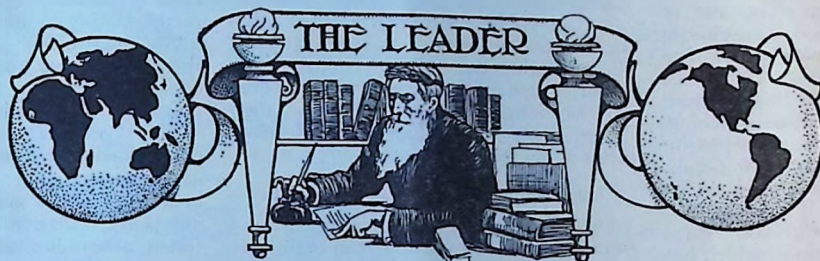


# The Australian CHRISTIAN

Vol. XIII., No. 35. Thursday, September 1, 1910.

"History is a sacred kind of writing, because truth is essential to it."  
—Cervantes.



"Her ample page, rich with the spoils of time."  
—Gray.

## MAIMING HISTORY.

It will be generally agreed that when we enter into the study of history, our chief aim should be to ascertain the truth regarding the events of any particular period we desire information about. Some people, no doubt, value history only so far as it is favorable to the ideas they hold, and are disposed to quarrel with it because it is not as they wish it had been. Unfortunately for these people, but fortunately for the general welfare, history is not accommodating. Its main object is to relate the facts concerning any given period of time, and though the historian may sometimes draw wrong conclusions from the facts he is dealing with, yet the facts remain and are the things about which we are most concerned. As history then consists of facts which tell us of the struggles of people in past ages, is it allowable to suppress any of these facts in the interests of some particular party? If it is, where is the line to be drawn? If the Tory politician finds the reading of the progress of political emancipation offensive, are we, on that account, to delete such portions from our history books? The idea is, of course, absurd; nevertheless, there are some people in existence who are prepared to treat history in this way, and expect others to help them in their dishonest tactics.

### Facts that are offensive.

It is only fair to the *bona fide* politician to say that he manifests no desire to falsify history. He takes any hard knocks it may give him with as good a grace as he can and cheerfully submits to the inevitable. Not so a certain body of religionists, who, of late, have been rather active in trying to suppress facts which do not reflect credit upon their past history. Our reference is, of course, to our Roman Catholic neighbors. No other religious body is sensitive upon this point, or if any are, they are honest enough to let the past speak for itself and would indignantly repudiate the idea of excising those portions of history

which were unfavorable to them. From what the *Argus* tells us, it would appear that in connection with the Victorian State schools, a certain history entitled the "Awakening of Europe" is in use, and has been objected to because of what it says in regard to the Reformation period in Europe. Owing to these objections, the book has been placed upon the "Index," and is no longer used for the edification of State school children. Special exception, we are told, was taken to a picture of Martin Luther burning indulgences, and to a passage such as the following: "Erasmus had sown the seeds of that far reaching movement which Martin Luther was to finish. He had prepared the way; but a greater than he was needed to stand up boldly, with the eyes of Europe upon him, to denounce the unrealities of the so-called Christian teaching, and to show mankind the Christ of the New Testament." In the new edition of this book the picture has been withdrawn, and the wording of the passage has been modified. The original volume had previously been forbidden in the West Australian schools.

### Romish influence.

From the foregoing it will be seen that the Roman Catholics in this Commonwealth have sufficient influence with our education departments to secure the modification of history in so far as it reflects injuriously upon themselves. Possibly no particular harm has been done so far, but where is this kind of thing going to stop? If one or two facts in regard to the Reformation period may be excised, why not the Reformation itself? And if so, are our young people to grow up in ignorance of the most momentous event in the world's history since the beginning of the Christian era? Is it not enough that the Romish Church keeps the Bible out of State schools, without her insisting that history shall be re-written to suit her ideas? It is high time that the Protestant people of the Commonwealth woke up to the realisation of the serious inroads the Romish Church is making. This

modification of history obtains to a greater extent than we think, as will be apparent from the following citation from the *Argus*:—"No general principle is laid down by the department in its treatment of books for libraries and prizes, beyond that of excluding any which may be considered to attack any particular sect, or to hurt the religious feelings of its adherents. Each case submitted is treated upon its merits. Religious sects, however, are very sensitive, and it is quite possible that the departmental index may grow in time to such dimensions that history will appear as a maimed subject, not only in class books, but in school libraries. It is quite out of the question to give live and comprehensive teaching of history without touching upon controversial subjects. The tendency in the State schools, as may be seen from class books, good as they are of their kind, is to slur over everything controversial, so as to leave great gaps in the subject."

### Emasculated history.

The thanks of the community are due to the *Argus* for pointing out this tendency in our educational system. It practically amounts to this, that, chiefly, if not altogether, in deference to the sensitive feelings of the Romish Church, our State school children are being taught an emasculated history. What is the history of Europe worth if it does not touch upon the fortunes of the Romish Church during the middle ages and the Reformation period? Is the name of Martin Luther and the work he did to be blotted out of history because the Romish Church objects to it? If we have come to such a pass as this, what has become of the manhood of the Protestant people? If there is one thing in history that our children ought to know it is that part of it which tells of the disastrous consequences which resulted from the union of church and State as embodied in the once universal and despotic sway of the Holy Roman Empire. It is a lesson that ought to be burnt into their very hearts, that, once learned, it will never be forgotten. Natur-



ally, the last thing the Romish Church desires is that this lesson shall be learnt, because the ultimate goal it is striving for is the regaining of its former despotic rule.

#### *What Victor Hugo said.*

The question is, Are we prepared to let the Romish Church control the educational system of the Commonwealth? If there is any disposition in this direction, let us hear what Victor Hugo has to say, and be warned. The celebrated French novelist, in addressing the Romish Church, said: "You claim the liberty of teaching. Stop! be sincere; let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well; let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? Thanks to you, Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts, which taught mankind how to read, now knows not how to read! Yes, Italy is, of all the states of Europe, the place where the smallest number of natives know how to read. Spain, magnificently endowed: Spain which received from the Romans her first civilisation, from the Arabs her second civilisation, from Providence, and in spite of you, a world—America; Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay, has lost all this; and in exchange for all that you have made it lose, it has received from you—the Inquisition. This is what you have done for two great nations. What do you wish to do for France? The same."

#### *Tolerance carried too far.*

We are a very tolerant people, but we may carry our tolerance too far. We are gradually removing the safeguards we once erected. We are allowing Rome to dictate our educational policy, and to give us in place of honest history, a maimed and stunted history—and still, we call ourselves Protestants!

## Editorial Notes.

#### *An Educational Congress.*

From the first our American brethren have paid great attention to educational work, and Bethany College has become the mother of a large family. Indeed, it is possible that her children are too numerous to be all well nurtured. We have probably too many colleges in America, and it would be better for the quality if the quantity were reduced. However that may be, the college question has loomed up largely of late. Several big donations have been made to leading colleges and universities, and it is evident that an unexampled era of prosperity has been entered upon. It is now thought advisable to form a permanent or-

ganisation of some kind, and a congress has been arranged for, which was to be held from August 9 to 12. The idea is to engage in some systematic method for the uplift of the college work as a whole. Having made a commencement with our own College of the Bible, we shall watch with interest the outcome of the Congress in America. The great importance of an institution for the adequate training of men for the work of the gospel is but dimly perceived as yet by Australian brethren. But the seed has germinated, and will yet grow into a mighty tree. Our United States brethren have a keen perception of the need of educationally equipped men, and their Congress may lead to important developments along this line.

#### *Unanimous Church Co-operation.*

One of the most gratifying promises of future progress is to be found in the hearty and general co-operation of our churches in Home and Foreign missionary enterprise, and this is the more pleasing because it is entirely voluntary. Our Conferences possess no ecclesiastical machinery by which to coerce the congregations. The fact of giving, or the amount given, in no way affects their relationship to sister churches or to the annual Conventions. There is no money basis of membership, and no penalty or disqualification imposed if any church chooses to abstain from contributing. And yet the 275 churches of Christ in Australasia are unanimous in their financial fellowship in missions both at home and abroad. We are not aware of any congregation amongst us declining to co-operate in missionary work. For various reasons a number of churches of Christ in America stand out of co-operation, and it is to be regretted the organised missionary work there does not by any means represent the whole brotherhood. In Australasia we have no divided sentiment over the matter. On Home and Foreign Mission Sundays, the Committees expect, as a matter of course, that every church will respond to their appeal. We have not yet attained the ideal of an offering from every member, it is true, but at least every church and every preacher is enlisted. There are many churches that do not give up to the measure of their ability, and perhaps not a single one that does, and there are preachers who do not fully realise the responsibility resting on them to urgently press the claims of missions at home and in the regions beyond; but we have, at least, no anti-missionary churches or preachers, for which we have reason to be devoutly thankful. There is, moreover, a spirit of healthy good fellowship existing among all the churches. No burning questions disturb the peace of our Zion, and the churches as a whole keep step together in their onward march.

#### *Elastic Bonds.*

Perhaps one of the principal factors in the spirit of unity in its practical application to missionary methods among our churches is the looseness and elasticity of

the bonds by which they are united. The Conferences, whether State or Federal, make no attempt to interfere with the independence of the congregations, or to direct their work as churches. No church is bound any further than it chooses to be by Conference resolutions. The very fact that they are not imposed as laws and enforced by legislation adds to the respect by which they are received. There is a more or less clear understanding that only matters directly relating to missions or intimately connected therewith will be discussed. Questions concerning the inner workings of churches are wisely left for each congregation to settle according to its understanding of the Word, and would be promptly ruled out of order if introduced. The principle of congregational polity is thus safeguarded. At the same time, the very meeting of the leaders of thought from the different assemblies, and their fellowship in the work of the gospel, has a potent, if indirect, influence in unifying their church life and labor. Our oneness in evangelism tends to our unity in all things. This indirect or reflex influence of missionary co-operation is scarcely, if at all, less valuable than the direct results in the extension of the kingdom of God. There are many questions of grave importance connected with doctrinal matters, church discipline, and church order, upon which earnest brethren would sometimes like a pronouncement by a Conference as an authoritative settlement, but neither the teachings of Scripture nor the experience of others warrants any such action. While our Conferences confine their attention to what we regard as their legitimate work—and we see no indication of any tendency otherwise—there is no reason why the missionary propaganda should not be more vigorously prosecuted until not only every church but every member should begin to realise its paramount importance.

#### *Reigning in Christ.*

All God's dealings with us are on the same principle. Whether it be justification or sanctification, whether reconciliation or reigning in life that is under consideration—the same mighty principles underlie and control the divine gifts and our participation in them. We receive reconciliation as a gift at the beginning of our Christian life, and we have to receive all else by the same medium to the end. For ever and for ever we have just to wait till God fills us, as the flower cups that are now filled with sunshine and now with dew or rain. This reigning in life is not to be relegated to the unseen and future. It is meant to be our present experience. He hath made us kings to God, even the Father. We are called to the royalty of men, the abundance, the freedom, the consciousness of power and victory, which we are wont to associate with those who reign. To reign in the ordinary life of the home, the shop, the counting-house—such is our high calling in Jesus Christ. And it may be ours if we receive "abundance of grace" of the one man, Jesus Christ.—F. B. Meyer.





## "Let us Keep the Feast."

Being Plain Chapters on the observance of the Lord's Supper,

By Joseph Bryant Rotherham,

Translator of "The Emphasised Bible."

### CHAPTER II.

#### THE SPECIAL PURPOSES OF THE INSTITUTION.

1. It is *Commemorative*. This is made prominent in connection with both the loaf and the cup, and according to the records by both Matthew and Paul is never to be forgotten.

It is obvious to remark, that the charge, "Remember me," is directly personal, and goes further than merely "Remember my death." Of course, considering the act which originally accompanied the words, the latter imply, "Thus remember me." "Remember the constancy and love which, by my death, received their demonstration and their crown." The death is there, but it is the person who is enshrined in the death. It is the person who craves not to be forgotten.

This is more than remembering the memorial: in other words, more than remembering the duty of remembering. The feast provokes thought and discourse, not about itself, but about Jesus. Too much discourse about the feast defeats the very object of the institution: which should, above all things, bring up living memories of him who died.

To bear this in mind, is not only devotionally imperative, but is controversially important. It places us alongside of our Protestant Reformers, by suggesting that a remembered Christ is an absent Christ. A Christ who is corporeally present needs no memorial. "Remember me" carries with it the undertone "While I am away." Jesus has gone away. He has returned to the Father. During his rejection by earth, heaven has welcomed him, and must retain him until the time of the reconstitution of all things.

The redoubtable phrase, "real presence," is ambiguous and unwise. The opposite of "real presence" is "unreal presence," and of holding this no intelligent Christian should plead guilty. That our Lord is spiritually present with his people is gloriously true: but, for all that, his bodily absence is real, and he wishes us to keep this in mind, and realise our inevitable loss. That is the leading reason why he has given us this "memorial."

2. It is *Declarative*. For this thought we are indebted to the Apostle Paul; who, after quoting his Lord's own words, "This do, as oft as ye drink it, in remembrance of me," goes on to make an authoritative addition to Christ's actual words of institution. "For," says he, "as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." "Proclaim" is not too strong a word (for *Kantangello*), but "declare" is a shade more exact, and with it we are content. The original term is, literally, to announce, "make known," or "declare," and may (as in Acts 17: 23) be used of a forgotten truth (as in Acts 13: 38): of a matured divine provision; or (as in this place 1st Cor. 11: 26), of an undeniable matter of fact of public importance. As a notorious fact of unspeakable interest and importance, "the death of the Lord" Jesus was worthy of being kept in by a solemn religious ceremonial. The closing phrase, "Till he come," at once lifts this Pauline addition into the light of a world-wide and age-long exposition of the Lord's death. Henceforth this institution must be regarded as much more than a private memorial. To it the attention of the world is challenged. "On the great fact which it announces the salvation of the world is staked: 'Christ died for our sins according to the Scriptures.' Jesus is still somewhere, for he is coming again. He has ascended to the skies, but he is still to return.

This boldness of publicity—this breadth of announcement—this continuance of testimony, are conceived by the apostle as finding cause in the very words of institution repeated to him by the Lord Jesus himself: hence the causal word "For," with which the servant repeats his Master's expressive word *hosakis*, "as often as." For what reason, then, does the apostle thus extend the original announcement made at the institution of the Supper? It is easy to discover: it is because the blood symbolised by the cup is "covenant" blood: "My blood of the covenant," Jesus had said: "This cup is the new covenant in my blood."

At this point a flood of light bursts upon us. The "covenant" here intended must be the New, promised by Jeremiah (Jer. 31): for the Old was ratified at Sinai centuries before, and could not now need confirming;

but the New, sketched by the prophet, needed rectification. Jeremiah had amply described its promises, and had not failed to make it appear to be a covenant of abounding grace. But there was one thing he had not revealed: he had said nothing about how it should be ratified—whether or not it would need to be sealed with blood. Jesus, now, at the Memorial Supper, breaks the long silence. His words are a revelation. The promised New Covenant will be confirmed by his own blood: "My blood of the Covenant." At one stroke this revelation converts defeat into victory—transforms the impending tragedy into a provision for the salvation of the world. The apostle saw his whole gospel thus shining forth into and through the Supper. A private or semi-private memorial only? Nay! a proclamation for the ears of all men, till the once crucified but now risen Jesus should come again. Whether by solemn rite or by articulate message, how could such a man as Paul, the converted Jew, do other than, by every means known to him, glory in the cross? He here as good as says: "Because the death of the Lord effectuated the New Covenant; brought in a new era; laid the foundation for a new universe; therefore, as often soever as ye celebrate this feast, ye proclaim the death of the Lord, of which ye can never be ashamed, until he come to receive the honor and the homage and the dominion that are his due."

It is quite true that the promise of a New Covenant made by the mouth of Jeremiah was specifically directed to "the house of Israel and the house of Judah," and that Gentiles, as such, were neither. It is further true that the covenant, as sketched by the prophet, had temporal promises attached to it, to which Gentiles could lay no claim. But it is equally true, that these peculiarities raised no difficulty in the mind of the apostle which under his Master's guidance could not easily be surmounted. He knew that Gentile believers, as well as Jewish, were "sanctified in Christ Jesus," "called to be saints," and therefore that the power of saintship had been brought within their reach by him who was—the apostle was delighted to say—"their" Lord as well as "ours" (1 Cor. 1: 2). But the decisive thing was, that he had been authorised to hand over to Gentiles as well as Jews "the cup of the covenant,"—to do which, without confirming to them the spiritual blessings of the covenant, would have been sheer mockery. And to say all that needs to be said, it can be seen from the second epistle of the same writer to the same mixed assembly of Jews and Gentiles, that he regarded his entire ministry as "the ministry of a New Covenant, not of letter but of spirit" (2 Cor. 3: 6).

Socrates came speaking, as did Plato and Paul, as did the world's Saviour; and so long as man remains man, preaching will remain, not as a luxury, but as the necessity of man's existence.—*Newel Dwight Hillis.*



## Why We Believe the Bible.

By Amos R. Wells.

### XI.—WHY WE BELIEVE IN THE ATONEMENT.

*What was Christ's own view of his death?*

That it was far more than the triumph of the evil forces of the world, a spectacle to evoke pity for his sufferings, admiration for his courage, emulation of his forgiveness and patience, and hatred of the pride and cruelty that sentenced him to the cross. Christ, as all four Gospels show, taught that his death had supernatural power to free men from the entanglements of an evil past and lift them into a new fellowship with God. He came to earth, he declared, to give his life as a ransom. He was to lay down his life for his sheep. The bread which he brought from heaven was his flesh, to be given for the life of the world. Whoever in grateful affection should eat his flesh and drink his blood should have eternal life. Especially in giving to his followers that priceless symbol, the Lord's Supper, he made its meaning perfectly clear. The wine was to betoken his blood of the New Covenant, shed on behalf of many unto the remission of their sins. Whatever may be our thought regarding Christ's death, there can be only one understanding of Christ's thought of it,—that it was a sacrifice for the sins of the world.

*What preparation for the atonement did God make in history?*

He showed his great desire that the atonement should be received and understood by leading up to it with the most elaborate and long-continued chain of events in all the processes of his providence. The entire system of Jewish religious ceremonies, with the practice thereof from the beginning to the days of Christ, was formed and perpetuated in anticipation of Christ's atonement, and to prepare men to understand it and accept it. The Lamb, indeed, was slain from the foundation of the world. Wherever, even in heathen lands, a sacrifice was offered, it taught men a little of the lesson of the cross. All the symbolism of the Tabernacle and Temple, the Most Holy Place, the Mercy Seat, the altar of incense, the altar of burnt offerings, and the consecrated priesthood, was for the first time fully interpreted when our Lord died upon Calvary.

*How shall we answer the objection that it would have been unjust and immoral for God to be angry with his Son, and punish him for the sins which he had never committed?*

By pointing out that this is an absurd caricature of the doctrine of the atonement, a teaching not to be found in the Bible and not set forth by the church. "The Father loveth the Son," said Christ;

and if in the climax of horrors on the cross there was a fear that God had forsaken him, it soon passed away, and it was into the hands of a loving Father that the Son yielded his spirit when he died.

*How shall we answer the objection that God could not take our sins and lay them upon Christ, and take Christ's righteousness and lay it upon us; and that this artificial exchange would be unjust even if it were possible?*

By showing that this is not at all the doctrine of the atonement taught by the Bible and the church. God is not thought of as apart from Christ in the atonement, but as one with him, here as well as everywhere else. "God was in Christ, reconciling the world unto himself." The death on the cross shows us, not a stern judge insisting upon a penalty but allowing another than the culprit to substitute for him, but the Judge himself taking the culprit's place. In other words, whatever was accomplished in the atonement was not effected by playing off one person of the Godhead against another, and juggling with impossible transfers of guilt and penalty. The Godhead is one God; and whatever expiation was made was a reality, and not a legal fiction.

*How shall we answer the objection that the doctrine of the atonement supposes a clumsy, roundabout artifice, and that God might better have given directly to men, without the intervention of Jesus, the supernatural aid they need to reunite them to himself?*

By reminding the objector, in the first place, that God bestows all his gifts by intermediaries, and it is only through an almost endless chain of persons, materials, and laws that we can trace our daily blessings to the hands of the Creator. And further by bidding the objector notice that by the incarnation in Jesus the most direct visible manifestation of God in all history has been made, while this manifestation is now daily completed by the gift of the Holy Spirit, than which no more direct communication between God and man could possibly be imagined.

*Why is not our penitence for sin a sufficient atonement for it, and reconciliation with God?*

It would be, if it were absolutely sincere, reaching to the depths of our being; but every repentant sinner knows how poor a thing his repentance is, how after all he longs to repeat the sin, and how great is his need for a perfection of his repentance and for an entrance into the divine purity. The more truly a man is sorry for his wrong-doing, the less will he dream of urging that sorrow as a reason for God's forgiveness. Christ alone has offered the perfect sorrow for sin, and upon that offering we gladly lay hold, making it our own.

*What, then, is the doctrine of the atonement?*

It teaches the divine purity, that God is forever and unalterably the enemy of sin. Who would wish him otherwise? Who could conceive him otherwise?

It teaches the divine wisdom, that God perceives the empty folly of a forgiveness on his part not preceded by repentance on our part; and that he perceives also how weak sin has made us, and how unable to break away from sin into a perfect repentance.

It teaches the divine sympathy, reaching out into our wretchedness, comprehending our temptations, trembling with our fear, shrinking with our dread, torn with our remorse, and weighed down by our burdens; a sympathy so perfect, surpassing even that of the most loving earthly father and mother with a wayward child, that it unites God with the beings he has created—actually, and in no mere figure of speech, laying their sins upon him, and all the weight of their woe.

Finally, it teaches that this union of God with his creatures acts not only upon God, to oppress him with their burdens, but also in the other direction upon men, establishing a connection through which the character and power of God flow out upon all that will receive him, inspiring in them his own hatred of sin, giving them his own power to overcome temptation, and leading them day by day into his own purity. "Having identified himself with us, he identifies us with himself." That the divine sympathy should thus act is only carrying out ideally in the infinite sphere of God's nature those imperfect interactions of parent and child which are to be perceived on every hand among men.

*How does the origin of the word, "atonement," illustrate the doctrine?*

It originated from "at" and "one," bringing the atonement is the "at-one-ment," bringing God and man into a oneness of life—a oneness of purity, power, and happiness. This is the central thought of the doctrine: the thought of a penalty paid for sin and the satisfaction of the divine justice, while there, is a secondary and subordinate phase of the teaching, and should be so regarded in our discussion of it.

*How does the atonement meet a universal need?*

Conscience tells us that we are sinners. It reminds us of the many times when we have harmed or saddened those around us, marred God's image in us, done despite to our high destiny, and grieved the loving heart of our Father in heaven. However deeply and truly we may repent, conscience allows us no peace in the memory of what we have done. We may be at peace with our present, but not with our past. Conscience requires of us perfect living to-day, with no strength or time or goodness remaining over whereby to atone for the evil of yesterday.



Such being the case with us all, the atonement puts our conscience at rest by showing us the Father whom we have wronged taking up himself that impossible burden of our past sins, matching them with his infinite sorrow, and casting them behind his back for ever. Our conscience may well be at peace now, since the Creator of the very sense of justice is satisfied. Our soul is at harmony now with its past as well as with its present. The historical fact of our sins has not been annihilated, the memory of them has not been destroyed, many of the sad results of them may abide in shattered health and sunken fortunes; but the SINS are gone, and gone for ever. They have been annulled by the only being that could annul them, and in the only way

that would satisfy even the demands of our human conscience. Thus the atonement has perfectly met the deepest universal need of mankind.

*How are we to enter into the atonement?*

By simply accepting it. "Whosoever will." We enter into this union precisely as we enter into any other personal relationship. You can know absolutely nothing of a human love if you stand apart from it, criticise it coldly, philosophise about it, or merely say, "Here am I; let it come and take me." Christ knocks at your door in the atonement; he will not batter down the door, nor will he knock for ever; you must let him in.

any case we are sanguine enough to believe that any advantage gained by unreduced houses will be at best of a temporary character. The revolt in N.S.W. against the "devil in solution" can have only one ending.

It is also said that Reduction in the number of licensed houses does not mean less drinking. This is absurd. Reduction of facilities for the obtaining of drink causes a decrease in drinking. Thus when the Sunday closing provisions of the present Liquor Act came into operation a remarkable reduction in the number of convictions for Sunday drunkenness in and around Sydney was recorded. The convictions for drunkenness on Sundays in 1905 and 1906 were as follows, respectively, viz., City, 1149 and 218—decrease, 961; Suburbs, 201 and 97—decrease, 104.

Numerous examples from other countries could be given to prove this point.

In N.S.W., the Reduction vote has resulted in the cancelling of 82 licenses. Of the remaining condemned licenses 190 will expire in 1911, 5 in 1912, and the balance in 1913, making a total of 294 hotel and 46 wine licenses—approximately ten per cent. of the number in existence when the 1907 poll was taken.

It is impossible at this early stage to give statistics as to the effect of the reduction to date on the sobriety and morality of the community; sufficient time not having elapsed for a test.

The expiration in 1913 of the special eight years' time notice extended to certain licenses will bring the maximum time limit to three years. This will be the maximum for houses closed as the result of this campaign.

As we contemplate the carrying of No-License in many favorable electorates during the next 20 years and successive reduc-

## No-License in N.S.W.

By H. G. Payne.

### "REDUCTION."

No-License is the full loaf. Reduction is the half loaf, which is better than no bread. There are some electors who will not vote for No-License owing to the possibility of their votes being counted for Reduction. They do not value Reduction. While it cannot be compared to No-License as an effective reform, the idea that it is valueless is opposed to facts.

Those who desire to do all in their power to remove the drink traffic, should place their crosses in the bottom square of the Local Option ballot paper and thus duplicate their votes in the event of No-License being lost; for then their votes will count for Reduction.

In most electorates failure to obtain the greater reform will mean the obtaining of the lesser. Failing to obtain the mastery in one fight, it is obtained by and through a series of victories. By means of a gradual elimination of licenses the forces arrayed against reform are weakened; for each licensed house is a committee room and centre of influence.

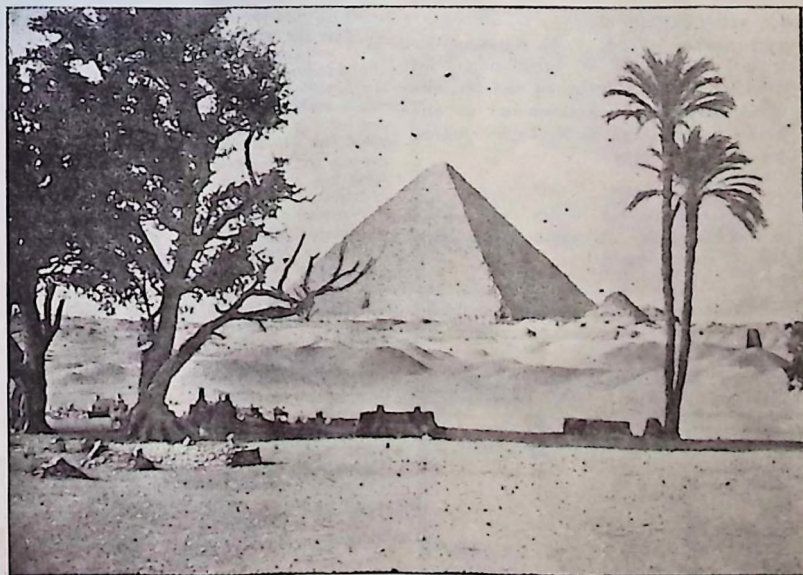
Gradual Reduction saps the vitality of the "trade," and renders it a certain prey—the victory is delayed, but none the less sure. It would be better to carry No-License at once, but the alternative of successive Reductions is one which reformers cannot and dare not despise. Especially is this true in the congested areas of population, where the drink interests are firmly planted, and the warmest No-License enthusiast does not expect to reach his objective for some time.

Reduction was very valuable to the New Zealand No-License Party in the earlier stages of the anti-liquor fight. It has now done all that it can to help to realise the No-License ideal. In the sixteen years of the campaign, Reduction has closed more liquor shops than No-License, but the question is being narrowed down to No-License or Continuance. When N.S.W. has reached the New Zealand level, we will be able to

afford to remove the Reduction issue, but as a "stepping stone to higher things," we need it for the present.

Had No-License in New Zealand been unhindered by the three-fifths majority the greater number of licenses would have been abolished by No-License. We are dealing with facts, however—not hypotheses—and as N.S.W. carries the same undemocratic handicap, New Zealand's experience of Reduction will be repeated in N.S.W.

It is urged against Reduction that it places a monopoly in the hands of the licensees whose houses are not closed. To this, without admitting all that is urged, we reply that we are out against a system, and in taking a general view of the question, particular cases do not affect the end in view, viz., the extinction of the drink traffic by the quickest method possible. In



The Great Pyramid from the Desert.



tions in other electorates, we are faced with a very encouraging prospect.

If by a combination of effort, by education, agitation and organisation, No-License should be carried all over the State, the road will have been shortened and the goal the more quickly reached.

A word of warning. A Reduction vote is as much a handicap on the carrying of No-License as a Continuance vote. No-License, before it becomes operative, must obtain a three-fifths majority over *all votes cast*, as well as the vote of 30 per cent. of the electors on the roll. If Reduction or Continuance, or both, have 20 votes, No-License must obtain 30 to counteract the 20.

By voting No-License, the Reduction vote is assured, as in the event of failure to carry No-License all votes cast for it are added to those given for Reduction. The Reduction vote is not weakened, the No-License vote is strengthened. Therefore, *put your cross down in the bottom square.*

## Conference Notes.

### *They are Coming*

From all over the State; Bro. H. J. Horsell, the State Secretary, tells me that never before have so many delegates' names been sent in from country churches.

From the other States: Australia Felix has sent in the names of her 15 official representatives who will, no doubt, be accompanied by their wives and cousins and a host of others. The President is working up the interest in the Mother State with all his wonted enthusiasm. From the far off Golden West, D. M. Wilson has already sent a list of 11 names. The tight little island will be also well represented. The Sugar State has not yet sent in the names of her travellers. We shall be glad to receive them from Beautiful Brisbane, and Sunny Sydney and Marvellous Melbourne, from Lovely Launceston and Happy Hobart and Picturesque Perth. Arcadian Adelaide welcomes them all.

From the regions beyond: F. M. Rains and his wife from Cincinnati, H. H. Strutton and his wife from India, D. C. McCallum and his wife from Massachusetts, A. C. Rankine and his wife back from California, and H. R. Taylor and no wife—yet—from Kentucky.

### *What Thomas Wants.*

F. E. Thomas, Esmond-st., Unley, S.A., Chairman of the Hospitality Committee, wants just two things:—

1. The names of all from the country churches, and from other States, who desire accommodation from September 16 to September 23, with probable dates of arrival.

2. Secretaries of churches about Adelaide to send in without delay the names of brethren or sisters willing to accommodate visitors. These should be handed to the secretaries *promptly*, and in large numbers.

### *That Souvenir*

is ready now. It contains the portraits of 39 brethren, views of city and environments, pictures of halls and chapels, complete programmes with full details of all the business and public

meetings, all the hymns to be sung at all three Conferences, etc. It is beautifully printed. Everybody ought to have a copy, but only a limited number have been published. Orders to be sent with payment to W. J. Manning, Ware Chambers, King William-st., Adelaide. 3d., or post free, 4d.

### *The State President's Reception*

in the Botanical Gardens, at 3 p.m., will be a special feature. Particulars in Souvenir. Adelaide is justly proud of her beautiful gardens. Responses from F. G. Dunn, G. T. Walden, H. Wright, G. Manifold, D. C. McCallum and F. M. Rains. Afternoon tea and social intercourse. The Art Gallery, Public Library, Museum and Zoo are all within easy reach of the gardens.—D. A. Ewers.

## Queensland Notes.

By B. W. Collins.

News which may come from the northern colony, I take it, will be of interest to the brethren generally, and at the same time will give to our scattered churches some idea of what is being done, and what is contemplated by the Executive of the Associated Churches of Christ in this State. Am glad to be able to report that we have decided to engage immediately, if possible, an evangelist for our State work, at the same time to express regret that J. W. Parslow, whom we had engaged to commence work about October, has decided to remain with Toowoomba church. We desire an evangelist who is a strong man, a good organiser, and one not afraid of hard work. Queensland, it is said, is a peculiar State to work, but with the right man would prove one of the most successful fields.

Brisbane.—Church is progressing well and successfully, a more united feeling being manifested in all branches of work. Bro. Mudford's addresses are listened to with marked attention, enquiries resulting, and sinners confessing and obeying their Lord.

Boonah.—This church has been holding the fort successfully since Bro. Uren left, and I am now pleased to say Bro. Hutson has been engaged to assist them further. We hope to hear of his success among such a live body of disciples.

Bundamba.—Interest is well maintained, and the few brethren there are earnest workers; so much so that the cause was re-started in Ipswich on July 30 with 12 members. This has somewhat weakened Bundamba, but it has gained by the addition of two who lately came to reside there, and of two others who have been restored.

Zillmere.—Flag still flying. Brisbane brethren are helping the Zillmere brethren to proclaim the good news, and although we do not hear of decisions, yet the seed is planted, and we look to God for the increase. Sunday School is increasing.

Wooroolin.—The brethren here meet every two weeks in the house of C. Adernann for worship. This is a field where splendid work could be done by a State evangelist. New settlers are coming into the field, and prospects are bright.

West Moreton.—This district includes churches at Rosewood, Marburg, Mt. Walker and Rosevale. The work under evangelist Bro. Mason is making headway, particularly at Mt. Walker and Rosevale, where crowded houses greet our brother at his fortnightly visits. Interest is well maintained, and hearts are gladdened by souls nobly confessing the name of the Lord.

Ma Ma Creek.—Evangelist Waters is laboring in this field, and progress is steady. One thing is noticeable—a desire to make greater efforts on behalf of Sunday School work, and from such a desire results must follow.

Toowoomba and District.—The church at Toowoomba has made remarkable progress during the past 12 months; in fact, their meeting place is far too small to hold the people who come to

hear the glad news as proclaimed by Bro. Parslow. We hear of decisions weekly. All members are actively engaged in work, and so the church is bound to succeed. The church at Tannymore has decided to build for itself. Members only number 15, but so earnestly are they contending for the faith once delivered to the saints that they are prepared for any sacrifice so that the cause may progress.

Maryborough and Gympie.—These churches are at present without an evangelist. The aim of the Executive is to endeavor to subsidise these, until such times as they may become self-supporting. Meetings are being held by the local brethren, morning and evening, who are nobly doing what they can for their Lord and Master.

All churches are, I am glad to say, actively engaged in work, a really good sign that we in this State are determined to go forward, and with God's blessing we hope to succeed.

## N.S.W. Home Missions.

By Thos. Hagger.

Erskineville has taken another hall for Sunday afternoons, in which an adult class will be conducted. The school work there is a very bright feature. The need of a chapel is being felt more and more.

S. H. Mudge has visited Merewether and Tuggerah Lakes; four confessions, two at each place. The platform at Auburn was well filled by A. I. Carter, J. Crawford, and E. Bulgin.

W. Rothery has spent the month at Byron Bay, Bangalow, and Tyalgum. Two more young evangelists are badly needed in that district.

J. Clydesdale has started meetings at Downsides, and has visited isolated brethren in the Temora district.

Belmore is going ahead rapidly, and there is every prospect of a large church being built up there.

Chapel opened at Marrar on August 15. H. W. Cust reports four confessions at June.

J. Colbourne is still ill; brethren from several of the churches have been filling the platform. Hugh Rodger has been offered an engagement as Bro. C.'s *locum tenens*.

Mission by the State Evangelist at Merewether yielded two baptisms. An eight days' effort at Bungawalbin has closed with two baptisms. Tent mission is now running at Lismore, with four baptisms to date.

A brother at Hornsby has given a cottage to the Committee to be sold; one half the proceeds to form the nucleus of the "Aged and Infirm Evangelists' Fund"; the balance to be divided between Home and Foreign Missions. This is good. Surely the day of larger giving has dawned in this State.

Confessions for the month, 16.  
Receipts for month ending August 15, £23 11/2; expenditure, £151/8/-; deficiency now stands at £111/17/2. Receipts since March 1, £671/3/-; for corresponding period last year, £427 0/10; increase, £344/2/2. The brethren are doing well, but there is a need for all. As we look over this big State and view New Testament Christianity therein, we say, "So much to do; so little done."

Send all gifts and offerings for this work to Thos. Hagger, Francis-st., Marrickville, Sydney.

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

From Churches, etc., towards support of their Evangelists—Belmore to Aug. 13, £6; Erskineville, to May 2, £12; June to Aug. 14, £2; North Sydney, to Aug. 14, £7; Wagga, to Aug. 1, £10/-; Moree, £12/5/-, as follows: Late Bro. W. Winter, £6; W. B. Lomax, £1; A. Winter, £10/-; From Churches per Collectors—Auburn, £10/-; Belmore, £15/8; Erskineville, £2/10/9; Enmore, £1/19/5; Inverell, £1; Petersham, £1/9/2; Church Offerings—Merewether, Mission thank-offering, £1/11/-; Donation, £12/6; Inglewood Forest Fellowship, £5/19/6. No. 2 Tent, £103/10/-, as follows: Auburn, £3; Bro. and Sister J. Hindle,



Enmore, £100; Bro. and Sister F. Steer, 10/- General Individual Contributions—Auburn Brother, Birthday Gift, 4/1; Bro. Slater, Erskineville, 10/-; Sister R. C. Gilmore, Enmore, £2; Jos. Fraser, junr., Birthday Gift, 2/6; P. Winter, Boomi, £50; H. Clark, Kangiara, 2/6; Sisters' Conference, £3/1/7; Sundries, £2/11/-. Total to Aug. 15, £223/11/2.

45 Park-st., Sydney.

Chas. J. Lea, Treas.

### An Opportunity.

We are in the midst of a tent mission at Swan Hill. We have about 25 members scattered over an area of 25 miles. It is absolutely necessary to erect a place of worship immediately, otherwise good done during the mission will be largely lost. There is no public hall to be secured, and we must have some place in which to carry on the work. The few members have raised £100 and purchased land. We need £350 to erect and furnish the chapel. Will all who read this send at least a small offering and assist in firmly establishing the work in this growing town of Victoria? We are aiming to build up a strong, self-supporting church. You can greatly help in this splendid work. Kindly forward any offerings to T. Bagley, Missioner, P.O., Swan Hill, Victoria.—T. Bagley.

### Sustain the Interest.

It cannot be doubted that the splendid issue of the Education number of the AUSTRALIAN CHRISTIAN will create a wide-spread interest in the College of the Bible. We plead for a maintenance of this interest. Let no caring care of the world or no pressure of other interests drive from our hearts the favorable impressions, the heightened sympathy, the generous intention created. Let every member fall in line for the support of the College.

September 4 will bring us the opportunity for a real, practical manifestation of our goodwill toward the college. Let us all rise nobly to the occasion. The college is asking for the whole-hearted support of the brotherhood it represents. This support we are assured will be forthcoming.

Last year 123 of our 275 churches in Australia and New Zealand made an offering to the college, and their aggregate contribution amounted to less than £250. This meant that the average offering was small, and that 150 of our churches contributed nothing as churches. We are asking this year for an offering from every church, and we are hoping that at least £500 will be subscribed in this way. These requests are not extravagant. Brethren, let us all resolve herewith to do our utmost individually and as churches to support and build up an educational institution in Australia entirely devoted to the cause of pure Christianity and of which we may justly be proud.—C. M. Gordon, Organising Secretary.

### Temperance.

Judge Samuel R. Artman, of the Circuit Court of Indiana, is the leader of the temperance work amongst the Churches of Christ in America, and an aggressive work is being done and a decided move has been inaugurated since the Centennial celebrations. The following decision of Judge Artman on an appeal case will serve to indicate his attitude towards the drink evil. The county commissioners had granted a saloon license. An appeal against the decision was tried before Judge Artman. The following is the decision:

In view of these holdings, based as they are on good reason and sound common sense, it must be held that the State can not, under the guise of a license, delegate to the saloon business a legal existence. To hold that it can is to hold that the State may sell and delegate the right to make

widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce lunatics and idiots, the right to fill orphanages and poorhouses, insane asylums, jails and penitentiaries, and the right to furnish subjects for the hangman's gallows.

With due appreciation of the responsibilities of the occasion, conscious of my obligation under oath to Almighty God and to my fellow men, I can not by a judgment of the Court authorise the granting of a saloon license, and the demurrer to the remonstrance is therefore overruled, and the amended remonstrance is sustained and the application is dismissed at the cost of the applicant.

It is said when the decision was given the crowded courtroom broke into applause.

At the World's Missionary Conference, Dr. Denny spoke on the subject of unity, and in the course of his remarks, said:—"The Christian church must recognise that their first duty was to unite. The churches could not even contemplate the work to be done as long as they stood apart. The united church was not to be attained by human efforts. The church could only be one in this, that all its members represented the same attitude to the soul of Christ. He believed that the only element in which the united church would ever be realised was the pure, unmingled element of loyalty to the Lord Jesus Christ. The basis of unity was not to be found in any number of theological propositions or in any kind of ecclesiastical constitution. Unity would be found nowhere but in the common loyalty of sinful men who called Jesus, Saviour and Lord. One of the advantages of seeing what was the principle of unity was that it delivered the gospel once for all from any kind of intellectual difficulties. If they found that in their presentation of the gospel intellectual difficulties were created, they ought to draw the conclusion that they were presenting the gospel in a wrong way. The one fundamental and essential thing in the Christian religion had no theological, no intellectual embarrassments about it—the question whether or not a man would be loyal to Christ."

Christ would still seek the lost, but he must do it now on our feet: he would still minister, but he must do it with our hands. He would still warn and comfort and encourage and instruct, but he must do it with our lips. If we refuse to perform these offices for him, what right have we to call ourselves members of his body in vital union with him?—J. Strong.

### The Dominion of New Zealand.

ANNUAL FOREIGN  
MISSION COLLECTION  
AND GOLDEN OFFERING,  
for the work at Bulawayo.

LORD'S DAY,  
OCT. 9th.

PLEASE DON'T FORGET to add  
something extra so as to bring  
Bro. Hadfield and family home  
on furlough next year.

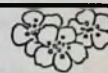
GIVE as the Lord has prospered  
you!

## SUNDAY SCHOOL

# Commentaries

FOR

1911



Order Now!

### PARTICULARS OF BOOKS.

#### 1. DOWLING'S CHRISTIAN SUNDAY SCHOOL COMMENTARY for 1911.

For Senior Classes, Bible Classes, etc. A valuable book, not only for S.S. teachers, but for anyone engaged in the study of God's Word. Price, 4/-.

#### 2. THE BIBLE STUDENT.

A Quarterly for Classes with scholars from 12 to 16 years old. Per year, 2/-.

#### 3. THE SCHOLARS' QUARTERLY.

Lessons suitable for Classes with scholars from 8 to 12 years old. Per year, 1/6.

#### 4. THE PRIMARY QUARTERLY.

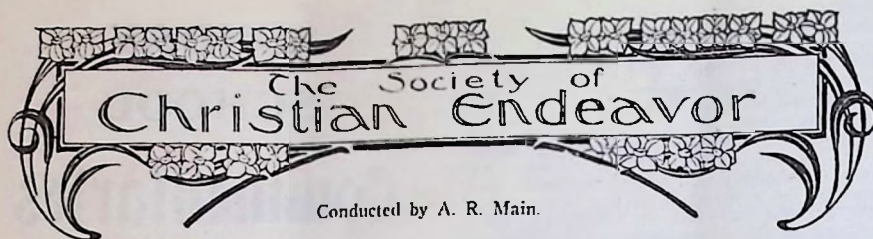
This contains nice easy lessons for Infants and smaller classes. Per year, 1/-.

#### TERMS: STRICTLY CASH WITH ORDER.

No books will be ordered unless paid for in advance. Books will be posted direct from America to customer's address.

Orders should reach the Austral Office not a day later than September 25.





Conducted by A. R. Main.

**RESIST THE DEVIL.**

Topic for September 19.

**Suggested Subjects and Readings.**

Resist through prayer—Matt. 6: 13.

By reliance on our new nature—1 John.

By the Scripture—Luke 4: 1-13.

By the divine armor—Eph. 6: 10-18.

By pure thoughts—1 John 3: 8, 9.

By trusting God—Jude 9; Rom. 16: 20.

Topic—Resist the devil! How? Jas. 4: 1-10;  
1 Peter 5: 8, 9.

There is a devil to resist. Better begin there. Some folk deny the fact; perhaps their wish is father to their thought. It does not, however, lighten the difficulty any to deny the existence of a devil where there undoubtedly exist devilish things, to say there is no evil one while there yet is evil.

**The devil tempting.**

The Bible not only asserts the existence of a personal devil, but shows him at work and reveals some of his methods. The opening chapters of the Book tell us of his tempting our first parents. See how these pages, which tell of the sin and degradation of man, at the same time ennoble him to this extent, that the sin is declared to be due not to the working solely of an internal principle, but to the allurements of an external tempter. They who deny the existence of a personal enemy of men's souls, seducing them to evil, really do not present man in so creditable a light as the Scriptures do. The teaching of Genesis agrees with the rest of the Bible. Jesus says of the presence of the tares in the field of the world, "An enemy hath done this," and that enemy the devil.

How does Satan tempt? In about as many ways as there are folk. Some are repelled by what attracts others. With some he becomes an angel of light; with others this would be a superfluity. Satan is extremely tactful. Genesis 3 proves that. The insidious method adopted in the case of Eve—his approach to the woman alone, his subtle questioning, suggestion of doubt, half truth and final contradiction of God's word—attests his skill.

What are his allurements? Numerous as the sands of the sea, and various as the desires of men. There is a little picture, "The Red Fisherman," in which the devil in red costume is fishing for men who are like fishes in a pond. The bait on his hook consists of gold coins, while there are near him also other kinds of bait—crowns, swords, wine, jewels. He will offer what you want, make the largest possible bid: he offered the Lord Jesus all the kingdoms of the world.

**Tempting the devil.**

It is unfortunately true that Satan has not always need of subtle temptations. We go to meet him half way. George Eliot says:—

"The devil tempts us not: 'tis we tempt him. Reckoning his skill with opportunity."

We must not deliberately go into the way of temptation. When we pray, "Bring us not into temptation," we must try to walk the other way. Kingsley's Philammon prayed that God would turn away his eyes from beholding vanity, but he went in and looked. "They who would pluck flowers from the very edge of the precipice must be prepared to fall." We may seem to invite when we pretend to resist. There are different ways of refusing. It is proverbial that there are some Noes which mean Yes. There are refusals which assent. The devil is well up in the discernment of these.

We must not dally with temptation or with the tempter. There Eve fails. If as soon as she heard "Yea, hath God said?" she had cut short the interview, that fruit had not been eaten "whose mortal taste brought death into the world and all our woe." "To parley with temptation," said John Bunyan, "is to play with fire." Farrar points out the one safe rule about temptation:—

"Think it as a serpent's egg,

Which, hatched, would, as his kind, grow mischievous,

And kill it in his shell."

The entertaining of the thought of an evil deed, even when we are sure we could never commit it, is dangerous in the extreme. Let Satan have no parley. Sudden lapses into sin, as we call them, could mostly be explained by the previous thought and ideal construction of the sin. Houses that looked substantial have collapsed suddenly. But the termite had been long at work. The fabric of one's moral character or Christianity falls, but it is not really an instantaneous process.

The Bible puts all these injunctions into one short, pithy phrase—

**"Resist the devil."**

Make a fight of it. Have no quarter. Stand up to him who must ever be treated as a foe. Note the certainty of victory. "He will flee from you." Many a man seems brave, but is really timid. Satan is a coward. He will tyrannise over those of fearful heart, but will not dare withstand the courageous and faithful Christian. It is a definite pledge. The issue is not in doubt. Resist, and he will flee.

**How?**

The best answer to this question is found in the Scriptures suggested at the top of this article.

Jesus taught us to pray that we be not brought into temptation, but delivered from it. Prayer and reliance on God are needed. The Master when tempted used the Scriptures as a weapon of defence. He routed Satan by three quotations from the Bible, such as any one who knows its pages could have used. That Christ took this method proves its efficacy and shows us the imperative need on our part of Bible study. The divine armor is set forth by Paul. All the fiery darts of the evil one cannot hurt the Christian in full armour. But leave no part off.

**Enter not into temptation.**

A reckless man in a zoological garden once seized a venomous serpent by the nape of the neck, and held it up before his companions. The man thought he had the serpent wholly in his power. But it began to coil its long body about his arm, and then slowly to tighten its grasp till the man in agony was obliged to drop his hold of its neck. Quickly then it turned and bit him, and soon the man was dead. He thought he was strong enough to play with the serpent and then thrust it from him when wearied of the play. Many think they are strong enough to play with temptation of any sort, but they find sooner or later, that the temptation has mastered them. "Watch and pray that ye enter not into temptation," said Christ. It is the entering into temptation which is to be guarded against. You are probably familiar with the story of the gentleman who asked each of three applicants for the position of coachman how near he could drive to the edge of a precipice without danger of going over. "Half a yard," said one; "a foot," said another; "I would keep as far away from it as possible," said the third, who secured the position. That is the way a temptation must be treated, kept as far from as possible. To go near temptation is the first step toward yielding to it. "Avoid it, turn from it, and pass on."

Great battles are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of every-day life.—Lord Arbury.

If a man is going to avoid evil habits, he must have some good ones to hold him.—William R. Campbell.

**Notes and News.**

The second anniversary of the Geelong Society was celebrated on Tuesday evening, when there was a crowded attendance. Mr. Gifford Gordon, the president, occupied the chair. He spoke briefly on the C.E. work, and welcomed the delegates from the other societies. A good programme was given. The Junior Society was represented by a chorus of little girls, who sang, "The Children's Friend," and also by Miss Dulcie Brownbill, who recited, "The Shearing." The speaker of the evening was Mr. Horace Kingsbury. His subject was "What C.E. Stands For." Greetings were sent by various societies. There are now 35 active members, 3 associate members, and 7 honorary members. Total, 45. Mention was also made of the good work done by the secretary, Mr. H. Lofts.



Not as little as we dare, but as much as we can.



Address communications concerning Australian Missions to  
T. B. FISCHER,  
Glebe Avenue,  
Cheltenham,  
Victoria.

### Report of P. A. Davey, Tokyo, Japan.

Evangelistic.—I have been associated with seven evangelists in eight cities, towns and villages. These men have done steady work. They have welcomed frequent visits by myself alone or with other missionaries, evangelists and students from Drake College. A number of enquirers are almost ready for the obedience of faith. I hope to see arrangements made so that our evangelists everywhere shall do more itinerant preaching so as to reach with the gospel the largest number of people possible. The evangelistic spirit must be fanned into flame that the gospel may spread like wildfire. There are many things, however, to quench the ardent spirit. Among these are included prejudice, idolatry, opposers of the Demetrius order, domination of old ideas, the high moral demands of the gospel, combined with a prevailing laxity on moral questions and the absence of a vigorous public conscience concerning the sanctity of the marriage vow. Among general needs is prayer for workers in ten thousand villages in which no regular Christian work is done, a direct preaching of the gospel to women by women, and a plain, positive, unmistakable message of faith from the Occident. Our work this year has centred around the Koishikawa church in Tokyo. Mr. Hirai, teacher in the girls' school, is acting evangelist. He is a rare Christian gentleman and a splendid preacher. He preaches regularly morning and night on Sundays.

On Tuesdays I have taught forty men in the Oriental College. The text-book used is "Jenks' Social Significance of the Teachings of Jesus." On Wednesday nights the church members have studied 1 Cor. with me. On Thursday elder Takahashi has led our service in another part of the city. Among the outstations, one of the most promising is in Mito, in Ibaragi Ken, where evangelist Hasegawa is at work in a province of one and a half million souls who know little, if anything, of the gospel. The work among the factory workers of Hashioji, a town of silk spinners, has been of unusual interest. They have two holidays a month. Since last October I have either gone or sent some one almost every two weeks, taking advantage of their holidays. Each month meetings of from three to five days in length have been held. Each Christian has bought his own New Testament, and his own song book. There are twenty-four members who are factory workers. Usually we have addressed about eighty persons. "Delighted with the trip," is the verdict of every one who has gone with me to preach the gospel to these poor. Personal work on the part of evangelist Tatebi, his wife, and a young woman of influence in factory circles, has told for good.

Educational.—I have given two mornings a week to our Bible College. The subjects taught

were Acts, Romans and the History of Prophecy. Indirectly this has been a gain to our evangelistic work in Tokyo. It has helped to keep our forces united in mutual co-operation. Professors Ishikawa and Otsuka, with Brev. McCoy and Place and the students, have rendered us aid in the evangelistic field. Do more for our schools and you will do more for our evangelism.

Union Work.—I am treasurer of three organizations, including that of the nineteen missions

union effort. Let all our Sunday Schools fall into line. United we stand. Divided we fall.

### Notes and News.

Bro. H. Kingsbury knew Bro. Rains in America and says, "You cannot say too much about Bro. Rains, for he will more than fulfil the highest expectations."

Children's Day this year falls on November 6. Will schools throughout Australia please set this day apart for the event? If you cannot keep the exact day, arrange the nearest suitable one.

A fresh supply of "Bolenge" is expected shortly. Almost all the copies are already ordered, which speaks well for this fascinating book. Sunday Schools will do well to place a copy in their libraries.

Many appreciative words are being spoken about the F.M. Page. We thank the brethren for their kind words. This is a sample of what comes to hand. G. G. Goudie says, "What a bright page Foreign Mission intelligence has made in the AUSTRALIAN CHRISTIAN."

The Children's Day Exercises are now running through the press. They comprise 20 separate items, and include a duet, a quartette, action pieces for 10, 4, 6, and 3 children respectively, a recitation, and 6 recitals. Each school will receive 12 copies of the full exercises, and in addition will receive the words of the hymns, and action pieces, in a separate booklet for wider distribution amongst the scholars.

The Kalgoolie, W.A., Christian Endeavor Society are taking a very keen interest in missions. They only number 17 active members, but have contributed £10 towards the support of a native preacher at Baramati, India. Nor is the end yet, for the secretary writes to say they hope later on to be able to contribute another amount towards this work. They are doing a splendid work and their contribution is a large one from a society of that size.

The Melbourne Chinese Mission reports Tuesday and Thursday evening average attendances 32 scholars, 28 teachers. Monday and Friday, 12 scholars, 8 teachers. Sunday night meetings are well attended. The brethren have started a Bible Class on Saturday evenings, which will be a great help to the members both in their spiritual life and church work. Two new teachers have been welcomed. The secretary, Miss A. Baker, has been granted a few weeks' holidays, and expects to be in Sydney, N.S.W., for a short time.

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving.—Henry Drummond.

### DATES OF F. M. RAINS' TOUR.

Sep. 4-5—Brisbane, Queensland.

" 6—Toowoomba, Queensland.

" 8-12—Sydney and Suburbs, New South Wales.

" 13-16—Melbourne, Victoria.

" 17-23—Adelaide, S. Australia. Federal Conference.

" 24, etc.—A return visit to Victoria is hoped for, for two days' meetings, after which West Australia is visited for a week.

In each State full programmes are prepared. Write to your State Secretary for full particulars.

Bro. Rains is a great man. He comes from a great Society, with a great message. Let us give him a great welcome.

No brother or sister in Australia can afford to miss the opportunity of hearing Foreign Missionary Rains.

Watch next issue re his movements.

co-operating under the name of "The Standing Committee of Co-operating Christian Missions." These missions preach unity by practising it as far as is possible. As united, they have a great work before them all along the line. All can do together what no one mission can do alone, particularly in the work of education and publication. A need of years has been a suitable literature to combat infidelity. This is now to be supplied by co-operative effort. I represent the Standing Committee on the Executive Committee of the National S.S. Association. The promises are good for this work. A greater efficiency in Sunday School work will be the outcome of this





## New Zealand.

**CHRISTCHURCH.**—We have now reached the end of the fourth year of Bro. Gebbie's service here. His may well be characterised as a work of faith and labor of love. Our brother has manifested much ability, patience and tact as a preacher, teacher, and organiser. His zeal and enthusiasm have been infused into others, so that we feel that the church here has never been in a more healthy condition. He came here to a small church, heavily handicapped by debt, and to-day the church is not only free of debt, but has added an adjoining section to its property. Upon this two marquees are erected to meet our growing needs, and we are glad to say the building fund is gradually accumulating ready for the erection of a new edifice more worthy of the cause and suited to the growing needs of the church. We trust our brother and Mrs. Gebbie may long be spared to labor in our midst, and that God's blessing may ever attend their efforts.

Another movement is being started in this town, known as the L.M.M. (Laymen's Missionary Movement), having for its object the arousing of the men of every community to a greater and united effort in the missionary work. Drs. McLaren and Pettit, young medical men, are urging this upon the notice of the men of the various churches.—H.L., Aug. 17.

**OMARU.**—Two young ladies have made the good confession, and one has been restored to fellowship. Large audiences gather to hear Bro. Mathieson tell the old, old story. At present he is using the life of David as a series of gospel sermons, and the Sermon on the Mount for exhortations. On August 4, in the presence of a large assembly, Bro. C. Fleming McDonald laid the foundation stone of the new building. It is a block of Vermont marble, and bears an appropriate inscription. The mayor presided, and with other speakers congratulated the church on its forward movement. Sister Mrs. McDonald was presented with a small silver trowel as a souvenir. In the evening a social was tendered Bro. Mathieson, to mark the commencement of his second term of service with us. Bro. Hastie (Tabernacle) made an excellent chairman. The meeting was exceedingly enthusiastic, all being agreed about the splendid work Bro. Mathieson has accomplished. Bro. Farnilton, on behalf of the church, asked Bro. Mathieson's acceptance of a gift of money. In replying, our brother gave an inspiring address, urging all to greater spirituality and effort to advance the Lord's work.—W.K., Aug. 10.

**WELLINGTON (Vivian-st.).**—Since report of last week two young men have been baptised. Then on Sunday night, before a crowded church, two young ladies confessed Christ. We have a thermometer for our prayer meeting, which registered boiling point as 105. Last week we burst the instrument with an attendance of 110. Best prayer meeting in the city, perhaps in the country.—S. J. Mathieson.

**AUCKLAND (Richmond).**—Two sisters and a brother received the right hand of fellowship into this church last Lord's day morning. There was a record attendance, 34 being present. To-day, we had very good meetings. Bro. Edwards, from Ponsonby, presided, and Bro. Evans, from Dominion-rd., gave a splendid address.—F.D., Aug. 14.

**AUCKLAND (Ponsonby-rd.).**—Since last report four have obeyed the gospel message delivered by H. Grinstead. We are also pleased to

report that our esteemed Sister Wallis, of Papakura, is recovering from an operation, and is able to be present at our meetings. The S.S. anniversary was held last Friday, and was a most unqualified success. The chapel was beautifully decorated. The scholars, some 300 in number, were mounted on a big platform, and sang their pieces in a very pleasing manner under W. H. Marson's conductorship. A very good programme was rendered entirely by the scholars. Perhaps the most enjoyable items were a song by Lily Marson Reisturer, a recitation by Leah Vickery, and a dialogue by Harold Perkins and two friends (the latter being the report of the Bible School, and its work, told in a very interesting manner).—F.D., Aug. 21.

### AUCKLAND DISTRICT NOTES.

Dr. Johnson used to say that we should not be affected by the state of the weather, but that is hard advice to follow when the roads are up to the horses' girths in mud, as are those in the North Auckland District at the present time. Bro. Milton Vickery, nevertheless, travels around to the little meetings, six in all, taking those meetings on one Lord's day, altogether a 30 mile ride. Winter is not the time for progressive work, and churches are content to make preparation then for a forward movement in the summer. If we were to judge by the difficulty we find in obtaining reports we should say the churches were in a state of lethargy, but we are fortunate in a personal acquaintance with a large number of the members, whose deep spirituality and warm quiet enthusiasm would keep any religious movement aglow.

Progressive efforts are at present centred in Auckland city and suburbs. Bro. Grinstead has just concluded a successful mission at Ponsonby-rd. Two decisions for Christ were recorded last week and two more last night. Meanwhile Dominion-rd. church has been making preparations for a mission by Bro. A. F. Turner, and the meetings have commenced with good prospects. The Home Mission Committee expects to be able, through the services of Bro. Turner and Grinstead, to give substantial assistance to the other churches in October and November.

Sunday School work in most of the churches is making a forward movement, although at Dominion-rd. Bro. A. M. Bryden, who has been superintendent for some years past, has found it necessary to give up the work, for a time at least. His place is, however, being filled by Bro. Frank Evans, and we are confident of a continued increase in numbers. The school sent up 9 scholars for the local Union examination, with the following result: 2 prizes, 3 first, 2 second, and 2 third class certificates.

At Ponsonby-rd. the primary school movement is notable for its growth, there being now an average attendance of about 100 infants.

## Queensland.

**GYMPIE.**—On Aug. 14 we held a memorial service in respect to our late Bro. Ellis. There was a good attendance. Bro. Johnson spoke on Amos 4: 12, "Prepare to Meet thy God." One confession at the close. Our sympathy is with the bereaved ones.—S.C.T., Aug. 20.

**MARYBOROUGH.**—On Thursday, Aug. 18, J. I. Mudford paid us a visit and delivered a gospel address. Two young men and a married woman, the wife of a brother of many years, made a good confession. On the Lord's day following

Bro. Vanderwolf spoke to a fair gathering, and three more young men showed their willingness pointed way.—W.S., Aug. 21.

## Tasmania.

**HOBART.**—One prominent feature in connection with the work in this city is the growth of the Bible School, the result of the untiring efforts of our evangelist and Mrs. G. Manifold, assisted by the superintendent and an excellent staff of teachers. A record was put up in the contribution to Foreign Missions, and now we have to report that a record for the Hobart school attendance was established last Lord's day, when 109 scholars were present, also 14 teachers. A business meeting of the church was held, and Mr. G. Manifold was re-appointed for a further period of twelve months. Very kindly reference was made to the good work done by Mr. and Mrs. Manifold since their arrival in Hobart. On Sunday evening one young lady came forward and made the good confession. We regret to have to chronicle the death of one of our number in the person of Sister Lewis, who was a most consistent member, and highly respected. She was one of the charter members of the cause in Hobart, and by her kind and gentle manner exerted an influence which helped to strengthen the church. She was laid to rest in the Queensborough Cemetery on August 23. Just now the country churches are well provided with preachers in the south of the island. T. J. Johnson, a recent convert under W. Way, is at Nubeena preaching. Bro. Moffit has been some little time at Bream Creek, and Bro. C. Hale is doing a good work in connection with the Gevestown church. Yet there is one thing we lack and that is the "needful." May our liberal brethren grow rich.—W. R. C. Jarvis.

**KELLEVEE.**—We arrived here by invitation on July 12. We gave two addresses on a properly organised New Testament Church of Christ. On Lord's day morning, August 7, the church met at 9.30, and two elders and three deacons were appointed according to apostolic example. We gave an address on "The Teaching of the New Testament on the Discipline of the Church of Christ." Since the church has been set in order eleven persons have been restored to fellowship, and one fine young man became obedient to the faith. We secured ten subscribers for the CHRISTIAN. We leave here on Monday for a short visit by invitation from the church at Port Esperance. We shall be open by the end of September to accept invitations for short visits from any churches in the States which require help.—W. Moffit, Aug. 25.

## South Australia.

**SEMAPHORE.**—Lord's day, Aug. 21, we were blessed with a perfect day. It was the opening of a separate church. Hitherto we had been of a branch of Queenstown. The Town Hall looked at its best, 99 being present, 78 of whom broke bread, including visitors from various sister churches. W. C. Brooker presided, and in his remarks referred to the extension of the Master's work. After reading the names of 32 members on letters of transfer, he invited T. J. Gore to declare the church formed at the Semaphore and to extend the right hand of fellowship to those members forming the new church. In well chosen words and with loving thoughtfulness he committed the care of the future work at the Semaphore under God's guidance to the members, and trusted for their welfare. Bro. Gore then exhorted the church. In the afternoon a fine meeting was held, when J. McGregor Abercrombie spoke. In the evening at 7.30 Bro. Brooker delivered a forcible address entitled, "Playing with the Devil," taken from the life of Samson. The choir rendered several solos, and the singing was most effective. The sisters entertained the visitors to lunch and tea in the supper room, which was much appreciated by the visitors, who



during the interval had a walk on the sea-shore and jetty.—A.P.B., Aug. 22.

**NORTH ADELAIDE.**—Friday, Aug. 26, before the members of the Mutual Improvement Society, and a number of visitors, Dr. J. C. Vero gave a most interesting lecture entitled "Christ in Art," illustrated by a number of beautiful pictures, for which he was deservedly accorded a very hearty vote of thanks. The Foreign Mission collection taken up in July totalled £52/4/2.—V.B.T., Aug. 29.

**TUMBY BAY.**—Have just concluded a fortnight's mission at Butler and Yaran-yacka. A good interest was manifested, and attendances increased until we were almost crowded out. Finished up with a good country tea meeting, which was quite a success. Roads have been bad for the gospel motor lately; it has been stuck in the mud several times. Work going on steadily in Tumby.—R.H., Aug. 26.

**MALLALA.**—Meetings at mission are still being well attended. So far thirteen have confessed Christ, and have been baptised.—A. W. Harris, Aug. 28.

**BORDERTOWN.**—The work is moving along smoothly. Our morning meetings are well attended, the brethren manifesting a keen interest in all church activities. The converts from the Bagley mission are steadfast in the faith and working in the church. The gospel services have been made additionally bright and attractive by the sweet solos sung by Miss Matthews. We much appreciate the help of this consecrated singer. The West Wimmera Conference will be held here on September 11 and 14. We have arranged with Bro. Donald McCallum to conduct the services of the Conference, and anticipate having a most enjoyable time. Will friends kindly remember that Bordertown is on the main line to Adelaide, and that interstate visitors to the Federal Conference can commence the "feast of good things" by spending the 14th at Bordertown?—E.E.

**MILANG.**—This evening we held a memorial service, as during the week we lost one of our S.S. scholars, and also heard the sad news of the death of our esteemed Bro. C. A. Wilson, in New Zealand. Bro. Hall gave a very nice address, and mentioned that twelve months ago to-night Bro. Wilson was preaching from the same platform, and said that as he was going to New Zealand perhaps he would never see us again; but we little thought his words would come true. The members of the church feel his death very much, as he had endeared himself to all during his labors here. Our sympathies go out to his wife and also to his brother George Wilson at Port Pirie. We are holding our anniversary on Sept. 11, when we expect D. A. Ewers to conduct the services, and hope to have a successful anniversary.—S.H.G., Aug. 28.

**HINDMARSH.**—Thursday, Aug. 25, the annual social of the Foreign Missionary Auxiliary took place. I. A. Paternoster presided over a fair attendance. A very interesting letter was read from Miss Allen, who goes to Daltonganj, India. Linelight views of the work of the British and Foreign Bible Society were shown by I. A. Paternoster, J. Roberts operating the lantern. The following officers were elected for the ensuing year:—Patron, A. Glastonbury; President, G. E. Duncan; Vice-President, I. A. Paternoster; Acting Secretary and Treasurer, Mrs. A. Glastonbury. During the evening light refreshments were handed round by the sisters. Sunday, 28th, good meetings. At 11 a.m. I. A. Paternoster spoke, and made special reference to the death of Bro. C. Wilson, of Wellington. A letter of sympathy to the church was read from Bro. Gore. Bro. Wilson was one of the students who attended his class, and one of several Robert-st. boys who went out from amongst us to take up the work of preaching the gospel, and the church deeply sympathises with Sister Wilson and the other members of the family in their sad loss. At 6.30, the members of the Hindmarsh Volunteer Fire Brigade, at the invitation of the preacher, attended as a body. There was a large attendance. I. A. Paternoster gave a splendid

address on "The Nobility of Service." Special singing was provided by the choir. Miss N. Brice and Miss M. Williams rendered solos. A collection was taken up in aid of the British and Foreign Bible Society.—J. W. Snook.

**KADINA.**—The church anniversary was held last Lord's day at 11 a.m., 2.30 and 6.30 p.m. Bro. Paternoster, from Hindmarsh, was the preacher. Our brother gave us three good practical addresses. The evening service was crowded out, many people turned away. The seed was very faithfully sown, and the message will long be remembered. Monday afternoon we held our tea meeting from 5 to 7 p.m. in our building. Everybody enjoyed the good things provided. At 7.30 the public meeting was held in the church building, and was presided over very nicely by Bro. Neill. Bro. Day was with us from Balaklava. He is much loved by the young people here. He and Bro. Paternoster gave us two stirring addresses, which were appreciated by all. Bro. Crouch, the church secretary, read a good report of the year's work. He stated that from June, 1909, to June, 1910, there had been 51 persons received by baptism, and 5 restored to fellowship. Two had been removed by the hand of death—Bro. John Carter, who was a deacon, and Sister Mrs. Gavin Paterson, junr. (nee Pedler). The few sisters connected with the Dorcas Society had done a noble work. During the year over 100 garments had been made up and distributed among the poor and needy of our district. Eight sisters of the church take it in turn to clean the church building every week. By so doing they save us at the least £26 per year. The choir did good service throughout all services connected with the anniversary. May the Lord continue to prosper the work of the gospel here during the coming year.—E. G. Warren, Aug. 20.

**STIRLING EAST & ALDGATE VALLEY.**—Glad to report two confessions, one at Aldgate Valley this afternoon, and one at Stirling to-night. Cottage prayer meetings are being held in preparation of the coming mission, and all are looking forward to a blessed time of reaping.—A.G.R., Aug. 28.

**PROSPECT.**—On Thursday, Aug. 25, we celebrated our Band of Hope anniversary by a social. The secretary, Miss Redman, read a satisfactory report of the year's work, and Bro. D. A. Ewers gave a stirring address. A miscellaneous programme, consisting of solos, choruses, recitations, etc., was well rendered. The writer, as president of the society, occupied the chair and distributed the prizes. A small presentation was also made to Mr. L. Thomas in recognition of help given. Refreshments were then passed round. There were about 170 present.—A. M. Ludbrook.

**SEMAPHORE.**—Lord's day, August 28, G. Cosh presided at the breaking of bread. We had several visitors with us, including Sister Gillespie, on travelling letter from Collie, West Australia. W. C. Brooker exhorted. At the gospel service, preceded by a song service, we had a fair attendance. W. C. Brooker gave a fine address on "Fighting Against God."—A.P.B., Aug. 29.

**MAYLANDS.**—On Thursday, our first half-yearly business meeting was held. The secretary's report showed that 19 had been received—9 from the Bible School—the roll standing at 68. Great tribute was paid to the organising efforts of H. D. Smith, the special mission by S. G. Griffith, and the work of E. Paternoster, who is now with this church, also to officers from Norwood, Bro. Hawkes, and others, who have assisted the local brethren with the meetings. Reports were read from S.S. (Bro. Daniel), Sewing Meeting (Sister Mrs. Read), and Berean Society (Sister Whitfield), all showing healthy progress. The treasurer's (Bro. Daniel) statement and building account (Bro. Hawkes) were satisfactory. £25 has been repaid on the building. With God's blessing and continued unity, much will be done in this district. Fair meetings to-day. Bro. and Sister Wm. Charlick, of Unley, worshipped with us.—R.L.A., Aug. 28.

## New South Wales.

**MARRAR.**—The opening of the new chapel took place on Tuesday, 10th. It was decided to celebrate the event with an opening tea, followed by a public meeting. The after meeting was a great success. Bro. Wilkins, as chairman, gave a short sketch of the work in the district during the past few years. Bro. Mowsar reviewed the work of the Church of Christ in Marrar. Bro. Clydesdale's address was based upon three Ps.—Prayer, Praise and Practice—and Bro. Cust's on Watching, Waiting and Welcome. The musical part of the evening was supplied by our visiting brethren, Bren. Downs and Wilson contributing solos, Mrs. Denyer and Miss Violet Rapley recitations, whilst the Junee members rendered several hymns in a very creditable manner. We are deeply grateful to these brethren and friends for the splendid help they gave, thus making our opening a pleasant, and we trust a profitable one also. The following donations have been thankfully received towards the building of the chapel: Bro. Ashwood, the block of land and £25; Bro. and Sister Mowsar, £25; Junee Church, £2/10/-; Bro. T. Hagger, 10/6. The brethren here, who only number 9, will thankfully receive any help from our other brethren towards paying the balance owing on the building.—E. J. Mowsar.

**LISMORE.**—The mission continues to attract large and interested audiences. Last Friday two confessed Christ, and one on Sunday, and these, with one who previously confessed, were baptised in the tent on Sunday night, before a congregation of 500 persons. Large congregations assembled at the No-License rally on Sunday afternoon, the Temperance lodges being present in regalia, and their presiding officers on the platform. Wednesday evening saw two more confessions, one a lad from the Bible School, and one a brother for restoration. Bro. Hagger is delivering some masterly addresses. We are glad to welcome back to Lismore Bro. E. Delzoppo and his wife. Preparations for the other missions are being actively pushed forward, and the cause of primitive Christianity will be put on a firmer footing as a result.—F.T.S., Aug. 25.

**TUGGERAH LAKES.**—On Aug. 14, J. Fraser, of Merewether, conducted a memorial service to the writer's late little daughter Evelyn, who passed away July 18. On returning from the church Bro. Fraser had the pleasure of taking the good confession of a young man. Monday, 15th, Bro. Mudge, of Auburn, called on his way home from Newcastle, and preached the gospel that night, when two of the writer's daughters confessed Christ. Arrangements were made for the baptising in the Tuggerah Lakes on Lord's day, Aug. 21. T. Morton, of Belmore, spoke from Luke 4: 27, to between 70 and 80 people. In answer to the invitation, another of the writer's daughters came forward and was baptised the same hour. Bro. Fraser baptised the four young people, who are from the Sunday School, the young man having attended only a few times. Their ages range from 14 to 19 years.—James H. Colmer, Aug. 25.

**PETERSHAM.**—This morning we received into fellowship Bro. Goode's wife and daughters from Enmore. Bro. Illingworth exhorted. This evening we had a special Temperance and No-License meeting. The building was full. G. E. Burns chose as his subject, "The Red-lipped Tempter of Men." Open air meetings have been commenced and we expect to get many strangers into the church thereby.—S.B., Aug. 28.

**ENMORE.**—Usual good attendance at meetings during past fortnight. Mr. Walden is continuing the study of Acts at the gospel services to interested audiences. Dr. and Mrs. Cook, of Bendigo, were present last Sunday evening, Tuesday, 16th. Dr. and Mrs. Vero entertained the Sunday School teachers at their residence, the guests spending a most enjoyable evening. The doctor has made an excellent impression as superintendent. The Sunday School picnic takes place on Saturday, Sept. 10.—R.K.W., Aug. 28.

Continued on page 574.



## Hunting Heiresses in the Cumberlands.

By GRACE M. SISSONS in C.E. World.

"I always hearken to duty's call if I can follow on horseback," laughed Miss Wellman, swinging into her cowboy saddle. Hence my willingness to go hunting students among Cumberland valleys this fine spring morning. Really," she added with a teasing side glance at her colleagues, "an equestrian training adds considerable spice to the duties of a Home Mission teacher."

The faculty of Lancaster Seminary smiled with good-natured envy, all but the principal, a little woman with invincible black eyes, who looked worried and uneasy.

"Miss Wellman," she said abruptly, "there's no good of you going off to hunt up students. For you look too utterly useless on horseback ever to convince those mountaineers of the practical value of learning; educated uselessness is their chief abomination."

"Dear little bossee, don't you worry about my looks," comforted the girl with irresistible assurance. "If those mountaineers have any cattle around, I'll demonstrate my educated uselessness to them all right." And she whirled an imaginary lariat around her head with such gay confidence that the principal's face brightened hopefully. "O girlie," she exclaimed, "if you could only bring back those two Happy Valley children! Their fathers are great men, yonder in the Cumberlands; think of it: each one of them owns three mountains. And I dare say half a dozen valleys owe allegiance to the names of McFerron and Jackson. Bring back those two little heiresses, and children from the tributary valleys will follow, and we'll set the twentieth century civilisation rolling right into the heart of the Cumberlands."

"Let civilisation get ready to roll," exclaimed the girl as she rode away into the morning mists, still swinging an imaginary lariat above her head.

Sometimes the road to Happy Valley led skyward under low-hanging clouds of dogwood blossoms. Sometimes it dropped down into dim, green clefts, and splashed for a mile or more along the bed of a willow shaded stream. Amid its tangling scents and odors the rider occasionally distinguished the fleeting breath of wild-grape blossom, and glancing up noted the brown vines looped over the branches like giant lariats. And she dreamily blessed the day—the while she carved a hickory whistle whereon to confound the bragging cardinal—when the fervid principal had induced her to pack her Wellesley books and Nebraska saddle, and join the lightly paid idealists of Lancaster Seminary.

It was the middle of the afternoon before the blithesome Home Mission teacher threw away her whistle, smoothed her hair, and rode with professional decorum down into Happy Valley, shut in by six lofty mountains.

After some inquiry she found the great McFerron leisurely ploughing a scraggy patch of ground with a scrawny white mule. Behind in the fur-

row followed the small heiress of mighty Cumberlands, gathering fishworms.

The mountaineer leaned meditatively upon his plough handles, while Miss Wellman, with a dash of her principal's fervor, portrayed the wonderful advantages of education. The heiress cast shy, wistful glances at the strange visitor, and tied her fishworms into squirming bunches. At the end of her vivid portrayal the speaker paused, breathless, but hopeful.

Her listener stretched himself slowly, and yawned. "Wall, now, ye've give out a right nice-sounding string of these hyar ejectional advantages. And I low I'd let Meliss thar hev a few—providin' she'd want 'em—if all the ejectional folks I ever heerd tell of warn't so powerful useless."

"I seed a larnin' teacher once over in another valley. I was goin' by the school house, and she was a-settin' on a stump afraid to go in, on account of there being an old cow inside. Howsomever," he added with sudden pride, "my gal ain't needin' them advantages noway. Them mountains over thar'll be hern some day. Naw!" he added decisively, as he adjusted the rope lines around his neck; "them thar ejectional advantages ain't a-interestin' me and Meliss none."

"Go over to the house thar, and stay all night," he continued, dropping into the cordial tone peculiar to the Cumberland host; "stay over Sunday; stay a week."

But the Home Mission teacher gazed fixedly at Meliss's heritages, grown suddenly dim and misty, and evasively asked directions for finding Bud Jackson.

"Why, thar he be now," announced the ploughman, settling back upon the restful handles as a man came loping up on a second white mule. The newcomer brought the intelligence that a McFerron cow was stuck in a Yellow Creek mud hole. But whether she was upstream or downstream the man who brought the report was too drunk to remember.

While the McFerron mule was being unhitched, preparatory to a search for the missing cow, Miss Wellman gave the new arrival an eloquent, persuasive, and urgent summary of the educational advantages in Lancaster Seminary.

"They do be right nice-sounding," he drawled politely, "though I've heerd tell that ejectional folks air powerful no 'count. But we ain't needin' them advantages here in Happy Valley: leastwise, my gal ain't." And he nodded conclusively toward three forest-clad mountains.

"All the ejectional folks I ever see do look mighty no 'count," commented the ploughman, with a critical glance at Miss Wellman. "Howsomever," he continued, striding his mule, "I be a reasonable man; and, if I ever come across one of 'em what can pull a cow out of a mud hole, I'll be willing to let my gal take up with some of these hyar larnin' notions. Meliss thar'll

carry ye over to the house," he added, resuming his hospitable tone; "stay a week; stay as long as you like."

"When ye git tired of Bill McFerron's, come over to our house and stay," supplemented his companion heartily as the men rode off.

Miss Wellman sat staring after the mountaineers as they loped away across the valley, till a sudden shadow warned her that the sun was slipping down behind a Jackson peak. She swiftly determined to risk finding a hospitable cabin on the way home rather than spend a night amid the humiliating scenes of Happy Valley. Nevertheless, she tarried long enough to tell Meliss such entrancing tales of school life at Lancaster Seminary that the diminutive heiress gazed long after the strange visitor, with wondering, wistful eyes, the squirming fishworms fallen forgotten at her feet.

The Home Mission teacher, climbing the trail out of Happy Valley, no longer noticed the scent of flowers and whirr of wings. Neither did she notice that, when her horse forded Yellow Creek, he turned aside from the trail into a cow path leading along the bank, until she was suddenly startled by the despairing bawl of a cow.

The girl stared about her in bewilderment. The light of late afternoon filtered dimly through the tree tops, filling the wood with shadow. Again arose the despairing bawl; and, riding on a few yards, Miss Wellman came to a bend in the creek, where at the bottom of a sloping bank a cow was floundering helplessly in a mud hole. Evidently her strength was about gone, for after each struggle she rested, half reclining upon the mire, her neck stretched out in a painful effort to keep her nostrils from being submerged. Each time her heaving sides sank a little deeper in the mire before she renewed her frantic efforts to climb out upon the bank. But the sides of the mud hole were too steep and slippery for her to get a foothold, and she invariably slid back into the slough, with the despairing bawl that had first attracted the traveller's attention.

"You poor, miserable beast!" exclaimed the girl pityingly. "And to think how easily I could help you out if I had only a lariat!"

The cow groaned dismally, and sank a little deeper into the mire. For a moment everything was still, except for the evening wind stirring mournfully among the tree tops. Suddenly the rider raised her head and sniffed the air with the keen alertness. The breeze was heavy with the bloom of wild grapes, and through the falling shadows she could see the vines swaying from the branches like giant lariats.

"I declare, I believe I can pull you out, after all," announced the girl thoughtfully. And, hastily getting out her pocket knife, she proceeded to cut down long yards of the rope-like climbers.

"Of course I can't lasso you in strictly cowboy style with a grape-vine lariat," she continued whimsically. "So I'll twist it round your horns instead; and then this Cumberland nag and I can doubtless finish the business according to Nebraska tactics, and—" She broke off abruptly, for on reaching the bank she saw that the cow, having given up all hope, had slid so far back into the mire that her horns could not be reached from the shore. In vain Miss Wellman coaxed and encouraged; the creature groaned disconsolately, but refused to move.



The girl looked about her in anxious perplexity. Something must be done, and done quickly, if the cow was to be saved. An old saw-log, stranded on top of the bank by some freshet, gave her an idea. And she set about rolling the log down the bank, cautiously steering it endwise, lest it get from under her control and go plunging down into the creek. At last she got it to the bottom of the slope, with one end projecting several feet across the mud hole in the direction of the cow. Then with little shudders of disgust, she sidled out on the log until she could twist the grape-vine around the cow's horns. As she started back toward the bank, the animal gave a feeble lunge, and hit the log, which rolled slowly over and gently pitched Miss Wellman into the soft, slimy ooze.

Fortunately she fell within reach of some overhanging bushes growing on the shore, and so after a few moments of frantic clutching and struggling she scrambled out on the bank. The condition of the cow, luckily, allowed scant time for reflection. So the rescuer wound the free end of the grape-vine around her saddle-horn, and proceeded with the business according to Nebraska tactics.

As soon as the cow felt the encouraging pull at her horns, she renewed her efforts with fresh energy. But at the bank her foothold slipped; the horse, unaccustomed to such work, failed to stand his ground; and the cow slid back into the slough. Time and again did this happen. But at last the girl succeeded in swinging the horse around against a tree at the critical moment; and with a mighty effort the cow lunged out on the bank, and fell trembling to her knees.

Not till then did the Home Mission teacher have time to investigate the white, ghostly figures that had loomed up in the path during the recent struggle. Now through the gathering twilight she discerned a white mule. Astride its back sat a silent, motionless mountaineer. A few feet behind stood a second white mule, its rider likewise silent and motionless.

"I be a reasonable man," observed the foremost mountaineer with slow emphasis. "And them thar ejectional advantages ye were tellin' about be a-interesting me and Melissa powerful."

Two days later the faculty of Lancaster Seminary watched with astonishment a strange cavalcade coming down the mountain road. In front rode a bedraggled and mud stained Home Mission teacher, urging her horse into a spiritless trot. Behind ambled two white mules. Astride of each slouched a silent, expressionless mountaineer. But peeping around from behind the riders were the glowing, rapturous faces of two little mountain maids, heiresses to six towering Cumberlands. In the rear followed a procession of weary mules of erratic shapes and colors, laden with representatives from the half dozen valleys that owed allegiance to the names of McFerron and Jackson.

#### "WOODLAFDS,"

137 North Quay, Brisbane.

First-Class Private Board and Residence.

Overlooking the River. Large Airy Rooms, Newly Furnished

MRS. NEILEN.



CHAS. WATT, Op.D

(Dr. of Optics.)

THE EYESIGHT SPECIALIST

Is an expert in treating the accommodative, refractive and muscular anomalies of the eye. Many splendid testimonials.

Consultation and Sight Testing Free.

Hoffnung's Chambers, First Floor, Pitt Street, Sydney, next G.P.O. 'Phone City 3337.

When Visiting N.S.W.

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

## DARNING A PLEASURE The Machine Darner

Fits any Sewing Machine.



Mends Socks, Stockings, Underwear, Table Linen, Sheets, Towels, &c., Perfectly, Quickly and Without Trouble.

Darned Parts are Stronger than New

Illustrated Directions sent with each Darner.

Price, 3/6, including postage to any address

DURING the past two years we have tested several Machine Darners, but now we have one that acts perfectly and that we can confidently recommend. It overcomes all the dangers of mending hosiery and woven fabrics. It makes worn stockings stronger than new and repairs table linen, sheets, towels, &c., so neatly and well that the mends cannot be noticed. The darning is smooth and even, and will not hurt the most tender feet. Now hosiery may have the wearing parts strengthened, especially the knees of children's stockings, and the few incidents applied in that way save hours of tedious darning. The Darner can be placed on the machine in a moment, and the work is done in less than a quarter of the time required for hand darning, and it is done far better. The appliance can also be used to work patterns upon hosiery or linen or to embroider names or initials.

To those who have no sewing machine, or who prefer the HAND METHOD of darning, the

STAR DARNING MACHINE

Waves in a New Patch, beautifully smooth and even.

BOTH SIDES ALIKE.

Mends all Fabrics Perfectly.

Price 2/6, posted to any address.

The retail price in a stocking mended with the Star Darner can scarcely be detected, however closely it may be examined, it so nearly matches the surrounding fabric. The method is so simple that a child can do it, and the work is so pleasant and interesting that darning is no longer an irksome task. With each Star Darner we send a sample of its work and full printed directions.

Anyone ordering the Machine Darner and the Star Darner (in either may have THE TWO for FOUR SHILLINGS, posted to any address.

The Union Manufacturing Co., 299 Elizabeth Street, Melbourne.



Where to stay in New Zealand. . .

GRAND CENTRAL.

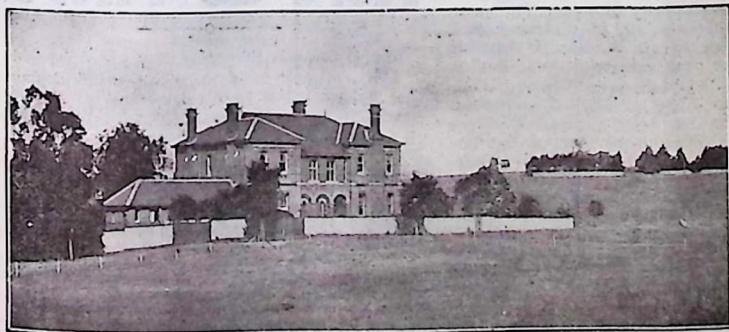
107-113 Cuba Street, Wellington.

An Ideal Private Hotel. Just out of the Builders' hands. 12 Rooms. 8 Modern Bath Rooms. Fireproof throughout.

Tariff from 6/- per day. Permanents from 30/- and 35/- per week.

D. O'CONNOR, Proprietor.

# COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE



New Zealand Advisory Board—C. F. McDonald, W. J. Hastie, C. F. Sundstrum, J. Routledge, and J. Inglis Wright.

The Correspondence Course in the Bible, conducted by H. G. Harward, may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal, H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

Treasurer—W. C. CRAIGIE, Little Collins St., Melbourne.

Secretary—CHAS. HARDIE, Henrietta St., Hawthorn, Vic

Teaching Staff—Principal, H. G. HARWARD;  
A. R. MAIN, W. W. MANTELL.

Federal  
Conference  
Executive

President, G. T. Walden; Vice-President, J. E. Thomas; Treasurer, T. B. Verco; Secretary, D. A. Ewers; Assistant-Secretary, W. Beiler.

Executive  
Committee

New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Russell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland—L. Gole, C. Watt. Tasmania—W. R. C. Jarvis.



## From the Field—Continued.

## Victoria.

**WILLIAMSTOWN.**—Good attendances to-day. This evening Bro. Ennis finished a series of addresses on Christian baptism, and at the conclusion a young man came forward and intends to be baptised. Splendid singing by the choir, which is a great help at the gospel services. —S.R.F., Aug. 28.

**GORDON.**—The church has been successful in purchasing the building formerly owned by the Methodists, which was sold by auction on the 17th inst., for the sum of £30. Seats, lamps, and a few other items of furniture, were bought, costing about £11; total, £41. Conditions of sale were that the building should be removed, but we have arranged for a lease of the land for one year, thus affording us time to look round for a suitable site on which to place the chapel. This would incur a further expenditure of £30 or more. This may seem a small sum, but it is a large amount for the handful of disciples here. We would be very thankful for any financial help that the brotherhood could give. We are deeply indebted to R. C. Edwards for the keen interest he has taken in this matter, thus assisting us to secure the property. —W. Chapman, Aug. 23.

**DONCASTER.**—The 47th anniversary of the church was observed on August 23 by a tea and public meeting, and was pronounced a great success. The celebrations were held in the Athenæum, which at the meeting was comfortably filled with an attentive and appreciative audience, presided over by our preacher, W. G. Oram. The musical part of the programme was in the hands of Bro. Geo. Petty, with Mrs. T. Petty, junr., as organist, and under their guidance some beautiful anthems were sung. Solos were given by Miss Emma Smedley and Miss Myrtle Petty, a duet by Misses Vera and Ruby Petty, and recitations by Elsie and Alma Petty. The speakers for the evening were T. B. Fischer and Horace Kingsbury. We appreciate very much the visit of these brethren. The subjects chosen to speak on were: "The Elements of Church Weakness," and "Elements of Church Strength," respectively. The sisters worked hard and yet joyously, and, as is always the case, contributed most to the success of the occasion. A vote of thanks proposed by Bro. Tully brought a happy meeting to a close.

**EMERALD.**—A very enthusiastic temperance meeting was held here in August. Every item was along temperance lines. People walked over three miles to be present. Since the society was formed about three months ago, forty pledges have been secured. The writer gave an address. Cheering news also from Glenferrie; P. A. Dickson is moving, and North Melbourne Endeavor Temperance Committee report work done. Let us hear from others. Address, W. G. Oram, Main-rd., Doncaster.

**BRIM.**—Our church anniversary was held on Aug. 14 and 17. Perfect weather, packed houses and record receipts marked off the most successful anniversary this church has celebrated for years past. The large audiences assembled in the local hall gave very attentive hearing to the old Jerusalem message. The church is inspired and the evangelist encouraged as a result of this series of helpful gatherings. All departments of church work in a healthy and harmonious condition. The church is looking forward eagerly to October 9, when J. E. Allan, of Footscray, commences a three weeks' gospel mission in this town. Brethren, will you please look up 2 Thess. 3: 1?—Henry Baker.

**BALLARAT.**—A. W. Jinks preached on "How to Become a Christian" on last Sunday evening. One young woman made the good confession. A brother is still distributing literature.

**CARLTON (Lygon-st.).**—Pleased to have the company of the following visitors with us to remember the Lord's death: Bro. and Sister Leach, from Wedderburn; Bro. D. McCance, Castle-

maine; Sister Chapman, Red Hill; Sister Schwickee, Belmore, N.S.W. During the course of a nice address in the morning, Bro. Kingsbury brought the College of the Bible prominently before the church. Good meetings at night; subject, "The Thief on the Cross."—J. McC.

**GEELONG.**—Since last report, we have received W. Brownbill, junr., into fellowship. Large meetings yesterday. H. Swain exhorted in the morning, and in the evening occupied the platform and gave a fine address. The following is from the *Geelong Advertiser*:—"Since Mr. Gifford Gordon took over the charge of the Church of Christ, Latrobe-terrace, the congregations have rapidly increased and the church established on a prosperous footing. In view of the increased interest aroused, the officers have decided on improvements to the church, and Mr. E. Molyneux yesterday commenced a contract for complete renovation of the interior of the building."

**SOUTH YARRA.**—Last Lord's day morning we had A. R. Main with us, who exhorted the church. In the evening W. H. Nightingale spoke on "Excuses." We hope to commence building operations this week in connection with enlarging the vestry and building an additional class room. Our evangelist is busy arranging for a Century Bible Class. The S.S. work has been somewhat hampered of late for want of room, but this obstacle will now be overcome, for a time at least. Mr. F. W. Long gave a lecture this evening on "Purity and Pure Living."—T.M., Aug. 29.

**CHELLENHAM.**—On Friday last the church, Bible Class, and choir tendered a farewell social to Bro. George Clayton, who has acted as choir-master with great credit to himself and pleasure to the church. Bro. W. Judd, Penny and Fischer spoke words of farewell, and a presentation of a gladstone bag was made to our departing brother, who goes to Miram on business. Good meetings on Sunday. Visitors included Bros. Cliff Organ, J. Ward, Prahran; R. J. Finlayson, Owen, S.A.; Miss Kelly and Bro. F. G. Dunn, who gave a splendid exhortation. Some months ago Miss Eva Pace, one of our members, died whilst on a health trip in Great Britain. By her will she left money to the Sunday School here. The first payment of a little over £8 is now available, and will be used for the work of the school here.—T.B.F.

**DRUMMOND.**—Bro. Combridge's earnest pleadings have borne fruit. There have been three additions to the church by faith and baptism during August, and the church has been strengthened in the bonds of love and unity.—W. H. Beer, Aug. 29.

**SWAN HILL.**—Interest in mission at Swan Hill is growing. One young woman confessed Christ on Sunday. Bro. Shipway is doing good service as soloist and leader of song. The members are deeply interested, and we anticipate good results. We hope to get a place of worship erected during the next eight weeks.—T. Bagley.

**TARADALE.**—It is with very deep regret we report the death of Sister C. Michell, at the age of 74. Our sister has been a member of the church for many years, being one of the late Bro. Cheek's first converts here. Our sister partook of the Lord's Supper, also attended the gospel service on the 14th inst., in her usual health, and on the 16th she passed away. Bro. Combridge preached an in memoriam service this afternoon, and gave a very stirring address, which was much appreciated. At the close, one of our S.S. scholars made the good confession. —A.C., Aug. 28.

**BERRINGA.**—We held our first anniversary and distribution of prizes on Sunday, Aug. 21, which was conducted very successfully by A. W. Jinks, of Ballarat. His address to the children in the afternoon, "Jesus Blessing the Children," was very instructive and highly appreciated by all. We had a fair attendance in the afternoon, and about 80 present at the evening service. We had a concert and coffee supper on the Monday evening, attended by about 300 people. This was followed by a four days' mission conducted by

Bro. Jinks, which ended with three confessions and the addition of one baptised believer.—C. G. Hillebrand, Aug. 27.

**COLAC.**—On Lord's day, Aug. 21, we celebrated our first anniversary. Bro. Connor gave three addresses, which were very interesting and instructive, to a large congregation. The singing by the children was much appreciated by all. On the 24th the children were treated to a tea, provided by the sisters, and afterwards a good programme was presented by the S.S. scholars. We were pleased to have as a visitor Miss Stevenson, who sang very sweetly. We were also favored with solos by Bren. McLellan and Butler, of Colac, and from Sister E. Gray, of Beacoe. The prizes were distributed to the children, and an autograph book was presented to Miss F. Lewis, who had presided at the organ during our first S.S. anniversary. The new chapel is being erected, and we hope to be meeting in it within the next few weeks. We owe much praise to Bro. and Sister Connor for the success of the demonstration.—J.G.L., Aug. 28.

**BENDIGO.**—A splendid meeting for worship on Sunday last, and to listen to a farewell address from F. Collins, who is leaving for St. Arnaud this week. The gospel meeting at night will be long remembered by a vast audience. Our brother, after thanking all for their attendance, and the brethren for their co-operation, gave a splendid address on Acts 20: 32, commending all to God, and at the close two nobly confessed Christ. A farewell social is to be tendered to our brother and to his wife, who has been a great help to him and to the church during their 4½ years' sojourn with us, and will be greatly missed. The brethren at St. Arnaud are fortunate in obtaining our brother and sister to work amongst them.—J.S.

**KANIVA.**—We have been cheered and helped by the presence of several visitors in our midst of late, among whom are Sister Gordon, of South Australia, and Bro. and Sister D. C. McCallum. It has been a great treat to listen to Bro. McCallum's addresses both in our meetings for worship and in the gospel proclamation. We hope to have him conduct a short mission before he leaves us. We had the privilege of seeing three lads make the good confession in our gospel meeting at Yanipy yesterday. Our C.E. anniversary, held on August 14 and 18, was a great success. On the Sunday we had a C.E. gospel service, the Endeavorers conducting the meetings, and D. C. McCallum preaching. The chapel was quite full. On the following Thursday, our social was held. The speakers were brethren Godds, worthy, McCallum, and Benn.—A.R.B., Aug. 27.

## Here @ There.

Next Sunday is Education Day.

A new church was organised at Semaphore, near Adelaide, last Lord's day.

A man confessed Christ before a large audience at Mile End, S.A., on Sunday night.

See the Foreign Missionary Page, and Coming Events, for F. M. Rains' engagements.

The N.S.W. new gospel tent is a thing of beauty; it should see the birth of many souls into the kingdom of God.

H. Swain preached at Geelong on Sunday night last, taking Bro. Gordon's place, who is suffering from an attack of influenza.

The annual Foreign Mission collection in the Dominion of New Zealand will be taken up in all the New Zealand churches on Lord's day, Oct. 9.

Some church should secure the services of Bro. and Sister C. L. Thurgood if possible before they arrive. They will probably remain in Australia.

Victorian preachers' meeting on Monday next at 3 p.m., in the Lygon-st. chapel. Important business. Bro. Blakemore, of Perth, W.A., is expected to be present.



Will all N.S.W. brethren who intend going to Adelaide for the Federal Conference in September please communicate with G. T. Walden, 98 Stanmore-rd., Stanmore?

A. Gordon, of South Australia, father of our well known preachers of that name, honored us with a visit at our office. We were glad to see him and chat with him for a while.

The N.S.W. Home Mission Organising Secretary has not yet heard from a brother or sister willing to find that £2 per week for twelve months, for Tyalgum. Don't miss this opportunity.

Sister Mrs. T. Alderson, of the church at Bet Bet, Vic., passed away very suddenly on Lord's day, Aug. 21. The sympathy of the whole church is with Bro. Alderson and family in their affliction.

Visitors to the North Melbourne Kindergarten are informed that the centre is closed for two weeks, and re-opens again on Monday, Sept. 12, when visitors and additional workers will be welcomed.

The Century Bible Class, conducted by H. Kingsbury, of Lygon-st., Carlton, is a great success. It has a membership of 115, and on last Sunday there was an attendance of 109. We are glad to hear of news like this.

The S.S. at Erskineville, N.S.W., is a large and flourishing one. The difficulty is to accommodate all the children. One class meets in the home of Bro. and Sister Cook, opposite the hall, to relieve the congestion. This is splendid.

A meeting of the Victorian Churches of Christ C.E. Union will be held on Monday evening, September 5, at Swanston-st., at 8 o'clock. Mr. Fischer will preside. Every society should be represented, as the business will be important. It is special report night, and each society is urged to send or bring a report.

The religious journals received by the last mail are against the proposed modification of the Coronation oath. The *Guardian*, in referring to it, says:—"The Roman Catholics are the only religious body in the country which has received with entire approval the proposed new form of the King's Accession Declaration."

The Committee of the Sale of Gifts for the Kindergarten are making progress, and realising that all events of a like nature are best to be well worked up, they have decided to hold the sale some time next February or March. Letters are to be written to churches asking them to form local committees to work up for the sale.

A special gospel mission is being conducted at Semaphore, S.A., by S. G. Griffith and W. C. Brooker. The next little booklet issued in connection with this mission gives a good advertisement for the *CHRISTIAN*. We thank the brethren for their thoughtfulness, and hope that their example will be followed by many others.

The *Australian Christian World*, published in Sydney, is the only religious paper besides our own which gives the Churches of Christ a place in its columns devoted to news of the churches. We commend this paper for the undenominational spirit it manifests. Some so-called undenominational papers have not quite got rid of sectarian bias.

The Kindergarten Committee and Musical Society combined are issuing 1000 tickets for their grand concert in aid of the funds of the Church of Christ Free Kindergarten, which concert takes place on October 25. If any of our country brethren would like to purchase a half dozen, or more, or less, tickets to assist the work, write T. B. Fischer, Glebe Avenue, Cheltenham, Vic.

J. Inglis Wright writes: "Will you kindly insert a note to the effect that the title of my article appearing in the Education number was wrongly printed. The subject upon which I was asked to write, and the title of my article was 'The Bible as the Basis of Christian Culture.' Unfortunately, the last word was printed in the magazine as 'Character' and not 'Culture,' making the article look rather stupid, in view of the fact that the word culture is repeatedly used, and the word character probably does not appear once."

The South Australian Churches of Christ C.E. Union demonstration at Conference will be held on September 17. All Endeavorers and friends are asked to attend at 7.20 sharp for a massed song service from C.E. hymnals. Will each society practise the numbers which have been chosen, also send along their banners for display on the walls? Each society is also asked to send a young man to act as usher. Country societies are asked for greetings if they feel disposed.—Geo. H. Mauger, sec., 84 King William-st., Kent Town.

Dear Bro. Editor,—Your story in the last *CHRISTIAN*, entitled, "Beginning at Jerusalem," is a real fine one. I hope every one who hasn't read it will turn it up and read it. It reminds me of an incident in Bro. McLean's life. Bro. McLean, as your readers know, is the President of the F.C.M. Society, of which our coming visitor, F. M. Rains, is Secretary. Bro. McLean and a returned missionary were visiting churches, holding missionary rallies, and were being rushed from city to city by the swiftest trains. About two o'clock one night, as the express was flying over the rails, the missionary, awakening out of slumber, heard a subdued voice proceeding out of the sleeping berth occupied by Bro. McLean, and listening, the missionary heard Bro. McLean in prayer, mentioning the names of the missionaries on the field, one after the other, praying about their difficulties, their toil and work, and craving God's protection on them that night. It showed the spirit of that noble man, and those who know Bro. F. M. Rains, the coming missionary visitor, know him to be just another such a kind of man. I congratulate you, Bro. Editor, on the fine selection of stories.—Yours brotherly, T.B.F.

Chapters on "The Lord's Supper," by Joseph Bryant Rotherham.—It may add to the interest of the readers of these chapters to know that they are the last written words of the earnest Bible student whose name they bear. During the last few months of his life, the writer of these chapters much enjoyed a short period of unusual leisure. His work on "Psalms" was finished, and the pile of M.S. duly handed over to the care of another, and with nothing else of the kind immediately pressing, he gave himself up to the reading of books hitherto considered somewhat outside the range of his special studies. Amongst other works the Life of R. W. Dale was read with keen interest, and extracts made from it. About this time also, a friend lent him two large volumes, containing a summary of the teaching regarding the Lord's Supper from the first century to our own times. This he twice read through, and also a suggestive work by Bishop Gore, on the same subject. Stimulated by, but by no means satisfied with such reading, it was very natural that the life-long Bible student should turn again with renewed zest to the fountain head of truth, and that he should form his own conclusions as the result of this further study and meditation on the teaching of Scripture. Then followed a series of discourses delivered on Lord's day mornings with much fervor and evident enjoyment of the theme, and once again, by desire, the pen was taken in hand to condense into permanent form the substance of the spoken addresses. The sympathetic reader will rightly regard these short chapters as containing the mature conclusions of a man who succeeded in getting ever and anon into close touch with things unseen, and one who was able to give others glimpses of the things he saw from the mountain top. Direct, searching, practical, it is hoped that these last words of an aged scribe and seer will aid some fellow disciple "to come into appropriating touch with his heavenly Lord."—J.G.R.

#### WANTED.

The Church at Bendigo require an evangelist. Applications to be sent to A. J. Streader, Hon. Sec., 47 Lilac-st., Bendigo.

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.

## The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

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

#### COMING EVENTS.

SEPTEMBER 4-31.—The visit of F. M. Rains to Australian churches.

SEPTEMBER 13.—Tuesday. F. M. Rains in Drill Hall, Brighton.

SEPTEMBER 14.—Wednesday. F. M. Rains' Public Welcome at Lygon-st., 8 p.m.

SEPTEMBER 15.—Thursday. F. M. Rains. Sisters of Melbourne, at Lygon-st., 3 p.m. Great Missionary Lecture at Lygon-st., at 8 p.m.

SEPTEMBER 4 & 5.—Dandenong Anniversary Services, in Town Hall, Sunday afternoon at 3, evening at 7. Preacher, A. R. Main, of Bible College. September 5, meeting in the chapel at 8. Addresses, singing, etc. Trains from Dandenong, Monday evening, at 9.35 and 10.22.

SEPTEMBER 11-18.—Brighton.—Jubilee Tea and Welcome to F. M. Rains, in the Brighton Drill Hall, Tuesday, September 13. Jubilee Sunday services on the 11th. Harvard mission in the chapel, commencing Sunday, 18th.

#### BOARD AND RESIDENCE.

##### Broken Hill.

A good home away from home is offered to gentlemen. First-class table, cleanliness and civility. Charges moderate. Stone house; bath, piano, etc. Sister E. Litchfield, 177 Oxide-st., Broken Hill.

##### Carlton.

Sister taking nice villa, has vacancies few gentlemen boarders; home comforts. 68 Lygon-st., Carlton (city end).

#### IN MEMORIAM.

HARRIS.—In loving remembrance of my dear mother, who went home September 1, 1908. For a number of years senior deaconess of the Church of Christ at Queenstown, S.A.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

—Inserted by her loving daughter, Isabel Turner, Semaphore.

#### ACKNOWLEDGMENTS.

##### FOREIGN MISSION FUND.

Victoria.—Churches—St. Arnaud, £1/17/4; N. Richmond, £1/9/-; Dunolly, £2; Footscray, £11 17/7; Buninyong, 10/-; Polkemmet, £6/7/3; S. Yarra, per Mrs. Lewis, £2/11/-; Few Disciples, Bendigo, £1/0/6; Bible Class, N. Richmond, 7/3; A Brother, A.V., £3; Sister E. C. Cunnell, Lake Boga, 6/-; Mrs. Gulleck, Buninyong, 5/-; Tasmania.—Churches—Kelleve, £1/2/6; Geelong, £3. Queensland.—Church at Mt. Walker, £3/2/6. Robert Lyall, Treas., F. M. Ludbrook, Sec., 39 Leveson st., N. Melb. 225 Collins st., Melb.



## Obituary.

**ROWLES.**—On August 18 Sister Mrs. Rowles passed away to be for ever with the Lord. Our sister was 81 years of age, and had been in fellowship with the church here for over 35 years, during which time she did what she could for her Master, and leaves behind her many tokens of her thoughtfulness and love for the church and the brethren. Our sister had to pass through a long and painful illness, which she bore with Christian fortitude. She was a genial Christian and endeared herself to all. Her funeral took place on the 19th. Bro. Peacock took the service at the graveside, which was a very impressive one. May our heavenly Father comfort all in their sorrow.

Collingwood, Vic.

T.T.

## Is Your LIFE INSURED?

If not, be **WISE** and insure **TO-DAY**. Make provision for Old Age by taking out an **ENDOWMENT** Policy. . . .

I will be pleased to call on Clients.

Correspondence invited from those in the Country who are thinking of insuring.

**J. E. THURGOOD,**  
Estate and Insurance Agent,

Box 638 G.P.O., Melbourne.

Properties of every description wanted for register.

Letters to a  
Young Christian

By... **ISAAC  
ERRETT.**

New Edition.

Austral Co. 6d, Post free 8d.



**NATARA**  
(OCKENDEN'S)  
**DRIES UP A  
Cold in the Head  
in a Few Hours.**

THE BEST REMEDY  
YET INTRODUCED

Price: 1/6 & 2/6

ALL CHEMISTS.

WHOLESALE:

**ROCKE, TOMPSITT & Co**

Melbourne, Victoria.

A reasonable advertisement which appears in our columns for the first time is that of NATARA. The "Reclabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—The Reclabite



**W. J. AIRD,**  
OPTICIAN

(Many years with the late T. R. Proctor)

122 Collins St., Melbourne (opp. Dr. Bevan's Church).

Headaches not only prevented but cured by wearing correctly adjusted Eye-Glasses and Spectacles.

New Varieties. Charges Moderate. Phone 834.

Optician to I.O.R. and O.S.T.; Hon. to B.B.H.

PHONE, CITY 38.

**R. & A. E. Barnes, L.D.S.,**

DENTISTS.

78 Gertrude St., Fitzroy. High St., Kyneton.

**Malvern Bakery, 117 Malvern Rd.**

**H. Stanton, Baker & Pastrycook.**

Bread delivered daily in Malvern, Armadale, Toorak, Prahran, Caulfield and Glen Iris District. Sponge, Pound and Wedding Cakes Made to Order.

Purveyor to the College of the Bible.

By Special Appointment to His Excellency the Governor-General.

Telephone 2939.

**O. OWENS,** late ———  
D. Cameron.

Bread Manufacturer,

18 Victoria Street, Carlton.

All Suburbs

## Thirty Thousand GAS COOKERS

Three Good Reasons why . .

They Ensure **CLEANLINESS, COMFORT, COOL KITCHENS.**

**METROPOLITAN GAS COMPANY, MELBOURNE.**

## WHAT SCHRECK'S POULTICE CAN CURE

**TUBERCULOSIS**—Yes! You write to us and we will give you names and addresses of people cured, and it has never been known to fail for

Poisoned Sores, Abscesses, Boils, Carbuncles,  
Jars, Whitlow, Sprains, Burns.

**SCHRECK'S POULTICE** cleans the blood, heals the sore, and leaves the body healthy.

To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec. 1909, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee. Three months after I had five; in 14 months I had none, nor have I had any since. I may say the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—(Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

**SCHRECK SONS & CO.,** 335 GERTRUDE ST., FITZROY.  
Depot—355 ELIZABETH ST., CITY.

And all  
Chemists—

1/6 and 5/6

## JOSIAH HOLDSWORTH, FUNERAL DIRECTOR,

Caskets of all kinds for Country. Prices Right. Satisfaction always Given. 380 Lygon St., Carlton. Branch, 659 Nicholson St., North Carlton. No Extra Charge for Suburban Funerals. No Distance if you Phone 1182.

When Requiring a Change of Air  
It can be had by going to Mrs. Griffiths, Mount  
Logan, Katoomba-st., Katoomba, N.S.W.  
Terms Moderate.

## Books, Stationery and Fancy Goods.

New Books &  
& Magazines

By Mail Steamer  
Every Week

Mechanics' Institutes and  
Libraries supplied  
....at Lowest Rates....

School and College  
Books & Stationery  
BIBLES  
and  
HYMN  
BOOKS.

**M. L. Hutchinson,**

GLASGOW BOOK WAREHOUSE.

305-307 LITTLE COLLINS-ST., MELBOURNE.

in use in Melbourne and  
Suburbs is sufficient testi-  
mony that busy housewives  
appreciate their merits.

PHONE:  
339, 359, 367, 2713