, O. Adermann [Eleanor-st.  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house  
 Wooroolin, Private House, J. H. Aderman, Wooroolin,  
 Zillmere, chapel, J. Bruce

## NEW SOUTH WALES

Auburn, chapel, W. H. Clay, Station-rd.  
 Belmore, chapel, W. H. Hall, Chalmers-st.  
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.  
 Bangalow, J. G. Snow [House, Wolfram-st. North  
 Bungawalbyn, chapel, Luke Patch  
 Corowa, Chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl. T. A. Ferguson, Hill Brow, St. Johns-rd  
 Dubbo, private house, L. J. Stimson, Wingewarra-st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville

Erskineville, meeting house, Toogood-st, George  
 Morton, 15 Marian-st., Enmore  
 Hornsby, private house, W. Crosthwaite, Peat's Ferry rd  
 Hurstville, hall, A. J. Livingstone, Carysfort-st.  
 Inverell, chapel, H. Cook, senr.  
 Junee, private house, J. Wilson, Prince-st., Junee  
 Killabakh, private house, J. Woollard  
 Lilyville, chapel, E. Holyoak, Rainbow-st., Randwick  
 Lismore, tabernacle, F. R. Furlonger [wich Hill  
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
 Marrar, private house, E. J. Mousar, Old Junee  
 Merewether, chapel, Mr. Goddard, James-st. Hamilton,  
 Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, Mrs. J. Hodson, Boston-st.  
 Mosman, Town Hall, G. H. Oldfield, Awaba-st.  
 Mungindi, chapel, Mrs. Butler  
 North Sydney, chapel, Falcon-st., D. W. Johnston,  
 Stanley Avenue, Mosman [Strathfield  
 Paddington, chapel, A. W. Shearston, The Avenue,  
 Petersham, Tabernacle, Mr. L. Russell, Redmyre-rd.,  
 Rockdale, hall, W. T. Black [Strathfield  
 Rookwood, chapel, Mark Andrews, John-st.  
 Seven Hills, private house, Geo. Piper [dale  
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-  
 Sydney (Chinese), Campbell-st., E. Linn, 13 Chapman-  
 Taree, chapel, E. J. Saxby, Taree [st. Moore Park  
 Tuggerah Lakes, private house, J. H. Colmer  
 Tyalgum, private house, E. Stewart  
 Wagga, Masonic hall, G. Davidson, Gurwood-st.  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125 King-st.  
 Brookton, chapel, F. Jones  
 Bunbury, Rechabite hall, T. T. Moore, Karri-st.  
 Claremont, Town Hall, J. Inverarity.  
 Collie, chapel, H. Digwood, Steere-st.  
 Coolgardie, chapel, King-st., T. H. Argus  
 Donnybrook, private house, E. J. Hadlow  
 Fremantle, chapel, W. E. Vinicombe, Healy-st., Bea-  
 consfield  
 Harvey, private house, G. P. Charman  
 Kalgoorlie, chapel, Egan-st., J. Maloney, Maritana  
 Hill, Kalgoorlie  
 Leederville, Masonic hall, A. W. Manning, Subiaco  
 Midland Junction, Masonic hall, Mr. Roberts  
 Maylands, chapel, T. Peacock, Wellington-st., Perth  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, Fred Wickens, 26 Hanover-st.  
 Northam, chapel, Wellington-st., W. Pond  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.  
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones [Terrace, Wayville  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, W. T. S. Harris  
 Bews, chapel, J. T. Barr  
 Border Town, chapel, E. W. Milne  
 Butler, chapel, R. W. Barr, Tumbay Bay  
 Lochiel, chapel, A. Greenshields, Nantawarra  
 Owen, chapel, W. J. Marshman, Owen  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, J. H. Humphreys, Glanton-st.,  
 West Hindmarsh  
 Henley Beach, chapel, M. Noble, Lockleys  
 Kadina, Tabernacle, Geo. Crouch  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Mallala, chapel, F. M. Worden [Adelaide  
 Maylands  
 Moonta, public hall, C. W. McGregor  
 Narracoorie, chapel, E. Gaskin  
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
 N. Adelaide, chapel, Kermod-st., W. Lyle, Bank of  
 Prospect Mission, chapel } Adelaide, King-  
 Point Sturt, chapel, A. W. Pearce [William-st.  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 Strathalbyn, chapel, John Taylor  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st, P. S. Mescent, Park-st.  
 Wampoo ly, chapel, R. K. Spotswood, Changwa, Bor-  
 Willunga, chapel, E. E. Jacobs [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Prince-st, Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kelleve  
 Beaconsfield, private house, R. Zanker  
 Geveeston, hall  
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
 Impression Bay, chapel, G. Spalding, Wedge Bay.  
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
 New Ground, chapel, A. Dawson.  
 Penguin, chapel, R. Hutton, South rd.  
 Port Esperance, chapel, A. J. Purvis  
 St. Helens, private house, D. Purvis