

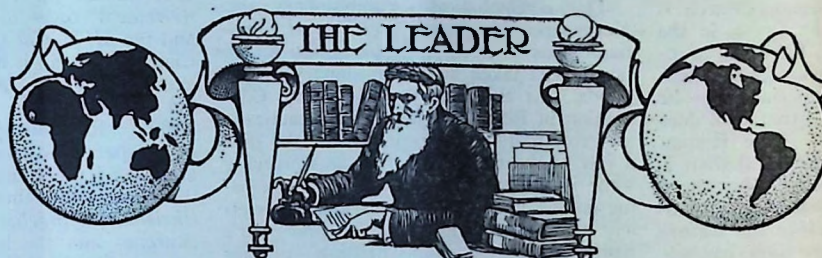
The Australian CHRISTIAN

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Thursday, August 18, 1910.



"I know that after my departing grievous wolves shall enter in among you, not sparing the flock."—Acts 20: 29.



"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16: 13.

PAPAL LOSS AND GAIN.

It is now nearly four hundred years since Martin Luther raised the standard of revolt against the authority of the Pope of Rome. At that time there seemed to be little thought of anything else but a religious reformation. At the first, Luther had no desire to break away from Rome. His great thought was to bring about reform from within. The force of events, however, made this impossible, and like other reformers, he found he had to do his work outside the body he desired to reform. The Romish Church, above all other institutions, hates the very idea of reform. It is to it the most odious word in the dictionary. It can, however, when its environment compels it, hide its real self, and the wolf is not seen because of the sheep's clothing which covers it. In Protestant countries the Romish faith is seen at its best. The fair show that it makes lulls the suspicions of the people, and it is only at rare intervals that the cloven hoof is allowed to be seen. With all its policy, it can never quite manage to hide its real nature. But the greatest mistake the Protestant community can make is to suppose that because Rome does not flaunt its ulterior designs, it has therefore abandoned them. Quietly and by underground methods, it is always seeking to regain its lost vantage ground. The religious liberty enjoyed in Protestant countries favors its designs. Gradually, but surely, Rome is losing its hold upon countries over which it once ruled with undisputed sway.

The spread of revolt.

Italy, then France, have openly rebelled against the tyranny of Rome. And now Spain is in the throes of revolt. Recent cablegrams tell us of a grave rupture between Spain and the Vatican. Even the secular press regards this rupture as being of more than ordinary significance. Thus, the *Melbourne Age*, in one of its leaders says: "This week's cables of the rupture between the Spanish Government and the

Pope show history in the making. It is almost four hundred years since Martin Luther dared to burn the bull that Pope Leo X. issued against him. At that date Spain was the greatest power in Europe. In these four centuries Spain has fallen through endless miseries and humiliations to the estate of the feeblest and most backward nations of Western Europe, while Germany, across almost as many miseries and humiliations, has won her way through to her present position of light and leading in the world. One by one the Latin races have found themselves forced to accept a belated instalment of the rejected Reformation. France took its dose in the wild squirming of the Revolution, Italy in achieving unity and curtailment of the temporal power of the Popes, and Spain at last has published to the world that she, too, has got as far with her version of the Reformation as Germany, Switzerland, Holland and Britain had gone nearly four centuries ago." And what is the reason of all this? Simply this, that Rome undisguised and viewed as she really is, has become intolerable even to those of her own faith. The awakening has come to Catholic countries, and they have begun to see that the supremacy of Rome is equivalent to national ruin.

Increase of religious orders.

The religious orders of the Catholic faith are more numerous in Spain, perhaps, than in any other country. Owing to the revolt in Italy and France, they have of late been alarmingly on the increase. The Spanish Government recognising their baneful influence, object to having any more of them, hence the rupture with the Vatican. In addition to this, the Government desire that equal liberty shall be granted to all religious organisations, whether Catholic or Protestant. The Vatican opposes this with all its might and main. Easy going Protestants should remember that religious liberty is the last thing the Papacy will tolerate. The fine speeches made by its representatives in Australasia

mean nothing, except that they are meant to deceive. In the fulness of its power it has no place for heretics. Moreover, its supremacy means national decay. Spain is an example of this. It has not altered since 1830, when a traveller thus described its condition: "How numerous and well appointed are the churches and convents there compared to the hospitals, how amply provided the relic museums with bones and spells when compared to the anatomical museums and chemist shops; again, what a flock of holy practitioners come forth after a Spaniard has been stabbed, starved, or executed, not one of whom would have stirred to save an army of his countrymen when alive, and what coppers are now collected to pay masses to get his soul out of purgatory!" And, we may add, what wonder if the enlightened portion of the people of Spain are drifting into atheism? They are losing the one faith they had, and the bottom has dropped out of things.

Re-conquest of England.

As a set-off against the decline of the power of the Papacy in Roman Catholic countries, it is claimed that it is regaining power in those that are distinctly Protestant. There is some truth in this. It appears to be true to a considerable extent so far as Great Britain is concerned, and that touches us very closely. If the testimony of Dr. R. F. Horton is to be credited, the drift in the mother-land is rather alarming. He says: "Twenty-five leading men go over to Rome per annum. Women go over in greater numbers. Cardinal Vaughan used to calculate that there were eighty thousand converts annually. This country is covered with churches, convents, schools and colleges; the schools are now supported and maintained by public money; and as the teachers are largely nuns who receive no salary, the money granted by the State, or paid from the rates, goes immediately to further Roman propaganda. But it is not the number of converts, nor the variety and magnificence of the buildings, which

mark the re-conquest of England, but it is rather the change in temper and disposition. Fifty years ago, the country regarded Popery with terror or contempt. Now she regards it with favor, with respect, with indulgence. To be a Papist is fashionable. It secures *entre* to society, and the agreeable patronage of the nobility. When an English princess renounced her Protestant faith to marry the Spanish King, there was hardly a protest. The Roman Church is high in social circles, in the Press, in the councils of Government. Cardinal Manning used to say that the task of Rome was to bend the neck of an imperial race—he meant his own countrymen—that task does not now seem impossible. The Roman Curia has more power in England than it ever had since the days of King John; there are more convents and monasteries in the country than there were before the Reformation. The army of possession has silently established itself from Land's End to John-o'-Groats. Some day will come the long premeditated *coup*. Will Rome triumph? Now Dr. Horton is not usually an alarmist. His statements may be taken as facts, whatever we may think about his conclusions. It is clear, however, that there is reason for grave concern. It is time for John Bull to wake up.

Lest we forget.

From what is taking place in England, we in Australasia may take warning. It is true that Romanism has an advantage there which it has not here. There it has the leverage of State assistance; here, it has not. There it has the patronage of a decadent nobility; here, we have not yet invented such aid. Whatever danger threatens us lies in the direction of our politicians, who to secure votes may truckle to Romanism, as undoubtedly some have done. It will be our duty to see that no favors beyond those which are included in religious liberty are granted to a religion which has for one of its foundation principles the regaining of temporal supremacy, and as included in that, the suppression of all heretics.

Editorial Notes.

The Adelaide Conferences.

From the programme of the Sisters', State and Federal Conferences to be held in Adelaide next month, which we publish in this issue, it will be seen that a feast of fat things is being provided. At this season of the year the capital of the central State is seen at its best, and the attractions of the immense meetings, the scenery and surroundings of the Garden City, and the proverbial hospitality of the Adelaideans will doubtless ensure a large attendance of visitors from all parts of the Commonwealth. In addition to F. M. Rains, other preachers will be present, such as Bren. Blakemore, Manifold, McCallum, and others who have

not before attended any of these gatherings, and who are unknown to the majority of the brotherhood. Apart from these considerations, the Federal Conference will be of especial interest because of the very important measures to be discussed. Travelers by rail may secure concession return tickets at single fares.

The World's Missionary Convention.

This is emphatically a missionary age. Never since the opening centuries of Christianity has so lively and substantial an interest been taken in the missionary propaganda. At the World's Missionary Convention in Edinburgh last June, practically all Protestantism was represented. We give a few of the figures reported as conveying some idea of the vastness of the work being done. There are 788 missionary societies, and the contributions for one year's work among the non-Christian peoples amounted in round figures to £5,000,000. An army of 19,280 missionaries are at work and altogether, including natives, there are 98,388 workers in 3,478 principal stations and 32,009 sub-stations. There are 24,928 Sunday Schools, with 1,198,602 teachers and scholars. 127,875 communicants were added to the churches in 1907, and the total church members at the end of that year were 3,006,373. The contemplation of such figures leads to two conclusions: First, that in spite of the assertions of Mr. Russell and other pessimists, Foreign Missions are grandly and increasingly successful, and second, that, notwithstanding the assaults of various forms of scientific and unscientific criticism and scepticism, Christianity is to-day exhibiting a vitality and vigor scarcely if ever surpassed in her history.

A Bible Bonfire.

Among the many missions of our American brethren one of the most interesting is that in the Philippine Islands. Until the islands were taken over by America, at the close of the war with Spain, the Roman Catholics had complete possession, and Protestant missionaries were not allowed to enter. Now there are a number of missionary societies in the islands, and already about 75,000 have become Protestants. The R.C. clergy are bringing all possible pressure to bear upon those who seem anxious to learn, and placing obstacles in the way of the truth, which, however, continues to advance. One of our own missionaries at Vigan, writing to the *Missionary Intelligence* for July, after relating other tactics of priests, reports: "After one of our classes, the priest, who was bound to contrive some way to prevent his young men from finding out some of the commands of the holy Book, which would destroy his power over their minds, asked them to give him the Bibles which we had sold them. When they refused to give them, he bought them and made a public bonfire of them in front of the convent. He tells the young people that he spent fifteen years in the study of the Bible before he began his work, and that as yet he cannot thoroughly

understand it, and much less can 'those missionaries.'" It is deeply significant that Roman Catholicism directly antagonises the Bible. At one time it burnt the readers, now it burns the book itself.

An Important Factor.

Among the many factors which make for success in Christian work, the religious newspaper occupies an important position. How much, for example, the Restoration movement owes to the *Christian Baptist* and the *Millennial Harbinger* of Alexander Campbell. Had it not been for their pages even his gigantic intellect would have had but little influence on the community at large. Religious journals of to-day are newspapers, and as such keep their readers abreast of the thought and movements of the time. But they are more. As the *Christian-Evangelist* says: "How could the churches and the leaders of the churches get on without their enlightenment and influence? They second and reinforce the efforts of the preacher and the elders. They indoctrinate with essential truth. They enlarge the vision. They encourage missionary co-operation. They assist toward Christian union. They promote wide fellowship and interest. Not all journals do these things, but those who do should be welcomed and given a wide circulation. The experienced preacher knows that an aggressive, sound, Scriptural, practical and comprehensive journal coming every week to the members of the congregation, is a mighty helper in the accomplishment of his high mission." This testimony is true. We have no desire to unduly emphasise the power for good of the AUSTRALIAN CHRISTIAN, but every thoughtful reader will recognise its influence in our missionary and educational co-operative work. Would it be possible to so successfully advance the interests of our Home and Foreign Missions in any other way than through the columns of a paper? We must not overlook, also, the unifying influence of the religious journal. It would be impossible otherwise for a large brotherhood to keep step together in the march of progress. As a man living in the bush, apart from his fellows, develops distinguishing peculiarities, so isolated churches, but for the companionship of other congregations through the medium of the religious paper, would be apt to develop uncomfortable angles, materially affecting the influence of the body as a whole. Such considerations as these should lead our preachers, and all who desire the welfare of the brotherhood and its increased co-operation in all good works, to push the circulation and thus increase the influences of our weekly paper. The CHRISTIAN is the friend and practical helper of every good cause in connection with our churches, and has therefore a claim to the friendship and practical sympathy of every church member.

"Those that walk along the right way do not find it a dead level, but broken by pleasant prospects, with alluring vistas showing what is to come."



Why We Believe the Bible.

By Amos R. Wells.

II.—WHY WE BELIEVE THAT THE GOSPELS WERE WRITTEN BY MATTHEW, MARK, LUKE AND JOHN.

What are the reasons given by those that believe that Matthew did not write the first Gospel?

The fact that Papias (A.D. 130) and other ancient writers state that Matthew wrote his Gospel in Hebrew (Aramaic), while our Gospel is in Greek.

The fact that Matthew seems to have made use of Mark's Gospel, which is not what we should have expected from an eye-witness and apostle.

The alleged absence from the Gospel of the graphic touches that would have been introduced by an eye-witness.

How may these arguments be answered?

Matthew may easily have written a Greek translation of his Hebrew Gospel. There is no doubt that most, if not all, of the ancient writers that spoke of Matthew's writing in Hebrew actually used our Greek Matthew. The Hebrew Gospel, being understood by few, would be far less likely than the Greek Gospel to be preserved along with the other Greek writings of the New Testament.

As to the portions common to Matthew and Mark, it is quite reasonable to suppose that the two writers worked upon them together, combining their memories.

As to the more formal and rather impersonal character of the Gospel, we must remember that it is an argument as to Christ's Messiahship, and does not pretend to be a biography of Christ or a history of the acts of our Lord and his disciples.

What are the positive reasons for believing that Matthew wrote the first Gospel?

The universal belief of antiquity. Matthew was an obscure apostle. It is very unlikely that so important a book would have been attributed to this little-known apostle unless he actually wrote it.

The keeping of an account is just what we might expect from a tax-gatherer. He may well have been more expert with his pen than any of the fishermen around him.

One of the most striking indications of Matthew's authorship is the modest way in which he speaks of himself,—only a single verse given to his conversion! Then,

though he mentions the feast which Christ attended soon afterward and reports what Christ said there, he does not say that it is a feast which he himself gave in his own house. Luke and Mark both tell us this, and Luke adds that it was "a great feast." This evident reticence of Matthew (and was it also a sense of his unworthiness as a reformed publican?) would abundantly account for the absence of personal reminiscences from his Gospel.

It is significant, too, that Matthew's Gospel is the one that reports most of Christ's merciful words about publicans, and tells most about our Lord's association with that despised class. It is significant also that Matthew did *not* report the visit of Jesus to the house of that "chief publican," Zacchæus, and that Luke did.

In any event, it is well to remember that all scholars believe that the precious nucleus of the first Gospel, the sayings of Christ, comes from the pen of Matthew, through translation or otherwise; and also that the Gospel as we have it was written within forty years after the crucifixion.

What is the testimony of Papias (A.D. 130) about the authorship of the second Gospel?

It is clear and conclusive. He says: "Mark, having become Peter's interpreter [or secretary], wrote accurately but not in order whatsoever things he [Peter] remembered—namely, the things which had been said or done by Christ. For he [Mark] neither heard the Lord nor followed him. But afterwards, as I said, he followed Peter, who used to frame his instructions to meet his [immediate] needs, and did not, as it were, attempt to frame an orderly account of the Lord's words. So that Mark made no mistake, when he thus wrote certain things as he [Peter] remembered them. For he made one thing his care, not to omit to record anything that he had heard, or to set down anything false among them." This testimony is confirmed by the other ancient writers, and is believed by practically all modern scholars.

How does the second Gospel itself indicate this origin?

It is a simple, plain account, with no dogmatic purpose such as Matthew and John keep in view. It is full of Peter's energy and fire. It bears everywhere the marks of an eye-witness, and in very many

places a comparison of Mark's account with those of the other evangelists will show numerous little touches that prove the keenness of Peter's perception and the fidelity of his memory. It records Christ's own Aramaic words in a number of places, and its occasional use of Latin words confirms the tradition that Mark wrote the Gospel when he and Peter were in Rome. Peter, however well he could talk, would not be likely, being a fisherman well along in years, to write easily; and Mark, being a young man of good family, would make an excellent amanuensis and reporter.

What does the Muratorian Canon say about Luke?

This ancient account of the New Testament, written about 170 A.D., has these words: "The third book of the Gospel, according to Luke, Luke the physician, composed after the ascension of Christ, when Paul had taken him with him as the companion of his journeying, in his own name from hearsay (he had not himself seen the Lord in the flesh), and as best he could, beginning with the birth of John." This is the first mention of Luke as the author of the third Gospel. All other mentions and traditions agree with this, and Luke's authorship is generally admitted by modern scholars.

What other reasons are there for believing that Luke wrote the Gospel?

It has been proved, by a comparison of language and thought, that the writer of the Acts wrote the Gospel also, and for the same person, Theophilus. The "we" passages in the Acts show that the author was a companion of Paul. Luke the physician was Paul's most constant companion; and at the last (2 Tim. 4: 11) was his only companion. It is natural that a physician should be a writer. The wide scope of Luke's travels shows itself in the scope of the Gospel, its references to the history of Syria and Rome, and its large outlook upon the Gentile world. The many references in the Gospel to the salvation of the lost take in the whole world, and not Palestine alone. Luke's Gospel and Paul's first letter to the Corinthians contain the only references to Christ's appearance to Peter alone after the resurrection. Especially noteworthy are the medical touches given throughout the Gospel, the use of technical physicians' terms, and the noting of little points that only a physician would note, particularly in connection with the miracles of healing. Thus also it is no accident that Luke's Gospel gives the fullest account of the birth of Christ, and that it says most about women and expresses the deepest consideration for them.

Where and when, probably, did Luke get his material?

He had several opportunities of first-hand gathering of information of which we know, and probably many of which we do not know, in those days when the original disciples were scattered everywhere by persecution. His most extended period

for the gaining of material in Palestine would be the two years of Paul's imprisonment at Cæsarea, during which Luke seems to have been in attendance upon him.

What are the reasons given by those that believe that John the apostle did not write the fourth Gospel?

Principally the following: That a familiar companion of Jesus would not have the profound reverence for him as Deity that is shown everywhere in the fourth Gospel. That the view of Christ is developed further than that of the other three Gospels. That the speeches of Jesus in the fourth Gospel are in the writer's own style. That the fourth Gospel represents Christ's ministry as lasting three years, while the other Gospels tell of only one year; that it describes several visits to Jerusalem and one tour in Perea which the other Gospels say nothing about; that it represents the crucifixion as taking place before the Passover, while the other Gospels place it after the Passover.

How are these arguments answered?

The other Gospels are as emphatic as John's in affirming the deity of Jesus, though they say comparatively little about it, since their purpose was historical, or, as in the case of Matthew, to discuss the fulfilment of prophecy. Since the fourth Gospel was written twenty or thirty years after the others, it is reasonable to find in it a clearer and more profound view of Christ. But, after all, John's presentation of Christ has no clearer exhibition of his divine nature than the writings of Paul and Peter two decades earlier. As to the report of Christ's sayings, if we grant that John wrote the Gospel, certainly we must admit that he had unrivalled opportunities of hearing Christ, and we may well have entire confidence in his report. Is it not, besides, far more reasonable to suppose that the master mind of Christ moulded John's style than to suppose that John's style colored the reported sayings of his Lord? As to the length of Christ's ministry, the first three Gospels do not say how long it was. John had a home in Jerusalem, to which he took Mary after the crucifixion. He seems to have been acquainted with persons in the high priest's household. His business may well have brought him to Jerusalem occasionally, and he may have been the only disciple with Jesus on these Judean visits. As to the time of the crucifixion, many think that our Lord, knowing that he was to die on the next day, celebrated the Passover on Thursday instead of Friday evening. Thus what the other evangelists call the Passover, because it was *their* Passover, John properly speaks of as *before* the Passover (of the Jews).

What are the positive reasons for believing in John's authorship of the fourth Gospel?

The unanimous and emphatic testimony of the ancient world. The evidence here is greater than for the authorship of any

other book of the Bible. It begins with the very earliest of the Christian writers, and extends in an uninterrupted flow of quotations, allusions, and direct acknowledgment of John's authorship.

The proved identity of authorship with the Epistles attributed to John—Epistles which fit in perfectly with what we know of John's life as bishop of Ephesus and his exile on Patmos. A similar argument applies to the Revelation.

The traditional purpose of John in writing his Gospel was to supplement the other three. At any rate, it does markedly supplement them, and thus falls in with the tradition that it was written by John in his great old age, perhaps thirty years after the first three Gospels were published. Very little in John's Gospel is found in the others at all. Where John repeats, it is with a purpose connected with the general design of his book. For instance, he relates the feeding of the five thousand, but in order to introduce the discourse on the Bread of life, which the other evangelists had not reported. But John relates six miracles not related by Matthew, Mark, and Luke, especially the raising of Lazarus, whom, on account of the hatred of the Jews, it was probably not safe to mention earlier, during his lifetime. All through his Gospel John takes for granted a host of particulars of the greatest importance, such as the appointment of the Twelve, Christ's baptism and ascension, our Lord's birth at Bethlehem and of the tribe of Judah, and the institution of baptism and of the Lord's Supper. John refers to these matters only incidentally, as knowing that his readers have them already from authoritative sources—the other three Gospels.

The writer's mention of John the Baptist as simply "John," as John the apostle alone could. The other evangelists add "the Baptist" to prevent the confusion.

The fact that, though the fourth Gospel records the words of such little known apostles as Philip, Andrew, Thomas and Judas not Iscariot, it never mentions by name the great and honored apostle John, whom

the other evangelists picture as so close to Christ. But the writer of the Gospel speaks of himself as "the disciple whom Jesus loved," and introduces this disciple in such a way, over and over, as to leave no doubt that John is meant.

The fact that the author of the fourth Gospel was evidently a Jew, laying stress on the Jewish feasts, showing close familiarity with Jewish customs, and picturing Christ as deeply solicitous for the Jewish nation, while at the same time the writer makes such references to the Jews as to indicate that he was no longer living among them, but among the Gentiles.

The fact that the fourth Gospel takes no cognizance of the important Gnostic heresies early in the second century, but freely plays into their hands, affording them material easily twisted into support of their absurd notions. This shows that the Gospel was not a product of the second century or later.

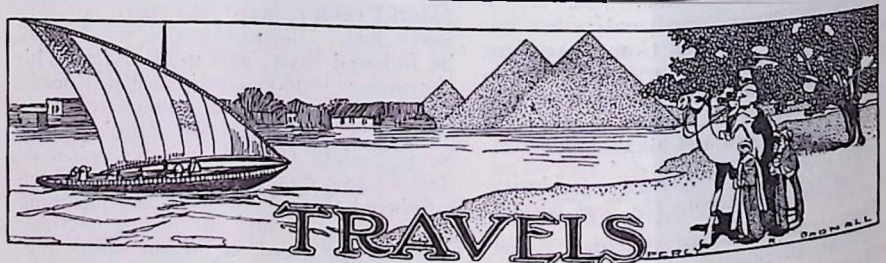
The thousands of minute particulars which only an eye-witness could have gleaned.

The way in which, in the last chapter, the writer treats the current belief that John would live till Christ's second coming is perfectly in harmony with the theory that the book was written in John's extreme age.

The spiritual sympathy of the writer with Jesus Christ, the intense feeling that pulses through every chapter, the burning zeal that is only restrained by the wisdom of experience—all of this points irresistibly to John as the writer. And if, indeed, the fourth Gospel was not written by John the apostle, who among the sons of men could have written it?

What are we to conclude from this study?

That we may read the four Gospels with absolute confidence, knowing that two of the authors were intimate friends of Jesus, a third the secretary of another intimate friend, while the fourth, an educated man and a friend of Paul, enjoyed exceptional opportunities for learning all the facts.



By A. C. Rankine.

148 Kern-st., Los Angeles,
California, U.S.A., July 9, 1910.

Notwithstanding the fact that Christianity is at a low ebb in California, there are still left a residue who refuse to allow their fair country to be besmirched by the brutal demoralising exhibition of a Jeffries-Johnson prize fight. The churches arose as one

man, and stormed Governor Gillett, so that he was influenced to take action to prohibit the fight taking place in California. The forces for righteousness prevailed. The debauched throng had to find another place. It shows what Christian people can do when they are united in action. Nothing could stand against the church of God if she were only united in her holy warfare.

Then she would be "Fair as the moon, clear as the sun, and terrible as an army with banners."

The fighting gang hied off to Remo, Nevada, a city the like for profanity, debauchery, and immorality cannot be found on the American continent. There train loads of people poured in from every quarter. About 25,000 persons entered the arena to see two human monsters batter each other. Alas! that so many are still found so depraved in their appetites. There is dire need for Home Mission work still to be carried on. Many onlookers of the fight paid 50 dollars (£10) for a seat. The big black negro Johnson smashed the face of Jeffries to a pulp. Jeffries came back yesterday to Los Angeles, his home. He was accompanied by his mother, wife and brothers. In the second round of the fight Johnson hit him on the eye, and almost knocked it out. He is depressed in spirit, and refuses to see anyone. He bitterly laments that he was prevailed upon by his friends to engage in the fight at all. The sequel to the fight is that race riots are taking place everywhere. One melee resulted in 19 negroes being killed and 4 whites. The authorities are taking action to prevent the moving pictures being shown. It is hoped better judgment will prevail, as it is feared more people will be killed as a result of the pictures being shown.

The big black negro fighter poses as a member of the Methodist Church. Some of his colored brethren held prayer meetings on his behalf, and prayed he may get the victory. Johnson said he could rely on his mother's prayers. Oh, the sorry spectacle of people being so darkened in mind as to think the God of purity and peace would countenance such a degrading and demoralising exhibition! It was sheer brute force that prevailed. It is thought, however, that California has closed the door against prize fights now. The mayor of this city is striving to get an ordinance passed prohibiting boxing contests in the city. Why does not Australia wash her hands clean of the dirty business? Some of the daily papers here hit the game hard.

We had the great pleasure a week or two ago of hearing that veteran preacher T. P. Haley, of Kansas City, in one of our preachers' meetings here, tell of the work the Church of Christ has accomplished in Kansas City. Bro. Haley was one who originated the work there. The city lies on both sides of the river Missouri. In all they have now 25 congregations, yet only one church in the city. Each congregation is independent of the other, having its officers, etc., and yet they are all united. They can all say we belong to the one church. They have a monthly meeting of all the congregations, that is, representatives of the various congregations meet and talk over matters. When a new district is to be entered the congregations act as one body, and officers are at once supplied, S.S. teachers, etc. Bro. Haley says the plan has not only been tried, but proved to work well. They have now over eleven thous-

and members of the church in Kansas City, and property worth over a million dollars.

A congregational preacher said to Bro. Haley recently, "How is it that your people succeed so well? Is it because you are better people than we are?" I wish the brethren of the various cities of Australia could have heard that fine old preacher,

N.Z. Foreign Mission, Bulawayo.

BRO. HADFIELD'S REPORT FOR MAY.

We had five baptisms during this month, four natives and one young colored woman. Two more decided for Christ. The meetings are all well attended, and everything is on the up-grade just now.



The Town of Bethlehem.

We are looking westward from the Church of the Nativity. On the right is the Turkish Serai; in the centre, a mosque with minaret. The procession which is seen is made up of girls from the school of the Sisters of Saint Joseph. On the left are three or four mounds of wheat for sale.

Bro. Haley, tell his story. He moved the brethren to tears as he told of the early struggles to plant the cause of primitive Christianity in that great city of Kansas. But victory awards the faithful laborers. What has been done in Kansas City can be done in Sydney, Melbourne, Brisbane, Adelaide, Perth. As it is now one church undertakes to plant a mission church, and the cause languishes for years, having incompetent officers very often, and persons unfit to act as S.S. teachers. If we preach unity, we should practise it ourselves.

I am continuing my mission work in this city, and am now in a meeting with the church at Vernon, a small cause. Bro. Myers, a young business man, preached on Sunday there. So far we have had 13 additions—2 by statement, 2 restorations and 9 confessions. There have been 9 men and 4 women. My last mission here will be with the colored church.

We sail for home on August 12, from Vancouver. Bro. and Sister Rains will have fellow passengers from Honolulu.

Sunday School was never better. There are very fine classes of young men and young women under Bro. Anderson and Sister Hadfield respectively. We wish we were in a position to do something in the way of a (colored) "Cape Mission." A great work could be done in this way. There is not one here.

Day School at date of writing is closed, owing to a severe epidemic of measles in town. It is said, with what truth I cannot say, that in this little town there are 400 children ill with it. Certainly the number is very great. It has taken a great hold upon the native boys as well. One company, who employ from two to three hundred boys, has 60 down with it at one time. When epidemics break out here, they go like bush fires, but as a rule are soon over.

Fine State schools for white children are to be opened here shortly—a boys' school and a girls' school. We are very glad. They will not be free, but cheaper and better than the schools at present here.

Intini (Hillside) goes on as usual, occupying a lot of my own time. I trust that future years will prove the students' training to have been

fully justified. We are just about to take on a brother from Blantyre, who seems capable and brings a good letter of commendation from Bro. Hollis.

A Missionary Conference is about to be held about 150 miles from here. Bro. Anderson will go as our delegate. All workers are well and happy.—F. L. Hadfield.

FOREST VALE MISSION.

Pleased to report all well, except the treasury. Two native confessions last Lord's day.

The schools are closed till the 25th inst. Our dry winter season is set in. Several mornings last week we had to break the ice in the buckets to temper the tools at the new schools.

Writer worked the last stone yesterday to complete the contract for two Government schools in Bulawayo. To-day is my first day home for about three months, except Sundays. I slept at the yard through the week.

To-day we have been preparing for another start at brickmaking. We are late starting this season.

Bro. Geo. Hills has got a situation in Bula-

wayo. His two children are here. There are now six children in the home under Sister Dobson's care, besides my own little adopted girl Molly, four years old. The measles have been rampant in Bulawayo, but the Lord has preserved us from all disease since coming here.

Douglas Hadfield has just recovered from measles, and now Gladys is down with them, but not very bad; the rest of the family are well. Bro. Hadfield is away at present for a week or two's trek with the Matopo missionaries, and Bro. Thomas Anderson will leave next Friday for Unthali, to represent the Churches of Christ at the annual Conference of ministers and missionaries held in the interest of missions. Bro. Hills will carry on the meetings while they are away (the schools being closed).

Latest news from Central Africa informs us that a son has been born to Bro. and Sister Hollis, and all's well. Bro. Agrippa has taken Bro. Geo. Khosa's place for a season at Roodepoort, Transvaal, while (I understand) George has gone South to seek a wife.

With Christian love, and greetings to you and all saints, on behalf of F.V. mission.—John Sherriff.

No-License in N.S.W.

By H. G. Payne.

Concluded.

Sly Grog Selling.—The presence of sly grog selling is denied in a good number of the reports. This phase of rebellion against the law is generally confined to areas recently captured for No-License. For some months in Waihi it probably existed to a considerable extent, until the police made a raid upon all the suspected houses, and sly grog selling has languished since then.

Our Waihi report says: "If there is any sly grog selling, it is now kept under the strictest supervision. If you contrast with this the state of the trade under license, how different it was! There was Sunday trading and selling after hours (both being forms of sly grog selling). It was fully reported that during license there were many unlicensed places where drink could be procured. We had even a 'private still' going on for some time under license. The contrast between what it was and what it is is most marked."

This report may be taken as a sample of the electorates that have more recently adopted No-License. At first quite a number of convictions; after that a man must be known in a place as a safe man before he can purchase liquor illegally. When this stage arrives, it is only the more disreputable that resort to a sly grog shop; they are few in number, their facilities are very restricted, and the probable sly grog shops fewer still.

Ashburton reports: "All the sly grog shops put together do not sell anything like the quantity sold by one hotel under licensed conditions. The implication that sly grog selling is so general that a stranger can get many drinks without any trouble is

a wild exaggeration. The police know every sly grog shop in the town, and there are not nearly so many as outsiders and interested visitors palm off upon the public. We who live in the town seldom or never hear of them."

When, however, we come to Oamaru, Invercargill, Mataura, Clutha, and Grey Lynn, we find the sly grog element is very small.

Balclutha reports: "Sly grog selling to-day exists, but on a very limited scale, and with our good police supervision, under great difficulties." And other districts quote police authority for saying that there is no sly grog selling in their parishes. These electorates have settled down to the new conditions, and the other electorates are in the process of settling down.

Homes, Family Life, Children and Comfort.—The replies along these lines make unvarying and cheering reading. Here are some specimens:—"The children are better fed and clothed since No-License prevailed." "I could give many instances of homes made happy and wives brought into a new world by the adoption of No-License." "The moral atmosphere of our town is purer."

Masterton's report says: "The homes of many are better furnished; families in many instances are much happier under the new conditions. As to the children, many of them to our knowledge are better fed and clothed than under old conditions. One of our largest boot and shoe salesmen says that the increase in sales of children's boots and shoes is quite abnormal since the reform came into operation." And so on, in

the same strain, from No-License electorates all over the Dominion.

Prosperity, Business, Property Values, Rates.—In the replies given under this heading, it is generally pointed out that No-License is not credited with the whole of the results named. The general prosperity of New Zealand is witnessed in license as well as No-License areas. So many doleful predictions were made by the liquor party on these subjects, that we feel bound, shortly, to show that No-License has not proved inimical to prosperity, but the reverse.

The only variation in the replies given has been when dealing with hotel values. In some electorates the values of some hotels have been maintained or even increased since their conversion into business premises. In other cases the values have gone down. In all cases, however, the rateable value of the town has increased, and any loss of revenue has not been felt, when the license fees were no longer part of the income—£40 per license for boroughs and £25 for all others. Business generally has not decreased, and quiet prosperity is the order of the day.

Accommodation.—Travellers' accommodation generally does not appear to have suffered. There have been reports circulated by some travellers depreciating the quality of accommodation offered. These have been hotly resented and declared to be baseless by public officers of towns thus maligned. On the other hand, there are expressions of appreciation from responsible bodies of men as to the high standard of comfort maintained.

Class Legislation.—The idea is scouted that No-License is a piece of class legislation. The Balclutha report says it is absurd. "We have all money enough to get drink from Dunedin if we want it. While it is to be had in such small quantities I cannot see how the charge would apply anywhere."

Sisters' Department.

VICTORIAN.

A THOUGHT.

If you sit down at set of sun,
And count the acts that you have done,

And, counting, find
One self-denying act, one word
That raised the heart of him who heard,

One glance most kind
That fell like sunshine where it went,
Then you may count the hour well spent.

But if, through all the livelong day
You've cheered no heart by yea or nay;

If, through it all
You've nothing done, which you can trace,
That brought the sunshine to one face;

In act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—Selected.
The Victorian Sisters' Executive met on the 5th inst., President Mrs. Ludbrook presiding and

conducting the devotional, taking for her Bible reading, Daniel, 1st chapter. A helpful paper, based upon the 3rd Psalm, was read by Mrs. Chown. It was resolved to hold, subject to arrangement by F.M. Committee, and with consent of officers, a special meeting for sisters at Lygon-st., on the afternoon of Thursday, Sept. 15, to welcome and hear an address from Mr. F. M. Rains. The arrangements were left in the hands of officers.

As the 25th anniversary of the Victorian Sisters' Conference will (D.V.) be celebrated at Easter, a committee consisting of Executive officers, Sisters Davies, W. C. Craigie and Millis, were appointed to draft a suitable programme and submit to Executive.

Additions to churches from schools: Middle Park 3, Windsor 2, Malvern 2, Lygon-st. 6, Hawthorn 1, Cheltenham 2.

Next meeting, Sept. 2. Mrs. Pittman will lead devotional, and reports will be read from following churches: Windsor, North Melbourne, Middle Park, Northcote, Lygon-st., Brunswick, Footscray, Doncaster, Malvern, to be sent to Mrs. J. McCol, Fenwick-st., North Carlton, not later than 25th inst. Will representatives please note.

Foreign Missions.—Miss Thompson reports—A great deal of sickness and three deaths in their little community in three weeks; two were children, the other a young man, a nephew of Sarubai's. They are having fine rain, and there are hopes of grain being cheaper. Sarubai has not been well the last month, and not able to go about, but Mrs. Shah and Karuna, the wife of one of our High School students, have helped. It has been quite a relief to have them help, as Miss Thompson has not been well herself and intends going away for a change the following week. Some of the women promised to keep up some of her work while she is away. She sends love to all.—L. Lyall, Supt.

Hospital Visitation.—Your Committee have paid the following visits for the month: Mrs. Tully, 2 visits to Eye and Ear Hospital; distributed 36 books. Mrs. Cameron, 1 visit to Alfred Hospital, and 2 to Old Folks' Home; 80 books given away. Mrs. Morris, Queen Victoria, Eye and Ear, and Children's Hospital; in all 6 visits; books and magazines distributed, 70; also home comforts. Miss Jerrems, Children's Hospital, 2 visits, Benevolent Asylum, 3; 68 books and a large number of picture cards given away. Miss Petchey, 2 visits to Alfred Hospital; distributed 20 magazines, and *Pure Words*. Mrs. Thurgood, 4 visits to Melbourne, 2 to Alfred, 2 to Homœopathic Hospitals, and 1 visit to Queen Victoria; distributed 114 illustrated papers and magazines, and home comforts. Members of following churches visited: Collingwood, Footscray, Berwick, Balmain-st., and Lygon-st. Thanks to the following for magazines and illustrated papers: Sisters Chown, A. J. Hagger, L. Mitchell, Zelius, Rankine and Smith.—E. C. Thurgood.

Home Missions.—We are pleased to say that the good work is going on. We expect to see the fruit of Bro. Bagley's efforts in the way of initiating new districts; and in the spring of the year we hope to see successful missions carried on at Swan Hill and Stawell, two very important towns. We are glad to report that Bro. F. Collins has agreed to take up the work at St. Arnaud,

as soon as he can be released from Bendigo. Bro. and Sister Collins will, we are sure, do a good work in their new field of labor. The additions in the various Home fields since Conference number 32. The sisters have collected £68/13/10 this year. In all probability at our next meeting the Committee will ask the sisters' co-operation in the usual annual rally, and we feel sure we shall meet with a hearty response. A Home Mission meeting was held on July 27, at North Fitzroy. There was a good attendance. Mrs. Davies gave a very interesting paper, and Mrs. Roy Thompson favored us with some bright singing.—L. Pittman, Supt.

Temperance.—The Sisters' Temperance Committee visited Footscray on July 14, and spent a pleasant time with the sisters. Mrs. Lindsay presided, and gave a talk; subject, "Helping the Fallen." Addresses were given by Mrs. Munroe and Mrs. Holmes. Mrs. Ray gave a paper, and Miss Munroe two excellent recitations.—N. Ray, Secretary.

Dorcas.—The General Dorcas met on July 21. 18 sisters were present. 9 garments were donated to needy cases, and 16 worn and 15 new ones to Kindergarten. A donation of 2/6 was received from Mrs. Zelius, half a dozen shirts from Mrs. Bryan, also remnants from Mrs. Kemp. An extra meeting was held on August 3, only ten sisters attending. 8 garments were completed. North Richmond Society visited during the month. The faithful few were found at work.—A. Downs, Supt.

Kindergarten Report.—We have 50 names on the roll. The average attendance is 40-7. The Director has paid visits to 29 homes. The children's health is improving, but we have one case of diphtheria. Thanks to our Dorcas Societies, especially the General, the condition of the clothing is good. We also thank Mrs. Dent, of Surrey Hills, for a useful parcel. 35 mothers attended the mothers' meeting on the 27th. Miss Vial gave an address explaining the reasons for, and benefits of the exercises the children had gone through previously. A lady from Glenferrie sang several charming songs, to the delight of all present. It was a bright and happy meeting, and the largest we have had yet.—C. Jerrems.

Sisters' Prayer Meeting.—On the 28th ult., at North Fitzroy, the Home Mission and Prayer Meeting Committees held a combined meeting. Mrs. Kelson presided, and Mrs. Huntsman gave a Bible reading. Papers were read by Mrs. Davies, Mrs. Wilson, Mrs. Baker, and Mrs. Hagger. Solos were sung by Mrs. Roy Thompson, and Mrs. Pittman told of the work being done by Bro. Bagley in country districts.—M. W. Kelly, Sec.

SOUTH AUSTRALIA.

The Executive met on August 4. Devotional Meeting was led by Mrs. Young, of Hindmarsh. Subject, "Trusting God at all Times."

Sunday School additions: Grote-st. 3, Queenstown 3, Maylands 1.

Conference programme arranged. Sister Young to lead the devotional meeting of morning session and Sister Manger the afternoon session. Welcome to Visitors, Miss Norman. Introduction of New Officers, Mrs. Cuth. Resolutions, Mrs. E. W. Pittman. Courtesy Committee for Conference: Miss Norman, Mrs. Hewitt, Miss

Gollop, Miss Eva West, Mrs. Smith, Mrs. F. Charlick. Conference Luncheon Committee: Grote-st., Mrs. Spurr; Norwood, Miss West; N. Adelaide, Mrs. Haverland; Unley, Mrs. Bond; York, Mrs. Ford; Henley Beach, Mrs. Manger; Mile End, Mrs. Riches; Hindmarsh, Mrs. T. H. Brooker, with the Executive officers.

Leader for next devotional meeting, Mrs. Manger.

Dorcas Committee.—Visited Maylands, July 21. Good progress is being made. Visited Mile End, Aug. 2, the occasion being the annual social. Good report. Visited Queenstown on Aug. 3. Excellent report.—Mrs. Cant, Supt.

Prayer Meeting Committee.—Visited the Hindmarsh church with the Foreign Mission Committee in July.—Mrs. Manger, Supt.

Foreign Missions.—All S.A. sisters who have mite boxes for the F.M. fund are asked to send the contents of the same to Mrs. Haverland, O'Connell-st., North Adelaide, by Aug. 30. A knife inserted close to the edge of the bottom will allow the money to be withdrawn and a small piece of paper pasted over this opening will then make the mite box useful for next year.

F.M. amounts: Unley, 13/1; Hindmarsh, 4/5; Norwood, mite box, 6/3; Grote-st., mite box, 9/-; Norwood, 11/-; Total, £23/9.—Mrs. Haverland, Supt.

Home Missions.—On July 20, the H.M. Committee visited Hindmarsh. As there is only another meeting before Conference, we would urge all sisters to do their best in the interests of Home Missions. Collectors and those having mite boxes are requested to send them along not later than Aug. 30, to Mrs. J. Fischer, Kernode-st., North Adelaide.

Amounts for the month: Grote-st., 13/1½; Grote-st., mite box, 11/-; Hindmarsh, 17/6; Hindmarsh, mite box, 10/-; mite box, 6½d.; Norwood, 14/2; Maylands, 5/-; Mile End, 7/-; Queenstown, £1/0/5; Total, £41/8/9.

A. E. Manning, Secretary.

Victorian Missions.

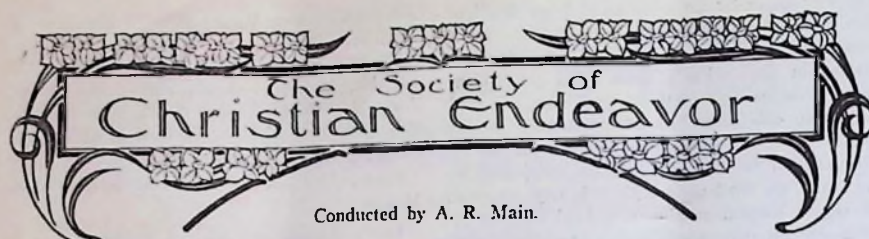
By M. McLellan.

The church at Bendigo has kindly released Bro. F. Collins from his engagement, and he enters upon his labors at St. Arnaud on the first Lord's day in Sept. Bro. Shipway has been engaged by the Committee to assist Bro. Bagley in the tent mission, especially in regard to the singing. He will begin with Bro. Bagley in the tent mission which is to begin at Swan Hill on the 21st inst. Bro. Shipway has proved himself to be specially fitted for work of this kind.

Bro. Bagley has during the past month visited the churches at Warrnambool, Terang, Colac, Meredith and Geelong.

From the Home Missionary reports just received, we call the following particulars: Additions by faith and baptism—one at Castlemaine, Bro. Clipstone preaching. Seven in the Maryborough, Bet Bet and Dunolly district, Bro. Leng preaching. Two at Geelong, Bro. G. Gordon preaching.

We have sent out 17 books entitled "The Church of Christ, by a Layman," to 17 of the principal libraries and mechanics' institutes in Victoria. This has been made possible by the generous gift of the author, who sent 50 to Bro. Ewers for free distribution in Australia.



THE GOSPEL IN ASIA.

Topic for August 29.

Suggested Subjects and Readings.

Asia's first call—Acts 16: 9-14.

First experiences—Acts 16: 22-24.

Honest Asiatics—Acts 17: 10-12.

Gospel and Philosophy—Acts 17: 22-32.

Asia's great need—Acts 19: 1-7.

Missionary character—Acts 20: 17-35.

Topic—The progress of Christ's kingdom this year in Asia—Mt. 13: 31-33.

Readers of missionary periodicals will find matter enough for this topic. Great things have happened recently in Asia. The Turkish revolutions and Persian constitution are amongst the most important things. Japan's and China's awakening, and India's movements, furnish matter for thought. Religiously and politically, Asia will in the future be well worthy of study.

China is still one of the most interesting fields. Reforms are being pushed forward. The awakening of the nation may be indicated by the recently published announcement of an invitation to Lord Kitchener to go and reorganise the army. It is to be trusted that an awakened China means a Christian China. Now is the day of opportunity.

Chinese Christians have in the past proved their faithfulness. The Boxer massacres are an illustration. In some places at least the native Christians have a very high ideal. It was a missionary who had just returned from China who on being asked, "How many native missionary workers did you have in your district?" replied, "Three thousand." "I did not ask the number of converts," remarked the bishop, "but the number of native missionaries." The missionary answered, "I understood your question well, and I can only repeat my answer, three thousand, because all the converts are missionary workers."

Korea has this year been much in the minds of those who follow with interest the history of Foreign Missions. A few years ago we were arrested by the stories of wonderful revivals. During this year, these people, but recently brought from heathendom, enter upon a campaign to win one million souls for Christ for the year. There are about 80,000 professed Christians in Korea; so the enterprise means that each must win a soul per month. What could we do if we were animated by a like zeal? Dr. W. H. Forsythe states some of the plans for the campaign: (1) United prayer for the help of the Spirit; (2) A house-to-house visitation; (3) The wide circulation of the Word of God; an endeavor to put a Bible into every Korean home; (4) The daily prayer: Korea for Christ.

In Japan the gospel continues to make progress. Not very long ago the celebration of the fiftieth anniversary of the introduction of Christianity took place. At the close of one of the

gatherings a Japanese Christian rose and said: "What we must preach is Christ—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen—the living Christ, the only hope of Japan." The truth of this last word should stimulate our interest in Japan. The danger is that while accepting Western civilisation she should not become Christian. At the same celebration, the leaders of the meeting said that "as Japan had sent her missionaries to Formosa, Korea and Manchuria, so also, though the Chinese are hostile in race, and have been our enemies in war, we must love them, and want them to love our Lord and Master." A fine feature of Japanese missionary work is the hold on men of influence and position. It is said that of the 380 members of the Japanese Parliament, 4 per cent. are Christians, and that of the people 45 per cent. are under Christian influence. The Christian members of Parliament are men of power and prestige in their own country.

CHRIST OUR SAVIOUR.

Topic for September 6.

Suggested Subjects and Readings.

A Saviour from sin—Matt. 1: 21.

From falling—Luke 22: 31, 32; Jude 24.

From punishment—Eph. 5: 6; Rom. 5.

From ourselves—Gal. 5: 16; 6: 8.

From error—Heb. 3: 10; John 14: 6.

From death—Rom. 6: 24; 2 Tim. 1: 10.

From death—Rom. 6: 23; 2 Tim. 1: 10.

(Consecration Meeting.)

The Lord Jesus is represented as standing in different relations to men. He is Lord and Master, Captain, Prince, King, Prophet, Priest, etc. Of all the titles, perhaps, the dearest to us is Saviour. He here touches on our deepest need. Well was it that ere he came this aspect of his work was emphasised: "Thou shalt call his name Jesus, for he shall save his people from their sins." The angels at his birth sang of one born "a Saviour."

To-day there is increasingly a tendency to exalt the life of Jesus as an example for men, and to emphasise the value of his ethical teaching. In some quarters this exaltation and emphasis are found side by side with a neglect of the atoning work of the Saviour. What sinners most need is salvation; not the finest ethical teaching can avail with those under condemnation; not the best example can remove the guilt of sin. Jesus came to do two things—to set us free from bondage and guilt, and then when we enter upon our new life, to show us how to live it. Apart from the saving power of his cross, his life of perfection would but the more remind us of our failure, and condemn us for our sin.

We need a Saviour. With those who dwell only on one side of Jesus' work, who ignore the atonement, there is a minimising of the heinous-

ness of sin. Now sin is not a light thing, a peccadillo, something which is unfortunate merely. It works death—physical and spiritual. We can best see how awful it is in the light of the fact that it made necessary the death of the Son of God. If there could have been any way to redeem sin other than that which involved the death of shame of the unique Son of God, we may be sure that would have been taken. In the fact that Christ died for our sins we see at once the greatness of our need and the magnitude of divine love. If we reject that way of escape there is, there can be, no other.

What must I do to be saved? Just realise that I need to be saved. Many folk do not come to Christ because they do not realise their need of him. He will not seek a Saviour who does not believe he is lost. Consciousness of our need drives us to him who alone can satisfy it.

"He shall save his people from their sins." Note that he cannot save his people in their sins. He who will cling to sin puts himself out of the sphere of forgiveness. They who love darkness because of evil deeds will not come to the light. Men are not saved against their will. But all the power of Christ, his perfect life and atoning death, is on the side of the weakest sinner who wants to quit. He is willing to be our Saviour if we are willing to turn from our sin. Let every one that names the name of Christ depart from iniquity.

"I was greatly struck," says a writer, "with what a little child once said. She was asked what it meant to lead a Christian life. She said, 'Well, to lead a Christian life would be to do what Jesus would have done if he had been a little girl at our house.' I think that it is a beautiful and practical sort of answer."

Notes and News.

S.A. Churches of Christ C.E. Union.—At the Executive meeting on August 5, the following officers were elected for the ensuing year: President, H. J. Horsell; Vice-President, D. A. Ewers; Secretary, Geo. W. Mauger; Treasurer, Miss Snook; Junior Supt., Miss Dora Fischer; Quiet Hour Supts., Ira A. Paternoster and B. W. Manning. At this meeting applications for affiliation were received from Mallala and Narracoorte Y.P. and Strathalbyn Junior Societies, which were readily granted. Arrangements were made for the Conference demonstration, to be held on Saturday, September 17, when T. B. Fischer is expected to be the speaker. Societies are asked to practise hymns for song service, also to provide one usher for the demonstration.—Geo. Mauger.

Ascot Vale Boys' Endeavor Society.—During the last half year we were divided into sides. The Reds and Blues were captained by G. Gardner and F. Kefford respectively. Marks are given for new members and attendance. At the end of three months the losing side is to pay for a social. This idea of Mrs. Kemp's has caused much enthusiasm, and the competition for new members is very keen. We now have 78 names on the roll, and an average attendance of 30 every meeting. The "Ascots" will be more than glad to have Mr. Batt, the Supt., back from his holiday in the country.—F. Kefford, Sec.

The whole gospel
to the whole world
by the whole church.



Address communica-
tions concerning Austra-
lian Missions to

T. B. FISCHER.
Glebe Avenue,
Cheltenham,
Victoria.

F. M. Rains.

Queensland, September 4-6. New South Wales,
September 8-12. Victoria, September 13-16. South
Australia, September 17-23.

Doings on Oba by Bro. Purdy.

I have visited a good many outstations, but only those on this side of the island, and not even the far distant of these, as our not having a boat yet has hindered our getting about. The launch has not yet been brought from Malekula, where Mr. Lang is installing the engine. I hope to go by the steamer about the beginning of the month and with two natives run it home, a distance of about 50 miles.

I have visited some outstations in the dinghy, the furthest being Waluriki, a place about 12 miles away. Here are quite a number of Christians, and some of the best of the Lord's children. They are just now building a large chapel, capable of holding about 300, having started it before our return. At the meeting for worship at this place there were about 80 present, and 45 of these partook of the Lord's Supper. Some of these men were baptised in Queensland, the rest here. These natives have a great influence upon the surrounding heathen villages upon the mountains, and they are steadily impressing upon them the truth of the gospel. Some time ago the heathen were angry with them, and said all manner of things against them, hoping to lessen their influence, but it was in vain. They were threatened the life of some of them. This part of the island has been the worst hitherto, but we hope that it will soon be brought to know Christ.

Last week a native Christian named Sau, belonging to a place called Lovuinatui, on the weather side of the island, walked across to see us. He came a distance of about 20 miles, but that 20 is equal to 40 on flat country where there are good roads. I once walked to a place called Lolokaro, not so far as his village, and it took me from 5.30 a.m., till 3 p.m. So you can see how far it is. He is a very fine fellow, and very anxious to learn. He brought the news that the other Christians there were well. Near his village, some five miles distant, is one named Tariloti, whom I taught in Queensland about 11 years ago. He came home, and on leaving, promised to write, but never did, for he is at a portion of the islands where ships seldom, if ever, anchor, and he never wrote, thinking that he would never get an answer even if he did. However, he came back and taught one or two who would listen to him for years. He then took to himself a wife, and she believed in Jesus, and a few others. Now there are several Christians there, and dear old Stephen is very happy. There are some to be baptised there soon.

Last Lord's day I was at a village upon the mountains, about 2000 feet up. This is the second

highest village on Aoba. At this place also there are quite a number of Christians. About 70 partook of the Lord's Supper. It is called Lolokarombuhli, about five miles away from here. Next Lord's day I am to go to a place called Vinga-lato, the highest village on Aoba; oh, such a climb. One wishes there were some other means of negotiating the journey than on foot, but that cannot be. Some parts of the journey I take my boots off to prevent slipping. At this place there are only a few Christians, seven or eight.

July 1.—Last Lord's day I was unable to go to the above-mentioned place owing to sickness. I had fever on the Friday and Saturday, and was just recovering on the latter day when the warship H.M.S. "Prometheus" steamed up. She visits the islands every year, and spends some months here. This is her first visit after the hurricane months, which are spent in Sydney. She had hoped to anchor the night here, and the Commissioner was to have fixed up any business necessary, but the wind was from the sea somewhat, and the anchorage lies rather close in, so that the captain was afraid of swinging round on to the reef, so he had to keep moving. I went out, however, in my dinghy, and aboard, to stay only a short while, as when they could not anchor the captain wished to move on, and were then bound for Pentecost, to see Mr. Filmer. With the east wind which was blowing at the time, they would find it calm at Pentecost, and a safe anchorage.

Mrs. Purdy joins me in warm Christian love to the brotherhood.—Yours in Christ, F. J. Purdy, June 21.

30 Enquirers at Shanghai.

I can assure you I do appreciate your prayers at all times, and may I here ask you very specially to pray for us, and myself especially, during these hot months, that I may be kept in health and free from the summer trouble; and that no trouble may arise while we are all on the mountains or at the various sanatoriums. This summer I expect to spend on Kuling, leaving next Monday week, for two months.

You will be glad to know that we are having splendid meetings here at Yangtzpoo. We have had during the last two months about 30 put their names on the enquirers' list, and so far most of them attend the instruction class. Among them are quite a few lads from the day schools. We earnestly crave your prayers on behalf of these people, who, though their names are on a list, do not know what it means, and need to be led on step by step into the light. If the churches could only realise the need of the field, and the patience and loving sympathy that the workers need, they would pray much more and more effectually. With love to all the friends and Committee.—Rosa L. Tonkin, June 26.

Notes and News.

The Adelaide Chinese Mission reports four confessions during the month.

West Australian Committee are hoping to see good F.M. publications in all Sunday School libraries in W.A. The Union is to be asked to use its influence to this end.

Children's Day this year falls on November 6. The exercises will include stories of the lives of Judson, Patteson, Neesima and Livingstone. They have been compiled by Bro. J. E. Thomas, the evangelist of Grote-st., Adelaide, church, and are just as fine a set of exercises as have ever been produced. They are almost ready to leave the printer, and we expect to see them issued by the end of the month, or soon after.

The Coming of F. M. Rains.

It is believed there will be showers of blessing in the coming of Foreign Missionary Rains for September 13-15. In the latest letter to hand he writes: "I thank you for the hearty welcome you extend me. I am anticipating a most delightful visit with you brethren in Australia. From the programme it seems that you brethren are going to keep me pretty busy, but I am ready to serve you to my fullest.—Fraternally yours, F. M. Rains."

MISSIONARIES OF AUSTRALIAN CHURCHES OF CHRIST.

Mr. and Mrs. H. H. Strutton, Miss E. Terrell and Native Evangelists, Baramati, via Diksal, Bombay Pres., India. Miss M. Thompson, Bible Woman and Mr. M. J. Shah, Harda, C.P., India. Miss R. L. Tonkin and Bible Woman, 84 Yang-tszpoo-rd., Shanghai, China. Mr. and Mrs. P. A. Davey, Tokyo, Japan. Mr. and Mrs. F. G. Filmer, and about 16 Native Teachers, Baummatnat, Pentecost, New Hebrides. Mr. and Mrs. F. J. Purdy, and about 50 Native Teachers, Oba, New Hebrides. Mr. W. Jame, Chinese Evangelist, Australia.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne. Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; Phone Chelt. 131. Treasurer: R. Lyall, 39 Leveson-st., N. Melb.; Phone 1644.

New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore; Phone Newtown 136.

South Australia—Secretary: Ira A. Paternoster, Hindmarsh. Asst. Secretary: Geo. H. Mauger. Treasurer: T. Colebatch, Miller-st., North Unley.

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Tasmania—Secretary, N. J. Warmbrum, 195 Murray-st., Hobart. Treasurer: H. C. Kedd, 195 Murray-st., Hobart.



New Zealand.

AUCKLAND (Richmond).—The winter gathering of the Richmond and Pt. Chevalier Bible Schools was held in the Richmond chapel last Wednesday evening. A number of choruses and musical items were given by the scholars. Mr. Donald occupied the chair, and Mrs. Bodle presided at the piano. Mr. D. Bodle gave a short address to the children. A number of prizes, and good things for the inner man, were also distributed during the evening.

AUCKLAND (Ponsonby-rd.).—A young married man went forward at the close of Bro. Grinstead's address last evening. A most enjoyable programme was given at the Band of Hope last week by the Scotch Choristers, under the able direction of Bro. Bryden. A short but telling temperance address was given by Mr. Wilson, Methodist City Missioner.—F.D., Aug. 8.

DUNEDIN.—A combined social of the Tabernacle choir and Senior C.E. Society was held on Aug. 3. R. D. Trounce, who lately relinquished the duties of choir conductor, was presented by W. J. Hastie, on behalf of the choir, with a suitably inscribed morocco-bound Sankey's hymn-book. A number of part songs and choruses were efficiently rendered by the choir. W. Alexander and W. McKenzie sang a duet, Misses I. and V. Justice similarly contributed, Miss B. Thompson supplied a violin solo, Mrs. C. Fleming Macdonald recited, and solos were given by A. Quennell, E. Edmonds, W. McKenzie, S. Macdonald, H. Woollett, Misses E. McNee, Hislop, and A. Roberts. H. G. Harward, assisted by Bro. Binney, upon arrival in New Zealand, will commence his labors in our district by conducting a gospel mission in Oamaru at the opening of the new church.—L.C.J.S., Aug. 8.

WELLINGTON (Vivian-st.).—At the prayer meeting last week 84 were present. S.S. anniversary last Sunday. A good attendance at the afternoon service, and quite a crowd at night. The singing rendered by the children was fine. Three more from the school confessed Christ.—S.J. Mathieson.

WANGANUI.—The members and friends of the church met in full force last Friday, the 22nd inst., to bid farewell to Howard Fagan, who leaves shortly for America, to fit himself for the preaching of the gospel. Items were rendered as follows: Anthems by church choir, quartettes by members of choir; solos, Mr. Wadman; duet, Misses Purnell and Mary Conrie, and recitations by Mrs. Wadman, Mr. Richards, and Miss Beaumont. An address was also given by Mr. H. Allan, on behalf of the Sunday School. Refreshments were also handed around. Before the meeting concluded occasion was taken to present to Bro. Fagan two tokens of the esteem in which he is held by the members. Bro. Rix, who presided, then presented, on behalf of the Young Men's Improvement Class, a useful brief bag. Following this, G. Purnell, on behalf of the church, presented our brother with a handsome silver-mounted umbrella, suitably inscribed on a gold mount. Both speakers referred to the good work done by our brother whilst residing in Wanganui, and wished him God-speed. Bro. Fagan feelingly responded, thanking one and all for their kindness. Bro. Fagan recently was the recipient from the choir, of which he was conductor, of an enlarged photograph of the members, as also several books to assist him in his study.—H. Siddall, July 31.

Tasmania.

KELLEVIE.—We are pleased to report that we still have Bro. Moffit with us. He has been very busy, visiting among the people and distributing tracts, and inviting the people to the gospel meetings, which are being well attended. We have had one addition by baptism, and two restored. He has also set the church in order according to the New Testament, by the appointment of elders and deacons.—A.S.C., Aug. 9.

NUBEENA.—We are pleased to report good meetings. Bro. Johnston spent a few days with the brethren at Eagle Hawk Neck, preaching the gospel on July 31, and again at Nubeena in the evening. We held our first gospel meeting at Koonya yesterday, Bro. Johnstone speaking to about 80 people. Our Foreign Mission offering amounted to £6/7/4.—F. Elwick Smith, Aug. 8.

HOBART.—Since the last report Victor Ross has gone to Melbourne (not Adelaide, as previously stated). He was tendered a social by the Young Men's Training Class and the teachers of the Bible School. A very nice programme was gone through, and at the termination, Bro. Cleary, on behalf of those present, handed to Bro. Victor a handsome leather travelling bag, wishing him every prosperity in the future. The church was very much pleased and edified by Alderman Geo. Smith, when he exhorted on "The faith once delivered to the saints." It is to be hoped that we shall hear more from him of these practical addresses in the future. We have had an addition in numbers on account of some country members having come to the city to live. Bro. G. Spaulding and family, together with Bro. Tatnell, have left the church at Nubeena, and while it is a gain to the city church, it is a considerable loss to the country brethren. The Dorcas Society has just celebrated another of its anniversaries by giving a really tip-top tea, and a first-class programme of musical items, etc. At a recent meeting, Mrs. Manifold was elected President of the Dorcas Society. At a business meeting of the church, Bren J. Dalgleish and J. Paterson, who were appointed school visitors, reported that the work in connection with the Bible School was in a very flourishing condition, and reflected great credit on all concerned. Tasmania has excelled itself in the collections for Foreign Missions. May this be the true indication of a growing cause. Some few days since we laid to rest the remains of our Bro. W. Adcock, who has been a member of the Hobart church for many years. He did not take an active part in church work, but was held in esteem by the brotherhood. G. Manifold and the writer were elected as delegates to the Federal Conference in September.—W.R.C. Jarvis.

Queensland.

IPSWICH.—A few of the disciples living in and around Ipswich met at the invitation of the writer on July 16 (Bro. and Sister Gambling, Bro. F. Pates, Carl M. F. Fischer and daughter), and discussed the advisability of starting meetings in Ipswich. It seems a peculiar coincidence that the two first-mentioned were the first man and woman baptised by D. A. Ewers some 25 years ago in Ipswich, and Bro. Fischer the first convert of the late Stephen Cheek from Baptist position to the New Testament position as understood by us in Queensland. The first meeting was held in a room above the *Moreton Leader*

printing office, on July 24, when 13 broke the bread and Bro. Want, late of Merewether, addressed the meeting. In the evening, Bro. Fischer discussed on "Who are these People?" The attendance was disappointing. A number of the brethren living four and more miles out of town are not easily daunted, and mean to keep on. There are a number of disciples in and about Ipswich, I believe, whom we have not yet discovered. I ask readers of the *CHRISTIAN* who know of any to write and urge them to come to the meetings, and also to write to me, giving their names and addresses. The meetings will continue in the *Moreton Leader* rooms, Brisbane-st. (upstairs), till further notice, and my address is: Carl Fischer, Brisbane-st., Ipswich, opposite the *Queensland Times*.—Aug. 7.

West Australia.

NORTHAM.—A most successful anniversary in connection with the Sunday School was held on July 31. Special pieces were sung by the school, under the leadership of J. Higgs, with Miss Bertha Higgs as organist. A. J. Saunders brought us helpful messages. His gospel address on "A Change of Heart" was listened to by a large audience. His address on "Flags" to the scholars was helpful and instructive. The tea and public meeting on Wednesday, Aug. 3, were largely attended. Prizes were distributed, and enjoyable items rendered by the scholars.—W.L.E., Aug. 8.

BROOKTON.—The work is moving along fairly well, although the attendance at the gospel services is not up to our expectation. Bro. Manning conducted services of a very promising nature at Markegin, east of Pingelly, on July 24, and also preached to a good assembly at Brookton in the afternoon of July 31.—F.D.J., Aug. 3.

New South Wales.

LISMORE.—Splendid meeting for worship last Lord's day, several visitors being present. Last night a moderate number attended the prayer meeting. Bro. Saunders addressed the meeting on "Glorifying in the Cross," at the close of which two sisters made the good confession. They were baptised the same hour. One is a scholar in the Bible School, the first scholar for nearly two years who has yielded to Christ. We take courage and renew our efforts for the mission which commences on Sunday.—E.A.P., Aug. 11.

ENMORE.—Three received into church on Aug. 7, and two to-day. Chas. Watt preached this morning, dealing with "Higher Criticism." Last Sunday evening G. T. Walden began a series of sermons on "Acts," a feature being that nearly everyone present was provided with a copy of the book. The rustling of leaves, as the audience followed the preacher, added new music to the meeting. One Sunday School lad made confession to-night. Visitors: Bro. Lyall, of Swanston-st., on 7th, and Bro. and Sister Wilson, of June, on 14th. Mrs. Walden has returned after Adelaide, and Mrs. J. Hunter was present after an absence of some weeks, caused by illness. Bro. W. D. Rankine has been ill for the past two weeks, but is now on the road to recovery.—R.K.W., Aug. 14.

PADDINGTON.—We are glad to report a good day in our Master's service. The meetings have been very encouraging. Bro. J. Fox gave a most helpful exhortation at the morning service. At the gospel meeting we had a full house. There was one confession. Our S.S. anniversary is fixed for Sunday, Sept. 4, and Thursday, Sept. 8.—A.E.I., Aug. 14.

MEREWETHER.—During the week Bro. Mudge conducted three gospel meetings, which were very well attended. There was a big attendance at the gospel meeting last evening. At the close of this meeting two who had previously made the good confession were buried with Christ in baptism. The cause in this district has

been much benefited by the visit of Bro. Mudge. Bro. Strongman commences his labors in this district next Lord's day.—S. Laney, Aug. 15.

South Australia.

YORK.—Two were received into fellowship by letter to-day. Bro. Mossop addressed the church. Nice attendance at the gospel service.—H.J.H.

MILANG.—One confession, but parents object. Large meetings and good Sunday night prayer meeting. Endeavor gathered big case for Pentecost.—H. E. Hall.

GROTE-ST.—On Thursday the annual social of the S.S. Union was held, and there was a large attendance. The president, G. D. Wright, was in the chair. There were five items from schools, viz., Prospect, Queenstown, Unley, York and Mile End, and these were well rendered. An interesting report was read from our representative at the World's S.S. Convention at Washington, Sister Miss Hancock. Appreciative reference was made to this valuable report. Bro. Ewers gave a "short talk" on the American methods of S.S. work, and urged the necessity for a forward movement in this State. The constitution was altered to provide for the election of an Executive of 10 at Conference. The secretary's report and treasurer's statement were adopted.—A. L. Read, Aug. 13.

GLENELG.—Lord's day, Aug. 7, the evangelist completed two years' happy service with the church here. It was also the first anniversary of the Young Men's Training Class. The day will be long remembered, as 10 young men conducted the morning service, and 16 took part in the evening. The chapel was crowded, and the services highly appreciated. The anniversary was continued on Friday, when the young men entertained the men attending the church services. Messrs. Horsell and Ewers represented the Endeavor Union and Preachers' Fraternal respectively, and Messrs. Pittman, Wright and Garthwaite also addressed the meeting. The class rendered two musical items, and handed round refreshments. At our biograph service on Wednesday, Mr. Burrough, missionary to Bolivia, S. America, spoke to a crowded audience and received an attentive hearing.—E. W. Pittman, Aug. 13.

UNLEY.—B. W. Manning preached to a large congregation to-night on the subject, "What will you do with Jesus?" Our young brother is rendering valuable assistance at Cottonville, and for a season will conduct the Sunday evening services there. This afternoon his class of young men at Park-st. visited the Men's Society, and three of their number (Digby Green, Philip Messem, and Arnold Storer) read thoughtful essays on "Men who have failed." Mrs. Uncle is recovering, and was able to join us at the Lord's table to-day. Last Lord's day kind reference was made at the morning service to Arthur Burns, who has left for the Finnies, and will in future meet with the church at Milang.—R.B., Aug. 14.

BALAKLAVA.—Good attendance at this morning's service. Bro. Vercio from Mile End church was with us. This afternoon and evening Sunday School anniversary services were held. The church was packed. In the afternoon a cantata entitled "Restored" was rendered by the school scholars, assisted by friends, in very creditable manner, which reflects great credit on their leader, Bro. Doley. At the church annual business meeting last Wednesday evening, there was a good attendance. The secretary's report and treasurer's balance sheet were considered satisfactory. The retiring elder and three deacons were re-elected, as was also the S.S. supt. and secretary. The evangelist's report showed all departments of church work in healthy state. A library is being established in connection with the school. Next Sunday the Sunday School prizes are to be distributed.—A. W. Paterson, Aug. 14.

Victoria.

CARLTON (Lygon-st.).—The meetings on Lord's day were very inspiring. We were pleased to have with us Sister Collins from Bendigo, also Thos. Bagley, who presided. Bro. Ross, of Hobart, was received by transfer. Horace Kingsbury gave two splendid addresses morning and evening. Grand meeting at night; subject of discourse, "Living and Dying." The Century Bible Class had its record attendance on Sunday afternoon, 101 being present, the number aimed at being thus exceeded, to the joy of teacher and class.—J. McC.

BALLARAT.—A man who was baptised on Wednesday was received into fellowship on last Lord's day. Large meetings all day. Two brothers have started tract distribution. We expect to have Bro. Harward with us on next Lord's day. A. W. Jinks will conduct the anniversary services at Berringa on that day.

WINDSOR.—Several additions by letter of late. At the recent business meeting of the church, cheering reports were presented.—D.E.P.

DRUMMOND.—A welcome social to Bro. Combridge proved a great success. At the close of Bro. Combridge's earnest gospel service last night one made the good confession.—W.H.B., Aug. 15.

MARYBOROUGH.—Since last report there have been five confessions, making a total of 12 during the last two months. The meetings are well attended, the interest good, and a fine spirit prevails in the church. There was an attendance of 35 at the last meeting of the newly formed C.E. Society, and the Sunday School has had a large increase of scholars lately. Bro. Bridgman had a very painful accident last week, having his hand badly mutilated in a circular saw. He has our deepest sympathy, and we hope to see him soon restored to health, as he has done a splendid work in the church and school. The circuit work is now in good order. We are working on the plan system, and the brethren who take the various appointments are to be highly commended. Bren. Beasy, Batt and Bridgman are all preaching nearly every Sunday. Bet Bet church has arranged for a tent mission, beginning on Sept. 25, and we hope also to hold a mission at Maryborough before the end of the year.—H.P.L., Aug. 15.

CHELTHENHAM.—Bro. and Sister R. Lyall, from Swanston-st., were welcome visitors on Sunday. At night one baptism, and a good meeting. About twelve of our members journeyed to Sandringham, where W. Judd preached the gospel.—T.B.F.

BRIGHTON.—On August 1, Sister Holland held her annual distribution of prizes for the class which is held on Lord's day afternoon in her own home. On the 14th inst., there was one confession, and one was received by letter. At Sandringham Bro. Judd spoke, being assisted by some friends from Cheltenham. The Adult Bible Class at Brighton is coming up to expectation.—G.H.W.

GOLDEN SQUARE.—The anniversary services of the Bible School were held on Sunday. The morning worship was presided over by the supt., J. Southwick, Bro. Lane giving the address. The afternoon service was conducted by F. Collins, on "Lessons from the Magnet," which proved very interesting. T. J. Cook gave the address at night, and commended the children for their singing of the anniversary hymns, under the able leadership of Bro. A. E. Sreander. Sister S. Roof presided at the organ. The usual tea meeting and demonstration was held on Wednesday, tea being served in the chapel, and the concert in the Army Barracks. Quite a large number enjoyed the tea, and the Barracks were crowded. The supt. presided, and an enjoyable programme was gone through. Dr. Cook gave an address and presented the prizes. Bro. Collins, on behalf of the teachers, presented to our ex-secretary, Sister E. Hinton, a nice hand-bag as a token of esteem, our sister having resigned from the work. The report showed total number of scholars on roll, 70; average attendance, 50; teachers, 7; av-

erage attendance, 6. Receipts for year total £8/5/6; expenditure, £8/17/6, leaving a debit balance of 12/-. A number of removals has taken place during the year from the district, also four of our teachers have resigned, which has retarded our work to some extent.—J.S.

WANTED.

Man, middle-aged, wants a position as caretaker, watchman, or work in stores. Particulars as to character, fitness, etc., can be had from F. G. Dunn, who has known the brother advertising for many years. Apply, Austral Publishing Company.

The Church at North Adelaide and Prospect will be requiring an evangelist at the end of September. Kindly send applications to Wm. Lyle, junr., c/o The Bank of Adelaide, Adelaide.

DEATH.

GEDDES.—On August 9, at his residence, Mount Alexander-rd., Ascot Vale, Benjamin (Ben.), dearly beloved husband of Georgina, loving father of Ivy, Jimmie, Annie, and little Bennie, eldest son of the late William Geddes, of Prahman, and dear brother of Mrs. Johnson, of Carnegie, Mrs. W. Bolduan, Emerald, and Willie Geddes, Brunswick.

"After much suffering, sweet rest."

IN MEMORIAM.

GOLE.—In loving memory of my dear friend, Laura Gole, who was called home, August 22, 1909.

"Friend after friend departs!"

Who hath not lost a friend?"

"Till the day dawns, and the shadows flee away."

—E.R.T.

METZENTHIN.—In loving memory of our dear Bro. Reinhold Metzenthin, who died on Aug. 25, 1909, at Wangamui, N.Z.

And he at last,
After all our toils are past,
Will give us rest at last.

Asleep in Jesus.

—Inserted by his loving sisters.

BEREAVEMENT NOTICE.

Mr. and Mrs. Cornish desire to express their sincere thanks to the brethren and sisters for loving sympathy extended in their recent time of bereavement, and for letters, telegrams, cards, floral tributes, so kindly tendered.
Doveton-st., Castlemaine.

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The Fight at Buckeye Bridge.

(C.E. World.)

By WILLIAM H. HAMBY.

It was a warm October Saturday evening, and as usual at the easy end of the day a string of men and boys sat along the edge of the platform in front of Newton's hardware store.

Down the road—for the main street of Buckeye Bridge was but a piece of the valley road, with houses growing at its sides instead of trees—came a young man with brisk, springy step. He was a straight, clean-faced young fellow with good eyes and a firm mouth.

"Good evening, gentlemen." He nodded and waved his hand.

"Howdy?" "Evenin'," "Hello, Bert." "How are you, Mr. Cummins?" ran the greetings down the line, all friendly and respectful.

"They say he is making a good race," remarked Todd, when the young lawyer had passed.

"Fust rate," said Coil.

"What do you think his chances are?" asked another.

Windy Jim Davis snorted. "Bert Cummins has jest about as much chances of being prosecuting attorney as a rabbit has of being governor of Fox Island."

"Why?" asked the questioner.

"Too good." Windy shook his head sagely. "Sticks too close to the church. It is all right for a feller that wants to get elected to belong to the church if he don't take it too serious. But Bert hangs on to it like it was worth somethin' to him. He wouldn't any more slip into the back end of Buck Powell's drug store and leave a dollar on the oil keg than he would steal a shote. Thinks it's wrong. Humph. He'll get snowed under so deep he'll never know it's winter. He'll get left as bad as a jug of sweet milk at a German picnic.

"A feller to stand any show in politics has got to talk like a preacher and act like the dickens. And that's Sam Curry to a T. He's a smooth one, I tell you. He can go around and pat the goody-goodies on the back, and give them that soft, molasses grin, and they will wall up their eyes and swear they can see wings sprouting. And at the same time every old jug-stopper in the country is plugging away after votes for him like a black bass after a chub."

"The trouble is, the good folks don't look any further than the whites of a man's eyes; but you can bet your boot-heels that the fellers that are out for the money have the candidates spotted clear down to the last joint of their back-bones."

"They ain't nearly as easily fooled as they used to be," protested Todd.

"You are right, they are not," said Cochrane. "They carried the local option election."

"Windy, what makes you think Sam ain't dry?" asked Bill Grimes. "Didn't you hear that speech he made for temperance just before the election?"

"Yes, I heard it," said Windy, chuckling dryly. "And, if he'd make a few more like it, the country would be knee deep in 'white mule' right now. He got up there and pounded the desk until his face looked like a chicken-pecked tomato, and

then right at the last yelled out, 'Yes, sir, I am for local option, even if it does increase our taxes two dollars on the hundred.' Then he quit, and every stingy old codger there went off and scratched his head and voted wet. If he's elected—and of course he will be—every blind tiger in the county will be fed sixteen hours a day and given a feather bed to sleep on at night."

Bert Cummins turned at the corner, and took the south road over the bridge and a half mile across the valley to Billy Houck's.

"Howdy, Bert?" Billy was splitting stove-wood, and rested for a minute on the axe handle.

"Good evening, Mr. Houck. I am a candidate for prosecuting attorney."

"So I have heard." Billy's infrequent smile hovered around his eyes.

They sat down on the wood pile.

"And, Uncle Billy," the young man's face was very serious, "you know me pretty well."

"Pretty well, Bert." The farmer nodded.

"And, if you think I am qualified and will do my duty, I shall be mighty glad of your support."

"I don't belong to your party, Bert." Billy squinted his left eye at him thoughtfully.

"No—but sometimes a fellow scratches his ticket."

"That's so," said Billy, non-committally.

"Been around much, Bert?" he asked directly.

"Yes. Just came in this afternoon from a trip around the north end of the county."

"Pretty good show, you think?"

"No." The lawyer's face grew grave and anxious. "Mighty slim, Uncle Billy, mighty slim. You see it is like this: Lots of the temperance people are going to vote for Curry."

"Well?"

"And all the wet ones. There isn't a booser or nipper, an ex-saloon keeper or present dive-keeper, or any of their friends, who will look me in the eye and promise to vote for me. It is a waste of time to talk to them; makes me feel like trying to catch a train in my sleep—a hard run and the train already gone."

"But you'll stay in the race?"

"Yes, I will be in the race to the last, and I will fight fair, but I will fight hard."

"That's right," Billy nodded. "A fellow ought to do his best even if he knows he's beat."

Again the young man looked troubled; even in the twilight little creases of worry showed at the corners of his eyes.

"I had hoped to be elected." He sighed. "It is mighty slow getting a start in the law. This would give me a start, and—I could—"

"Yes, you could," Billy smiled. "And she's a mighty fine girl, Bert, none better."

The young man blushed, then laughed. "She is that, Uncle Billy, the finest girl in the world." And Billy knew they had waited a year already. The young man sighed, doubtless thinking how long the future wait would be. He arose to go.

"Well, good-night, Uncle Billy."

"Good-night, Bert."

As the young man went down the lane in the gathering dusk, he somehow felt encouraged, al-

though he had secured not the hint of a promise. Billy sat in deep thought for some time, his left eye squinted at the trees that stood out against the fading west. Then he arose, chuckling softly, and picked up an armful of stove-wood.

It was only three weeks until the election, and the campaign grew hotter every day. There were other officers to elect, but the fight centred on the prosecuting attorney. The county had gone "dry" the year before, and the enforcement of the law depended almost solely on the vigilance—and willingness of the county attorney.

Bert Cummins campaigned hard and fast. He interviewed voters by day, and made speeches in the schoolhouses at night. He made no attack on his opponent, but he let it be known in very certain terms where he himself stood. And so vigorous was his canvass that, although Sam Curry and his friends were positive as to the result, Sam did some of his smoothest tricks. He proclaimed loud and long that he was for lawful enforcement. And he did it so plausibly, so vigorously, that many temperance people were deceived. But none of the whiskey element were alarmed by his temperance fervor. They merely winked, slyly prodded one another in the ribs, and kept still.

Two weeks before election Sam Curry rode down the lane to Billy Houck's. He hitched his horse to the fence, and went across the field to where the farmer was breaking stubble. Sam was a florid, jovial fellow of two hundred pounds and he usually assumed a great air of mystery and confidence.

"Hello, Billy, hello!" He gripped Houck's hand, and thumped him on the back three times. "Still work as though you needed to, I see."

Then after a little general talk, heavily seasoned with flattery, which Billy took with an inscrutable squint in his left eye, Sam pushed back his soft hat until a thick wisp of black hair showed across the corner of his forehead, narrowed his eyes, laid his left hand on Billy's shoulder, and tapped his chest with the forefinger of his right.

"Now, Mr. Houck, here's what I want you to do for me. You are the leader of the party in this section. In fact, there is no use beating about the bush; you have the entire town and township under your thumb, and what you say goes."

"I want you to send out word for a big rally next Friday night. There ain't a man in the county can get together a crowd like you can. Folks know, when you are backing a thing, something is going to happen."

"Windy Jim Davis is committeeman," suggested Billy.

"That doesn't make any difference. I want you to get this meeting together. Pick out whom you want for chairman, and punt the whole thing through."

"Get 'em to whooping things up lively; and I'll accidentally be over at the hotel, and, just when things are at their liveliest, somebody will bring word that I am in town, and you send for me to make a speech; and I'll come marching down the aisle and step on to the platform and make a speech that will set the boys wild. We'll make our friend Cummins take to the balustrade right in his own creek." He laughed in a self-complimentary way.

Billy's only reply or promise was, "Maybe we can get a crowd out that night." And he took up the lines and clucked to his team.

He did get out a crowd. Billy Houck had originated for Buckeye Bridge some of the biggest entertainments ever given in the county; and, when it was intimated that he wanted a crowd, the crowd always came expectant.

It was scarcely dark Friday evening when Billy went over to Buckeye Bridge. Already the hitch-racks were full, and horses and vehicles were thick in the woods at the edge of the town.

The hall used for public gatherings was packed. And the crowd, both men and women, was good naturedly enthusiastic. Billy stood in the door a moment, glancing over the laughing, chatting crowd. His eyes fell on a couple on a back seat near the door, who were not laughing, Bert Cummins and Miss Elsie Latimer. The young attorney was studying the crowd with an uneasy, troubled look. No such crowd had greeted him. It certainly looked discouraging. Even Miss Latimer felt it, and looked troubled.

As Billy Houck's eyes passed over the crowd, he saw that Buck Powell, an ex-saloon keeper, who now ran Buckeye Bridge's questionable drug store, was in a back seat; Windy Jim Davis was at the front, and George Todd, Billy Grimes, 'Life Cochrane, Tom Dorner, and Brock Jones were well scattered through the audience.

Windy Jim, the chairman of the township committee, called the meeting to order and made his usual bombastic five-minute speech for the party, which was received with good-natured laughter and tolerant applause.

"Now, gentlemen, who will you have for chairman of the evening?"

Billy Houck arose deliberately, and there was instant attention. He was a well known man in the party, and a much-loved one in the community.

"Mr. Chairman," he said gravely, "I nominate Mr. Buck Powell."

With a flourish Windy Jim instantly put the motion, and declared "Mr. Buck Powell unanimously elected chairman."

The dive-keeper adjusted his tie, smoothed back his drooping black moustache, threw out his chest, and went down the aisle with pompous importance.

As he took the chair, Billy Houck nodded to Windy Jim, who slipped out and went to the hotel for Sam Curry. In a few minutes he returned with the candidate.

For once in his life Sam Curry, the smooth politician, the dodger of issues, the back-patter, the giver of reasons why things were not done, was completely nonplussed. In the hall was the largest crowd of the campaign, people from nearly every part of the county, and he knew they were three to one "dry," while on the platform was the most pugnacious, flagrant dive-keeper in the county.

The puzzled look changed to one of troubled anxiety when the dive-keeper enthusiastically introduced him as "our good friend, Sam Curry."

Curry knew that Powell controlled more whiskey votes than any other man in the county, and moreover that he was ignorant, egotistical, touchy, and had a nasty spite when offended. So, instead of opening his speech with a rousing law-enforcement declaration, he almost unconsciously started off on the "flag and our glorious party."

But the crowd did not show much enthusiasm. They had heard about the flag and the party until they wanted a rest. He felt the attention slipping away from him, and threw all his force into his words. He told stories, tunny and thrilling, he abused the opposite party and ridiculed them; but steadily he lost ground, and knew it.

Then he forced his speech around to county issues, and talked vigorously and sonorously about the enforcement of law, "all law." He talked soaringly, beautifully about law and his ability to enforce it, closing with the emphatic declaration:

"But, gentlemen, I believe in enforcing all laws alike, not singling out one man or set of men for scapegoats. If I am elected, I will be a prosecutor, not a persecutor."

He sat down, mopping his red and perspiring face. There was an instant's silence; then Windy Jim loudly cheered, and Buck Powell followed with vigorous clapping. But the response from the crowd was very mild indeed.

Then over at one side arose Tom Dorner.

"Mr. Chairman, while this meeting is for our party, I for one like to hear both sides. And I move you that Bert Cummins, who I see here, be asked to address us."

"Second the motion," came from a dozen different parts of the hall. Then a loud, prolonged call started, "Cummins! Cummins! Cummins!"

The chairman glanced uneasily at Curry, not knowing what to do. But the shouts would not down. He arose hesitantly.

"Is Mr. Cummins present?"

Bert arose and said modestly,

"Mr. Chairman, this is Mr. Curry's meeting, and I feel that it would be out of place for me to address you."

The call, "Cummins! Cummins!" started again, and Sam Curry arose with his blandest smile, and assured the audience that nothing would give him more pleasure than for his worthy opponent to address the meeting.

Bert went down the aisle, but did not mount the platform. As he turned to the audience, his clean, strong face, his clear, frank eyes, gave the people an unconscious impression of the marked contrast between him and his opponent.

His voice rang clear and sincere. His words were few and straightforward:

"Mr. Chairman, ladies and gentlemen: I thank you for your invitation to speak.

"As candidate for prosecuting attorney, I judge that you are more interested in my attitude toward Wahoo County conditions than you are in my opinions on the tariff and the Panama Canal.

"I have only this to say: If elected, I shall use all my ability and all the power of my office to make this a good county for you to live in and raise your children in.

"It will not be my policy to sit in my office and wait for the people to work up cases against law-breakers, and then force me into prosecuting them. I expect to get out and hunt them myself. I expect to fight everything that hurts the people.

"As an example, If I were prosecuting attorney, I would prosecute—and convict the hoodlums that broke up the school in the north end of the county.

"I would do my best to close up every poker-room in Sarvis Point, and to stop crap-shooting in the livery barn at Buckeye Bridge.

"And, Mr. Chairman,"—he turned and pointed his finger at him,—“it would be one of my duties and pleasures to see that Jim Coggins at Sarvis Point, Tim Hainey at Heckla, and Buck Powell at Buckeye Bridge, and every other dive-keeper in the county were put out of business—and kept out.”

A hundred hands clapped simultaneously; some one yelled; and instantly the crowd was on its feet, waving and shouting:

"Hurrah for Cummins, Cummins, Cummins! Hurrah for Cummins! Who's all right? Cummins, Bert Cummins!"

Sam Curry slipped out the back way, his face heavy and lowering, for he knew what the result of this meeting would be.

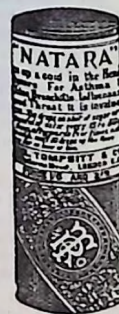
The crowd went out hilariously, for they too knew what the result would be.

And Billy Houck, one of the last to leave the hall, smiled to himself as he took the south road toward home, for he knew the result, and wondered whether Bert did.

Just ahead of him he saw two persons walking slowly.

"Isn't it a beautiful night?" It was Bert Cummins, and the vibrant tone answered Billy's thought; yes, he knew.

"See the moonlight filter through the trees. And look at it over yonder on the hill. And smell the burning leaves. Oh, isn't it a beautiful world?" It was Elsie Latimer, and most certainly she knew too.—*Christian Endeavor World.*



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Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

Here & There.

Good meetings at Hawthorn last Sunday. Four confessions.

Two baptisms at Lismore, N.S.W., on Wednesday, August 10.

J. E. Beasy, secretary of the Dunolly church, has again been returned to the Borough Council of Dunolly unopposed.

The Musical Society have fixed the date of their concert in aid of the Free Kindergarten for Tuesday, Oct. 25, in the Lygon-st. chapel.

An offering from every church, and £500 for the support of our college. This is what we are asking for on Sept. 4. Brethren, you won't disappoint us.

We hear that Bro. and Sister C. L. Thurgood expect to arrive in Sydney by the "Zealandia" on October 3. All their old friends will be delighted to see them again.

The eight nights' mission at Bungawalbyn, N.S.W., closed with a very large audience and two confessions on Friday, August 12. Bro. W. Rothery was to follow up the work there.

Intending visitors from Victoria to the Federal Conference, Adelaide, should send their names to M. McLellan, Baxter-st., Toorak, in order to secure concession tickets. Return fares at single rates.

Did you read last issue of the CHRISTIAN? Did you study the pictures? If so, we are sure you must be full of generous feelings toward our college. Fan the flame enkindled, and let your zeal show itself on Sept. 4.

S.S. Union, Vic.—The next meeting of the general committee will be held in the lecture hall, Christian chapel, Swanston-st., on Monday evening, Aug. 29, at 8 p.m. Full attendance of delegates requested.—J. Y. Potts.

Delegates from the country churches to the S.A. Conference who desire to avail themselves of concession railway fares must send their names to H. J. Horsell, Beverley, at once. The wife of a delegate is also eligible for reduction in fare.

The preachers of Victoria are intending giving Bro. F. M. Rains a preachers' "at home" and tea at Sargent's Cafe, on Sept. 14, and hope to have the presence of the F.M. and H.M. Committees as well. All preachers are asked to be present at the next preachers' meeting for final arrangements.

The City Temple, Campbell-st., Sydney, celebrates its Bible School anniversary with special services on Sunday, August 28, and with a grand entertainment and presentation of prizes on Tuesday evening, August 30. They expect a good attendance, as they propose to make the anniversary the most successful yet held.

A. McLean, President of the American Foreign Missionary Society, is now on a visit to Great Britain in the interest of Foreign Missions. He was also a delegate to the great International Missionary Conference held in Edinburgh. He has been connected with the F.M. Society for 28 years, and the mainspring of its great work.

The Foreign Mission acknowledgments occupy a good space in this issue, and represent a record annual offering. The success of this collection is largely due to the efforts of the F.M. Organising Secretary, T. B. Fischer. Speaking for ourselves, we have to acknowledge the valuable service he rendered in assisting us with the preparation of the F.M. number of the CHRISTIAN.

Tyalgum, N.S.W., is at the head of the Tweed River, and close to the Queensland border. It is a new and growing town with a rich dairying area all around. There is no church building in the township, and no Sunday School, and the only Protestant services held are the occasional ones conducted by Bro. Rothery. The little church meets to break bread at the house of Bro. Stewart, some five miles from the township. What a splendid opportunity confronts us here to enter in and be first on the field to do con-

stant work! Is there not some brother or sister who will undertake to pay £2 per week for 12 months to support a single evangelist, while he goes in there and builds up a strong unsectarian church on virgin soil? An evangelist located there and a small chapel in the township, and we could work a fine area of country as yet practically untouched.

The *Christian Endeavor World* of July 14 says: "Monday, July 4, our Independence Day, was dishonored and America was disgraced by one of the most brutal prize fights between a white man and a colored man in the history of the ring." It is equally pronounced in its condemnation of the exhibiting of moving pictures of the fight. Some day, perhaps, Australia may get politicians who will regard these things in the same light.

The Victorian Church of Christ C.E. Union held its monthly meeting on August 1. Mr. Fischer presided, and 20 societies were represented. Mr. Timmins delivered an address, in which he outlined his plans, and the work he intended to do as organising secretary. The reports showed that the committees were working satisfactorily. Mr. Rowlands was elected Junior Supt., and he would like to hear from Junior Societies. It was arranged to hold a monster rally in October.

Last month the main building of the Christian University at Waco, Texas, was burned down, and the institution thus lost £30,000. It was impossible to raise this amount to rebuild at Waco, and various cities offered high inducements to the University authorities to secure the school. The proposition of Fort Worth, offering 50 acres of land valued at £20,000 and a donation of £40,000 in cash, has been finally accepted. This is probably the largest single gift that has ever been made to any educational institution of the brotherhood.

The Temperance Committee appointed at Conference has been arranging for public meetings in Melbourne and suburbs, at which members of the Committee have been the speakers. A very successful meeting was held at Williamstown, and another at North Richmond. Bro. Nightingale was the speaker at the former, and Bro. Oram at the latter. Other meetings are to follow. Bros. E. Davis and Nightingale have also delivered addresses at the Temperance Hall, Russell-st. Next month a meeting to be called "The Churches of Christ Temperance Committee Night," will be held in the Temperance Hall, when J. G. Barrett will preside and W. G. Oram will be the speaker. Reports of Temperance meetings and work have been received from Bet Bet, Doncaster, Taradale, and Emerald. We want to hear from others.—W.G.O.

A. E. Seddon, who has charge of the mission in Paris, writes to the *Standard* regarding the Encyclical recently issued by the Pope, which gave so much offence to the German people. In his letter he says: "It gives me genuine concern when I read of the tightening of Rome's grip in America." The particular item of news which caused him to write is as follows: "One hundred and seventy thousand acres of good Minnesota land have been entrusted to Bishop McGolrick, of Duluth, for colonisation. A church, school and pastoral residence will be built thereon." "The Church of Rome," he continues, is becoming enormously rich in the States, and is using that wealth for political purposes. It is the only church that does use its influence for political purposes."

FEDERAL CONFERENCE NOTES.

All visitors to the Conference from Queensland, N.S.W., and Victoria (and also Tasmanians coming by Victoria), travelling by rail to Adelaide, can obtain concession tickets—return journey for single fare—by securing a certificate from the Conference transit agents. These are: Queensland, L. Gole, c/o McRobertson's, Brisbane; N.S.W., Geo. T. Walden, 68 Stanmore-rd., Stanmore; Victoria, M. McLellan, Baxter-st., Toorak. D. M. Wilson, Bulmer-st., Perth, is transit agent for W.A. To secure the reduced rate there must be six or more passengers, but they need not travel together.

An artistic souvenir programme booklet has been prepared with photos of speakers and several other prominent brethren and scenery, containing complete programmes of the State, State and Federal Conferences, and public meetings, and also the hymns to be sung. Price, 2d. or post free, 5d. All orders to be sent with payment to W. J. Manning, Ware Chambers, King William-st., Adelaide.

Intending visitors requiring accommodation must please write direct to F. E. Thomas, Esq., 1000-mond-st., Parkville, S.A. Where possible, see expected dates of arrival. Do not write to others. He has sole charge. To prevent disappointment, names should be registered at once.

In addition to business already published, G.T. Walden sends notice of motion: "That the Conference recommends to the Foreign Mission Committees of the various States the advisability of undertaking work among the aborigines."

The following is the list of meetings:—
Friday, Sept. 16, 7.30 p.m., Temperance Demonstration, Grote-st.

Saturday, Sept. 17, 3 p.m., State President's Reception to Federal and State Visitors, Botanic Gardens.

Saturday, Sept. 17, 7.30 p.m., Great C.E. Rally, Grote-st.

Lord's day, Sept. 18, 3 p.m., Conference Service, F. M. Rains, Town Hall.

Monday, Sept. 19, 9 a.m., State Conference, Grote-st.

Monday, Sept. 19, 7.30 p.m., S.S.U. Demonstration, Exhibition Building.

Tuesday, Sept. 20, 9 a.m., State Conference, Grote-st.

Tuesday, Sept. 20, 6 p.m., Public Tea: 7.30 p.m., Demonstration, Exhibition Building.

Wednesday, Sept. 21, 9 a.m., Federal Conference, Grote-st.

Wednesday, Sept. 21, Federal F.M. Meeting, Pirie-st. Methodist Church.

Thursday, Sept. 22, 9 a.m., Federal Conference, Grote-st.

Thursday, Sept. 22, 2.30 p.m., Federal S.S. Session, Grote-st.

Thursday, Sept. 22, 7.30 p.m., Federal Forward Movement Meeting, Pirie-st. Methodist Church.

Friday, Sept. 23, 9 a.m., Drag Picnic, Long Gully, National Park.

The Australian Christian.

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ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

JULY SPECIAL AND ORDINARY OFFERINGS.

Victoria—Churches.		
Ascot Vale	Per Mrs. Potts	10 0 8
Per Mrs. Pinkstone	Per Miss Brown	0 18 8
Per Miss Stewart	Per Miss Davies	0 13 3
Per Miss Davies		0 8 3
		0 4 11
		21 0 0
		8 0 0
Ballarat		
Bendigo		

Bet Bet	7	12	9
Berwick	23	0	0
Brighton	10	0	0
Brim	9	1	2
Broadmeadows	2	0	0
Brunswick	6	5	0
Ballandella	1	0	0
Bayswater	1	12	6
Border Town (S.A.)	5	6	9
Blackburn	2	17	0
Carlton, Lygon-st.	41	8	5
Carlton, North	2	12	3
Chinese Brethren	8	2	0
Collingwood	3	0	0
Cheltenham	15	0	0
Cosgrove	3	3	0
Croydon	0	12	0
Colac	4	4	4
Doncaster	8	9	6
Dunmunkle	2	0	0
Dunmunkle, ordinary, per Mrs. Roy	0	15	4
Dunolly	2	0	0
Drummond	4	12	0
Dandenong	2	17	4
Emerald	1	13	0
Echuca	0	9	0
French Island	0	10	0
Fitzroy, Gore-st.	10	9	0
Fitzroy, North	18	15	0
Geelong	3	3	9
Gordons	1	5	0
Hawthorn	3	16	6
Hawthorn, per Miss Prichard	1	10	0
Harcourt	3	8	9
Horsham	1	4	2
Kaniva	15	11	3
Kyneton	3	15	0
Kyneton, Penny per week offerings	2	11	3
Kerang	2	0	0
Lancefield	0	9	1
Lillimur	4	8	6
Melbourne, Swanton-st.	50	18	2
Ordinary—			
Per Miss Huntsman	2	9	4
Per Miss Philp	1	16	6
Per Miss Bell	1	17	10
Per Miss Harris	1	6	6
Per Miss Lawson	1	0	0
Per Miss Rometsch	2	0	0
Melbourne, North	6	9	6
Melbourne, South	1	12	0
Maryborough	0	15	0
Montrose	2	10	3
Per Miss Chandler	1	6	8
Mildura	12	0	0
Moreland	4	6	4
Meredith	5	0	0
Middle Park	11	13	6
Northcote	0	18	7
Per Miss Drakeford	0	11	6
Newmarket	2	17	0
Newstead	1	13	0
Pakenham	3	2	10
Prahran	0	12	6
Richmond North	4	9	0
North Richmond Bible Class	0	7	3
Richmond South	7	2	3
Per Collectors	1	10	3
Richmond, Hunter-st.	1	0	0
Red Hill	0	19	0
Stawell, Few members	0	15	0
Shepparton	2	0	0
South Yarra	6	5	0
Surrey Hills	30	0	0
St. Arnaud	1	17	4
Taradale	3	5	6
Terang	5	18	0
Warragul	2	0	0
Warrnambool	1	0	0
Wedderburn	3	0	0
Williamstown	8	17	2
Windsor	6	2	0
Wortong	3	0	0
Walhalla	1	0	0
Wonga Park	0	7	6

Mrs. M. Gilmour, Tallarook	1	10	0
Mrs. Cust, Surrey Hills, Mite Box	0	14	11
P. Johns, Yarrowonga	0	3	0
F. Johnson, Ruby	1	0	0
Mrs. R. H. Goudie	1	6	8
"A Tenth"	8	10	0
Mrs. Marfleet, Yarrowalla	0	5	0
E. Hillsbrand, Berringa	0	14	0
M. Barker	1	0	0
Isolated Sister	1	0	0
F.J.K.	0	2	0
W. Russell, Watchupga	0	10	0
Bro. Bartholomew, Ultima	1	0	0
T. Stacey, Sea Lake	1	0	0
G. G. Goudie, Ultima	5	0	0
Mrs. F. Cowper, Lake Rowan	5	0	0
W. Cowper, Lake Rowan	2	0	0
L. D. Chappell, Maldon	0	10	0
Sister Eastwood, Polkemmett	1	0	0
Bro. and Sister Chappell, Telford	2	0	6
Mr. and Mrs. J. H. Greenshields, Rain-bow	0	10	6
E. Fisher, Glenthompson	2	0	0
A. Sister, Swan Hill	1	0	0
Mr. and Mrs. F. Dowell, S. Gippsland	0	10	0
Mrs. E. R. Cripps, S. Gippsland	1	0	0
R. C. Beard, Bright	0	2	6
T. Hair, Clear Lake	2	12	0
Helper	0	10	0
A. Malvern Sister	0	10	0
Mrs. Powell	0	10	0
Sisters of East Suburban Conference	0	10	0
Mrs. Collis	0	10	0
Schools.			
Derby	0	10	0
Bowen, South Gippsland	0	4	6
College of the Bible, Students	3	0	0
Junior C.E. Society, Sth. Richmond	0	10	1
C.E. Society, Lillimur	0	7	2
Junior C.E., Northcote	0	4	4
Special Contributions for Oba Mission.			
Miss McLellan, Memoriam, B	1	0	0
J. Balfour, B	2	10	0
Mr. Thomas, B	0	2	6
T. E. Matthews, B	0	5	0
H. P. Kidner, B	0	10	0
Mrs. Barker, B	1	0	0
New South Wales.			
Previously Acknowledged	394	1	0
Hornsby	6	0	0
Enmore	1	3	2
Kilabakh	0	9	3
Lismore	5	1	3
Merewether, including Bro. J. Fraser's Family, 30/-	3	19	0
Taree	1	5	0
Marrickville Dorcas	0	10	0
Moree	2	0	0
Albury	1	0	0
Mungindi	1	0	6
Marrar	0	12	6
North Sydney	0	16	1 1/2
Rookwood	2	8	6
Tyalgum	0	8	6
Behmore, including Alan Thompson's 5/-, previously acknowledged	7	13	1
"Foreign Missions"	1	0	0
E. F. Robinson, Cooma	1	0	0
G. S. Warren, Cairn Mount	1	1	0
New Zealand.			
Miss McMillan, Invercargill	0	13	0
Queensland—Churches.			
Brisbane	14	13	4
Charters Towers	2	0	0
Eel Creek	2	0	0
Gympie	2	3	0
Wooroolin	5	10	0
Bundamba	2	0	3
Marburg	1	7	6
Ma Ma Creek	3	0	0
Maryborough	5	0	0
Roma	22	16	6
Zillmere	6	13	0
Churches—Toowoomba and District.			
Toowoomba	9	2	0
Mount Bismarck	0	5	0
Warwick	0	7	0
Mount Tyson	1	18	6
Chinchilla	1	5	6
Tannymorel	8	2	0

Other Contributions.			
Brethren, Meringandan	0	7	0
Bro. and Sister Colvin, Brisbane	3	0	0
Sister Stabe	10	0	0
M. I. Thompson	0	10	0
Bro. and Sister Cane	1	0	0

Tasmania—Churches.			
Hobart	10	0	0
Launceston	3	0	6
Primrose	1	2	0
Nubeena	6	7	4
New Ground	2	13	0
South Preston	0	9	0
South Road	0	15	0

Other Contributions.			
Sister Hudson, Penguin	0	5	0

South Australia—Churches.			
Norwood	150	0	0
Grote-st.	65	0	0
Unley and Cottonville	57	17	7
North Adelaide and Prospect	52	4	2
Hindmarsh	17	5	0

(Also £1 in 4 quarterly instalments.)

Stirling East and Aldgate Valley	40	12	10
Owen	31	12	6
York	22	10	0
Milang	21	5	0
Alma	20	12	6
Glenelg	16	16	0
Balaklava	13	0	0
Kadina	12	11	0
Long Plain	10	3	6
Mile End	10	2	0
Point Sturt	8	0	0
Henley Beach	6	6	10
Mallala	5	13	6
Semaphore	5	10	0
Bews	5	6	0
Goolwa	4	13	6
Broken Hill	4	10	0
Strathallan	4	4	0
Queenstown	4	2	6
Port Pirie	4	0	6
Williamstown	3	10	0
Port Germein	1	15	9
Tumby Bay	1	4	0
Narracoorte	1	14	6
Butler	1	3	0
Moonta	1	0	0

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COMING EVENTS.

AUGUST 21 & 23.—Y.P.S.C.E. Anniversary at Christians' Chapel, Balmain-st., North Richmond. Sunday, at 7, preacher, Mr. W. Gale. Tuesday, at 8, Endeavor Rally; speakers, Mr. Northey and Bro. Ernest Allen, of Footscray. Song Service, 7-45. Alexander's hymns. All welcome.

AUGUST 30.—The Annual Meeting of the Churches of Christ Cricket Association will be held in the vestry of the Lygon-st. chapel on Tuesday evening, August 30, 1910. Delegates of clubs are urged to be present. Any new clubs requiring information may obtain same by applying to A. Hagger, 68 Freeman-st., North Fitzroy.

SEPTEMBER 13 to 15.—The engagements of Mr. F. M. Rains for Victoria will be as follows: Tuesday, Sept. 13, 8 p.m., Drill Hall, Brighton. Wednesday, Sept. 14, 8 p.m., Public welcome, Lygon-st. chapel. Thursday, Sept. 15, at 3 p.m., Lygon-st., Sisters of Melbourne and suburbs. 8 p.m., Missionary lecture in Lygon-st. chapel. Book these dates.

E.D.W.	1	0	0
Thos. Jellett, Stawell	1	0	0
G. B. Dyer, Northcote	0	6	0
J. Scott, Broadford	2	0	0
Bro. and Sister, South Melbourne	4	10	0

Obituary.

MINISTER.—We regret to report the death of Bro. George Minister, senr., which took place on Friday, July 8. He had been failing in health for some months, but the end came suddenly, but found him ready for the Master's call. Bro. Minister was born at Clerkenwell, London, March 23, 1830. He married Julia Dalton, December 26, 1852. Nine children were born in London and four in Australia. Of these two died in London and two in Australia. March 9, 1868, he and his wife and seven children left London for Australia, and arrived in Sydney in July of the same year. Soon after arriving in Sydney, he and his wife joined the Church of Christ, Newtown, and he has been a faithful member ever since. He loved the church, and was never absent when well enough to come. These old pioneers are examples to many of the younger members. They fought their way to the truth, and when they found it, became "steadfast and unmovable." Bro. Minister did not forget "the assembling of the saints," as the manner of some is. The great grief of his life was the death of his wife, on September 11, 1889. For nearly 38 years they had walked together in the most loving companionship, and though he said few words, he never ceased to grieve for her absence. Bro. Minister was greatly blessed in his family, and they cared for him during all the years of his long separation from his dear wife. Besides his nine children, Bro. Minister left 25 grandchildren, and 17 great-grandchildren. Bro. Minister always remained a private in the Lord's army, but he did much good by stealth: visited the sick, gave help to the needy, and spoke words of comfort to those cast down. Many will miss this quiet, most attentive, cheerful, generous Christian man. All who knew him loved him; he was so cheery, it was a great pleasure to visit him. Though he suffered much pain, the visitor never heard of it from Bro. Minister. One by one these older brethren are gathering home. Their faithfulness to duty, their fidelity to the New Testament teaching, are worthy of the fullest imitation on the part of those who are younger.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Enmore, N.S.W. GEO. T. WALDEN.

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