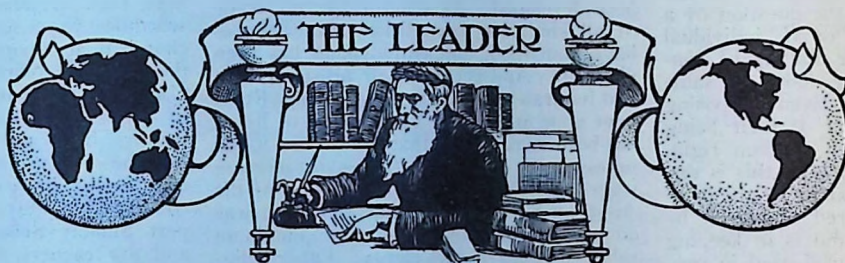


The Australian CHRISTIAN

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"Prove all things, hold fast to that which is good."—1 Thess. 5: 21.



"One Lord, one faith, one baptism."—Eph. 4: 5.

HALTING LOGIC.

One of the distinctive mottoes which has been prominent in the Restoration movement is the well-known saying, "In faith, unity; in opinion and methods, liberty; in all things, charity." A formula such as this was necessary in the beginning of things, and is perhaps quite as necessary in our day as in any other. There is always a tendency in religious matters to put undue emphasis on things which are relatively speaking unimportant, and by so doing to put in the background those things which rank as fundamental principles. Indeed, quite a number of the divisions which exist in Christendom have had their origin in the mistaken emphasis which some good people have put on questions of minor importance and about which there was room for difference of opinion. If the matter were not attended with such serious results, it would be almost amusing to notice how often it happens that the less competent people are to speak upon such subjects the more dogmatic they are. There is a conceit in ignorance as well as in other things. Much of the confusion which arises from this cause would be avoided if people realised that outside the essentials of unity there is a very large amount of liberty. It is also true that while on the one hand some people unduly emphasise unimportant matters, there are others who do quite the reverse of this. They presume to say that some things which the New Testament places in the category of "the faith" are to be regarded as non-essentials, and may therefore be modified or ignored.

Strange logic.

If it is insisted that the only safe course to pursue in teaching and practice is to adhere strictly to the New Testament—to "speak where it speaks, and to be silent where it is silent"—the reply is at once given that those who take up this position do not practise what they preach. An example of this is given in the last number of the *Spectator*. In defending its position on the

question of infant baptism, it says: "In the third place we notice in the New Testament certain specific things not observed in Baptist churches. There is such a thing as the injunction to 'greet one another with an holy kiss,' and the direction to 'wash one another's feet.'" Here it will be seen that the defence of an unauthorised practice produces some very funny specimens of logic. The position taken by the *Spectator* is this: Immersionists defend their practice on the ground that it is Scriptural. The holy kiss and feet washing are Scriptural; therefore immersionists to be consistent should practise these things. This is the kind of logic Methodists delight to indulge in. A Christian ordinance is placed upon a level with merely social customs! Even in our own day, if two Frenchmen meet, they salute each other on either cheek. The Britisher, less demonstrative, contents himself with shaking hands. It is a question of social customs. Of course, if Methodists regard the social customs of the East is part of the Christian faith, they are at liberty to observe them; but as immersionists do not, they claim the liberty of being excused. Perhaps, if the editor of the *Spectator* thinks the matter out calmly, he may discover that insisting upon the Scriptural observance of a Christian ordinance does not involve the adoption of merely social customs.

Not a matter of opinion.

This question of baptism is not one of the things that come under the head of opinions in which there is liberty. It is included in the unity of the faith. If it were not so included, there would be no need for controversy upon the subject. The "one baptism" is that upon which all Christians must eventually unite. It is insisting on two kinds of baptism that is at the root of the disunion which at present prevails throughout the religious world. Before there can be Scriptural unity, there must be agreement upon this point. It is because of this thought that we deem it

necessary to point out that at least one of the two ideas regarding baptism must be erroneous, and therefore one must be discarded. The erroneous idea, we contend, is that of infant baptism. The *Spectator*, however, joins issue with us here, and asserts that "the whole Bible breathes the spirit of infant baptism, and no one has ever shown that it is opposed to Scripture." As an affirmation this utterance compels our admiration for its extreme audacity. We regret, however, that it is lacking in one essential element, namely, that of truthfulness. No doubt the writer of the sentence believes what he says, in which case it resolves itself into a question of ability to understand facts. As an unsupported statement it is without value, and is contradicted by overwhelming evidence. Among many authorities we might quote, we select the following:—Jacobi, Professor in the Berlin University, says: "Infant baptism was established by neither Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historic point of view, it is evident it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. 7: 14, since Paul would certainly have referred to the baptism of children for their holiness (see also Neander)."

No such thing.

The foregoing is a sufficient reply to the *Spectator's* assertion, and will be endorsed by all who read their New Testaments with any degree of unbiassed intelligence. If faith on the part of the candidate is a prerequisite to valid baptism, as undoubtedly it is, infant baptism must be contrary to the whole spirit of the Bible, and is therefore opposed to Scripture. The *Spectator* in the statements we have criticised is replying to the *Southern Baptist*, which ventured to say that there is "no such thing as infant baptism in the New Testament." In reply

the *Spectator* says: "Assuming our contemporary's line of argument, and to expose its utter fallacy, we observe that there is no such thing as a wooden Baptist church, or the celebration of the Lord's Supper in the morning, or the use of individual glasses at communion. There is 'no such thing' as a description of a person going under the water, etc., etc." It will be quite clear, we think, that the only fallacy exposed here is the fallacy of the *Spectator's* reasoning. It is true the Scriptures do not concern themselves with the question of a "wooden Baptist church," or of "individual glasses": these things are matters of convenience, and do not come under the same head as infant baptism. Even supposing they were wrong, the fact of their being so would not make infant baptism right. As to "going under the water," this is settled by the recognised meaning of the original word, which is rendered "immerse" by the best lexicographers, and is in keeping with the symbolism of burial used in connection with baptism by Paul in his Epistle to the Romans.

An honored place.

We regret the necessity of having to discuss this question again, but we cannot allow New Testament teaching and practice to be assailed without entering our protest. We would strongly recommend our Methodist friends to treat the subject of baptism with the gravity its importance demands, and with a realisation of the fact that it is an ordinance that has an honored place in the essentials of unity.

Editorial Notes.

Shall We Cultivate It?

It was feared by many of our American brethren that owing to the special efforts made and the largely increased sums raised for missionary and other purposes during the Centennial year, there would be a reaction, and that this year the receipts would fall off. So far is this from being the case that in all departments there is a decided advance. The first nine months of the Convention year closed at the end of June, and cheering reports came in all along the line. The Foreign Mission receipts were increased by nearly £8000, and it now seems probable the income this year will exceed £80,000. Church Extension Fund has advanced £6000. The *Christian-Evangelist* says that these examples "are typical of the progress being made in Bible Schools, C.W.B.M., Brotherhood, Evangelism, Church Building, Education, and in Benevolence, where the gain bids fair to be the greatest of all." In Australia, we have brethren who fear that any special appeal for funds will be followed by a financial slump, but the fact is that the grace of giving, like every other grace, requires culti-

vating, and when wisely and assiduously cultivated will continue to grow with ever increasing luxuriance.

Prosperity and Cost of Living.

Australia, with the possible exception of W.A., is on the crest of the wave of prosperity. A series of splendid seasons has gladdened the hearts and filled the pockets of agriculturalists and pastoralists, while the mineral wealth of the country has also been developed. As a natural result, trade of all kinds has been brisk, manufactures have flourished, and employment has been plentiful. And yet even our prosperity has had its drawbacks, at least for many. Rents have gone up, and the general cost of living has been increased so that it has been found necessary in many instances to increase wages and salaries. At the meeting of the Anglican Synod in Adelaide, a motion was adopted having for its object a minimum salary of £220 for its clergy. Other religious bodies in various States have taken or are taking steps to raise the salaries of their preachers. In South Australia the Government has increased the pay of its lower paid workmen and civil servants, and other States are moving in the same direction. The purchasing power of £1 is much less than it was but a few years ago. While political economists may differ as to the reason, the fact remains, and it is problematical how far, after all, the poorer classes really share in the country's prosperity.

Anglicans and Sunday Schools.

Our Episcopalian friends in South Australia are waking up to the importance of Sunday School work. At the Synod meetings last week it formed the subject of a live discussion, in the course of which it was stated that Anglican teachers were inferior, their methods were ten years out of date, they were behind in numbers, and that 4000 Anglican children were being taught in other denominations because of the weakness of the Sunday School. Some blamed the laity, and complained that in no less than 48 of their schools they had to have women superintendents, no men being obtainable. One clergyman, however, affirmed that "if the laymen had done badly, it was because they had been taught badly by the clergy, the leaders of thought." Finally, a motion was carried affirming "the pressing importance of a forward movement in Sunday Schools." It is becoming increasingly evident that the strong churches of the future will be those which put time and thought and money into the schools now. We have heard of one small town in which some years ago there were two flourishing churches, a Methodist and a Baptist, but the Baptists had no Sunday School, and their children attended that of the Methodists. As a natural result they joined the Methodist Church, and the Baptist congregation has ceased to exist, as it rightly deserved to. "He that hath ears to hear, let him hear."

S.A. Conference Statistics.

While there is nothing sensational about the statistics before us, which are to be presented at the State Conference in Adelaide next Monday, they are decidedly encouraging. Thirty-two churches were on the roll last year, with 4770 members. Maylands, with 67 members, has been added, and the 33 churches now report a membership of 5051, a net increase of 281, or nearly 6 per cent. Two other churches have been organised since the statistical schedules were sent out. The smallest church is at Moonta, with 7 members, and the largest at Norwood, with 791. Broken Hill and Kadina report the largest number of baptisms, 50 each. 404 have been added by faith and baptism. The eleven churches in the city and suburbs report a membership of 3606, while the 21 in the country total 1345. 28 of the churches report Sunday Schools, with 3319 scholars and 303 teachers, the largest being at Norwood, with 374 scholars and 32 teachers. 242 scholars have been added to the churches. Including a balance of £38/8/7 from last year, the Home Mission receipts were £847/12/4, an encouraging advance on the previous twelve months. The receipts for Foreign Missions amounted to £694/3/10, or about 4/- for each member on the schedule at the beginning of the year. As the F.M. books closed at the end of June, the last July offering is not included. The S.A. churches raised for all purposes the respectable sum of £6703/16/8. Ten fields have been assisted by the Home Mission Committee, in which 108 have been added by faith and baptism, and the net increase has been 125. We notice it is proposed to keep a State Evangelist in the field during the coming year.

The saddest of all failures is that of a soul, with its capabilities and possibilities, failing of life everlasting, and entering upon that night of death upon which morning never dawns.—Dr. Herrick Johnson.

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!



"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 IV.

THE LIMITED OBLIGATION OF THE INSTITUTION.

Who should observe it? The obligation to celebrate the Lord's Supper is naturally confined to the Lord's friends. Jesus did not say, "Let all men do this." He said, "Go, make *disciples* . . . teaching *them* to observe all things which I have commanded *you*," of course including the Supper. The Apostle Paul handed over the memorial feast as a sacred trust; not merely teaching it, but *delivering* it into responsible hands. As a positive institution, not resting on moral grounds, it makes no appeal to be kept by all. Indeed, it is obvious that to go through a solemn form of remembering Christ without first loving him, is to cultivate formalism, if it be not an elaborate building up of self-righteousness. Who can feed on Christ without knowing where he is, and without the means of reaching him? It is a serious thing to profess to be looking forward to Christ's coming, while disbelieving that he is ever coming at all! Hypocrisy helps forward no man's salvation; and, whereas there are, undoubtedly, honest enquirers needing instruction and discreet encouragement, it should not be forgotten that there abound also lawless men, to whom it is better said, in the language of the Psalmist, "What hast *thou* to do to declare my statutes?"

How often should Christian men observe the Supper of the Lord? It may be asserted with confidence that infrequency should plainly be avoided. "As often as ye do it," is a phrase which ill becomes those who observe it seldom. Memory, it is true, is not tied to formal memorial; but to those who, as a matter of fact, *remember* Christ daily, it will not seem much to *memorialise* him weekly. Engrossment in life's cares and labors for six days will, naturally, produce sufficient spiritual hunger to make every first of the week welcome as the recurring memorialising day. The incidental indications of primitive practice decidedly favor a minimum of weekly observance. Take away the weekly feast, and the weekly day is perceptibly undermined.

Besides, the purpose of the feast—to proclaim as well as to commemorate—

strongly supports a weekly observance. No churches inspired with evangelising fervor would think of proclaiming the articulate message less frequently than once a week; what then are our evangelists doing who do not covet the frequent erection of the ceremonial pedestal on which to uplift the word of life? Where a whole church *celebrate*, a whole church *proclaim*. The passion of devout congregational observance, the outburst of joyous congregational song—these are covetable means of increasing the power and the pathos of the prominent proclaiming voice. Spectacular display of the emblems is, indeed, utterly inconsistent with Christian simplicity; but the avoidance of ceremonial pretence does not make void the power of a united body of communicants to move their onlooking friends as almost nothing else can. Let every approach to mere display be abjured; let the teaching, warning and consoling voices of the shepherds of the flock convince outsiders of the supreme desire of this particular company of *faithful men* to be right and to do right themselves; and it will be strange if the appointed (or even unexpected) words of proclamation do not tell with appealing force all the more eloquently and persuasively because of the united adhesion and testimony of those who are "not ashamed to own their Lord" by means of the memorial feast.

Until when does the Lord's Supper bind Christ's followers to its observance? The answer, "*till he come*," speaks for itself, as naming the time limit of its present appointment. When the Lord comes, the institution may naturally fall into desuetude by its own weight, as manifestly no longer suitable: seeing that the Lord's corporal presence in glory may banish all thought and all need of any further memorialising of his death. The infirmity of forgetfulness will nevermore beset the Lord's glorified saints. The fruition of the covenant will, of itself, ever keep its sacrificial ratification in mind. The sight of the Lamb as it had been slain will cause all ritual forms to be observed in memory of his death to be out of date and incongruous.

Or, conceivably, the commemorating constituency may be changed. The ecclesia being at length glorified and exalted beyond

all further need of ceremonial reminder, it may then remain for outlying *nations*, during the process of the being "*medicated*" for immortality by the "leaves of the tree" of life to be assisted—by an observance, under new orders—in a manner analogous to that which we find so helpful and so precious. It is impossible to say, and is useless to speculate.

The time limit now under consideration is mainly useful by virtue of its large suggestiveness; serving, as it is fitted to serve, to lift memorialising saints out of the habit of contracted visions. It may remind then of the lost and outlying world: of on-coming *nations*; of the as-yet partially hidden purposes of redeeming love.

Suffice it, that the memorialised Lord is coming, for purposes needing accomplishment, so that no word of his shall return unto him void; coming to judgment on nations as well as individuals; judgment terrible to all who are setting him at defiance; but judgment inclusive of vindication as well as infliction; and, therefore, according to prophets and psalmists, amounting to *glad tidings* which shall yet evoke world-wide and abiding hallelujahs.

"Till he come!" O let the words

Linger on the trembling chords;

Let the little while between

In their golden light be seen;

Let us think how life and home

Lie beyond that "Till he come."

So Beckersteth sweetly sings. Miss Havergal appears to get a further glimpse of what lies beyond that "*till he come*" when with more abandon she bursts out:

Thou art coming! Thou art coming!

We shall meet thee on the way!

Thou art coming! we shall see thee,

And be like thee on that day!

Thou art coming! Thou art coming!

Jesus, our beloved Lord!

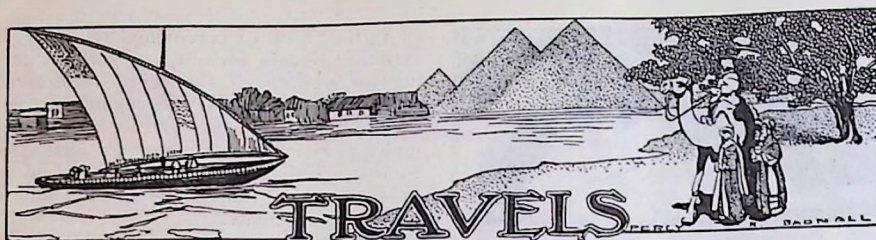
O the joy to see thee reigning,

Worshipped, glorified, adored!

As a rule, is might be well if our communion singers could rise yet a little higher than they generally do towards the summit of the mount of inspiration, and would dare to tell us what they deservy as certain to be accomplished *when he comes*.

Any event—of sorrow or joy, of loss or gain—may suddenly remind us of God, and thus be an agent of religious education. Should we be so dull of heart and slow to believe, when everything can speak to us of the spiritual world?—*Hugh Black*.

The spirit of Raphael entered into his pupils. Certain musicians belong to the Wagnerian school. Now, if one man can so fill another with his spirit, his love, his ideals, that he is imitated almost instinctively by his pupil, cannot God fill us with himself so that we shall become his followers?—*F. W. Tomkins*.



Letter from Miss Ida Hancock, sent to the Sunday School Union, South Australia.

At the outset I would like to thank you very much indeed for the kindly credential which you sent me and which enabled me to get free entertainment, and many other advantages, while I was in Washington. I was treated right royally; in fact, I cannot speak too highly of all Americans I have met. Everywhere I go, whether our own churches or elsewhere, I receive the greatest kindness. Of course I was taken for a missionary. They cannot understand that I am a native born Australian. I think they imagine I should be black.

A party of 71 from the State of Ohio started for Washington on Tuesday, May 17, and *en route* we went to Gettysburg, the battlefield of the Civil War. Here we spent the whole of Wednesday, in the morning being driven round the scene of first day's battle, and in the afternoon, the second and third days' battle. It is a most beautiful part of the country, too beautiful, it seems, to be the scene of such a battle. We were shown round by a guide who lived there in the time of the war, and of course was able to give us a lot of information. The battlefield covers a very large area of country, but everywhere are to be seen monuments erected to the various generals and officers who fell, also thousands upon thousands of graves of "unknown dead." In the afternoon we left for Washington, arriving there at 9 o'clock at night. The next day (19th) the Convention started.

I thought you might be interested in hearing a little about the capital city of America. As you no doubt know, this city of about 340,000 population is peculiar in many respects to all other American cities. It is not a commercial city, but more residential, where the employees of the Government make their homes. There are no skyscrapers there, but what is better, it has beautiful wide avenues and streets thickly lined on either side and down the centre with beautiful trees. To me the streets were rather puzzling. From the Capitol building on all sides, like the spokes of a wheel, the avenues branch out, and are named after the various States in the Union. Then from North to South and East to West, crossing these avenues, run the streets. In one direction they are named after the letters of the alphabet, and the other direction numerals. Its public buildings are beautiful, and very educational. Of course everyone goes to the Capitol (where I was privileged to see both the House of Representatives and Senate in session) and the Congressional Library. These two buildings are almost beyond de-

scription, and need to be seen to be thoroughly appreciated. I was also able to visit Arlington, the home of Robert Lee, and Mt. Vernon, the home of George Washington. This latter place is kept exactly as it was when Washington lived there, and is very quaint. I also visited the house where Lincoln died after being shot at the theatre, which is opposite, and many other places of interest.

The Convention opened on Thursday afternoon, when F. B. Meyer, the President, delivered the Convention sermon. In the evening President Taft spoke; he has a very high ideal of what the Sunday School should be. They estimate there were about 12,000 people inside the hall that evening, and more than that number outside, trying to get in. I was fortunate to get a very good seat. All through the Convention we were treated to excellent addresses from all the speakers, especially the returned missionaries, who seemed brim full of enthusiasm. I was especially interested in one woman missionary who had been in Jerusalem for 20 years. She said in the course of her address that prophecy was being rapidly fulfilled, that the Jews were returning by the hundreds, and one interesting item was that the young Moslems had offered to sell to the Jews one of the Moslem temples; such a thing has never been heard of before. I have often heard it said that the Americans are not over-spiritual or reverent, but what struck me more than anything about these meetings were these two very things, but perhaps it was because an Englishman was the president. It would take too long to give in detail the speeches I heard, and I expect you will be more interested in the Sunday School work. Sessions for all departments of the Sunday School, from the Elementary to the Adult classes, were held on Monday morning and afternoon, and Wednesday morning and afternoon. In each instance I attended the Elementary or Primary sessions, because I thought that that was what we most needed in Australia. I have been living in America for eight months now, and I am convinced of the necessity of teaching the smaller children along the right lines. We have been sorely backward in this in Australia.

First and foremost I would most seriously like to suggest to you that we adopt the American plan of having Sunday School in the morning. At first it seemed a little queer to me, but now I do not think I would like to go back to the old way. It has many advantages. Some churches here

have school start at 9.15 a.m., and church at 10.30, others church at 10 a.m. and school at 11.30 a.m.; the latter I prefer. I think we should find we would have larger schools, and this enables the older people who would enjoy Sunday School, but who cannot come out more than once or twice on Sunday, to stay during school. In Australia in the hot weather especially, I feel it would be a boon, especially to those of our teachers who live a long distance; this would enable them to attend church and school with the one trip. Then again it enables you to have a rest before the evening service, and altogether it is much preferable to the Australian way. Many will no doubt say it is impossible, but I am convinced it is not impossible, and if given a trial, I feel sure it would work well.

Well, to get back to the Elementary sessions. I have visited many Sunday Schools and watched their methods of teaching children of about 3, 4, to 6 years of age, and I have been deeply impressed with the methods of teaching them. It is far preferable to having 60 or 70 small tots huddled together. As you know the schools are divided into the following departments:—Elementary, Primary, Junior, Intermediate and Adult. The first two each have their own room and their own exercises, while often the other three go together for opening and closing exercises. Then these departments are divided into classes, each class having about six or eight pupils. I am sorry I am not coming straight home, because I would gladly take up this branch, and I feel it would mark a new era in S.S. work at home, for it is in the young children we hope to find our future churches. I trust that the schools will take this form of service I am enclosing and use it. I left word at the information bureau for all printed matter they could possibly give me on this work, and as soon as I receive it I will forward. Also I have become very well acquainted with the Secretary of Elementary work in Cleveland, and she is going to give me all the information as to working, etc., that she possibly can, and then I will pass it on to you for consideration and action as you think best.

There is a new idea here of teaching the children by hand work; that is, the teacher explains the lesson, and then each child has a blank book into which it is supposed to paste a picture or make a rough drawing of what his or her idea of the lesson is, very similar to the week-day kindergartens, but personally I am not much in favor of this method. I think it is apt to instill into the children the idea that that is what they come to school for, and not to learn about the Bible. It is quite new here, and I noticed that a good many were not in favor of it.

The Americans advocate very strongly child study, and this I think is right. I think each child should be studied individually. There was one good address at this session on how to teach small children a temperance lesson. They do not think it right to tell them about intoxicating liq-

uors, but rather teach them to live pure lives and be temperate in their speech, habits, play, and so forth. Prof. St. John gave an address on stories and story telling, and impressed upon us the value of being able to tell a story effectively and well and thereby interesting the little ones. Miss Butler spoke on the class of music we ought to teach our children. This is a very special point, I think. We cannot expect little tots of three to sing the "Glory Song," "Tell Mother I'll be There," etc. We ought to choose the simplest hymns we can. I trust I have made these notes interesting and useful to you. I am so full of it myself now I have seen them carried into effect, that I would wish everyone else were. I feel, however, I could explain better verbally than with cold words.

There are a few more suggestions I would like to give that I think we could adopt in Australia with profit. I have used my eyes and ears while going round amongst the various schools. In nearly every Sunday School they have what they call organised classes, for pupils of 18 and upwards, and they are, I think, a good thing. They have a president (not necessarily the teacher), secretary, treasurer, historian, and various committees. They meet once a month, and usually take it in turns to go to one member of the class. They first of all have devotional exercises, then business, and then a social time, the girl or boy at whose home you are usually providing some light refreshment. The business of these organised classes is to enquire each month about any of the members who have not attended during the month, and hunt them up, to send flowers to the sick, and when death occurs, and numerous other kindly acts. They pay a monthly due of 5 cents (2½d.), and give concerts, make garments, etc., etc., to get money to do their work. Of course I know the boys' classes cannot make garments, but they can make money in other ways. Then each member of the class watches the particular neighborhood in which they live for any new neighbors, and if they are not already attending a school, to bring them along. It also creates a nice feeling amongst the members of the class, and thus socially it is a great success. This is another thing I would strongly recommend, if you have not already started them.

Then there is the birthday collection. In every school they have a birthday box for missions, and each scholar on his or her birthday is supposed to give one cent (½d.) for each year they are old, and they are all so eager to do it, too, young and old alike. The other Sunday at our school an old man of 87 put in his pennies (as they call cents here). This is a good way of teaching the children to give to missions, and also to deny themselves in order to be able to give. Each year the box is opened and the money forwarded to mission work, and the children are told where their money goes to and for what purpose it is being used.

I intend in a few weeks to visit the second largest school, I believe, in America, that of the Church of Christ at Canton, Ohio, not far from Cleveland. They have an average of 1600 and over every Sunday, and they tell me the children even sit on the kitchen tables, and in every corner they can find, so quickly has the attendance outgrown the building, and people come for miles and miles every Sunday in order to be able to attend Sunday School. Mr. Welsheimer, the pastor, has made a specialty of Sunday School work, and after all what more important work in connection with the church than that of teaching the young? When I visit there I shall look out for new points. I should like to have been able to give you some information about the Adult classes, but as I could not be in two places

at once, I preferred the younger departments.

In conclusion, I would like to say that there were 2708 duly accredited foreign and American delegates, 1250 visitors who registered, and thousands besides who did not register. 24 countries were represented, and there were 175 missionaries present. As far as I could ascertain, and I made several enquiries, I was the only Australian present. There were three gentlemen present from New Zealand, one of whom represented Australia, but I was the only one from the Commonwealth. This, I take it, was a great honor. It certainly was a great privilege to meet with people from all nations who were met there with the one object in view, the furtherance of the Sunday School work in all lands.



Mars Hill.

Where Paul preached his great sermon on the text, "To the Unknown God."

No-License in N.S.W.

By H. G. Payne.

A MESSAGE FROM OUR EVANGELIST AT MATAURA NO-LICENSE ELECTORATE, NEW ZEALAND.

To the Brethren in N.S.W.:—Go in and win! Your Local Option law is probably as far from perfect as is ours in N.Z., but it is your one practical weapon for striking an effective blow at the degrading and demoralising liquor traffic. If you wait for perfect legislation before you strike, your hearts will have ceased to feel for the woes of the drink hurt and slain, your arms will be crossed on your breast in the grave. The man who would sweep away the whole degrading business if he could will not fail to sweep away as much as he can every time he can. The polling booth is as sacred as the church and the prayer chamber in the fight against legalised iniquity. Pray, and vote as you pray.—T. J. Bull, Presi-

dent. Mataura (Electorate) United Temperance Council.

CONSUMPTION OF LIQUOR IN DRY AREAS IN NEW ZEALAND.

Some light on a cablegram which appeared in the Sydney Press.

Grey Lynn.—Quantity of ale and stout sent into the electorate during the past 12 months, 5657 gallons. Quantity of wine and spirits sent into the electorate during the past 12 months, 280 gallons. But as the population of Grey Lynn at last election was 13,493, this quantity gives only 3.3 pints of ale and stout per head per annum. The number who voted for liquor at last election was 2050. Dividing the ale and stout amongst them, it only amounts to less than ½ pint per week. Similarly the wine and spirits amount to only 1.12 pints per

head per annum of those who voted for liquor, or about one-twelfth of a pint of wine and spirits per month for each of these 2050 drinkers.

Ohinimuri.—Quantity of ale and stout sent into the electorate during the past 12 months, 30,496½ gallons. Quantity wine and spirits sent in during 12 months, 3168 gallons. But as the population of Ohinimuri at last election was 11,535, this quantity gives only 21 pints per head per year of the whole population, or 1¾ pints per month per head. The number who voted for liquor at last election was 2035. Dividing the ale and stout amongst them, it amounts to only about 2 and one-third pints per week. Similarly the wine and spirits amount to about 12½ pints per year per head of those who voted for liquor, or only about 1 pint per month per head of these 2035 drinkers.

DRINK BILL OF WEST AUSTRALIA FOR 1909.

Amount, £2,227,350. "An analysis shows that though the per capita cost has come down by 1/484 per head, the drink bill as a whole shows an increase of £33,037 for the year, whilst the expenditure per week has advanced from £42,198 to £42,833." "The per capita consumption of liquor is as follows:—Wine, 0.88 gals.; beer, 10.21 gals.; spirits, 1.06 gals." Cash expenditure for the last five years:—1905, £2,381,253, per capita £9/10/4; 1906, £2,407,656, per capita £9/5/1; 1907, £2,225,382, per capita £8/8/8½; 1908, £2,104,313, per capita £8/3/6½; 1909, £2,227,350, per capita £8/2/14.

DRINK BILL OF N.S.W. FOR 1909.

Total, £5,317,682. The amount per head on the mean population of 1,624,487 was £3/5/5, or for a family of five persons, £16/7/1; a decrease on the previous year of £45,897, or per head 2/1. This decrease is all the more striking in view of the wonderful prosperity of the State and the increased spending power of the people.

A SIMULTANEOUS NO-LICENSE CAMPAIGN

will be conducted in N.S.W. from Sept. 17 to 25. Features of this campaign suggested by the Alliance are:—An organised distribution of literature, open-air meetings, sermons on No-License, children's demonstrations, workers' conferences, mid-day meetings for employees in factories, etc., also for business men. Live meetings in halls, churches, buildings, etc. Big demonstrations in parks. In the metropolitan area a monster rally will be held in the Sydney Town Hall on Friday, 23rd inst. Brethren are urged to co-operate in making these meetings successful.

Bro. R. C. Gilmour has accepted engagement as organiser of the Newtown No-License League, and will assist the League from the 20th until the Poll.

GENERAL BOOTH.

The Liquor Party is publishing a statement said to have been made by General Booth:—"It is no use attempting Prohibition when the majority wish to drink." Using this as a text, liquor opinions are imputed to the General. There is absolutely nothing in this statement in favor of License. No-License advocates could use and do use such expressions when showing that the reform advocated depends upon a majority vote. The absurdity of attempting to saddle the General with license sympathies is shown by the following:—In "Orders and Regulations for Field Officers," Part V., chap. 4, par. 8, the General says: "Every soldier should be instructed on the evils of the use of intoxicating drink and the traffic in it, and shown the reasonableness and necessity of entirely abstaining from it." In the *London War Cry* of Feb. 8, 1908, the General stated to an interviewer in answer to a question as to his views:—"They are known all the world over. I am for Prohibition." Asked if he considered Prohibition practical in England, he replied, "Individually, certainly, and given certain conditions, collectively also." Again, "No money was ever coined, or man yet born, that can gag or silence the Salvation Army's voice against the drink, or any other evil, until the devil's chains are broken and humanity goes free." On another occasion he said, "If I had five millions of money with which to transplant the surplus labor of the Old World to the uninhabited expanse of Britain oversea, I would not allow a drop of alcohol to be sold in the whole of my colonies."

Sisters' Department.

VICTORIAN.

The devotional portion of the meeting on the 2nd inst. was conducted by Mrs. Pittman, who gave a reading, "Jesus the Light of the World," written by Mrs. David King. The following reports of church work were read by Mrs. J. McColl and Mrs. J. Tully:—

Lygon-st.—The sisters have gone out by twos, visiting the members and reporting to the preacher those in need of visitation. They contribute 5/- weekly towards the support of a student in the field, and 5/- per month towards the local church paper. The Dorcas Society has distributed 130 garments to the poor, while one of the members has given about 50 garments to the Kindergarten. The average attendance at the Dorcas is 14. All the church meetings are well attended, and everything points to a bright future in Lygon-st.—E. McLellan.

Windsor.—Owing to the opening services of the new chapel and the mission, the Dorcas meeting and the Monday evening prayer meetings went into recess. We have again started both meetings, and hope to give a good report in the future. We have a good Sunday School; average attendance, 105; a Bible Class, with 45 on the roll; average attendance, 30. We have a good staff of teachers. Two of the delegates for

Sisters' Executive are among the teachers. We hope great things from our school. There is a Mutual Improvement Class held every Thursday evening. This meeting is very much enjoyed and well attended. On Wednesday evening there is a meeting for prayer, praise and Bible study.—L.P.

Doncaster.—The work goes on quietly. Morning meetings well attended, but room for improvement at the evening meetings. The F.M. Band meeting, held monthly, has a good attendance. A "Sunday School Scholars' Parents' meeting was a great success, many parents attending. Both morning and afternoon school keep up well. Twenty-five scholars took part in the S.S.U. examination. A temperance Sunday is held once a quarter. A neatly framed card is given to those signing the pledge. Once every month a visit is paid to a Melbourne Benevolent Institution (Kindergarten, Children's Hospital, Ragged Boys' and Dr. Singkton's Homes). About £50 worth of produce has been distributed, besides 21 rugs made by sisters out of small pieces of cloth, and shirts for boys.—R. Tully.

Middle Park.—The special work of the sisters is collecting for the building fund, keeping the church building in order, and Dorcas work. The church has a membership of 120, with 113 scholars in the Bible School. The C.E. has 25 members, Band of Hope 57 members, and the Dorcas numbers 12 sisters.—E. Tyrrell.

It was resolved not to hold the quarterly prayer and praise meeting in October, but to have the general meeting, and have a talk from Sisters C. L. Thurgood and A. B. Maston. The Secretary was instructed to send a letter of sympathy to the daughter of the late Mrs. Rowles.

Miss Hill thanked the Executive for the honor they had conferred upon her in sending her to represent them at Adelaide Sisters' Conference.

Home Mission Rally.—The General Conference Secretary wrote, asking sisters to aid the funds by arranging a meeting. It was resolved on motion that, subject to approval by officers, "A Home Mission Rally be held at Lygon-st. on Thursday, October 20." Bren. Craigie and Swain addressed the meeting, and made known the wants of the Home Missionary Committee.

The next meeting will be held October 7.

Temperance.—The Sisters E. T. Committee visited Middle Park Band of Hope on the 22nd ult. Mrs. Lindsay presided and addressed the children upon the evils of intemperance. Mrs. Ray and Mrs. Munro gave short talks, and solos and recitations were given. Several young members signed the pledge.—N. Ray, Sec.

Foreign Missions.—At the last F.M. Committee meeting we received a deputation from our Chinese brethren who were anxious to know what the Federal Conference would do about the recommendation in the *CHRISTIAN*, being afraid that the Home Mission would not take them on, and then they would be left on their own if the F.M. let them drop; but they were assured that the F.M. would do their best for them, and they felt quite satisfied, but it shows how they read their paper and keep in touch with all that is going on. I received three letters this morning, the first one received from Sister Purdy, O.A. She tells how much they enjoyed a short visit from Mr. and Mrs. Filmer, and Mrs. Filmer tells of her pleasure in the visit and the adventures time they had with the launch. Miss Thompson

says, "We have had a very trying time—first plague, and now cholera—in the villages. So far only two of the Harda Christians have had cholera, and they have recovered. Miss Burgess, of Mahoba, has had to take over 100 of the orphanage girls to Jhansi, as cholera is bad in Mahoba. The price of grain went up, and there was fear of famine, but we are thankful for some good showers. Yesterday I was in a home where I had not been before, having a nice time with the women, when suddenly a man appeared, and they all covered their faces. Sometimes it is done to show their respect and submission to the man, and you can stay till he goes away. I did not know them very well, so thought best to leave."

Kindergarten.—The Kindergarten is progressing satisfactorily. The attendance is good. The diphtheria cases are improving; one child has returned to her place in the circle. The mothers' meeting was held on Wednesday, 24th. Thirty mothers were present. In the midst of the exercises the Health Officer made his appearance. He examined a number of children and pronounced them healthy. This gentleman was pleased and astonished at the appearance of the children. He could not understand a grand work like that going on without Government assistance. Our Kindergarten is a credit to the brotherhood. We are pleased to acknowledge parcels from various Dorcas Societies.—C. Jerrems.

Dorcas.—The General Dorcas met last month on August 18. There was an attendance of 18 sisters. 13 garments were completed, and the same number donated to needy cases. 12 were sent to the Kindergarten.—A. Downs, Supt.

Hospital Visitation.—August report. Mrs. Morris reports 2 visits paid to Queen Victoria, 2 to Homœopathic, and 1 to Alfred Hospitals; distributed 40 books and magazines, also home comforts. Mrs. Tully paid 3 visits to Eye and Ear and 2 to Melbourne Hospitals; distributed 40 books and papers, also flowers, and one parcel of clothing to a poor man. Miss Jerrems: Children's Hospital, 1 visit; Benevolent Asylum, 2 visits; 30 books and a large number of cards given away. Mrs. Thurgood: Melbourne Hospital, 3 visits; Homœopathic, 1 visit; 86 books given away, flowers and home comforts. Members of following churches visited:—Blackburn, North Richmond, Balmain-st. and South Yarra. Thanks to the following for books, magazines and papers:—Sisters Dent, Connor, R. Lyall, Chown, Herbert, Middleton, and Miss Dolly Ludbrook. Miss Petchey: 4 visits to Alfred Hospital; distributed 45 magazines and illustrated papers. Mrs. Tyrrell: Queen Victoria Hospital, 1 visit; 57 books and tracts given away, also home comforts.—E. C. Thurgood, Supt.

NEW SOUTH WALES.

Sisters' monthly meeting was held in the City Temple on Friday, August 26. Miss Marshman presided, and spoke briefly from 1 Samuel 12. Minutes, read by Mrs. E. Morris, were adopted.

Hospital.—Mrs. Potter reported visits paid by herself, 3; Miss Dudley, 2; Mrs. Franklyn, 1; gave 70 books, 90 text cards, fruit, etc. Sydney Hospital, 3 visits; gave 80 books, 76 text cards; Newington, August 9, Bro. Brown and 24 sisters present; gave 13½ lbs. tea, 52 lbs. biscuits, 45 lbs. sugar, 25 lbs. lollies, cakes, and 250 books.

Money received:—Rookwood sisters, 5/-; collected at Newington, 6/3; balance in hand, 7/7; Expenditure, 13/3; in hand, 5/3. Sisters Mrs. Andrews and Miss Murray paid a visit to Coast Hospital.

Foreign Missions.—Mrs. Russell reported meeting held at Mrs. Hindle's, also read two interesting letters from the Islands. Money received since Easter for Miss Tonkin's Bible woman, £3/10/3.

Isolated Sisters.—Mrs. McIndoe reported two letters written, and two replies.

Obituary.—Mrs. Lee—Two letters written; two replies.

Mrs. Campbell reported temperance meeting to be held at Enmore.

Treasurer (Mrs. Morrison) reported money received for month of August, £3/1/6 for Home Missions. This is only a small amount, as the bulk of the money that goes to the General Conference comes from the sisters. Expenditure, £4/1/3; balance in hand, £3.

A Foreign Mission drawing room meeting was held at Mrs. Hindle's. Mrs. Russell presided, the President being absent. Mrs. Espular led in prayer. A letter was read by Mrs. Illingworth from Miss Thompson, in India. Constance B. Slater, M.B., from the Zenana Bible and Medical Mission, was the speaker. We were pleased to have her present. There was a good attendance of sisters—about 46—and Mr. Walden, who also gave a short talk on the exalted position of woman in our own land, compared to foreign countries. A duet was nicely rendered by Sisters Mitchell and Ball. A vote of thanks was passed to Dr. Slater and all who helped to make the meeting the success it was, not forgetting Mrs. Hindle's kindness in providing afternoon tea. Collection for Miss Tonkin's Bible woman, £1/5/3. The meeting closed in prayer by Mrs. Burns.

A united prayer meeting was held at Petersham. Mrs. Fox, Superintendent, being absent through illness, Mr. Illingworth gave the address, which was very appropriate. The attendance was good. At the close afternoon tea was kindly provided by Petersham sisters.

E. Shearston.

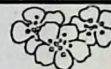
Truly at the day of judgment we shall not be examined as to what we have read, but as to what we have done; not as to how well we have spoken, but as to how religiously we have lived.—*Thomas a Kempis.*

O Lord, who hast breathed into me the breath of life, and endued me with an immortal spirit, which looks up unto thee, and remembers it is made after thine own image, behold with grace and favor the ardent desires which are in mine heart, to recover a perfect likeness of thee. Endue me with more contentedness in what is present, and less solicitude about what is future; with a patient mind to submit to any loss of what I have, or to any disappointment of what I expect. Fill me, O Lord, with the knowledge of thy will, in all wisdom and spiritual understanding. Fill me with goodness and the fruits of righteousness. And fill me with all joy and peace in believing that thou wilt never leave me nor forsake me, but make me perfect, stablish, strengthen, settle me, and be my God for ever and ever, my Guide even unto death. Amen.—*Bishop Patrick.*

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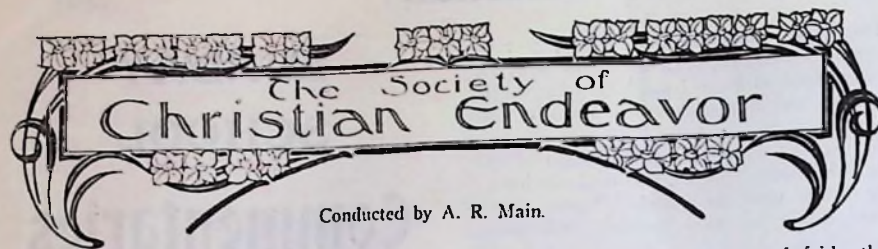
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SELF OR CHRIST.

Topic for October 3.

Suggested Subjects and Readings.

The fate of selfishness—Num. 16: 1-14.

Doing one's own will—Jonah 1: 1-17.

The mind of the flesh—Rom. 8: 5-13.

Living Christ—Col. 3: 1-14.

The power within—1 Cor. 12: 7-21.

Christ in the heart—Eph. 3: 14-21.

Topic—Self-centred or Christ-centred?—Phil. 1: 21; 3: 7; 4: 11-13. (Consecration Meeting.)

"The soul, in the exercise of its affections, must have a centre of love somewhere." What centre will it be? There are two great competitors—Christ and self. Both cannot have first place, and Christ will not take second place. The man out of Christ is self-centred. He may not be a bad man morally; he is merely not centred on Christ, just living as if He had never lived, as if He had never died. Augustine speaks of "the love of self carried so far as to despise God." Selfishness is God's enemy.

If we put Jesus Christ in his rightful place—at the centre—other things will tend to find their right place. Think of all the troubles, of the doubts and questionings as to matters of conduct, amusement, etc., which would be settled if we centred in Christ. There is a word of Isaac Errett's which contains a great truth: "If men are right about Christ, Christ will bring them right about everything else."

Geocentric or heliocentric.

In the preface to his work, "The Place of Christ in Modern Theology," Fairbairn says: "Theology as well as astronomy may be Ptolemaic; it is so when the interpreter's church, with its creeds and traditions, is made the fixed point from which he observes and conceives the truth and kingdom of God. But theology may also be Copernican; and it is so when the standpoint of the interpreter is, as it were, the consciousness of Jesus Christ, and this consciousness where it is the clearest and most defined, in the belief as to God's Fatherhood and his own Sonship. Theology in the former case is geocentric, in the latter heliocentric."

The evils of sectarianism may be said to have arisen through men putting something or some person other than Jesus Christ at the centre. Earthly notions and speculations, human dogmas and creeds, have usurped his rightful place. Speaking of the Restoration movement of the beginning of the nineteenth century, J. H. Garrison once wrote: "A religious movement was inaugurated, the distinctive peculiarity of which was that it made Christ the centre of its religious faith and practice. It found him out on the circumference, so to speak, classified along with doctrinal speculations, and brought him to the

centre and made him the object of faith, the source of all truth and authority, and the bond of fellowship and unity."

The illustration will hold good of individuals. As another writer has put it: "Human beings have their Ptolemaic and their Copernican systems—their centre is either themselves or the Sin of Righteousness." Many men have deliberately chosen earthly aims, are consciously putting worldly things first. Christian folk do not so; but even they at times forget, and let their hearts and minds be too much occupied with lower things. Theoretically, he is our all in all, the alpha and omega of our life; but how is it practically? In all things, has he the pre-eminence?

"Confident in self-despair."

That is a striking phrase in Charles Wesley's hymn:

"Yield to me now, for I am weak,
But confident in self-despair."

Herein Wesley saw the power of faith. Paul found that when he was weak, then he was strong. So have others. "In the pride of his own self-confidence, Peter declared that he would lay down his life for Christ, and then weakly denied that he had ever known him; but when later he was overcome with self-distrust and self-hatred" he became in truth the rock apostle. "When he was self-centred he was vanquished; when he was Christ-centred he prevailed." "No man," it has been said again, "trusts God as God ought to be trusted, who does not distrust himself as he himself ought to be distrusted.... Faith and self-despair are the upper and the under sides of the same thing, like some cunningly woven cloth, the one side bearing a different pattern from the other, and yet, made of the same yarn, and the same threads passing from the upper to the under sides. So faith and self-distrust are but two names for one composite whole." When we learn that self is not to be trusted, then only can we learn to trust God. We look for an immovable centre.

Self-denial.

Jesus made the denial of self a condition of discipleship. His requirement must not be watered down to mean that a man must deny some gratification to himself. He must renounce himself. He must turn his back on self and seek Christ. That saintly writer, William Law, puts it thus: "Self is not only the seat and habitation, but the very life of sin; the works of the devil are all wrought in self; it is his peculiar workshop; and therefore Christ is not come as a Saviour from sin, as a destroyer of the works of the devil in any of us, but so far as self is beaten down and overcome in us. Christ's life is not, cannot be, within us, but so far as the spirit of

the world, self-love, self-esteem, and self-seeking are renounced and driven out of us." In harmony therewith, Samuel Rutherford writes: "Every man blameth the devil for his sins; but the great devil, the house-devil of every man, the house-devil that eateth and lieth in every man's bosom, is that idol that killeth all, himself. Oh! blessed are they who can deny themselves, and put Christ in the room of themselves! O sweet word: 'I live no more, but Christ liveth in me!'" "We must 'put away' our old self," says R. W. Daley. "It is not in a single limb or a single organ that we are affected; the very springs of life are foul; corruption has already set in."

"Above the chant of priests;

Above the blatant tongues of braying doubt,
We hear the still, small voice of love,
Which sends its simple message out;
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
*'Go, roll the stone of Self away,
And let the Christ in you arise.'*"

Jesus the Object of Our Thinking.

You never can drive out the uncleanness of evil thoughts except by pouring in the clean wholesomeness of the thoughts of Christ. Have you ever made Christ for any length of time the one object of your thought? Try it, you men who want to break loose from the shackles that you know are keeping you away from the great blessings of God and from the pure sweetness of his free and holy life. What else is there to think about that is worth anything, compared with him? All treasures of wisdom and knowledge are hidden in him. How it must grieve him, who, though he was rich, yet for our sakes became poor, to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in your lives! Oh, that we might learn to make Jesus, and Jesus only, the object of our thinking!—*Robert E. Speer.*

Thoughts.

The way to get out of self-love is to love God.—*Phillips Brooks.*

The sinew of self-esteem is the first to shrink when we meet God face to face.—*S.S. Times.*

Happiness and comfort stream immediately from God himself, as light issues from the sun.—*Robert South.*

The greater the faith that lets the Lord take thought, the less the need. The less the faith, the greater the need.—*Caspers.*

We need to become like little children, willing to let our heavenly Father guide us without imposing upon him any conditions.—*Tanquer.*

Though men cannot bring their means to their minds, yet ought they to bring their minds to their means, and learn content in every state.—*Brooks.*

If a wheel does not run true upon its axle, the entire machine of which it is a part is speedily wrecked. So with a life that is not centred on Christ.—*A. R. Wells.*

Unless Jesus Christ
is LORD OF ALL,
he is not Lord AT
ALL.



Address communica-
tions concerning Aus-
tralian Missions to
T. B. FISCHER,
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Cheltenham,
Victoria.

Pentecost Motor Boat.

Thanks for Old Clothes.

Many thanks for those boxes. There were some really good things among them, so the natives thought. I found some of the clothes very handy when we were at Ranwady, trying to get an anchor we had lost months ago. We have made several attempts to get it, but owing to the great depth of water could not get the boys to exert themselves sufficiently until I promised a suit of clothes to the one who got it. We had it above water in less than an hour. The spectacles, razors and soap were especially good, all three articles helping to supply a long felt need (especially the last named).

Re the motor boat. I can say without hesitation the "Endeavor" is a gigantic success. Mrs. F. has copyrighted all particulars of a trip we took to Oba, so that I will not trespass other than to say that during that and several smaller trips we have been lately, over 260 miles have been covered. Of course some of the launches down here that have cost £300 and more might be better than ours, but among the many of the same cost I do not know of one that could be preferred to the "Endeavor." I would like you to thank all C.E. Societies who have contributed towards it, for it is a good speculation and I think we could get back more than we gave for it if we cared to sell again, which I hope will never take place.

The winch, cable and trolley wheels arrived by last steamer. Thanks very much—it is money well spent. We have fixed it all up with the exception of another length of line, which is to go out into the deeper water. First exceptionally low tide we hope to get that down, and then we will be able to rest with a feeling of security. There are so many boats broken up down here that unless one has some such convenience as the above a windy night generally means a sleepless one.

We speculated in a horse for the inland visiting, but the morning after its arrival it was found dead. This was a great disappointment.—F. G. Filmer, Pentecost, New Hebrides, July 19, 1910.

Miss Thompson Visits Baramati.

I left Harda July 6, to visit Baramati. I found Baramati hotter than Harda, and decided it would be better for me to go to a higher and cooler place, and persuaded Miss Terrell to go with me to Poona. We both felt much better after spending a week there.

I was glad to have an opportunity of seeing our own station. Bro. and Sister Strutton have had many difficulties to overcome, but the work is in a good condition, and they are very happy and hopeful as regards the future.

I was glad to have an opportunity of seeing a school for Parsees, conducted by a very capable Parsee lady, Miss Sorabji, who is a well known Christian. You may remember me speaking about how difficult it was to reach the Parsees. I was surprised to see the carriages waiting for Miss Sorabji's pupils, and to see the number of not only children, but young men and women at the school. It was good to know that so many Parsees were being brought under Christian influence, as the Bible is taught in every class. At present there are only two other Christian Parsees in Poona besides Miss Sorabji. With Christian love to all.—M. Thompson, Missionary, Harda, India, July 29, 1910.

P. A. Davey Reports Baptisms.

We graduated three men from our Bible School on June 16. They are already at work as ministers. We look forward to a revival of evangelistic effort this fall. Last Sunday my sermon topics at the Koishikawa church were "Revivals" and "The Death of Christ." On June 19 at Chiba, a city inspector who is also a magazine writer, and has for years been a newspaper editor, was baptised. He says he was led to decision by hearing Bro. Place and me on a former visit. During the month there were eight baptisms at two other outstations I visit.

Last Thursday I took Bros. McCoy and Hagin to Hachioji, to a meeting with our factory workers. About eighty were present. We had a fine meeting. Bro. McCoy preached on "Life Everlasting." I always try to greet these young boys and girls from all over the empire and away from home with words of fatherly love and sympathy. They need guarding. I have been deeply impressed with the utter futility of man's effort to save men. Only God can save men. Without the power of the unseen working in us and about us the work is hopeless. Pray for the boys and girls in the factories of Japan.—With regards, yours sincerely, P. A. Davey, Tokyo, Japan, July 6, 1910.

Miss Terrell Busy and Happy.

I shall miss Mr. and Mrs. Strutton so much while they are away. You would not wonder at it if you knew how kind they have been to me. I am kept busy now. Study in the a.m. and all the afternoon from 3.30 in the dispensary. Sometimes I treat as many as 30 in an afternoon. A great number come with their friends, and these hear the gospel as well. I must count them and let you know how many come on an average. My head will not stand all day study, so I am glad to be able to do the medical work at the same time. I think I shall be much better now. I am taking a walk every a.m., acting on Mrs. Strutton's advice, which I did not do at first, and

find it will help me. The way we give the medical folk the gospel is this: The first comers are seated in order in a certain place (first come, first served), then the gospel is preached to them, and when they have their medicine and have gone the next lot sit in order and have the gospel preached to them. So they all hear.

Yesterday a man was drowned in the Canal while bathing, just near the bungalow. Mr. Strutton tried artificial respiration, but it was too late. It was sudden to be taken, and without Christ! Another widow to weep and suffer alone.—Edith Terrell, Baramati, India, Aug. 3, 1910.

Movements of Bro. F. M. Rains.

After the Federal Conference Bro. and Sister Rains leave for Western Australia, and their tour is as follows:—

FRIDAY, SEPT. 23.—Leave Adelaide, per R.M.S. Onirah, at 1 p.m.

TUESDAY, SEPT. 27.—Reach Fremantle, W.A., and spend one week in W.A.

MONDAY, OCT. 3.—Leave Fremantle per R.M.S. China.

WEDNESDAY, OCT. 12.—Reach Colombo.

Parcels of goods for Pentecost are steadily coming in. The following are hereby gratefully acknowledged:—M. Burrows, North Melbourne; Jno. Holten, Canterbury; Prahran Sewing Class; Geelong C.E.; Mrs. Sumpton, E. Richmond; E. M., Arcadia; Miss Darnley, Kew; Mrs. Nightingale, Emerald. Several parcels have also come without names. For all, many thanks. Please read Bro. Filmer's letter of appreciation.

I have had many things in my hands and lost them all; but whatever I have been able to place in God's hands, I still possess.—Martin Luther.

Foreign Mission Fund.

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

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; 'Phone Chelt. 132. Treasurer: R. Lvall, 39 Leveson-st., N. Melb.; 'Phone 1644.

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New Zealand.

WELLINGTON (Vivian-st.).—The weather was unfavorable last Sunday, but we had good meetings and one confession. At our prayer meeting last week we had a record attendance of 128, and this week another record of 150. For the next few weeks Foreign Missions will have the right-of-way, when our President, Bro. J. Inglis Wright, delivers a series of limelight lectures on our South African mission, in this district.—S. J. Mathieson, Sept. 2.

LOWER HUTT.—The Bible School held their anniversary social in the W.C.T.U. Hall on Aug. 24. Bro. Anderson presided over a large attendance of scholars and parents. A grand programme of songs, recitations, etc., was then gone through. Bro. Anderson distributed the prizes, and congratulated the scholars on their year's work. The church is looking forward to going into the new chapel, which will be finished in a few weeks. It is seated for 80 and has two classrooms for Bible School work.—G. B. Wright, Sept. 1.

West Australia.

PERTH.—On Tuesday evening, August 23, the Loyal Daughters Bible Class gave a social at which there were about 100 invited guests. A splendid programme of piano and vocal solos, duets, recitations and choruses was provided by the class, assisted by several friends. Two musical contests added to the pleasure of the evening. This was the first social given by the class since its organisation about a year ago, but they have been busy in other ways. During the past year above the current expenses of the class they have provided *Pure Words* for the school, contributed £2 to Home Missions, £1 to the organ fund, £1 toward a horse and trap for a Home Missionary, 10/- to the "Pericles" sufferers, and other small amounts. Recently two members of the class have been baptised into Christ, and one member, Blanche Little, has been called into the teaching service of the school. While the teacher is visiting the Eastern States, Miss Green, formerly of the Windsor church, Vic., is acting as teacher. The class will be represented at the Sisters' Conference at Adelaide by Netta Wright. The present officers of the class are Vera Michael, president; Eva Langford, vice-president; Molly Grant, secretary, and Violet Blackburn, treasurer.

Queensland.

TANNYMOREL.—Since last report we have all been cheered and helped by two visits from Bro. Parslow, whose splendid addresses gave us all an uplift. We have commenced work on our church building, and hope to have it finished within six weeks, when we are looking forward to a good time. Attendance at Lord's day morning meetings is keeping up well. Only one member absent this morning.—F.G.B., Sept. 4.

GYMPIE.—The church here appears to be on the up-grade. Although still without an evangelist, we enjoy the presence of God. We were cheered by the visit and address of Bro. Mudford (Brisbane) on Friday, 26th ult. He baptised two who had previously made the good confession. The two (brothers) were received into

fellowship the following Lord's day.—S.C.T., Sept. 1.

TOOWOOMBA.—Bro. Parslow is closing his winter cottage meetings with an eight days' mission in the chapel, the result being so far three additions, two by faith and obedience and one restored. Last Tuesday we had our long expected visit from Bro. and Sister Rains. We had with us Bro. and Sister Mason, from the West Moreton Circuit. Bro. Waters, and several brethren from Ma Ma Creek, Bro. and Sister Quire from Mt. Tyson, and Bro. Sutcliffe from Meringandan. The chapel was filled, and our brother's discourse was listened to with rapt attention, and his stories of the noble work that is being done in the Foreign Mission field were a revelation to us all. His visit here has strengthened us in the great cause of Foreign Missions. Last Sunday we had 74 at the Lord's Supper. Sunday School is still on the up-grade, while at our gospel meetings we are crowded out, and we hope within the next few weeks to have extensive alterations to the chapel to meet our urgent needs.—M. W. Bowles, Sept. 9.

BIGGENDEN.—At the invitation of the writer (and by the kind consent of Brisbane church) J. I. Mudford paid us a visit and conducted four gospel meetings in the Methodist chapel, kindly lent for the occasion. The meetings were well attended, and we had splendid addresses, and much interest aroused. Everyone who heard our brother was delighted, and sorry he could not stay long. There is a spirit of honest inquiry for the truth. Our brother also distributed the prizes to the Sunday School scholars, and addressed the meeting, illustrating with a clock, to the delight of all. We feel sure the Brisbane church is to be congratulated on securing so efficient a brother as evangelist. One confessed and was baptised by Bro. Mudford in the creek.—A. Cane, Sept. 7.

South Australia.

PROSPECT.—On Tuesday, Sept. 6, our Young People's Society held its first half-yearly social, Bro. A. C. Belcher presiding. There was a large attendance. The secretary, Miss McLaren, reported 30 active and 14 associate members, with an average attendance of 22. Various committees had been formed for practical service. The writer then extended a hearty welcome to all visitors and invited greetings, of which over a dozen were tendered. Bro. Horsell delivered an interesting address, the Misses Doris Thomas and Amy Penn gave excellent recitations, and Mr. Penny sang "The Holy City." Refreshments followed. The chapel was neatly decorated, and a new banner, with name and motto (1 Peter 3: 14), was displayed for the first time. It was mainly the work of our good Sister Henshaw. Next evening Bro. Edgeth Dunn, of North Adelaide, and Sister Nellie Hand, one of our Prospect S.S. teachers, were united in marriage before many witnesses, the writer officiating.—A. M. Ludbrook.

KADINA.—On Monday evening of last week our young Brn. Slec, Raymond and Trenwith gave three short earnest addresses on "Consecration" at the young people's service. Tuesday evening some of our young members had a cottage meeting with an old couple. Their effort was much appreciated. The same evening the writer took the confession of a daughter of Sister Wurfel, down in Wallaroo. Thursday evening,

the father of Frank Cornelius was baptised. He was received into fellowship this morning. Last Friday evening the Dorcas Society had a social. They received many useful articles that will enable them to still carry on their noble work of helping the poor and needy. To-night the writer gave an address on "The Identity of the Church" to a good congregation.—E. G. Warren, Sept. 11.

NORTH ADELAIDE.—Mr. Burrough, the Bolivian Indian Missionary, gave an interesting and instructive lantern lecture on "Neglected Bolivia," before the members of the "Neglected Improvement Society and friends, on Friday evening, Sept. 9. A hearty vote of thanks was tendered the lecturer by an appreciative audience, and a collection was taken up on behalf of the mission.—V.B.T., Sept. 12.

GROTE-ST.—Eight sisters received into membership this morning. J. E. Thomas gave a good address on "Feed My Lambs." Several visitors present. This afternoon some members of the C.E. Society held a short meeting at the home of aged Sister Williams. Last Sunday, Sister Morphet, who has not been able to get out to the meetings for twelve months, was visited. Both of these visits were much appreciated. Nurse Wayland is doing a splendid visitation work. Large congregation to-night, Bro. Thomas preaching. At the conclusion of the discourse the choir sang Hymn 19, "Knocking." Bro. W. C. Reiler and Sister Bertha Fischer were united in marriage last Thursday. We wish them every happiness.—E.R.M.

STIRLING EAST & ALDGATE VALLEY.—Good meetings to-day. At Stirling East three received by letter—Bro. and Sister Tremaine and daughter from Broken Hill. A young man who came forward last Sunday evening was immersed. At the close of Bro. Wiltshire's address a young woman made the good confession. A good interest is maintained throughout the district, and many seem almost persuaded.—A.G.R., Sept. 11.

YORK.—Splendidly attended meetings to-day. C. Fiedler addressed the church. The Kindergarten Class gave an interesting demonstration in the afternoon, the idea being to show the parents and friends the principle upon which the class is conducted. The chapel was filled, chairs being placed along the aisles. At the close of the writer's address to-night two married ladies confessed Christ.—H. J. Horsell, Sept. 11.

UNLEY.—T. J. Gore made sympathetic reference at the service this morning to the death of Bro. Colbourne, first evangelist of the church, and special prayers were offered for the widow and her double bereavement. Bro. Colbourne was in her double bereavement. Bro. Colbourne was esteemed and beloved by all who knew him, and many of the present members were baptised by him. The anniversary services were held on Sunday last, when I. A. Paternoster preached to full congregations. The tea and public meeting on Thursday were successful. W. C. Brooker presided at the latter, and the speakers included W. Burford, T. J. Gore, D. A. Ewers and E. W. Pittman. P. S. Messent, secretary, read a pleasing report. There are now 447 names on the roll. —428 at Park-st., and 19 at Cottonville. Seven were received by baptism and seven by transference from other churches during the year; three were transferred elsewhere, and three died. Average attendance at Lord's table on Sunday mornings, 155. Three new rooms were added to church buildings, and £161/13/- was received in cash towards the cost (£350). Total receipts for all purposes, £790. Church's financial position is much improved. Sunday School, of which W. J. Harris is superintendent, comprises 275 scholars and 27 officers and teachers, and two Endeavour Societies have 100 members. Men's Mutual Improvement Society, Dorcas Society, and Young Ladies' Foreign Mission Band are doing good work. Reference was made to efficient help rendered by the choir under Hubert Sando, and J. Gore was congratulated on his faithful and eminently useful labors as evangelist. A young man has been immersed on a confession of his faith, and welcomed into the church. We are glad to report that George Thomas and Sister Thomas, two of our oldest members, have re-

ered from illnesses. At the Men's Society's meeting to-day, before a large audience, Dr. Corbin read a deeply interesting paper on "Instinct and Reason."—R.B., Sept. 11.

NORWOOD.—We are very glad to report the safe arrival home of Bro. and Sister Rankine, after 12 months' absence. Thursday evening, Sept. 8, the lecture hall, which had been decorated, was crowded with members and friends for the occasion of welcoming them. G. H. Jenner presided, and he and S. P. Weir welcomed them on behalf of the church, and G. Wright endorsed their remarks on behalf of the Sunday School, besides various other speakers from auxiliaries of the church. Bro. Rankine responded. A musical programme was gone through, the following contributing: Misses Gilbert, Bristow and Irene Brittle, and Messrs. A. Chew, H. Wright and H. Bristow. Items were also rendered by the choir, and junior and senior C.E. Societies. Refreshments were provided. On Lord's day, Sept. 11, the chapel was crowded, morning and evening. Upon Bro. Rankine taking his seat, the church rose and sang, "Blest be the tie that binds." At the morning service he gave us a brief outline of his work and doings in America, and was listened to with much joy, having brought many to the feet of Jesus. At the morning service he took for his text Psalm 116: 16, "In the service of God."—W.S., Sept. 12.

MALLALA.—The mission was started by S. G. Griffith on August 14, and continued just one month. For one week at the beginning Sister Hilda Lawrie helped us, and delighted everybody by her lovely singing. For the first fortnight we had splendid meetings, but after that they fell away somewhat. The mission created no little stir throughout the district, and a great deal of bitterness was manifested towards us in certain quarters. However, Bro. Griffith scattered the truth without fear or compromise. We thought the results of the mission might have been greater, but are more than satisfied with the splendid work of the missionary. He unfolded the story of the cross very lovingly, yet with great power and faithfulness. There is no semblance of compromise about the preaching of Bro. Griffith, yet there is much in the tactful way he handles difficult and unpopular themes that commends the truth to those willing to hear it. We are hoping that the sowing of the good seed may yet bring forth a rich harvest where, at present, the soil appears barren and unfruitful. The gains through the mission were 17 by faith and baptism and one by statement. Two were young girls, and the others were all adults. One of the features of the mission was the magnificent attendance of the members. Quite a number of them from near and far were "every nighters." Besides the joy of hearing men confessing Christ the blessing the mission was to the church cannot be tabulated. The members received such strength and encouragement from the helpful ministrations of Bro. Griffith that the future seems brighter, spiritual things more real, and Christ more precious because of his coming amongst us.—E.G., Sept. 11.

New South Wales.

JUNEE.—On Saturday, 27th ult., a social evening was arranged to say good-bye to Sister Mrs. J. Armstrong, who has left us for Ballina, on the Richmond River. We all had a happy time together, but felt sad at heart over our loss, as our sister was dearly loved amongst us. On the following Monday evening, we had the joy of witnessing three who had previously confessed their Saviour, obeying him in the ordinance of baptism.—S. Wilson, Sept. 9.

BROKEN HILL.—The Lord is still blessing us. Six confessions since last report. A good attendance at all meetings. Last Lord's day we celebrated our second Sunday School anniversary. Splendid weather, and good attendances. In the afternoon, the scholars rendered the service of song, "The River Singers," under the conductorship of Bro. James. The evening service, which was overcrowded, many being unable

to gain admittance, was conducted by Bro. Tuck. On Wednesday, the 7th, the tea and public meeting was held, Bro. Creamer, superintendent, being chairman. All reports were very satisfactory. Increase of 30 scholars for the year. We are sorely pressed for room. Mr. French (Methodist) gave a very able address to parents and children. Bro. Tuck also gave an address.—R. J. House, Sept. 10.

PADDINGTON.—On Tuesday, Sept. 6, we held our Sunday School anniversary, and it was a great success. On Thursday, Sept. 8, we had the welcome meeting to Bro. and Sister Rains; this was a real good meeting, and Bro. Rains gave a very inspiring address. To-day, Sunday, Sept. 11, W. D. More, of N.Z., addressed the church. W. Howell, from Kalgoolie, was amongst the visitors. Feeling references were made to the death of Bro. Colbourne. We had a full meeting at night, also three confessions.—A.E.I., Sept. 11.

MARRICKVILLE.—Splendid meetings to-day. Chas. Watt exhorted the church, and in the evening spoke to a fine audience, his topic being "Going Down," a special address to young men. Geo. Day (one of Bro. Watt's Young Men's Class), conducted the preliminary services, and did splendidly. We had with us to-day Bro. Bambury, from the church at Auckland, N. Z. Feeling reference was made to-day to the death of our much esteemed Bro. J. Colbourne, who was loved by all at Marrickville.—T.C.W., Sept. 11.

PETERSHAM.—The Bible School rally now being conducted bids for success. Four weeks have now elapsed since its inauguration, and about 40 new scholars have been enrolled. The interest is still very keen, and we are in hopes of yet accomplishing greater success in this nursery of the Master's kingdom. One very pleasing feature is the fact of so many of our late scholars coming back and taking an interest again in the school; this is very encouraging. Bro. Burns' Bible Class now numbers about 40. We are working hard to make our anniversary services on October 9 the best we have yet had.—W. Cousins, Sept. 12.

LISMORE.—Splendid meetings for the closing nights of Bro. Hagger's mission. Last Lord's day saw the largest attendance at the morning worship for a long time, when our brother gave a grand exhortation on the joys of church membership. At the afternoon meeting for young people a stirring address on "The Noble Life," was given, a deep interest on the part of a large audience being manifested. At night we had another very large congregation, when after a forceful and clear presentation of the subject, "Two Certain and Solemn Events," five nobly made the good confession. On Monday night a thanksgiving service was held, when three others came forward. Wednesday night saw a splendid meeting for prayer and praise, when one more confession was made. To-night we are having a thankoffering and social evening to become better acquainted with our new converts. Thankoffering, £8/2/6, with other contributions to come.—E.A.P., Sept. 8.

ROOKWOOD.—This evening Bro. Ogden preached in the chapel, delivering a splendid address on "The New Birth." Last Lord's day we were visited by three young brethren who intend becoming students of the Bible College. They remained all day, conducted outdoor service, and assisted at the gospel service, Bro. Robbins preaching. The Bible School continues to improve in attendance. Our Y.P.S.C.E. celebrates its anniversary on the 21st inst.—M.A., Sept. 11.

ENMORE.—Visitors this morning were Sister Bagnall, of Auckland, Mrs. T. Bagley, of Melbourne, and Bro. Barrett (for many years a deacon here, but now a country resident). W. D. Rankine was also present, after an absence of some weeks, caused by illness. Our aged Bro. Barnes has passed to his rest. He was well known to the older members, but by reason of feebleness was not able to attend frequently during the past few years. This evening Bro. Rains spoke to a crowded meeting. He was listened to with the closest attention by all, and his visit, short

as it is, has stimulated enthusiasm for Foreign Missions. The "Hallelujah Chorus" made a fitting end to a memorable meeting. The Sunday School picnic on Saturday was a huge success from every point of view. There was a larger number of members of sister churches present than usual, owing to the presence of Bro. and Sister Rains.—R.K.W., Sept. 11.

Victoria.

MELBOURNE (Swanston-st.).—We had nice meetings last Lord's day. In the morning Miss Elsie Vercos, of Adelaide, and Bro. Way, from Tasmania, were amongst our visitors. Bro. Gordon gave an excellent address. In the evening we had pleasure in listening to a fine address from Bro. W. B. Blakemore, who is on a visit from Perth, W.A. Good attention and interest. Our offerings for Bible College work will amount to about £22.

WILLIAMSTOWN.—We held a young people's service this evening, when we had some fine singing by the choir. Bro. Enniss was at his best in his subject, "The Rule of the Road," being listened to attentively by a large gathering. All departments of the work here progressing nicely.—S.R.F., Sept. 11.

CARLTON (Lygon-st.).—Another happy day on Sunday. Bro. and Sister Blakemore, of Perth, and Bro. Bryan, of St. Arnaud, were with us in the morning. Bro. Blakemore gave a fine uplifting address. He and his wife have endeared themselves to us, and we shall follow their course with interest. Feeling reference was made by Bro. Kingsbury to the death of Bro. Colbourne, and hearts went out in sympathy to the bereaved. Bro. G. Exley, who has been laid aside through sickness, was able to be with us again. In the afternoon Bro. Blakemore spoke to the record meeting of the Century Bible Class on "Evolution and Christian Faith." After Bro. Kingsbury's address at night, one made the good confession in the presence of many witnesses. The church has recently given Bro. Kingsbury a tangible expression of appreciation of his work. Our aged Sister Dickens, although unable to attend the meetings, is always deeply interested. She is a good woman, and full of the Holy Spirit and of faith. The Sunshine Committee of the Endeavor Society frequently pay her a visit.—J.McC.

BRUNSWICK.—Last Tuesday the Endeavor Society went to North Richmond by drag and paid a visit to that society. Yesterday Bro. Bell exhorted; topic, "Giants." The gospel meeting was well attended. Bro. Bell's topic was "An Outsider." One confession.—W.T., Sept. 12.

GEELONG.—We were pleased to have with us last Sunday Bro. Hale, evangelist from Hobart, also Bro. and Sister Chappel and daughter. In the evening the building was packed to its utmost capacity, when Bro. Gifford Gordon delivered a fine address to young men, his subject being "The Story of a Wandering Boy." A fine interest was shown, and we are looking forward to great things in the future. Bro. Gordon was assisted by a choir of young men and the organist, E. Brownbill, who rendered special items.

NORTH RICHMOND.—The C.E. Society celebrated its anniversary on Sunday, Sept. 4, and Tuesday, 6th. On Sunday evening Bro. Marks, vice-president, led the meeting. Bro. Davis, president, preached to a large and attentive audience. On Tuesday evening, the celebrations were concluded by a real live C.E. rally. The meeting took the form of a consecration meeting. Seventeen societies were represented, while ten sent greetings. Several selections were rendered by members of the Society. Addresses were given by Mr. Eumson (Baptist) and Bro. Davis. The secretary's report showed the society to be in a healthy condition, with an active membership of forty-five. Amongst other things done the society has paid £12 off the building debt. Last Sunday, Sept. 11, fine gospel meeting. Two were baptised who had previously confessed. One confession.

Continued on page 606.

The Vaudois Teacher.

By John G. Whittier.

This poem was suggested by the account given of the manner in which the Waldenses disseminated their principles among the Catholic gentry. They gained access to the house through their occupation as peddlers of silks, jewels, and trinkets. "Having disposed of some of their goods," it is said by a writer who quotes the inquisitor Rainerus Sacco, "they cautiously intimated that they had commodities far more valuable than these, inestimable jewels, which they would show if they could be protected from the clergy. Then they would give their purchasers a Bible or Testament, and thereby many were deluded into the heresy."

The poem, under the title of "*Le Colporteur Vaudois*," was translated into French by Prof. G. de Felice, of Montauban, and further naturalised by Prof. Alexandre Rodolphe Vinet, who quoted it in his lectures on French literature, afterwards published. It became familiar in this form to the Waldenses, who adopted it as a household poem.

An American, J. C. Fletcher, frequently heard it when he was a student, about the year 1850, in the theological seminary, at Geneva, Switzerland; but the authorship of the poem was unknown to those who used it. Twenty-five years later, Mr. Fletcher, learning the name of the author, wrote to the moderator of the Waldensian synod at La Tour, giving the information. At the banquet which closed the meeting of the synod, the moderator announced the fact, and was instructed in the name of the Waldensian Church to write Whittier a letter of thanks. The poet's letter, written in reply, was translated into Italian and printed throughout Italy.

"O lady fair, these silks of mine are beautiful and rare,—

The richest web of the Indian loom, which beauty's queen might wear;

And my pearls are pure as thy own fair neck, with whose radiant light they vie;

I have brought them with me a weary way,—will my gentle lady buy?"

The lady smiled on the worn old man, through the dark and clustering curls

Which veiled her brow, as she bent to view his silks and glittering pearls;

And she placed their price in the old man's hand and lightly turned away.

But she paused at the wanderer's earnest call,—
"My gentle lady, stay!"

"O lady fair, I have yet a gem which a purer lustre flings

Than the diamond flash of the jewelled crown on the lofty brow of kings;

A wonderful pearl of exceeding price, whose virtue shall not decay,

Whose light shall be as a spell to thee and a blessing on thy way!"

The lady glanced at the mirroring steel where her form of grace was seen,

Where her eye shone clear, and her dark locks waved their clasping pearls between.

"Bring forth thy pearl of exceeding worth, thou traveller grey and old;

And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meagre book,
Unchanged with gold or gem of cost, from his folding robe he took.

"Here, lady fair, is the pearl of price; may it prove as such to thee.

Nay, keep thy gold—I ask it not, for the Word of God is free."

The hoary traveller went his way, but the gift he left behind

Hath had its pure and perfect work on that high-born maiden's mind,

And she hath turned from the pride of sin to the lowliness of truth,

And given her human heart to God in its beautiful hour of youth.

And she hath left the grey old halls, where an evil faith had power,

The courtly knights of her father's train, and the maidens of her bower;

And she hath gone to the Vaudois vales by lordly feet untrod,

Where the poor and needy of earth are rich in the perfect love of God.



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 Bayswater, chapel, T. Clements [st.
 Bendigo, Temperance hall, A. J. Streader, 47 Lilac-st
 Berringa, Mechanics', C. Hillbrand, Birthday-rd
 Bet Bet, chapel, G. A. Savill
 Berwick, chapel, J. Richardson, Narre-Warren [Hill
 Blackburn, chapel, F. A. Bignill, Brompton rd., Box
 Brighton, chapel, Male-st., T. R. Morris, Winder-
 Brim, chapel, Allan Jones [mere-st., Middle Brighton
 Broadmeadows, chapel, J. Kingsbott.
 Brunyong, cpl., E. Gullcock, Black Lead P.O., Hiscocks
 Brunswick, chapel, W. J. S. Thompson, 367 Edward-
 st., East Brunswick
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-
 st., Hawthorn. [Drummond-st., N. Carlton.
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongah.'
 Carlton N., chapel, J. Stewart, 'Bellerive,' McIl-
 wraith-st., Princes Hill
 Castlemaine, chapel, F. Jermyn jr., P.O. Barkers Creek
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
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 Colac, I.O.O.F. hall, John Williamson, Queen-st.
 Croydon, chapel, E. Smith
 Dandenong, chapel, R. A. Smith, Scott-st.
 Drummond, chapel, W. H. Beer
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Drommukle, chapel, W. G. Smith
 Daylesford, private house, R. Gerrard
 Elphinstone, chapel, W. Smith
 Emerald, chapel, Wm. Bol'duan
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.
 Fish Point, G. McMeekin [Elizabeth-st., Carlton
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 662 Canning-st., North Carlton
 Fairfield Park, chapel, Andrew McGregor
 Footscray, chapel, P. Nelson, 73 Hopkin-st., Footscray
 Forest Island, private house, G. T. Harrop
 Fernhurst, chapel, Joseph Evans
 Galaxil, schoolhouse, E. Hands
 Geelong, chapel, Latrobe Terrace, H. F. Christopher,
 35 High-st., Geelong West
 Harcourt, chapel, J. Bauer
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.
 Horsham, chapel, A. E. Gallop
 Kaniva, chapel, John Goodwin.
 Kerang, D. J. Milne, Milne's Bridge
 Kyabram, Bishop's hall, Mrs. Murray
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.
 Lancefield, chapel, R. Gerrard, Wood View
 Lillimur, public hall, B. J. Lawrance
 Malvern, Tradesmen's hall
 Maryborough, chapel, J. G. Bridgman
 Melbourne, chapel, Swanston-street, R. Lyall,
 Leveson-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., S. Northeast,
 251 Moray-st. [27 Haines-st.
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge
 Middle Park, chapel, J. S. Mcintosh, 165 Mills-st.
 Miepoul, private house, J. Cork
 Murrumbena, chapel, A. Boak jr., Melbourne street
 Mildura, chapel, Chas. A. Faulkner.
 Minyip, Mechanic's hall, W. G. Smith
 Mount-on, chapel, R. Langley, Kilsyth, via Croydon
 Moreland, J. Holloway, 13 Cameron-st.
 Mystic Park, private house, D. Anderson
 Mumble Plains, private house, S. H. Brown, Mumble
 Plains Loose Bag, via Swan Hill
 Meredith, chapel, A. McKay [24 Railway place
 Newmarket, chapel, Finsbury-street, James Hancock
 Newcastle, chapel, Miss M. Johnston, Welshman's Reef
 Northcote, Rechabite Hall, S. Chippiefield, Clyde-st.
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon
 Port Fairy, chapel, W. T. Sumner
 Prahran, chapel, High-st., E. Morley, 5 Porter St.
 Preston, Bradford Hall, T. Greenway, Regent-st.
 Polkemmet, chapel, H. Oliver [ley-st., Burnley
 Richmond N., cpl., Coppin-st., H. Chippiefield, Burn-
 Richmond South—
 Balmain-st., chapel, Geo. F. Nicholls, 63 Dover-st.,
 Richmond [st., Burnley
 Hunter-st. Mission, O. A. Carr Green, 350 Burnley-
 Red Hill, State School, J. Sheehan
 Runnymede, private house, Mrs. W. Dickens
 Stawell, chapel, Sloane-st., A. P. Burdeau, Engine Sheds
 St. Kilda, chapel, W. H. Perkins, 18 Oak Grove
 Shepparton, chapel, E. Dudley
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.
 St. Arnaud, Mechanics' Inst. H. Benson, Burnside-rd.
 Surrey Hills, chapel, A. E. Seedsman, Albert Cres.
 Taradale, chapel, A. Clarke
 Terang, Temperance hall, E. Rodgers
 Warrnambool, chapel, Richard Peitterd, King-st.
 Wedderburn, chapel, Gabriel Duckett
 Warragul, Masonic Hall, R. W. Judd
 Williamstown, chapel, W. T. Field, 99 Douglas Par.,
 Nth. Williamstown [East Prahran
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,

Wilkur, H. Everett, Cameron's Loose Bag
 Yando, Mrs. J. Stanyer, Yando, via Boort

NEW ZEALAND

Ashburton, chapel, Wm. Olsen, William-st.
 Auckland, Ponsonby-rd., J. C. Laing, Gt. North-rd.
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace
 Avondale, T. Heait, Manakau-rd.
 Bainham, public hall, D. Brown, Rockville
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Herbert Langford,
 19 London-st., Richmond, Christchurch
 Dunedin—
 Tabernacle, King-st., J. W. Stokes, Princes-st.
 Roslyn, hall,

Dunedin, Mornington, chapel, H. J. Naumann, 28
 Glen-rd., Mornington. [Caversham
 Dunedin Sth., chapel, W. A. Palmer, 21 Baker-st.,
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.
 Gore, chapel, W. G. La-brook [P.O. Box 69
 Greymouth, Forrester's Hall, Albert-st., T. B. Dixon,
 Hampden, Otago, chapel, Joseph Bishop
 Happy Valley, private house, J. Flower,
 Hastings, private house, J. M. Miller, Havelock-rd.
 Helensville, chapel, E. Cameron
 Hotea N., chapel, Jno. Gibbs
 Invercargill, chapel, Jno Watt, Belgravia, Waikiki
 Kaitangata, chapel, Edwin Anderson, Pool-st.
 Kilbirnie, chp., Lyall B-y-rd., M. Vickery
 Lower Moutere, Charles Limmer.
 Lower Hutt, W. C. T. U. Hall, G. Wright, Waterloo-rd.
 Maitauro, chapel, H. Townshend
 Nelson, chapel, F. J. Phillips, 60 Hardy-st
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford
 Oamaru, W. Kilgour, Trent-st.
 Onehunga, J. Raw, Queen-st.
 Pahiatua, chapel, T. W. Manifold [Manson & Barr
 Palmerston N., Orange hall, Mr. Metzenthin, c/o
 Papakura, C. Wallis
 Papakura Valley, L. Bodle, Alfriston
 Petone, chapel, W. Taylor, Richmond-street
 Port Albert, chapel, Wm. Prictor
 Pukekohe, public hall, Robert Begbie
 Richmond, W. Do-wald, Richmond-rd
 Ross, private house, J. P. Muir.
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, R. Crichton
 Stratford, Old Masonic Hall, Chas. Downey
 Takaka, State School Room, A. E. Langford, Takaka
 Tadmor, private house, Wm. Anglesey
 Tara, Mangawai, chapel, P. James
 Te Aral North, public hall, Jos. Benton
 Timaru, private house, A. E. Fairbrother
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Waimangaroa, private house, Thos Hay
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.
 Warkworth, chapel, Thos. Oakes
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.
 Wellington Sth., chapel, A. Thomas, sr., Crawford-rd.,
 Wellsford, chapel, J. Pook, Tebana [Kilbirnie

QUEENSLAND

Boonah, chapel, T. F. Stubbin [st., Clayfield
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool
 Bundamba, chapel, George Green
 Charters Towers, chapel, E. Pepper, Bluff-rd.
 Childers, chapel, Macrossan-st., John Thompson
 Eel Creek, chapel, James Dunmall, The Rocks
 Flagstone Creek, schoolroom, W. Bailey
 Gympie, chapel, S. Trudgian, Harkins-st. Mt Pleasant
 Ma Ma Creek, chapel, T. Chappell, Mt. Whi estone,
 via Gratham
 Malar, Private House, W. Patrs, Boobie-rd., Nanango
 Mount Walker, hall, F. Henriksen
 Maryborough, Prot. hall, W. Stiler
 Marburg, chapel, A. Buhse, Walloon
 Rosewood, chapel, H. Berlin
 Roma, chapel, Geo. Pitman
 Rosevale, chapel, J. Christensen
 Thornton, private house, W. Watkins
 Toowoomba, chapel, Russell-st. East, L. A. Hoskins,
 Vernor, chapel, O. Adermann [Elecano-st.
 Wallumbilla, chapel, Thos. Hambrow
 West Halden, school house
 Wooroolin, Private House, J. H. Aderman, Wooroolin,
 Zillmere, chapel, J. Bruce

NEW SOUTH WALES

Albury, hall, J. E. Black, Wyse-st.
 Auburn, chapel, W. H. Clay, Auburn-rd.
 Belmore, chapel, W. H. Hall, Chalmers-st.
 Broken Hill, cpl., cr. Wolfram & Chloride-sts, R. J.
 Bangalow, J. G. Snow [House, Wolfram-st. North
 Bungawalbyn, chapel, Luke Patch [Cas-ino
 Corowa, Chapel, W. S. Phillips South Corowa
 Canley Vale, cpl. T. A. Ferguson, 'Hill Brow,' St. Johns rd
 Casino, Masonic Hall, W. E. Rankine, Dalburrabin
 Dubbo, private house, L. J. Stimson, Wingewarra-st.
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"
 Fletcher-st., Marrickville
 Erskineville, meeting house, Teogood-st., George
 Morton, 5 Stanmore-rd., Stanmore [roonga
 Hornsby, chapel, E. D. Andrews, Grosvenor rd., Wah-

Hamilton, Mechanics Institute, S. G. Goddard, Swan s
 Hurstville, hall, A. J. Livingstone, Carysfort-st.
 Inverell, chapel, H. Cook, senr.
 Junee, School of Arts, S. Wilson, Crown-st.
 Killabakh, private house, J. Woollard
 Lilyville, cpl. E. J. Holyoak, Rainbow-st., Randwick
 Lismore, tabernacle, F. R. Furlonger [wich Hill
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-
 Marrar, private house, E. J. Mousar, Old Junee
 Merewether, chapel, S. Laney, 36 Wolfe-st., Newcastle
 Merrylands, private house, J. McGregor
 Moree, chapel, Mrs. J. Hodson, Boston-st.
 Mosman, Towo Hall, G. H. Oldfield, Awaba-st.
 Mulgoa, private house, R. H. Fancourt
 Mungindi, chapel, Mrs. Butler
 North Sydney, chapel, Falcon-st., W. J. Modral, 24
 Colin-st. [Strathfield

Paddington, chapel, A. W. Shearston, The Avenue,
 Petersham, Tabernacle, A. Brown, 16 Victoria-st.,
 Rockdale, hall, W. T. Black [Lewisham
 Rookwood, chapel, Mark Andrews, John-st.
 Seven Hills, private house, Geo. Piper [dale
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-
 Sydney (Chinese), school hall, H. Loney, 5 Ann-st.
 Taree, chapel, E. J. Saxby, Taree [Surrey Hills
 Tuggerah Lakes, private house, J. H. Colmer
 Tyalgum, private house, E. Stewart
 Wagga, Masonic hall, G. Birrell, Tarcutta-st.
 Wingham, School of Arts, H. Western

WEST AUSTRALIA

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

SOUTH AUSTRALIA

Alma, chapel, Arthur Jones
 Adelaide, chapel, Grote-street, W. M. Green, Park
 Terrace, Whyville
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater
 Balaklava, chapel, A. W. Patterson
 Bews, chapel, J. T. Barr
 Border Town, chapel, E. W. Milne
 Butler, chapel, R. W. Barr, Tumbly Bay
 Lochiel, chapel, A. Greenshields, Nantawarra
 Owen, chapel, W. J. Marshman, Owen
 Glenelg, chapel, W. Burford, Glenelg
 Goolwa, chapel, Jas. Burger
 Hindmarsh, chapel, G. Duncan, Richard-st.
 Henley Beach, chapel, M. Noble, Lockleys
 Kadina, Tabernacle, Geo. Crouch
 Long Plain, chapel, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Mile End, chapel, Jas. Manning, Ware Chambers,
 Mallala, chapel, F. M. Worden [Adelaide
 Maylands, chapel, A. L. Read, Dover-st.
 Moonta, public hall, C. W. McGregor
 Narracoorte, chapel, E. Gaskin
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.
 N. Adelaide, chapel, Kermod-st., W. Lyle, Bank of
 Prospect Mission, chapel [Adelaide, King-
 Point Sturt, chapel, A. W. Pearce [William-st.
 Port Pirie, chapel, A. E. Mudge, Port Pirie West
 Queenstown, chapel, R. Harris, Cross-street
 Strathalbyn, chapel, John Taylor
 Stirling E., chapel, A. G. Rudd, Bridgewater
 Unley, chapel, Park-st., P. S. Messent, Park-st.
 Wampony, chapel, F. R. Dinnoing, Mundalla, via Bar-
 Willunga, chapel, D. Cheoweth [dertown
 Williamstown, chapel, W. G. Pappin
 York, chapel, Wm. Brooker, Princes-st., Croydon

TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellevie
 Beaconsfield, private house, R. Zanker
 Dover, A. J. Purvis, Raminea
 Geeveston, hall, F. Sharp
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.
 Impression Bay, chapel, E. Smith, Tunnel Bay Rd.
 Nub-ena, Tasman's Penin
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.
 Mo'e Creek, J. Byard
 New Ground, chapel, A. Dawson.
 Nubeena, chapel, F. E. Smith, Tunnel Bay Rd.
 Penguin, chapel, R. Hutton, South-rd.
 Port Esperance, chapel, A. J. Purvis
 Preston, G. Howard, South Preston
 St. Helens, private house, D. Purvis
 Sulpher Creek, A. Taylor

From the Field—Continued.

KYNETON CIRCUIT.—There is a grand work being carried on here among the young people. Since the first of August, we have had ten confessions; eight of these are from the Lord's day schools.—J. R. Combridge.

BALLARAT.—Bro. Potter exhorted the church. At the evening meeting A. W. Jinks spoke on "Indisputable Love." A scholar from the Mount Clear Sunday School made the good confession. Sister Gowan conducts that school. The Wednesday evening meetings are being well attended.

SWAN HILL.—Splendid meetings on Sunday. At 3 p.m., 38 present at the men's meeting, and tent crowded at night. Two confessions and four immersions. Five decisions to date. We have a baptistery fixed in the tent. We have found it difficult to get a hearing, but the prospect is now more hopeful. Bro. C. Edwards has generously offered £25 on condition that we raise another £200 toward a chapel. We have already raised £100, but to face another £200 is a hard task. We are aiming to make the cause self-supporting and the chapel debt as small as possible. The district is a good one, and we have a band of good solid members. We beg to acknowledge the following donations:—Kerang, £1; a brother, 10/-; a member, Bendigo, 2/6. A number of small gifts will do much to help the cause being firmly established. Kindly forward to T. Bagley, Missioner, Swan Hill, or Chas. McDonald, High-st., Swan Hill.—T. Bagley.

CASTLEMAINE.—Good meetings yesterday. One, who had been immersed during the week, was received into fellowship in the morning. At the close of the gospel service in the evening, two more confessed their faith in Christ.—E.C., Sept. 12.

BRIGHTON.—The Jubilee celebrations of the cause in this district were commenced on Sunday. Church records show that the cause was organised in November, 1859, by S. Halstaff Coles, who for ten years labored in Brighton. 727 have been received into membership, 461 of whom have united with the church since F. M. Ludbrook took up the work in 1895. The small chapel, now used by the Kindergarten, is the oldest building amongst our people in Victoria, being opened for worship on March 11, 1860. Since then it has been moved on two occasions, and enlarged three times. The present chapel, seating 400, was opened for worship on June 5, 1904. Last Lord's day's meetings were a great success. With hearts overflowing with thankfulness for past mercies we entered the chapel, the platform of which was beautifully decorated. Bro. Mann presided. The President of the Victorian Conference, J. W. Baker, exhorted the church. A young people's service was held at 3 p.m., conducted by Bro. F. M. Ludbrook, who addressed the children. The chapel was crowded in every part. Special pieces were sung by the scholars and choir. At the evening service a great throng of people again assembled, when Bro. F. M. Ludbrook spoke on "The Year of Jubilee," and Bro. J. C. F. Pittman on "What We Aim For." At all the services greetings were read from those who had been associated with the church in earlier days. Many sweet re-unions took place. Friends who had long been parted sat together and talked of the old times, and many prayers were offered for future prosperity. On Monday evening a "pioneers' meeting" was held, presided over by F. M. Ludbrook. Greetings were read from Bro. A. Johnston, W.A.; Mrs. Fawcett, Mrs. Webb, Mr. and Mrs. Luke, Richmond; Sisters M. Butcher, Harris, Nellie Streader, Bowles family; Bro. S. Halstaff Coles, of Nottingham. The following pioneers recounted reminiscences of the early days in this district: Bro. G. King, W. Brothie, and W. Judd. A message through the phonograph was given from Bro. S. H. Coles, spoken into it on Sept. 24, 1909. Sisters Mrs. Crook, Miss Crook, Mrs. Bosworth, and Mrs. Arnott, earnest workers from earliest days, sat upon the platform. Special items were rendered

by our male quartette and choir. R. Morris gave personal greetings from Sisters Carter and Edith McAllister, and Bro. David Parker, and referred to interesting incidents reported in the earlier minute books. At the suggestion of F. M. Ludbrook, it was resolved to send greetings to the first preacher in Brighton, H. S. Coles, and the first missionary, H. S. Earl.

VICTORIAN HOME MISSIONS.

By M. McLellan.

F. Collins commenced his labors under the H.M. Committee at St. Arnaud on the first Lord's day in September. Bro. Combridge has completed his first month in the Taradale, Kyneton and Drummond district. Three additions at Drummond by faith and baptism, two confessions at Taradale, and one at Kyneton. A. W. Connor reports good meetings at Colac. H. Leng has had splendid meetings at Maryborough, Dunolly and Bet Bet; expects to begin a tent mission at Bet Bet soon. H. Baker continues his labors at the "Mallee" Circuit. In future the church at Dunnmunkle will be added to this circuit. Bren. Benn and Edwards send reports from the West Wimmera Circuit. The former had three additions by faith and baptism in Kaniva district. Bro. Clipstone continues at Castlemaine. Seven additions by faith and baptism. W. Gale takes up the work at Castlemaine about the second or third week in December, and Bro. Clipstone then goes to the Shepparton and Cosgrove district. G. Gordon reports one addition by faith and baptism at Geelong; Sunday evening meeting averages 220 in attendance. Bren. H. Swain and Kingsbury visited Geelong during the month. Bren. Bagley and Shipway are conducting a tent mission at Swan Hill, and Bren. Black, Chappell, and Mansill are in their respective fields, viz., Warragul, Shepparton district, and Wonga Park.

Here & There.

Owing to the absence of C. M. Gordon in Adelaide, there will be no meeting of the Teacher Training Class in Swanston-st. next Monday night.

Greetings were received at the Brighton Jubilee from Bro. Halstaff Coles, who organised the church in November, 1859, and from several pioneers.

Bro. and Sister H. H. Stratton arrived in good health per R.M.S. "Osterley" on Saturday last, at "Outer Harbor," South Australia, and were met by Bro. Paternoster.

N.S.W. disciples are reminded of the opportunity which is theirs of sending a special thank-offering for Home Missions on their birthdays—1d. for each year they are old.

Our issue of next week will give the right of place to New Zealand Foreign Missions, and will contain quite a number of illustrations connected with the work in South Africa.

A number of visitors on their way to the Federal Conference passed through Melbourne this week, and we had the pleasure of renewing our acquaintance with some old friends.

The "Souvenir Programme" of Conferences now being held in Adelaide is nearly sold out. 200 copies are reserved for delegates and visitors. Bring the programme with you to all meetings.

The N.S.W. Home Missionary Organising Secretary can be addressed at P.O., Bangalow, till Sept. 29, c/o G. Davis, Norwood, Lismore, from Sept. 30 to Oct. 6; and P.O., Casino, till Oct. 31.

Bro. Jones, secretary of the Brookton church, W.A., telegraphs:—"Anniversary services at Brookton great success. Beyond all expectations." We congratulate our Brookton brethren.

Brighton Jubilee has been a great success. See report of Sunday's and Monday's meetings. The tea and public meeting was held on Tuesday, in the Drill Hall, a report of which will appear next week.

The hosts are now assembling in Adelaide for the Conventions. All the States of the Commonwealth, and also India and the United States of America, will be represented, and a time of great refreshing is anticipated.

The sisters of the Victorian Conference are now hard at work preparing for the Home Mission rally to be held in the Lygon-st. chapel on October 20. They ask the help of all the sisters to make this meeting a great success.

The secretary of the Geelong church writes:—"The renovations of the church at Geelong have been completed, and look very nice. With such a fine building we are hoping to do good work here in this city. We have to thank those who have helped us to complete our renovation."

H. R. Taylor arrived per "Medie" on Friday evening, Sept. 9, and was welcomed home by his parents and Bro. Horsell at the Semaphore anchorage amid torrents of rain. He is expected to commence his ministry at Maylands on Sept. 15. A welcome social will be given him on Sept. 27.

The Musical Society is making splendid progress with its concert, to be given in Lygon-st. on October 25, in aid of the funds of the Kindergarten. Church secretaries in Melbourne and suburbs have tickets in hand for the same, and will be glad to dispose of them to friends and sympathisers.

Chas. C. S. Rush, who after graduating at the College of the Bible, Canton, Missouri, has been taking a post graduate course at Chicago, would like to return to Australia. Bro. Rush went from Sydney, and has done well in America, but he longs for the homeland. He is highly commended. Letters addressed to Christian University, Canton, Missouri, will find him.

On Thursday, August 18, a pretty wedding took place in the Christian chapel, Lygon-st., Carlton. Miss Jessie Euphemia McClean and Mr. William Austin O'Malley publicly pledged their troth beneath the wedding bell. Mr. Horace Kingsbury, evangelist, performed the marriage ceremony. A large number of friends witnessed the event and participated in the festivities which followed. The bride is the second daughter of Mr. and Mrs. Frank McClean, of Lygon-st. The young couple have the good wishes of the church.

It was with great regret that we learned that our old friend Bro. J. C. Colbourne had passed away. He died at half-past six on Saturday morning. He was at one time evangelist in connection with the church at North Melbourne, and was President of the Victorian Conference. He was also the first President of the Victorian Sunday School Union, and latterly evangelist for the church at North Sydney. He was loved by all who knew him, and belonged to the sunshine order of Christians. Men of his stamp brighten up this earth of ours, and make it less cheerful when it comes to their time to go hence.

The following paragraph from the *Southern Daily News*, N.Z., is significant of the benefits arising from No-License laws, and also shows how the enemy misrepresents the facts of the case. "His Honor Mr. Justice Williams says:—'His Honor Mr. Justice Williams says:—'The *News*, "addressing the Grand Jury to-day said: 'I am very glad to see that this district continues to be, what it has been for a long time past, wonderfully free from serious crime. There is only one case for your consideration. In the light of this judicial utterance the Hon. J. Anson may see fit to withdraw his statement, made in the Legislative Council, that serious crime was alarmingly on the increase in Invercargill.'"

At the invitation of the Foreign Mission Committee a number of brethren and sisters, representative of the various committees of the Victorian Conference, attended the reception meeting to welcome Bro. and Sister F. M. Rainey to their arrival in Melbourne. The guests of the F.M. Committee were entertained were given at the Cafe, and addresses of welcome were given as follows:—Sister E. Davies, on behalf of the Sisters of Victoria; C. M. Gordon, as representing the Victorian Conference; A. W. Kemp, as representing the F.M. Committee; W. B. Blakemore, as representing the preachers of Australia; F. G. Dunn, as editor of the AUSTRALIAN CHRISTIAN; and P. A.

Dickson, as representing the preachers of Victoria. Sister Rains responded to the welcome accorded to her, and was followed by Bro. Rains, who very feelingly dwelt upon the sense of brotherhood which such gatherings inspired, and referred to the work done by such men as J. J. Haley, G. L. Surber and O. A. Carr. He also spoke highly of the AUSTRALIAN CHRISTIAN and the influence it was exerting, and commended the brotherhood on their educational work, as represented by the College of the Bible. The college he regarded as the keystone of success.

Saturday evening, 10th inst., saw the City Temple, Sydney, filled with an enthusiastic audience, the occasion being the annual rally of the Bible Schools. President J. J. Franklyn occupied the chair, and with him were Bro. and Sister F. M. Rains, who later on presented the prizes and certificates to the successful competitors. The president, on behalf of the schools, welcomed our visitors to N.S.W. Bro. Fred. Steer, exam. sec., read the report, this occasion being taken of according Bro. Steer a vote of thanks for his splendid work in conducting the exam. Exercises were rendered by several of the metropolitan schools, and a very happy evening was spent by all.

The annual meeting of the Churches of Christ in Great Britain is thus reported in the *British Weekly*, received by last English mail:—"At Liverpool on Monday this Conference began its annual sittings in the Y.M.C.A. Hall, under the presidency of Mr. George Nicol, Dunfermline. A large number of ladies connected with associated churches met in Conference. The temperance workers held their usual annual meeting, and a large public meeting was addressed by various speakers, including Mr. G. B. Wilson, B.A., secretary United Kingdom Alliance. On Tuesday morning words of welcome were addressed to visitors from all parts of the United Kingdom. Mr. G. Y. Tickle, of Liverpool, the chairman, devoted his presidential address to the present-day movement towards unity among believers, and relation of Churches of Christ thereto. The history of this religious movement during the past seventy years, he said, is an exceedingly remarkable and interesting one. If ever the true history of the Christian unity movement is put on record, the noble pioneers of the cause with which this Conference stands identified will be entitled to a large share of the credit. 'The needs of to-day,' he continued, 'demand that not only each church, but each individual should recognise that it is their duty to assist in the evangelisation of the world.' Statistics submitted from churches showed increase of six churches and 333 members."

J. H. Garrison, writing in the *Christian-Evangelist*, refers to his visit to Great Britain and to some Union meetings in which he was interested. He says:—"On Monday morning, in company with the Coops, the Thomsons, Bren. Hammond, Hindle and others, we took the train for London to attend the Conference on Christian Union, in Caxton Hall, on Monday and Tuesday, where several leading ministers of Nonconformity took part, and the Conference at West London Tabernacle on Wednesday, among the Disciples of England, America, Scandinavia and our missionaries from several foreign lands. Bro. Durban, our able English correspondent, has reported these Conferences. Bro. Leslie W. Morgan and his English co-laborers deserve, as they received, the thanks of all for their painstaking preparation for these Conferences. There was still another Conference to be held on the day we left for the Continent, between representatives of the two groups of our English churches—those holding to the old methods and stricter interpretations, of the school of David King, and other English leaders of that type, and those whose practice and teaching are more in harmony with the great majority of our American churches. We were sorry not to be able to attend this Conference, but we had the privilege of attending a preliminary meeting, and giving what advice we could besides sending a letter to the Conference through Bro. Frank Coop, suggesting a basis of closer co-operation. There is no good reason

why these two groups of churches should not be in fraternal co-operation. Their differences lie clearly within the sphere of Christian liberty. Each can be true to its convictions as to the best methods of work and worship while granting full liberty to others to do the same. If this is not possible among Christians, all hope of Christian union is a delusive dream."

As an evidence of the popularity and esteem in which Bro. and Sister C. L. Thurgood are held, the *Christian-Evangelist*, in its issue of August 4, gives three pages of "appreciations." One of these is from the church in connection with which they labored, and is as follows:—

"Bro. and Sister Thurgood came to us in December, 1892, at a time when we, as a church, were discouraged and weak. They are leaving us enthusiastic, strong and ready for any service that will enlarge the work of the Master. This has been accomplished by their life and work among us.

"In all the eighteen years of the service of love, there has never been the slightest friction, and theirs is not a resignation but a request that they be permitted to leave Central Church in order that they may once more see in this life their loved ones in far off Australia.

"They have devoted their lives to the uplift of all that it has been their lot to come in contact with, never sparing themselves day or night to do anything that might bring sunshine and the Christ love to those who were in trouble. Their lives with us have been the reflection of him whom they love and serve, and as personal friends we shall miss two whose places will never be filled."

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Church, Taradale, 50/6; Cheltenham, per Sister Stayner, 42/7; Drummond, £6; Colac, £12; Warrnambool, 9/-; Kyneton, 60/-; Geelong, £8; Terang, 8/6; Lygon-st., per Miss Dewar, 8/8.
M. McLellan, Sec., W. C. Craigie, Treas.,
Baxter-st., 263 Lit. Collins-st.,
Toorak. Melbourne.

IN MEMORIAM.

CRISP.—In loving memory of our beloved son, Charles Cleaver, who went home from Dandenong on Sept. 13, 1907.

"Not dead, but passed to God,
In closer bond;
Not dead, but passed from night,
Into a light beyond."

—Mother and father.

CRISP.—In loving memory of Charles C. Crisp, called home Sept. 13, 1907.

PROCTOR.—In loving memory of our mother, who passed on before, Sept. 22, 1907.

"Oh, not lost, but gone before us;
Let them never be forgot;
Sweet their memory to the lonely;
In our hearts they perish not."

PROCTOR.—In loving memory of my dear friend, Mrs. Proctor, who went home from Dandenong on Sept. 22, 1907.

"When the friends that death has parted shall in bliss again unite,
What a gathering and a greeting there will be."

JUDG.—In sad and loving memory of my dear husband, James Philip Judd, who died suddenly on September 15, 1909, at Leviathan Reef, Maryborough, Victoria.

—Inserted by his loving wife, Margaret Judd, and four sons, John Philip, Louis, Raymond, Horace James.

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Obituary.

MITCHELL.—H. Mitchell passed away from this life on August 25. He was 54 years of age. He was born in Birmingham, England, and came to Australia about 34 years ago. Coming into contact with some disciples of Christ at Norwood, he and his wife attended the gospel services there, and decided to follow Jesus. A. C. Rankine baptised him July, 1905. He was transferred to the church at York a few months later, and retained his membership there until his decease. For some 18 months he was laid aside, indeed, was practically an invalid. Latterly he suffered intense pain, and patiently waited for the Lord's call to that home, "where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." We laid his body in the grave on Saturday, August 27. We extend to his widow and daughter our Christian sympathy.

York, S.A.

H. J. HORSELL.

HUTCHINGS.—On Friday morning, Sept. 2, at 4.30, Sister Mrs. Hutchings fell asleep in Jesus. Our sister has been a very sincere Christian for over forty years, and a very active worker in the church and Bible School. She was always so kind and gentle to the sick and afflicted. For a long time now our sister has been a great sufferer. We feel thankful to our heavenly Father that he in his wise providence has taken her away from a world of sorrow and pain. We laid her mortal remains to rest in the Kadina Cemetery on the Saturday afternoon. May the Lord sanctify the affliction to her sons and daughter, who mourn the loss of a good, kind, affectionate mother. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Kadina, S.A.

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