

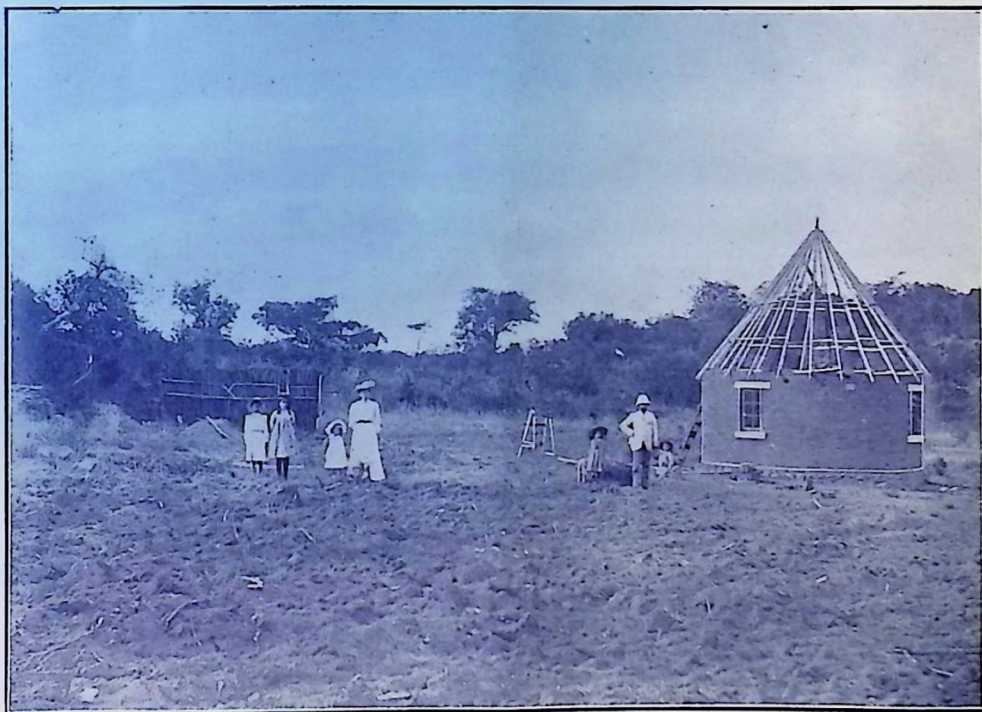
THE Australian Christian

Vol. XIII., No. 38.

September 22, 1910.

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New Zealand Foreign Mission Number



FIRST STUDENTS' "HUT," FOREST VALE MISSION, SOUTH AFRICA.

Building to the left is to be a kitchen. The next "hut" will be built on the spot marked by the trestle, the two to be connected with a verandah.

Annual Foreign Mission Collection and Golden
Offering :

LORD'S DAY, OCTOBER 9.

THE BULAWAYO MISSION

Some Interesting Facts

On June 30th, 1905, Bro. Hadfield and his family arrived at Bulawayo.

On June 30th, 1905, the membership of the church was 90.

On June 30th, 1910, the membership of the church was 322, of which 296 are at Bulawayo, and 26 at Intini.

The Staff consists of Bro. and Sister Hadfield, Bro. Thos. Anderson, Bros. Thos. Mazinyane and Henrietta Hugo (Pupil Teacher).

AT BULAWAYO

There is a Sunday School,
A Day School of about 60,
A Night School of over 60.

AT INTINI

A Church of 26 members,
A Sunday School,
A Day School,
and Six Native Evangelist Students.

AT FOREST VALE

To which we pay an annual contribution, we support Daniel Shandhavu and a Native Teacher who is Bro. Agrippa's brother.

Bro. Sherriff has here a Church and Day School under his direction.

£100 has been paid to free the mortgage on the Bulawayo Church Building.

£50 was contributed for the purchase of ground for an Agricultural Station at Forest Vale.

Funds have also been contributed for the support of Native Students.

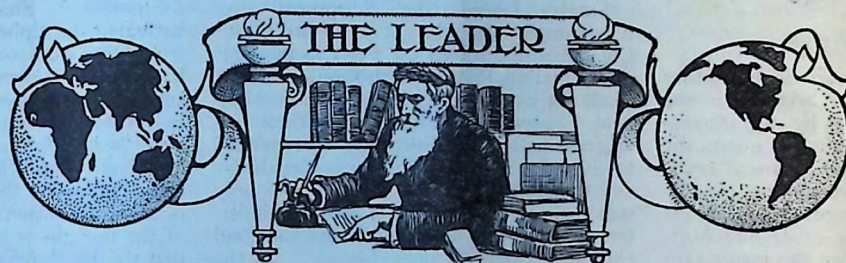
We have a Church Building at Bulawayo, a Church Building at Hillside (Intini), a Kaya (Hut) for Evangelist Students at Intini, and have paid for a Students' Hut at Forest Vale, the value of which with fittings, etc., will total (omitting Forest Vale Hut) nearly £700.

TO GOD BE THE PRAISE AND GLORY.

The Australian CHRISTIAN

Vol. XIII., No. 38. Thursday, September 22, 1910.

"Go ye therefore and teach all nations."—
Matt. 28: 19.



"How shall they believe in Him of whom they have not heard?"
—Rom. 10: 14.

AFRICA AS A FIELD FOR MISSIONS.

Our New Zealand brethren in selecting Africa as the country in which they should establish a mission station wholly supported by themselves, initiated a work which opens up endless possibilities. For mission work in a vast continent like Africa, no matter how humble the beginning, is bound in the course of time to develop into a great enterprise. The New Zealand churches will find that the missionary spirit which has been evolved in their midst will continue to grow in proportion to their realisation of the magnitude of the task that lies before them. It was said of Cecil Rhodes that he used to think in continents. He had that imperial vision which carried him beyond merely parochial ideas. The enlargement of the Empire, of which he was not an undistinguished member, was the dream of his life—a dream which he lived long enough to see largely realised. Bulawayo, the headquarters of the New Zealand mission, is associated with his memory, and Rhodesia, in which it is situated, is a lasting memory of his imperial spirit. To catch this imperial spirit and use it in a higher and nobler way should be the ambition of every disciple of Christ in the Dominion of New Zealand.

The vastness of the field.

A. McLean, in his "Hand-book of Missions," gives us some idea of the victories that have yet to be won in Darkest Africa. "Africa," he says, "is the second great division of the globe in point of size, but by far the least important as regards civilisation and progress. The valley of the Nile was known in the earliest period of history as a nursery of commerce, art and sciences. But while Egypt was flourishing, the rest of the continent was almost wholly unknown. 'Darkness covered the land, and gross darkness the peoples.' This continent long shrouded in mystery has, in modern times, been partly opened by explorers and missionaries, and commercial and military agents. Africa has an area of 11,500,000 square miles. It will help us to grasp these

figures if we think that this continent is three times as large as the United States, including Alaska, or larger than all Europe and North America combined. . . . The population is estimated at 190,000,000." The age of missions in connection with this land may be said to have commenced with the missionary explorations of David Livingstone. Since his time Africa has been the resting place of many heroic souls who have freely given their lives to the service of the Master. And if failure has marked some efforts, splendid successes have been gained elsewhere. Uganda still remains a witness to the transforming power of the gospel, and an object lesson to all who are doubtful as to the worth of missions.

The age of miracles not passed.

Indeed, the age of miracles has not yet passed. If proof of this were needed we have only to turn to the record of triumphs won in Bolenge, on the west coast of Africa. Here our American brethren have achieved great results, and the story of their mission is as fascinating as any romance. And what has been done elsewhere may be done all over Africa by the generous efforts of our brethren in sending out to this dark land the simple gospel of Jesus Christ. We hope the day will soon come when our New Zealand churches will be strong enough to widen the borders of their missionary enterprise and repeat the story of Bolenge in remoter fields.

Islam as a rival.

The evangelisation of Africa is perhaps the most urgent call of modern times. It is so because in this land Mohammedanism is winning its most signal triumphs. This may not be so apparent in places like Rhodesia, but in other parts more remote from civilising influences it has become a serious fact. The slave-dealing follower of Mohammed is just as zealous in his propagation of the doctrines of Islam as his more enlightened and respectable brother. Mohammedanism with all its defects is infinitely higher than the degrading fetish

worship of the African. On this account it wins its way by being first in the field. This fact will make the work of the missionary harder in those parts where the preachers of Islamism have been the most active. This is a problem which confronts the religious world of to-day, and in the solution of which our New Zealand brethren are deeply interested.

We are a missionary people.

As we read of the work being done in the mission fields of the world by our brethren in America, Great Britain and Australasia, we feel that we have some right to call ourselves a missionary people. It is perhaps the best proof we can give to the world that we have imbibed the spirit and caught the enthusiasm of the first disciples of our Lord. Primitive Christianity without missionary enthusiasm is unthinkable. But if ever we should begin to think over-much of what we have done, or what we are doing, so as to believe that we have done enough, the best corrective will be to consider for awhile how little, after all, we have accomplished. The outmost fringe of missionary work has only yet been touched. Those who have seen and known the vast regions and teeming populations which still lie under the shadow of sin and darkness, find a feeling of despair come over them as they contemplate the scene, and realise how inadequate are the efforts to bring about a happier condition of things.

United effort.

To this great work of world-wide evangelisation, our brethren in New Zealand have committed themselves. To do their work efficiently will demand the united and hearty co-operation of all the membership. The whole of Australasia will be glad to read of the successful work done by brethren Hadfield and Sherriff and their co-workers, and will earnestly pray for their continued success in the land of great possibilities and great responsibilities.

New Zealand Foreign Missions.

"Brethren, Pray for Us"

By J. Inglis Wright.

If there is one way more than another in which we may help our brethren in the Foreign Mission field it is by our prayers on their behalf. Sympathy is good, the generous outpouring of our means is needful, but beyond and above all these is the great and precious privilege of continuous supplication at the throne of Divine Majesty. James, writing under the inspiration of the Holy Spirit, declares that "the effectual fervent prayer of a righteous man availeth much"; and shall we who have been made righteous by the redemption of Christ Jesus fail to exercise this power which "availeth much" on behalf of our missionaries in Rhodesia and in other dark places of the earth? Nay! a thousand times nay!

"God forbid," said the prophet Samuel, "that I should sin against the Lord in ceasing to pray for you.... consider how great things he hath done for you." In these last words are revealed the secret well-springs of prayer. If we constantly consider in our hearts "how great things" have been done for us by the Lord Jesus Christ, we shall be filled with a longing desire that those who sit in darkness and the shadow of death might be illuminated by the saving knowledge of the Light of the World. Realising that we have been unable to go ourselves into the land where Christ Jesus is unknown, it must surely be our greatest privilege to draw down upon those who have gone the richest benediction of heaven, by our availing prayer.

There is nothing we can do that will rival in power the service we render by intercessory prayer. Giving, you say, is just as important! Not so, for giving is but the handmaid of prayer. Where there is the deep concern and interest in the salvation of heathen races, which finds continued expression in heartfelt prayer, there will accompany it the generous giving which we know to be the natural corollary of our prayers.

What a glorious thing to realise that we can by our prayers and our gifts—no, not gifts; who dare speak of his paltry money as being a "gift" to the King of kings?—

rather our offerings, our tributes of love, of gratitude, of devotion—what a glorious thing to know that by these we can help to turn many to righteousness, adding thus to our hearts' tribute of affection to the Christ we love!

Surely, indeed, the Scriptures give us example enough. Our Lord Jesus Christ himself prayed for Peter in the hour of temptation, that his faith should not fail. Shall not we, too, pray for our Brethren. Hadfield, Sherrieff, Anderson and their colleagues, native and European, surrounded as they are by many hindrances, hardships and temptations? Shall not we, too, pray that their faith fail not? Twice, in his letters to the church at Thessalonica, did Paul entreat, "Brethren, pray for us." In the last case he sought their prayers "that the word of God may have free course and be

known unto God," and "Continue in prayer," "Let us.... come boldly unto the throne of grace," and finally, "Praying always.... and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel"? Shall we do less than Paul entreated the Ephesians to do for him; and would he have so besought their prayers had he not known the dynamic force and supernatural power of earnest prayer?

But let us be careful *how* we pray. We must "ask in faith, nothing wavering," coming "boldly unto the throne of grace," realising that while the sacrifice of the wicked is an abomination to the Lord, the prayer of the upright is his delight—which means that the Lord *delights* in your prayers, and "this is the confidence that we have in him, that if we ask anything according to his will, he heareth us."

Let us, then, pray more than ever for our missionaries and the extension of the work in South Africa: and when we see the Lord answering our prayers, let us provide from the treasure of which God has made us stewards—and for which he will hold a reckoning some day—that where-withal which our answered prayers have made necessary. "Brethren, pray"—intelligently, wholeheartedly, in the spirit of faith, and in the all powerful name of the Lord Jesus Christ, for our Foreign Mission work at Bulawayo and all who are connected with it.



A Trader's Hut.

glorified." If Paul had need—Paul the inspired—of the prayers of his brethren for the furtherance of the gospel message, how much more so our beloved missionaries in Rhodesia!

God has graciously been pleased in answer to the prayer of his children to bless very greatly the work at Bulawayo, and now he is leading us to still greater things. Someone will say, "Have we the money to succeed?" Nay, brethren, rather ask, "Have we the faith and the fulness of prayer sufficient to succeed?" If we have these we *will*, for our hands will rest upon the doors of the very treasure-house of the eternal God himself. Has not Christ Jesus said, "Ask, and it shall be given you," "Whatsoever ye shall ask the Father in my name, he will give it you," "Ask and ye shall receive, that your joy may be full," "All power is given unto me in heaven and earth.... lo, I am with you *always*, even unto the end of the world?"

Is it for nothing that Paul wrote, "In everything by prayer and supplication with thanksgiving let your requests be made

"Searching Words."

"Loyalty has to pay its price, and if the price be death, loyalty asks no discount. If there are people who will not give up the hope of being rich, or of having a home of studious leisure or social ambition, then, so far as they are concerned, the Christian religion is dead, the appeal of the cross in their case has failed. From such nothing can be expected for the cause of Jesus and the church, unless devotion to Jesus is revived within them." These statements, uttered at the great World Missionary Conference in Edinburgh by Professor James Denney, are well called "searching words." by the reporter in the *British Weekly*. May we lay them to heart.

Annual Foreign Mission Collection and Golden Offering for the work at Bulawayo, Lord's Day, October 9.

Bro. Hadfield's Half-yearly Report,

January to June, 1910.

Additions.—The Lord has first of all honored the work which is the chief object of our being here—the preaching of the gospel. Fifteen native men, two colored men, and five colored women have become united with the Lord, receiving forgiveness of their sins and an eternal inheritance through Jesus. Besides these, others have decided who require further instruction, six of whom are at Intini (Hillside), where three will soon be baptised.

The Schools have been going on steadily too. The day school has had the most successful half-year in its history, both in point of numbers and progress. Mary Witting, one of our pupil teachers, found it necessary, we regret to say, to leave us to seek more lucrative work. The short time (about two hours a day) that she was teaching for us made it impossible for us to pay her very much, so she decided, her parents being poor, to go to service, where she could at present earn much more. Henrietta Hugo, our remaining teacher, is still the same good girl that she has always been. Pray for her that she may give her heart and life to the Lord, when we know she will be better than she is now. Night school is now held three nights a week instead of two, and is progressing well.

Agrippa in harness again.—Bro. Agrippa, who left the work for a time at the beginning of the year to go farming, had another door opened by the Lord and entered it. Bro. Geo. Khosa, of Roodeport, needed an extended holiday to go to his home, and the Roodeport brethren granted it upon condition of a suitable worker being found. Bro. Agrippa at once closed with an offer from them, and is now guiding the gospel plough again, and harvesting souls instead of meales. God grant him a rich harvest.

Card System.—Owing to the great difficulty of keeping the names of the brethren here, and of keeping tally of them in every way, we have issued a strong linen card to every brother and sister. This carries the full pass (Government) name and a roll number, and also has noted upon it the amount promised monthly for the work of the Lord (every one here is paid monthly). This, however, does not take the place of the Lord's day collection. This system enables us to mark a register, and find out sooner when a brother absents himself, when we try to trace the cause and remedy it. Both spiritually and financially it has proved very successful. The brethren can remember their number even if they forget their card, and so a good record is kept.

The colored people are more than interested in our work. A very long period of sowing has been going on, but, as you see by the seven additions from them, the reaping has commenced. The day school, and I think still more the Sunday School, has been instrumental in this, as well as the efforts of one of our officers, Bro. Lynx. But Bro. Anderson, who is writing *re* the Sunday School, will tell you more of this, and will urge the importance of more work among these people.



Bro. Hills and his Sunday School Class.

Intini (Hillside) goes on well. We have now six students, one coming from the Blantyre mission, who will return there when his education is complete. Our agricultural efforts have been more successful this year, the young men having been well fed mostly with what is produced on the place. They are a fine body of young men, all faithful Christians, and if they only keep true will be a power for Jesus. The weak spot in this work is that there is not a resident teacher there, but our prayers can help them and the "Great Shepherd" is always with them. We have also a little school for children there, taught by two of the students, and a fine Sunday School for old and young. The gospel meetings are well attended, and there are 26 members there now.

General items.—The health of all of us has been better this year. Douglas, our

boy, has stood the climate better than ever before, while I have escaped my annual attack, and Sister Hadfield and Gladys have kept well. Bro. Anderson is the same steadfast worker he has been from the first, and Thomas is a good helper too. He is now doing much of the work that was formerly Agrippa's.

We are looking forward with a sense of nearness now to that furlough, when we hope to see your dear faces. When we return, a forward movement must take place. Owing to a new act, the natives are moving to the reserves, and we must have a mission there as soon as we get back, or others will be found doing our work.

We rejoice greatly to hear of the probability of another white worker coming. May the Spirit of God rest richly upon him and upon you all. You are never forgotten. Your gifts and labors are finding fruition here, and we feel that we are united with you all under a Mighty Leader in what we believe will become a Mighty Work.

Bulawayo Lord's Day School Report.

By Mrs. Hadfield.

I have again been told off to write the Sunday School report, though there is not much fresh news to tell. We are still plodding along in the same way on the same back "stoep" for want of better accommodation, with almost the same lot of children in the lower classes, but Bro. Anderson has gathered together quite a large class of young men and women, and is getting along famously with them. It is not the easiest task in the world to get these young colored men to attend a Sunday School, and this fact speaks volumes for Bro. Anderson's ability as a Sunday School teacher. He has quite won his way into their hearts, and they all take a lively interest in their class. We are hoping for good and great results from Bro. Anderson's labors in this department.

We have been re-arranging the classes lately, and Bro. Hills, who is now living in town, has a class composed of the younger boys from Bro. Anderson's, and the younger girls in my classes, while I have charge of the infants.

We had intended holding our picnic before this, but measles have been very prevalent lately, and we have postponed it till the end of this month. Our own boy Douglas has had them, and Gladys is in bed now with them, but is quickly recovering. Some little native children have died of them, but we think it must have been through carelessness and ignorance on the part of the parents, as it is a very mild form of the complaint that is about, and so far as we know, no white children have died.

This is very hard, stony ground to work, and we can only do our best with the materials we have in hand, and leave the result to him who giveth the increase.

Christ's Estimate of Liberality

By T. J. Bull, Mataura.

In his address to the Ephesian elders, Paul rescued from oblivion one of the precious sayings of Christ, a saying which is on a level with the Beatitudes of the Sermon on the Mount, and which partakes of their paradoxical quality. Paul seemed to feel that this truth required the special commendation of our Exemplar and Lord. "The Lord Jesus," "He himself said, It is more blessed to give than to receive." Our Lord assumes the blessedness of receiving, and affirms the greater blessedness of giving.

The Christian who is content with the blessedness of his own salvation has not gone more than halfway towards the heights of true Christian blessedness. It is indeed blessed to receive the divine gift of eternal life. How blessed, only those who experience it can know.

"...Ah this, nor tongue, nor pen, can show;
The love of Jesus, what it is, none but his loved
ones know."

If the poet has caught and expressed the truth, what shall be said of the greater blessedness of passing on the gift to others? The Lord commands it: "Freely ye have received, freely give." He assures us of the greater blessedness: "It is more blessed to give than to receive." Let us endeavor to secure this blessedness. Surely when there is absolute choice of quality it is true wisdom to choose the best. God calls us to a share in his own blessedness. We have the privilege of being laborers together with him. Shall we show that we appreciate the honor? Shall we rise to the point of a sacrificial offering for Foreign Missions on Sunday, October 9?

Remember that "God so loved the world that he gave his only begotten and well-beloved Son" for its salvation. What is our love ready and willing to pay for a share in the joy of the world's salvation? "For the joy that was set before him," Jesus "endured the cross." Shall we take up our cross and follow him? If we never bear the cross until it is thrust upon us, we cannot know its highest blessing. Christ chose the cross, knowing that in no other way could the world be saved. When the Christian and the church choose the cross, there will be a mighty move forward in world evangelisation.

This appeal is not only to those who can make a large offering as men count largeness. Christ stands by the treasury of his spiritual temple watching the givers. Here is a poor widow casting in her last copper. Listen to his estimate of its value. "Of a truth I say unto you that this poor widow cast in more than all the rich." "They cast

in of their wealth, she of her poverty." Not what is given, but what is retained determines the liberality or otherwise of the gift. The giving of a shilling by some saint poor as to this world represents in God's sight greater liberality than a score of sovereigns given by one who, with a very little sacrifice, might give fifty or a hundred. Oh, that we could persuade the brethren whom God has blessed with a profitable farm, or a financially successful business, that God will be no man's debtor. "Give, and it shall be given unto you, good measure, pressed down, and running over." God gives to men the power to get wealth, but it rests with men themselves to determine whether the wealth possessed shall be a blessing or a curse. If hoarded, gloated over, or spent on personal and selfish pleas-



Telling the Old, Old Story to one who Needs It.

ures, better, a thousand times better, abject poverty. But if held as God's steward, to be administered for his glory, who shall estimate the blessedness?

Missions is your supreme business! Will you not rise to your magnificent opportunity and privilege, and give with purpose of heart as God has prospered you? Remember October 9. Be moved with compassion for "the heathen in his blindness," and help to send him the Light.

"Can we whose souls are lighted
With wisdom from on high,—
Can we to men benighted,
The Lamp of Life deny?
Salvation! Oh, Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

Foreign Missions

By E. Carr, Auckland.

Foreign Missions are commanded by our Lord, from the central starting point to the "uttermost parts of the earth," to every person therein, for then "the whole world was in the arms of the evil one," who yet rules in some parts, therefore there is still the need of missions. To the Lord's command there is a promise (Matt. 28: 20) which should incite and encourage all engaged in Foreign Missions.

The story of Foreign Missions begins in the New Testament. Despite perils, persecutions, penalties, and the non-support of some brethren, there was persistent proclamation in the three continents and many converts made. Our Foreign Mission is unto them who yet "sit in darkness, and in the shadow of death," who, immersed in ignorance, are enslaved in the debasing environment of idolatry. From the first operation of Foreign Missions until the present day, myriads have seen and rejoiced in the great light by the gospel, to them the more marvellous in proportion to the denseness of their darkness.

Our Foreign Mission is trying to dispel deep darkness in a dark race, who are also suffering from racial animus, therefore our missionary has "a heavy row to hoe." Ignorance and vicious habits are hard to overcome, when aided by Satan, and his human servants who are interested in perpetuating evil, therefore to master these potencies, dispel the darkness, and to illumine with divine light is a hard task; so severe that, at the outset, our missionaries quailed, but settling to the work with courage and determination, with "the strength of the Lord," they have been rewarded with marvellous success. The number of converts we know, but the ultimate outcome of the training of the children cannot be estimated. The story of the initial work of this mission by Bro. Sherriff and Sister Dobson, of its growth beyond their power to manage, of their stirring appeal to the churches of New Zealand for aid, of the hearty resolve in the District Conferences to use this "opened door" and become fellow-workers of these faithful workers, is known to many, and should be kept in memory. Our well-proved missionaries, Bro. and Sister Hadfield, have overcome difficulties, and the success achieved has exceeded the most sanguine expectations.

Foreign Missions need continuous sustentation, and appeals for their maintenance are sometimes necessary. We see by the AUSTRALIAN CHRISTIAN the Committee appeal to the Australian brethren to support adequately their missions, and so in regard to New Zealand. In all human effort there is the weakness of the flesh. With some zeal slackens, or a weariness in well doing

sets in. Some after putting their hands to the plough have let go, thus making it harder for the persistent to continue ploughing in hope of the reaping they desire. This weakness of the flesh is an old trouble. The apostles suffered from it, and also the Foreign Missionaries of their day. Appeals were made by them; there were some reproofs, and the due meed of praise to those who helped the work, valuing this great fellowship.

In New Zealand the churches are pledged to sustain its Foreign Mission, in due time to grant a furlough to the missionaries, and are in honor bound to fulfil their pledge. Even if the mission had failed, the management chosen by the churches would have a claim upon their brethren; but there has been a marvellous success that ought to thrill every heart, until the hands are moved to the purse, and the pressing and urgent needs met abundantly. The workers in Bulawayo, with the workers and helpers here, are obeying the commands of Christ, following in the footsteps of the apostles, and the saints all through the age are in a glorious and holy fellowship in thus holding forth the word of life to benighted aborigines. No racial or any other adverse feeling should be allowed to hinder the N.Z. Foreign Mission.

Remember the Offering.
Lord's Day,
October 9.

THE RESPONSIBILITY OF CHRISTIAN STEWARDSHIP

By Wm. Kilgour, Oamaru.

"So then every one of us shall give account of himself to God."—Rom. 14: 12.

These words of Paul are among the very plainest in God's Book, and they denote individual responsibility. Once each disciple of Jesus Christ has appropriated them, the mountains of Foreign Mission difficulties will be removed and cast into the sea. For the hindrances to missionary advancement are the Christians not yet realising their accountability. The great commis-

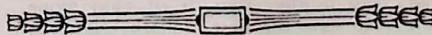
sion is a command to members as much as to the body. God's part is done; ours is to do. The Saviour is depending on us.

Much of the indifference shown towards missions arises from lack of knowledge. In these days of opportunity and cheap literature this condition is most culpable; and surely God will hold us responsible for such ignorance. Leaders in F.M. organisation present as common ideals prayer, study, work and giving. Granted the two first, the others will naturally follow. Read about the Bulawayo work, the Pentecost schools, the Baramati mission, Bolenge, Mukti, or any other soul-saving effort, and one feels impelled to help. And here faces us our accountability to God as stewards of the worldly possessions in our trust.



Bro. Anderson and his Bible Class.

It is good that our Committee should apportion to each church a sum to raise as its 1910 offering. Suppose that a congregation of 100 is invited to give £35, what will it mean to each member? Not more than about 4/4 a year, or one penny a week, a sum the poorest may be expected to contribute. But one penny per week taken as an average (for most rolls include some that sleep) is not to be a standard. As God has prospered us, let us give twice, thrice, ten times, twenty-fold or more times the minimum offering. *We can do vastly more than raise our apportionment, if we remember that "every one of us shall give an account of himself to God."*



"As the Father hath sent me, even so send I you."—John 20: 21.

The Compulsion of Profession

By J. G. Price, Motueka, Nelson.

"The nations called Christian are everywhere pressing hard upon all other nations. The impact of Western civilisation is disintegrating both the religion and the customs of the savage nations, as well as the more stable civilisations of the East; and in this general breakup of old and effete orders, there is an imminent peril. For where our civilisation penetrates without our religion, it is invariably disastrous in its results. With the crumbling of the ethnic faiths, and with no other bond, they neglect our virtues, and emulate our vices; and from this point of view there is a tremendous responsibility laid upon us. We must see to it that we give something in the place of what we take away; and that something must be the Christian religion, or it will be nothing."—E. Griffith

John, B.A.

In the breakup of these ethnic beliefs there is bound to be confusion, and it is no part of our plea or work to accentuate that by carrying our divisions into it. The responsibility of our profession of unity involves the obligation of not only carrying but forcing it into the forefront. If we wait until the divisive influences of sectarianism have done their work, then

all the longer will it be ere the heathen shall become the possession, and the uttermost parts of the earth the inheritance, of the eternal Son. Our profession of nearness to the Word must carry us on in its eager propagation, or its neglect will involve us in the condemnation of ineffectual watchmen.

"Unto whom much is given, much will be required," is a serious mandate, and we are without excuse, seeing we acknowledge our possession of the truth. If the savage nations, as well as the old effete civilisations, are to come into contact with the truth as it is in Jesus, then they must come through the instrumentality of those who possess that truth, and woe be to us if we preach it not. The breakup of the heathen nations is imperative, their re-union is only possible by the one bond. We profess to hold that bond; such profession in-

volves compulsion, and compulsion assumes a Compeller, and the "Go" of the commission is his mandate. "The love of Christ constrains us." The burn of that love is measured by our response. How much do we love?

Foreign Missions

By A. F. Turner, Auckland.

To realise and appreciate the blessings attending the work of Foreign Missions, one requires to look back at the condition of things as it existed in the world at the time that the Author of the Christian religion made his appearance amongst men, and then compare such with the state existing to-day, after close upon 1900 years of its actual workings.

From both sacred and profane history we learn that 20 centuries ago the moral degradation of the leading nations of the day was most deplorable. For example, the Roman Empire had many gods, and worshipped the creature rather than the Creator. Polygamy, infanticide, and the offering of human sacrifices, along with horrible and revolting vices, prevailed on every hand; slavery, memorable because of its bitter bondage and excessive cruelty; extravagance and luxury, whilst multitudes were on the verge of starvation; brutal gladiatorial exhibitions; immoral plays, and iniquity in every form characterised the populace.

Then the Grecian Empire at that time was in but very little if any better moral condition than the Roman. Although composed largely of those who were regarded as the leading people of the world in culture and intellect, they were pagans. They deified prostitution, and declared infanticide to be a necessary evil; consequently their women not only did not possess any social rights, but were just about as degraded as it was possible for them to be.

Now it was into such a world that the gospel was introduced by the Son of God, and among such a people that it was advocated by his ambassadors, the inspired apostles. And notwithstanding the fact that it met with the bitterest opposition from its enemies, it flourished on every hand. The more its adherents were persecuted, the more numerous did they become, until very soon, in spite of the bigotry of the Jews on the one hand, and the paganism of the Gentiles on the other, its progress was so rapid that its doctrine soon became the recognised religion of the civilised world.

We have only to glance at its workings among other nations within the past century to see its adaptability to benefit all peoples. Take, for example, Japan, a land in which the success of the gospel has been

one of the marvels of the past century, or China, a country whose people are now awakening to its elevating power as never before; or many of the islands of the sea, whose inhabitants, before the gospel was taken to them, were cannibals, wallowing in all the abominations of heathenism, but who have now, owing to its influence, become civilised and made respectable.

Surely, then, one cannot but acknowledge that the gospel's presence and work in the world is one of the greatest blessings ever bestowed upon the human family. And surely that which it has accomplished in so many places, it can do in South Africa. This being so, let all who have accepted it put their shoulders to the wheel, and do their utmost to bring the knowledge of its regenerating and saving power to those who are still in the darkness of heathenism, by making the F.M. offering of 1910 a record one.



Sister Hadfield Writing the S.S. Report.

"Giant" Indifference

By W. R. Hibburt, Auckland.

Though the missionary army is rapidly growing and marching forward with an ever-increasing pace, though the scouts are found skirmishing on God's far frontier, it is not a great distance back in the annals when the missionary soldiers numbered but a small company, chiefly engaged in stern warfare at home. They were unequally opposed by an attacking enemy headed by three great powerful giants—Ignorance, Prejudice, and Indifference.

The missionary warriors, men of David's type, clad in the strength of God alone, slew with ease the first Goliath, giant Ignorance. Prejudice has long since been taken captive, his own sword used in severing his head from the body. The war is

still raging with the third giant, Indifference. The Foreign Mission soldiers are assailing him in combined force. He is stronger, fiercer, more subtle than his other two colleagues. True, he has been wounded repeatedly, but his present forces are numerically powerful, too well disciplined and manoeuvred to effect a capture. Nevertheless, the Foreign Mission army have charged giant Indifference and his legions. At present it is a hand-to-hand combat; there is the flashing of swords, the clashing of shields. The onslaught is terrific. At intervals, above the noise of battle, sounds the war-cry of the Foreign Mission soldiers, "If God be for us, who can be against us?" They are confident of victory. They shall prevail, for God is on their side.

It is somewhat puzzling that Indifference should have gained such a strong and mighty following from those within the church, when one condition of membership is obedience to Christ. If we are not against we must be with this giant who is robbing the church of united action and whole-hearted obedience to the King's commission. "Let a man examine himself," and ascertain if he carries the colors of giant Indifference. "Let a man prove himself," lest he be unawares a traitor to Jehovah his King.

The colors of giant Indifference are plainly manifest on the Christian who hesitates at the divine marching orders to "go and preach the gospel to every creature," who begs to be excused from God's "Go," who protects himself behind self-formed mounds: "We have got heathen at home," "Foreign Missions do not pay," "They cost too much," "We are in debt," "Wait until this is paid."

Faithful to Indifference is that Christian who never finds a place in his prayers for the millions without a knowledge of the gospel, for the heroes amongst the millions trying to impart that knowledge. Obedient to Indifference is that one who is slow to give when God has prospered him, who requires to be fed with missionary literature, and quickened up to the occasion before he will give to the work. Loyal to Indifference is the disciple who has only a faint sympathy with Christ's most precious ideals, "All the world," "the uttermost parts," "all nations," "every creature," "whosoever will."

Weapons are being used, and to the approval of giant Indifference, by the Christian who spends on his own self-gratification the money which might help to redeem souls for Jesus Christ; by Christians who deduct the price of their amusements from offerings to God; by all who are content to give the odds and ends, the crumbs that fall from their laden tables. A powerful and destructive weapon is the abused some of Indifference's forces.

Comrades in Christ, when we have slain giant Indifference, then, and not until then, the work of missions will go on apace, far

then the three great outstanding needs in the missionary crusade will be forthcoming, the three great barriers barring missionary progress will disappear. There will not be heard, as to-day, the crying need for "Men! Men!" There will not be heard in vain the missionaries' pathetic cry, "Oh, pray, pray for us." Nor the cry for "Money! Money!" The three great needs will vanish. Men, money and prayers will be forthcoming. The missionary problem will then be solved.

Why Pray

For the Success of our Mission Fields?

By Henry R. Urquhart, M.A., Dunedin.

To thoughtful persons the question will assuredly arise at some time or other, Why is it that God must needs be besought at all in behalf of any good? The answer may readily suggest itself that to require an individual to give thanks in prayer to the God who bestowed on him his blessings, has the beneficial effect of bringing home to the suppliant his complete dependence on a higher power.

But prayer for oneself is but a small part of the vast kingdom of prayer. The whole teaching of the Bible goes to show that we must pray for others. Paul, in writing to the Colossian converts, says, "Continue in prayer and watch in the same with thanksgiving, withal praying also for us that God may open unto us a door of utterance to speak the mystery of Christ that I may make it manifest as I ought to speak." It is when viewed in this wider sense that distracting questions arise. Why should I, a sinful, erring mortal, pray that God should work righteousness in the world? Why should I hear up to the throne of grace those noble men and women who have sacrificed their all to work for Christ in foreign fields? Has not God special charge over and interest in the mission fields? Will he neglect for want of my humble petitions aught that he should do? Is my puny voice necessary to remind the great God of his righteousness? Is not he infinitely more concerned in the spread of his kingdom here than ever I can be? Why then pray to him as Paul asks us to

do that a door for the word might be opened?

The answer may come that prayer for others is the means of cultivating a worthy altruism—that to begin to pray for men is the first step in leading us ultimately to love them. But this exercise, though undoubtedly beneficial to the individual, flings us again back on a purely subjective explanation, an explanation which, in the last analysis, must impute a certain dishonesty on the part of Almighty God! Would the great God teach men to pray that good should be wrought in the world, knowing full well that such prayers were futile apart from their subjective aspect of giving birth to an altruistic spirit? Would the God of eternal truth be capable of such? If so, and if my prayers have not *really* power to effect good, then must I cease to pray.

But no Christian can let the matter rest here. Some further light is needed. Per-

the efficacy of a determined desire that has not degenerated to mere wish. If, then, in this lower sphere we see the power of ardent desire accomplish its ends, shall we allow ourselves to be persuaded that all those loftier aspirations, those nobler breathings which find expression only in our most earnest prayers, shall have no effect simply because the sphere to which they pertain is out of our immediate power? If so, then the God who created the starry firmament and gathered up the fragments of power that nothing should be wasted has somewhere between the shadowy boundary of the physical and the spiritual forgotten his divine frugality.

But no, for as in the physical, so in the spiritual world, the law of conservation of energy holds good, and in the higher realm this law finds its expression in prayer. In this way prayer is more than a mere selfish petitioning for favors—it is a summing up of all our most noble aspirations—a concentrating of our inexpressible desires and a committing of them to Omnipotent God. In his safe keeping not a sigh—not a tear shall be wasted. To open such an account with God is absolutely necessary—for let your work in the Master's service be as strenuous as you will, the time will soon arrive when your *desire to do good* will outrun your limited possibilities; you are not then necessarily baffled—it is but time to pray and to bank with God the surplus of noble desire that cannot issue in actual deed.

Our heavenly Father seems to have especial need for our prayers for his great purposes, and these purposes are *not* carried out until the necessary prayer power that men have banked with him is sufficient. A missionary may work for sad long weeks among the heathen—but his efforts seem in vain—the people are cold, stolid and indifferent to his message of love; but lo! the atmosphere is now changed. The indifferent have become heedful and ready to hear the message and the heart of the missionary rejoices in the mysterious change. Think you such change had no cause. Look but closer and you will find that honest men and women in some distant land have been praying for the success of the gospel in that part of the world and God has readily availed himself of those prayers to bring encouragement to the saddened preacher. In all your Christian work therefore leave yourself sufficient vitality to pray—keep this re-



Sunday School Picnic.

The Picnic was given with money and toys sent by New Zealand Sunday Schools.

chance after all, says one writer, "Prayer is not a petition to move the will of God, it may be a power put at the disposal of God to move the minds and wills of men." In the physical world, physical effects can be produced only by physical causes, the transition from cause to effect presupposes work, and work is but a kind of combustion. In the spiritual world also may we not find kindred laws, and may it not be that spiritual effects can be produced only by spiritual causes, that to produce those spiritual effects a certain work is needed, a certain wear and tear, and that this work, this wear and tear, is but the burning of fervent souls in prayer?

Strenuous desire is a living power to-day—every man should have tangible proof of

serve of strength to wrestle with God in prayer—otherwise you are depriving the Almighty of part of a great power he looks to for the extension of his kingdom on earth.

The objection may be raised that such a doctrine makes God dependent on man for the carrying out of his righteous plans, that God must wait for the prayers of men ere he has sufficient power to carry out his beneficent designs! Yet granted that this is so, it is no more strange than that God waits on the labors of men. If the Almighty so willed, the heathen could be converted in the twinkling of an eye—without the intervention of man, but it has pleased the Creator to make man the instrument in his hands of extending the kingdom of God on earth. Thus does the Almighty deny himself the pleasure of witnessing the immediate consummation of his ends and waits on the slow working of man—he waits for their prayers as well as their labors—for both are needed. In the physical world all power is derived more or less directly from the sun, in the spiritual likewise all power is of God. In giving man certain power to use for the extension of his kingdom, the Almighty does not thereby abrogate his omnipotence but merely "sets up vice-royalties of his power," as it were, fresh seats of his influence.

If evidence is sought for the power of prayer, Scripture is full of illuminating and encouraging instances. Right down through the ages the men of greatest Christian power have been the men whose prayer life has been deepest and most earnest. General Gordon in his dealings with the treacherous chiefs of the Soudan ever sent his prayers on ahead and found, when the time of the actual interview arrived, that his previous converse with God had cleared the atmosphere and made his work much less difficult. John Knox was famous for his prayers. Queen Mary said that she feared his prayers more than she did the armies of Europe. At a critical time in the history of the Reformation, Luther lifted up his mighty prayers. God's answer was immediate. It came in the proclamation of the Emperor Charles V., giving religious toleration throughout Germany. But the greatest monument to the power of prayer in modern times is the life of George Muller and his noble work among the orphans of England. Beginning in 1834 with absolutely nothing, giving himself entirely to the Lord—he never once appealed for

money, but relied wholly in prayer to the Lord. With what result? Over £100,000 have been spent in the construction of buildings, over 15,000 orphans have been cared for, and over £200,000 have been received for their support—every pound of which has been asked for in believing prayer!

In the light of these facts deeper meaning is read into the words "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you," and none the less are the words of the apostle sadly true, "Ye have not, because ye ask not." Let us remember, then, in all our efforts on behalf of Foreign Missions that prayer, fervent prayer, is one of the necessary links in the chain of God's divine plan for the salvation of those who still sit in spiritual darkness.



Sister Hadfield with her S.S. Class.

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!

The Greatest Marvel.

In the great eternity which is beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest, that the Son of God came to redeem the world, that certain individuals were chosen from mankind to be the first-fruits of the new creation, that to them was committed the inconceivable honor of proclaiming the good tidings of salvation to their fellow-creatures still in darkness, and that they did not do it. Centuries were allowed to move slowly by, while millions of the lost race were passing into that mysterious and awful eternity without the knowledge of him who died for them. Those chosen ones in each age who knew him were not without love and loyalty.

They did glorify him in their lives and sometimes by their deaths. They defended his truth; they cared for his poor; they gathered for his worship. But—but—the one grand purpose of their existence as a living, spiritual church, that they should be witnesses unto him "unto the uttermost parts of the earth," that they should "preach the gospel to every creature," this they failed to fulfil: it scarcely occurred to them that they had to fulfil it. Here and there an individual among them would rise to a conception of his calling: a Raymond Lull or John Eliot would spend and be spent for the perishing heathen; but the church, the spiritual church, was asleep. At last some few members of it

awoke. They stirred up others. The evangelisation of the world was undertaken. Yet how feebly! And all this while, the Lord, whose promised advent they professed to look and long for, was tarrying because the work was not done before his return. In eternity, we repeat, will any feature of the past be more startling than this?—Eugene Stock.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianising them. A great English statesman estimated that when a missionary had been twenty years on the field he was worth in his indirect expansion of trade and commerce ten thousand pounds per year to British commerce.



"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 V.

THE PAULINE VINDICATION OF THE INSTITUTION.

A connected view of Paul's teaching on the Supper in Corinthians 11 will serve at once to emphasise points of importance already noticed, to call to mind some abiding though subordinate suggestions too valuable to be lost, and to warrant our regarding one or two passing allusions as only applying to conditions which have passed away.

The long section of 1 Corinthians 11 which relates to the sacred feast may be conveniently resolved into three subsections: 1. (verses 17 to 22) approaching the institution by way of the disorders which had crept into the assembly at Corinth; 2. (verses 23, 24) rehearsing the Lord's own communication to the apostle as to how he himself had originally instituted the memorial feast; and 3. (verses 26 to 34) containing Paul's own teachings and warnings under the circumstances.

1. (verses 17-22.) In this subsection we catch a glimpse of the genesis of factionism; the less manifest and the more manifest, exhibitions of factionism in Corinth are as yet all of them included in the one assembly. There are internal *rendings* (*schismata*) indicative of party feeling, first made visible probably by suspicious groupings of individuals in the one meeting place. With sorrowful sarcasm the apostle protests that the evil cannot stop there; it is bound, under the circumstances, to reveal itself more openly. It is inevitable that there shall be *choosings* (*haireseis*) of party leaders and party measures. It is found that one man chooses *Paul*, another *Cephas*, another *Apollos*, another *Christ*; not that *these* are the literal names of the leaders which are *approved*, but are figuratively transferred names under which the actual names of the faction-leaders are concealed (1 Cor. 4: 6).

Coincidentally with this form of the evil, or perhaps independent of it, is another, namely, partisanship in celebrating the *agapee* or common social meal, which in Corinth—probably in imitation of the original paschal supper at Jerusalem—is intended merely to serve as a background to

the memorial of bread and wine. The preliminary love-feast, though naturally, under the circumstances, bulking more largely than the commemorative supper, ought to have been subordinate thereto, merely leading up to the sacred *climax*; instead of which, it has practically usurped its place. Thus the frightful abuse has crept in, that Corinthian believers actually forget the chief object for which they have assembled. Frightful indeed, to think that possibly they have not a whole loaf left wherewith to symbolise the sacred body of their Lord; more frightful still if the crowning mischief is this—that after the rich have taken too much, and the poor have found nothing left wherewith to enjoy the social meal, there is no disposition left for unitedly commemorating the Lord's body and blood.

Suffice it for the present that, out of this allegation of disorder, emerges the authoritative assumption that this, at all events, is by right the chief reason for the periodic coming together into one place of the Corinthian believers.

2. (verses 23, 24.) The first thing in this subsection which claims attention is the broad fact that an account of the original institution of the Lord's Supper should have been given to Paul by the Lord himself. It might have been anticipated that such a communication could have been left to be made by one of the other apostles; or even that the observance itself might have followed in the Pauline churches by instinctive imitation of older assemblies. But no; the Lord Jesus himself recapitulates to Paul the story of how he, while yet on earth, before he suffered, appointed this new commemorative feast. This circumstance alone would give direct authority and abiding importance to the rite.

The peculiar manner in which the Lord describes the precise time when he appointed the memorial, adds immensely to the pathetic hold it would be likely to have on the affections of all coming celebrants. It was the night on which he was betrayed. That night might have been identified in other ways. It might have been distinguished simply and sufficiently as "the night before he was put to death." But such identification would have fallen short of the endearing pathos with which it has for all

time been invested. We would speak with reverent reserve; but it appears as though, even to the Lord now in glory, nothing in that night is so memorable as the betrayal by Judas. With literal exactness it was "the night on which Jesus was being betrayed." The plottings, the plans, the preparations were going on when Jesus said, "Do this." It is as though it was the awful loss of Judas which had quickened the care of the Lord not to lose any more. We instinctively refrain from conjecturing what further thoughts were stirred by that reminiscence. The letting in of the enemy, the suspense of the divine Father's hitherto invulnerable protection, and the involved surrender of his Beloved, all cluster around the *betrayal*.

We have already called attention (in chapter II.) to the significance of the term *covenant* as embraced by our Lord's description of the memorial cup. We would here, in addition, emphasise the gain of this term as compared with the utterly misplaced word *testament*. *New testament* implies an *old testament*; and although we know very well what *book* is meant by the conventional phrase *The Old Testament*, yet when we search the book called *The Old Testament* for the purpose of discovering within it an *institution* so named, as alluded to by Jesus at the last Supper, we are non-plussed; we simply cannot find such an institution in the elder writings; we cannot find it simply because it is not there. It cannot be too tenaciously borne in mind that in the book called *The Old Testament* there is no institution to be found either rightly or wrongly so named. The thing we do find, in Jeremiah 31, is the promise of a new *covenant*, and the old *covenant* thereby presupposed is easily found in Exodus 24; that too, in name and in fact, is a *covenant*, and not a *testament*. Surely all presidents at the Lord's table should dutifully see to it that they possess this most elementary qualification for making a correct statement, and thereby avoiding the *public calamity* of obscuring the very words of Jesus descriptive of "the cup of blessing which we *bless*." Whether or not they care to employ the Revised Version, they may certainly know, and ought faithfully to tell, that the cup in their hand is the cup of the *new covenant*. Not to reveal that, is, at the most solemn moment of highest worship, to hide under a bushel one of the brightest gleams of gospel light.

To be concluded

Lighthouses don't ring bells and fire cannon to call attention to their shining; they just shine on.—D. L. Moody.

Let every youth aim, first of all and most of all, at self-mastery. Without it, he must be base and miserable. With it he cannot but be happy. Without it other things are but "gifts of the evil genii, which are curses in disguise."—F. W. Farrar.



New Zealand.

SOUTH DUNEDIN.—The second annual gathering of the South Dunedin auxiliary to the Christian Women's Board of Missions was held in the chapel, Lorne-st., on Tuesday evening, Sept. 6. A large number of representatives from the Tabernacle and North-east Valley auxiliaries were present. The President, Mrs. W. Powell, after welcoming the visitors, gave an earnest and sympathetic address. W. J. Hastie spoke on the power and need of women in the mission fields. The secretary's and treasurer's reports showed increase in all departments of work. The report from the superintendent of the Mission Band—the junior society—showed increase in numbers and interest. After an enjoyable programme and refreshments, a bright social evening was brought to a close with the national benediction.—M.G., Sept. 11.

RICHMOND.—The Sunday School Advisory Committee of the Churches of Christ held a most successful meeting here. E. Perkins presided. The secretary, L. Bailey, in presenting his quarterly report, said that when the committee was first elected, there were nine schools co-operating. There are now no less than twenty-one. A representative from each school reported on the state of their school, each report being followed by a musical item. Mr. Law, B.A., gave an interesting and instructive address in presenting the subject of "A Model Lesson." Bro. Grinstead followed with an address on "How to Get Good Order in School," four things being especially emphasised—first, an orderly superintendent; second, an arduous service; third, an orderly teacher, with an orderly lesson; fourth, the cultivation by officers and teachers of a spirit of true reverence in the school. A good discussion followed, and both speakers were heartily thanked for their addresses.—F.D., Sept. 12.

AUCKLAND (Ponsonby-rd.).—Bro. Turner is now back with us. The missions being over, all auxiliary meetings have resumed business. The Christian Standard Band of Hope held the usual monthly meeting last week. It was ladies' night, and a splendid temperance programme was provided. Mrs. Burnett ably presided, and Miss Bagnall gave an interesting address. Bro. Turner has been conducting a conversational Bible Class since the mission. Between 30 and 40 have been attending so far.—F.D., Sept. 12.

TO THE BRETHREN AND SISTERS OF THE NEW ZEALAND CHURCHES.

This special issue is designed to bring before you the annual offering for our mission at Bulawayo. The blessings of God come to us day by day, but only once a year have we this opportunity of showing our devotion to the Lord Jesus Christ in advancing the preaching of his message of salvation in far-off South Africa. This is our mission—our Lord's and ours; let us make such a golden offering that the missionaries we have will realise the close bond of service for our Saviour that binds us together.

We have heavy obligations to meet. £300 extra is needed to bring Bro. Hadfield home and to provide a new missionary to assist Bro. Anderson in carrying on the work. We are on the eve of great developments—a great forward step which we hope soon to set before you all—a step only made possible by the fulness of the blessing God has vouchsafed to us and your generosity.

Brethren! pray for the Foreign Mission at Bulawayo as you have never prayed before! Give

as you have never even thought of doing before, and the blessing of God which alone maketh rich, bearing no sorrow with it, will be yours.

The Lord Jesus Christ gave himself to redeem you. Will you not honor him with an offering of noble magnitude! one to the utmost of your ability? More than this he does not ask.

The watchword for October 9 is "Pray much and give generously."—J. Inglis Wright, General Secretary, Foreign Mission Union.

West Australia.

SUBIACO.—The Bible School anniversary services were held last Sunday and Wednesday, and will be concluded next Sunday (Promotion Day). This anniversary has been one of the most successful that we have had—splendid singing under the baton of K. M. Campbell, and large audiences. Last Sunday afternoon A. J. Saunders, evangelist from Fremantle, addressed the children on "Flags," and illustrated his talk with three flags, the Union Jack, Stars and Stripes, and the Commonwealth Flag. In the evening Mr. Payne spoke to a large audience. One young lady made the good confession. The children's tea happened on Wednesday, and was followed by a splendid demonstration by the school children. They will receive their prizes on Sunday and will be promoted to their new grades. Items will be given by the grades of school work, from the Cradle Roll to the Home Department. Our annual church business meeting will be held on the 21st, and the church anniversary on October 9, when we expect to have F. M. Rains with us.—A.W.M., Sept. 9.

Victoria.

BRIGHTON.—Our Jubilee celebrations were concluded on Tuesday evening, September 13, by a monster tea and public meeting, held in the drill hall. A large number of visitors from sister churches came to rejoice with us in the victories of the past and to encourage us to attempt still greater conquests in the future. About 600 took tea with us, and 1200 attended the public meeting. The great building was crowded to overflowing. Bro. Blakemore, of W.A., led in prayer. J. C. F. Pittman, chairman, referred to the Jubilee of ancient times, and its attendant blessings. In a simple way it was appropriate to hold our services of rejoicing and sound out our hallelujahs of praise. Greetings were given from many pioneers, members living in other parts, and well-wishers who could not attend. Brief congratulatory addresses were given by H. Kingsbury, H. G. Harward, and A. E. Illingworth. On behalf of the church, Bro. R. Morris, secretary, presented to Mr. and Mrs. F. M. Ludbrook a handsome roller-top desk, and a beautiful silver tray and gong, as tokens of the church's appreciation of their long and untiring labors. For fifteen years our brother has faithfully proclaimed the gospel without remuneration, and with his partner in life has assisted the church in very many ways. We rejoice to know that our brother and sister are remaining with us, and that Bro. Ludbrook is superintending the work at Sandringham. Appropriate items were given by our male quartette. Bro. and Sister F. M. Rains were heartily welcomed, after which Bro. Rains gave a most inspiring address, specially alluding to the noble army of workers upon foreign fields. The church

has much enjoyed the visit of our friends, which has proved a great spiritual uplift. Ere the meeting closed, a message was received through the phonograph from Bro. S. Halstaff Coles, first preacher of the church, conveying Christian greetings and exhorting to continued steadfastness and greater efforts in the Master's service. The jubilee meetings have been a great success in every way, which augurs well for the mission just commenced. The chapel was full to-night, Bro. Harward giving a splendid address upon "The Sovereignty of Christ." One confession.

TARADALE.—Four additions from the Bible Class. We gave our evangelist, Bro. Combridge, a welcome social last night. Visitors from the sister churches were present, Castlemaine, Kyneton, and Drummond being represented.—A.C., Sept. 12.

DUNMUNKLE.—Bro. Baker, from Brim, was with us on the 11th. The church agreed to become affiliated with Brim and Wilkur in the gospel work. As regards Dunmunkle the arrangement takes effect from 1st October. The brethren are cheered and encouraged.—W.G.S., Sept. 11.

BALLARAT.—On last Thursday afternoon, in the presence of the sisters of the Dorcas Society, A. W. Jinks baptised an elderly woman who was driven in from Staffordshire Reef by Sister Guy. Bro. Morris conducted the service. We have decided to begin cottage prayer meetings in preparation for the Harward-Binney tent mission.

WINDSOR.—During the evangelist's absence in S.A., the gospel services are being conducted by R. T. Pittman. Anniversary services begin next Lord's day.—D.E.P., Sept. 20.

SANDSMERE.—Last Sunday evening, in place of the usual Endeavor meeting, Bro. Wheaton gave a gospel address, and at the close a young woman from our Sunday School confessed her faith in Christ. We had with us Bro. Clayton, from the church at Cheltenham, and Endeavorers from Bill's Gully and Bleak House, who helped us to provide special singing.—R.M.W., Sept. 16.

CARLTON (Chinese).—The church held reception to Bro. and Sister F. M. Rains, in the form of a dinner at the Pekin Cafe, Sept. 13. Bro. Jame, our evangelist, occupied the chair. S. Wong proposed the health of the guests, and was seconded by the writer. G. T. Walden, of New South Wales, T. B. Fischer, J. Pittman and J. W. Baker also spoke. S. Lum, D. Dow and J. Young sang "In a little while we're going home." In responding, Bro. Rains promised to consider carefully and prayerfully the request made by the Chinese brethren to start a missionary station at Canton, China, when he gets back to America. The gathering was closed with prayer by F. M. Ludbrook.—H. L. Pang, Sept. 18.

BRUNSWICK.—Bro. Frith, from the Bible College, exhorted us for the first time. His subject was "Kind Words," and many were the expressions of delight uttered for his splendid effort. Bro. Bell preached as usual; topic, "Salvation."—W.T., Sept. 18.

S.S. UNION.—Honorary members' cards for year 1910-1911 may be had on application to the secretary or delegates of city and suburban schools. We would like to see all church members who have not already procured one make it their business to do so at once, and enjoy the privileges of the Union. Life honorary members enrolled by donating the sum of 2/- (one guinea). If any are desirous of becoming such, kindly forward amount to the undersigned, who will gratefully acknowledge same. The work is growing. The interest is increasing. Therefore your financial support is solicited to assist our Committee to cope with its progression. At last meeting of the general committee held in August, the following resolution from this Union "That it be a recommendation from this Union to all schools connected therewith, that they observe Lord's day, November 6, as Foreign Mission Children's Day." Good programme arranged, copies of which have been forwarded to the various secretaries. Collections will be taken up in aid of benevolent work amongst the heathen. The next meeting of the committee will be

held on Monday, Sept. 26, at 8 p.m., in the Christian chapel (lecture hall), Swanston-st. Full attendance of delegates requested.—J. Y. Potts, sec., 94 The Parade, Ascot Vale.

COLAC.—Good meetings on Lord's day, 18th. We were greatly pleased with Bro. Wedd, who came up to Colac to fill Bro. Connor's vacancy, who was away at Meredith for the anniversary services. I feel sure that Bro. Wedd's message will find a place in many a heart. We missed Bro. Connor, but everything went along smoothly. The writer visited our aged Bro. Best, and was pleased to find him improving, and we trust that we may see him, with Sister Best, again in fellowship with us.—J. G. Lacy, Sept. 19.

CHELTHENHAM.—Wednesday, Sept. 14, was a red letter day with the Cheltenham church. We had a visit from Bro. and Sister Rains. Words of welcome were given by the chairman, T. B. Fischer, E. T. Penny, W. Judd and R. W. Tuck, and presents of flowers from the Junior C.E., and views of Victoria from the Senior C.E. Grand addresses by our visitors in reply, and also some kind words from Bro. Kingsbury, of Lygon-st. The whole meeting expressed themselves delighted with the visit. Sunday, Sept. 18, good meetings at all services. E. T. Penny speaking morning and evening.—R.W.T., Sept. 19.

CARLTON (Lygon-st.).—Nice meetings all day. Sister Hamilton, from Cosgrove, was present in the morning, also H. G. Harward, who gave a fine exhortation. Five received into fellowship. Bro. Kingsbury spoke at night upon "The Great Refusal," when we had the joy of seeing two step out and make the good confession. The Century Bible Class had a very pleasant social evening on Monday last. A varied programme was gone through, followed by refreshments kindly provided by one of the members. The teachers were present by invitation, also Bro. and Sister Blakemore, from Perth, Miss Eva Walden, E. Hodgson, T. J. Andrews, from Sydney, and Bro. Fraser, from Merewether, New South Wales, all on their way to the Federal Conference.—J.M.C.

SOUTH YARRA.—Chas. Anderson, from N. Richmond, exhorted the church last Lord's day. J. Marrows, of Prahran, conducted the Bible Class, W. Nightingale exchanging with him. The latter gave a very good gospel discourse in the evening, at the close of which a young man made the good confession.—T.M., Sept. 19.

EMERALD.—During the week A. Comer baptised a young lady in the person of Miss Edwards, who is a visitor to the district. Good meeting on Lord's day morning, when our sister received the right hand of fellowship.—W. Bol-duan, Sept. 19.

BORDERTOWN.—The half-yearly Conference of the West Wimmera Circuit was held in Bordertown last week. On Sunday, special services were held in the morning in the chapel, Bro. Edwards presiding, and Mr. D. McCallum exhorting. Afternoon and evening services were held in the Institute, and were well attended, and the addresses of Bro. McCallum were much appreciated. The singing was good, especially solos by Miss Matthews. The whole services were much enjoyed. On Wednesday, the Conference commenced with devotional service at 11 a.m., led by Bro. Edwards. Scripture readings by Bro. E. Rowe and Fred. Sheriff. Bro. McCallum spoke on "The Christian's Strength through Christ." The business session in the afternoon was very enjoyable, especially the Endeavor hour, when good reports, responses and greetings were given by representatives from Kaniva, Sandsmere, S. Lillimur, Bordertown Junior and Senior. The reports show that the Societies of C.E. are a good help to the cause in the district. The church reports given by secretaries of Bordertown, Lillimur, Wamboony and Kaniva churches, were very cheering in their tone. The Treasurer's report was also satisfactory. The evangelists' reports by Bros. Benn and Edwards showed good work done, and the circuit working in harmony. Bro. McCallum gave a nice talk on "The Woman at the Well who had seen the Christ." The public meeting in the evening was a grand wind-up

to a successful Conference. Good attendance, good singing, good addresses by Bro. Benn on "Orthodoxy," Bro. Edwards on "No Weapon used Against you shall Prosper," and Bro. McCallum a missionary address from "Come over into Macedonia and help us." The Bordertown choir rendered two items very pleasingly, and Miss Matthews two solos, one by special request. Lunch, tea and supper were provided as usual, and well patronised. We are delighted at the way the folks turned up from over the Border and Wamboony.—E.W.M.

MIDDLE PARK.—We had fair attendances at both services yesterday. R. C. Edwards gave us a very helpful and practical address in the morning. We had the pleasure of receiving into fellowship three new members, two by transfer, and one whom we baptised a week ago. F. Pittman presented the gospel in the evening in a splendid effort. He takes Bro. Harward's place for some weeks, whilst Bro. Harward conducts a mission at Brighton, and we look to have a good time with Bro. Pittman whilst he is with us. Our good Bro. Harward's time with us is nearing completion, but the church has arranged with A. R. Main to take up the work about the middle of November. Bro. Harward will conclude his programme with us by holding an eight days' mission, ending on November 6. We have been much blessed by his labors amongst us.—J.S.M., Sept. 18.

SWAN HILL.—Splendid meetings at the tent mission on Sunday. Nine were received into the church at the morning service. Ten additions to date. Mission will close next Sunday. Toward the £200 required, £75 was raised to-day by the following donations: Bro. Mott, £50; Bro. Bartholomew, £20; and Bro. Rogers, £5. To set the work here on a good footing we must raise at least another £125. Will be glad if you can help us. Send to Mr. Chas. McDonald, High-st., Swan Hill.—T. Bagley.

NORTH RICHMOND.—The annual business meeting of the church was held on Sept. 8, when the following were elected to office: Deacons, Bren. Salisbury, Collins, Brodie, Graham, Gilmour, Schult, Munro, Newham, Rutledge and Fisher; secretary, H. Chipperfield; treasurer, T. Collins; deaconesses, Sisters Fisher, Morris, Thompson, and Chipperfield. The secretary's report showed the work to be in a healthy and hopeful condition. Special reference was made to the liberal, whole-hearted response to the appeal made a few months back to clear off a debt on the working expenses of the church. As a result of that appeal the church raised the sum of £31. Besides that, the report showed that the sum of £55 had been paid off the building debt. Home Mission penny per week, per two collectors, totalled £8/14/9. We have had 25 additions; by faith and obedience, 10; letter, 14; baptised believer, 1. Losses, 15, leaving a nett increase of 10 for the year. All the auxiliaries are doing splendid work, and future prospects are bright.—E.D.

KANIVA.—Last Lord's day morning we had the pleasure of witnessing the baptism of two lads who had previously made the good confession. They were afterwards given the right hand of fellowship, and partook of the emblems. Bro. Clayton, formerly of Cheltenham, has come to reside in our district, and broke bread with us yesterday. One young lady has made the good confession at Bunyip, Bro. Wheaton preaching. Next Lord's day, 25th, we begin our mission, Bro. D. C. McCallum being the missionary.—A.R.B., Sept. 19.

South Australia.

PORT PIRIE.—Interest aroused by recent mission keeping up well. Good meetings Lord's day, the 11th. One decision.—Geo. Wilson, Sept. 12.

COTTONVILLE.—Bro. Bart. Manning commenced his preaching here to a good attendance on Sept. 11. A social was held on Sept. 15, when a large number gathered to welcome our brother.

Bro. Wood Green, who did so much in starting the cause here, unexpectedly came on the scene. Many encouraging words were spoken to our young brother and re the work he has taken in hand. We pray and hope great things may be accomplished for our Lord.—J. McNicol, Sept. 19.

GROTE-ST.—Our meeting this morning was presided over by C. M. Gordon, and addressed by Bro. Blakemore. Bren. Morrow and Illingworth read the Old and New Testament lessons. A large number of visitors were present. Tonight the building was packed to its utmost capacity, with seats in the aisles, Bro. Rains being the preacher. Special singing was rendered by the Male Quartette and a solo by Bro. Binney.—E.R.M., Sept. 19.

NORWOOD.—Good meetings to-day, many visitors meeting with the church in fellowship and breaking of bread. At the morning service Bro. Rains gave a stirring address on "The Church and Steadfastness" (Acts 2). Our brethren appreciated his coming to us very much, and listened with rapt attention to him. Bren. Lyall and Griffith also assisted in the service. Tonight, when C. M. Gordon preached the gospel, the building was crowded, all the seating accommodation being filled. The text, taken from Luke 4, set before us "Christ, the Universal Saviour." Bro. Rankine also took part in the services of the day, which were of a very interesting character. We look forward to a very successful Conference this year.—G.H.J., Sept. 18.

STIRLING EAST & ALDGATE VALLEY.—Good meetings at both places to-day. At Stirling East four were received into fellowship, one by letter of transfer (Sister T. James, from Strath-albyn), and three who had been baptised during the week. To-night, Bro. Wiltshire preaching, two more made the good confession, one from the Sunday School. We are ready to commence our two weeks' mission at Aldgate Valley on Sunday next, and are expecting a glorious time of reaping, as many seem on the verge of decision. We ask the prayers of all God's people on our efforts in this district.—A.G.R., Sept. 18.

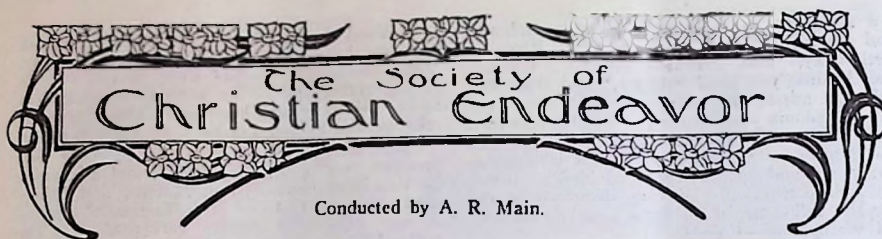
MILANG.—Our Sunday School anniversary last Sunday and Monday was a great success. We had splendid meetings. D. A. Evers spoke three times on the Sunday, and his addresses were very much enjoyed. The children's singing went off very nicely. We were very sorry Bro. Evers was not able to stay with us for the Monday evening meeting. We had a full house. Bro. Hall took the chair and gave an address. We also had an address from Bro. Herbert Taylor, who has lately returned from America. Bro. J. Binney sang two solos, which were very much enjoyed. The distribution of prizes was, I expect, the most pleasing item to the children. The picnic will be held next month. Bro. Taylor took the services to-day; small meetings, so many being in town to Conference.—S. H. Goldsworthy, Sept. 18.

HINDMARSH.—Sept. 18, splendid meetings. 11 a.m., Bro. McCallum addressed the church. 6.30, Bro. W. B. Blakemore took the gospel meeting; there was a crowded attendance.—J. W. Snook.

QUEENSTOWN.—Good meetings all day. Bro. Manifold, of Tasmania, addressed the church in the morning. 75 members broke bread. Bro. Day, of Balaklava, preached the gospel. Splendid addresses from both brethren.

SEMAPHORE.—The work here is much blessed, the attendance at our meetings being well maintained. We have had much pleasure in noting the many visitors from sister churches at the breaking of bread, amongst whom are Bro. Poole, of Narracoorte; Bro. and Sister Curtis; Bro. and Sister Rossell, of Sydney; Sister Lillian Taylor; Bro. Way, of Tasmania. Victoria was represented by Bro. T. Cosh, Wedderburn; Sister Penny, Bendigo; Sister Irene Burden, Ascot Vale. Our missionary, S. G. Griffith, has commenced his labors, and with the Conference over we are prepared for steady expansion in this wide field, under the guidance of our heavenly Father.—A.P.B., Sept. 19.

Continued on page 622.



FORWARD STEPS.

Topic for October 10.

Suggested Subjects and Readings.

Our light to guide—John 11: 9, 10; 12.

No standing still—Heb. 6: 9-15.

Inaugurating advance—2 Chron. 19: 1-11.

Planning great things—2 Sam. 7: 1-11.

Resisting reforms—1 Thess. 2: 13-18.

Aim ever higher—Matt. 5: 17-20.

Topic—Forward steps in our society—Ex. 14: 9-15.

For various reasons, practically all this page is made up of extracts this week. The topic is a familiar one, and I have made my suggestions before. Again, I am not in close enough touch with any society or Union to feel quite sure of the wisdom of personal suggestions. I shall content myself with paragraphs from the *C.E. World* which at different times during the year have attracted my attention.

Get some interest outside your society.

Your society will progress more if it be less self-centred. An illustration of the truth of Christ's words, "It is more blessed to give than to receive," comes from Montgomery, Ala. "One of our works which helps us to hold our society together more than any other thing is the clothing of an orphan at the Orphans' Home in Talladega, Ala." Have you tried help of this kind? You may not have orphans handy, but you can easily get opportunities for service. What about interesting your members in Kindergarten work? Why should Victorian societies not make their advance in this direction? Your offer of assistance in the forthcoming sale of gifts would be much appreciated. Try it.

A topic study pledge.

Endeavorers like pledges. One of the most needed ones has been successfully tried in Ohio, U.S.A. A banner is given to the society that has the largest percentage of its members present at all the meetings, and the greatest percentage taking part. This places all the societies on equal footing. The union officers are trying to get the members to promise to spend at least one half-hour a week studying the topic in the hope that this will do away with pauses in the meetings. For this purpose the following slip has been issued and members sign it: "Realising the need of spending more time and thought in the preparation of our Christian Endeavor topics, and that the greatest good to our societies comes through the deepening and strengthening of our own lives, the Stark County Christian Endeavor Union has launched the 'Deeper Yet' campaign.

"Trusting in the Lord Jesus Christ for strength, I promise to spend at least one half-hour each

week in thought and study of the Christian Endeavor topic."

The late comers' cure.

Nobody likes to be a scarecrow. That is the reason, perhaps, why a "black list" is a weapon that is held in fear. The honor roll is good enough in its way, and it is loved and respected, but many people do not care very much whether their names appear on it or not. Not to be on it may be a negative disgrace; it is not a positive indictment. But if you put up a black list and put on it the names of sinners against rules, the effect is entirely different.

Try this idea in the Junior Society. Put up a list of all *late comers*. Tell the Juniors that you are going to make a late comers' roll, and that to keep off it they must come on time. Let the roll hang in full view of the society, and do not be afraid to call attention to it. You will see that it will grow beautifully shorter week by week, until the necessity for it disappears altogether.

For a missionary committee.

Every missionary committee that does not wish merely to fight the air should have a definite policy or aim. Mrs. Florence Bussert outlines one in the *Ohio Endeavorer*.

1. To bring every member face to face with the great commission (Matt. 28: 18-20).
2. To encourage definite, daily prayer for missions.
3. To have a missionary meeting the last Sunday of each month—to be planned at least two months in advance.
4. To ask for four missionary sermons during the year.
5. To secure a definite amount for missions (not too small), to be secured during the year by systematic giving.
6. To have the library books and magazines read and studied.
7. To conduct mission-study classes.
8. To have one missionary social each year.
9. To do home work, such as hospital work, personal evangelism, visitation.

A miscellany.

Some American societies have commended themselves by strenuous opposition to the Jeffries-Johnson fight pictures.

A Michigan society had a temperance pledge-signing campaign recently. All the members of the society and many church members signed the cards, 73 names being enrolled. A temperance committee is to be appointed to work for this cause.

In one place last year we offered a Junior Christian Endeavor pin to every member who was present at each meeting, and there were four-

teen who received pins at the close of the year and quite a number who had been absent only once.

The Leeds, England, Union is going in for graded Endeavor, which it considers to be as essential as the graded Sunday School. With this in view it has established a training class for Junior workers. There are 33 Junior and 6 Intermediate societies in the union.

Have you a Junior society?

The Intermediate society at the Madison Avenue Christian Church, Cleveland, O., organised in May, has a good literature committee composed of all the boys in the society. They take charge of papers and magazines brought by the members, writes Mrs. Frank C. Ford, superintendent, and supply the paper racks in the waiting rooms at the car barns.

Some societies would be helped by the formation of a mission study class.

Many readers of the *CHRISTIAN* recently have been delighted with A. R. Wells' articles on "Why We Believe the Bible." The suggestion has been made, and taken up by some societies, of using these as a course of study. It would be a fine thing if all our young folk could take such a course.

Get-One Clubs.

By C. A. Martin.

One way to increase the membership of any Christian Endeavor Society is to organise a Get-One Club. The object of this club is to get as many members of the society as possible to make a definite pledge to try to get one new active, associate, or honorary member for the society within a given time. Much more zest will be added to the contest if it is limited to ten, fifteen, or twenty days.

A good way to start such a contest is to arrange for a social gathering to be held at some convenient place, and then endeavor to get as many of the members of the society as possible to attend. During the evening have the president or some other member who has a good stock of enthusiasm state the object of the Get-One Club, and after it has been explained pledges should be given to every member present, which they should be asked to sign.

The pledge should read something like this:—

Get-One Club.

I hereby promise to make an honest endeavor to get one new member for our society before March 10, 1910.

Signed.....

By having the pledge signed many people will consider it more binding than simply a verbal promise, and will make a more earnest effort to fulfil the pledge that they have made. These pledges could be printed at a very small cost, or if the treasury is low, they could be written off on a type-writer.

After the contest is closed, the society should provide a supper or a social for all those who had won one member. The new members should also be invited, as this will give them an opportunity to get acquainted with the other members of the society.

Joyful Christians.

Is your religion joyful? Is your joy religious? The two questions go together. And if we cannot answer these questions in the light of God's eye as we ought to do, let these great promises of my text (John 16: 20-22) prick us into holier being, into more consistent Christian character, and a closer walk with our Master and Lord. The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would only climb higher and walk in the light of his face?—*Alexander McLaren.*



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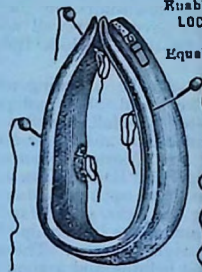
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From the Field—Continued.

KADINA.—The writer conducted a gospel service down in Wallaroo last Tuesday evening, and took the confession of a young woman. This morning Bro. Tuckwell, senr., of the Norwood church, exhorted. This evening we had another good congregation to hear the message, "Where Are You?" It is very encouraging to see the wonderful way the attendances keep up at our Lord's day evening meetings. The prospects for the future are bright.—E. G. Warren, Sept. 18.

Queensland.

ZILLMERE.—Yesterday Bro. Collins addressed the church and preached a memorial sermon to our late Bro. J. Fischer senr., who passed away on August 27. The service was a very impressive one.—J. Bruce, Sept. 12.

BUNDAMBA.—We had the pleasure of a visit again on the 11th from T. W. Burrows, of Brisbane, who exhorted the church in the morning and preached at night on "The Great Physician," when two made the good confession.—Geo. Green, Sept. 15.

WEST MORETON.—Since last report death has been busy in our midst. Our friend and brother, C. Zahl, father of our Sister Annie Zahl, has been taken away. Although not in fellowship with us (he holding membership with the German Baptist Church at Marburg), he loved our plea, and his sympathy was with us. For years he has been a regular subscriber to our church papers, first having taken the *Pioneer*, and afterwards the *CHRISTIAN* regularly. Our sympathy and prayers go out for the bereaved ones.—T. G. Mason, Sept. 17.

New South Wales.

WOOLLAHRA.—The third anniversary of the Bible School was celebrated by an entertainment and social on Monday evening last. There was a large attendance of parents and friends. The children rendered a good programme of songs, recitations, etc., and the secretary's report showed that throughout the year the school had done good work. The need of starting meetings for the breaking of bread was emphasised, and the hope expressed that before next anniversary such a meeting will be held, even though it cannot be arranged to hold gospel meetings as well. This is a most promising field, and there is plenty of room for a Church of Christ here. There are 36 scholars now on the roll, and five teachers. One of our teachers earned first prize in the recent Bible Schools' Committee examinations (Senior Teachers' Division), and one of the scholars was successful in securing a certificate. With a little more help from the Paddington church (with which all the members of our teaching staff hold fellowship), the cause we love could be at once started.—H. Allen, Sept. 13.

N.S.W. F.M. COMMITTEE.—The meetings arranged in connection with the visit of Bro. Rains, from America, were enthusiastic right through, and Bro. Rains was kept going during the whole of his visit. The welcome was held at Paddington on the 8th. Mr. Illingworth welcomed our brother from America. Bro. Gole, President of F.M. Committee, presided. Several pleasing musical items were rendered, and Bro. Rains' address was thoroughly appreciated. The men's banquet on Sept. 9, at 1 o'clock at Sargent's Hall, was attended by exactly 100, when the Enmore Quartette Party sang, and Bro. Rains addressed the men. The harbor excursion on Sept. 10 was crowded, and in the evening Bro. Savage invited the F.M. Committee and collectors to meet Bro. Rains at Ashwood's Cafe at tea, when an enjoyable time was spent. The Bible school rally the same evening in the City Temple was fairly well attended, as was the meeting in the Enmore Tabernacle the previous evening. On

Sunday Bro. Rains spoke three times, at Sydney, Petersham and Enmore, and his visit to Sydney ended the next day, when after addressing a women's meeting in the City Temple, upstairs, a farewell tea was held downstairs, in the same place, and Bro. Rains gave a farewell address, and afterwards left by the 8 o'clock train for Melbourne.

MARRICKVILLE.—At the morning meeting to-day, about 60 broke bread. We had present with us Bro. and Sister W. Hall, and Bro. Cecil Hall, from Belmore, also Bro. and Sister Morton, from Erskineville. Bro. Morton exhorted the church, his topic being "God is my Witness." In the evening Bro. Chas. Watt spoke to a fair gathering, his theme being "So near, yet so far." Our new band of singers, under the leadership of Bro. Chas. Lea, are doing signal service. The gospel services are bright and helpful, and a good interest is being aroused, and we go forward to victories for the Master.—T.C.W., Sept. 18.

MEREWETHER.—The work continues well in this district. The gospel meetings are fairly well attended. Bro. Strongman is well established and doing good work. He delivered a splendid address at the meeting for worship this morning on the subject of "Sacrifice." The prospects for the future are bright.—S. Laney, Sept. 18.

HAMILTON.—To-day gave birth to our Bible School here. Twelve children came to the opening at 10 a.m. Others will come next Sunday. About 30 boys and girls attend our gospel meetings, and are receiving New Testament teaching. Our prospects here for the tent mission in November are exceedingly bright, as far as the people are concerned, but we would appreciate financial help. Write S. G. Goddard, Swan-st. Last Thursday evening six of our members visited Bro. and Sister Taylor at Wallsend and held a prayer meeting there. Bro. Taylor is over 83 years, and never misses a Lord's day morning meeting.

PETERSHAM.—At the breaking of bread we received into fellowship one by transfer from Enmore. We had a fine address to-night by G. E. Burns, three making the good confession. The liquor traffic is being fought very strenuously in Petersham.—S.B., Sept. 18.

TYALGUM.—Some of the readers of the *CHRISTIAN* may be pleased to hear of the success attending Bro. Hagger's mission here. Last night, the last evening of the mission, three confessed the Saviour, and were immersed after the service. These make five up to date. The church has been much edified and encouraged during the mission, and feels that the Lord has surely visited his people.—W. Rothery, Sept. 16.

LISMORE.—The final meeting of the Lismore mission took the form of a members' social and re-union to welcome the new members in the Tabernacle on Thursday, 8th. F. R. Furlonger presided, and addresses were given by F. T. Saunders, W. Rothery, and T. Hagger, in the order given. Songs were given by Sister K. Furlonger and Bro. C. L. Savill. Refreshments were handed round during the evening. At the conclusion of the programme, F. T. Saunders referred to the sacrifice made by Sister Hagger in sending her husband to the district for three months, and asked Bro. Hagger to accept on her behalf a silver cake-dish as a token of the love and appreciation of the members. Good meetings on Sunday, three received into fellowship, one being by letter from Sydney. Five new members received by the Endeavor Society on Monday evening.

NORTH SYDNEY.—We have recently been called upon to part for a time with two of our best loved brethren—Bro. Clifford Colbourne, called up higher in the springtime of manhood, and his father, our loved evangelist, called to rest after a life nobly spent in his and our Master's service. The first of these sad events came as a painful surprise to all, for few, if any, expected that Clifford would be taken to his reward in the midst of life and health. The death of his father, while equally regretted, was not unexpected. For both of these lives we thank

God. The time spent in their company could not be but profitable, for both had won a place in the hearts and affections of those with whom they came in contact. Our warmest sympathies go out to the bereaved ones, but in all our present sorrow we can joyfully look forward to that glad reunion when separation and parting shall be known no more. During the time of Bro. Colbourne's illness the vacancy was filled by visiting brethren, through the kindness of Bro. Waiden. Latterly the platform was occupied by Bro. H. V. Rodger, and what we have lost one way has been made up in another. Bro. Rodger has come here and been the stirring influence. He has manifested a spirituality and enthusiasm that is contagious, and now we are feeling the good effect of his presence. The present engagement is for four weeks, of which three have now expired, and we are desirous that the Committee will extend the time, for during the past three weeks two Sunday nights have been taken up by in memoriam services, so that we have really lost those two nights in which we might better judge the effect of Bro. Rodger's presence. One of the signs of an increased interest is the beginning of open-air work at 6.30, before the gospel service. The Bible Class is showing a splendid improvement, and we are expecting to see a revival started there. The C.E. meetings have been suspended for some time on account of preparations for the recent Convention, but we now intend to resume the work. Bro. Rodger has also interested himself in the No-License campaign, and altogether has been a power for good, both in regular meetings and in the homes of the people. The attendance at week-night and Sunday meetings has improved considerably, and we have reason to believe that some are almost persuaded. Meetings last Sunday were times of blessing. F. T. Webber's address at the morning meeting on "No man liveth to himself," was a message to each one, and profitable to all. At night, an in memoriam service, conducted by Dr. Porter and W. H. Wooster, was attended by a splendid audience, the building being full. Dr. Porter's address on "For me to live is Christ, to die is gain," lasting for 55 minutes, was listened to with close attention. Special musical items, including one composed by Bro. Wooster, were rendered by the choir. In all the branches of work here an increased activity and interest are being shown, and we are hopeful that the H.M. Committee will allow Bro. Rodger to remain here, for this is only the sprinkling of the shower.—W.J.M.

Here & There.

We regret to learn that Bro. Samuel Elborn, J.P., of Dunedin, N.Z., passed away on Sept. 8, in his 84th year.

Fine meetings at St. Arnaud since the commencement of Bro. Collins' labors. One man made the good confession last Lord's day.

The Church of Christ, Red Hill, Vic., begs to acknowledge the receipt of £1 towards the building fund, from the church at Bunbury, W.A.

In connection with the Kindergarten sale of gifts, Miss Lena Kemp has been appointed treasurer, and Miss Mary Lawson and Miss Ronchsch joint secretaries.

Photographs of F. M. Rains, as a memento of his visit, can be had in cabinet size in plain type for 1/3, or post card size for 1/4d., postage extra, from T. B. Fischer, Cheltenham, Victoria.

Bro. V. Beard, of Bayswater church, Vic., has removed to Warracknabeal, and would like to hear of any other brethren residing about there. Address, c/o Mr. Lawson, Baker, Warracknabeal.

D. M. McCrackett has accepted a short engagement with the Home Mission Committee of the Middle District of New Zealand. He will be disengaged in about three months, and will be glad to communicate with any church or Conference Committee.

J. I. Mudford, of Brisbane, hopes to attend the District Conference in Lismore, N.S.W., on November 2. Other visitors will be very welcome. Details can be obtained from the District Committee Secretary, F. T. Saunders, Lismore.

The meetings in Melbourne to welcome Bro. and Sister F. M. Rains, and to listen to their messages, were great in every sense of the word, and the brethren have experienced a season of refreshing. The influence of these gatherings will be far-reaching.

The *Christian Standard* says: "A. D. Strongman, of Melbourne, is in America, to take a course preparatory to work as a medical missionary. His call at the *Standard* office was such a refreshment as comes always when we meet a sturdy disciple from the Australian field."

The District Evangelisation Committee of Richmond-Tweed Rivers of N.S.W. have benefited to the extent of £8 through the generosity of Bro. S. W. Billingham, of Taree. Having two blocks of land at Tumbulgum on the Tweed River, he donated it for church purposes. The nearest church, Tyalgum, is nearly 40 miles distant, so with his consent the land was sold, and the money goes for evangelistic purposes.

We have received a circular intimating that a concert is to be held on October 21, the proceeds of which will be devoted towards the erection of a new surgical ward of the Children's Hospital. The concert will be in the Melbourne Town Hall, and sympathisers, particularly young people, are urged to deny themselves in order to make an extra gift towards the work. Full particulars will no doubt be advertised in the daily press.

At the temperance meeting in connection with the S.A. State Conference in Adelaide last Friday night the chairman, Bro. T. Ryan, M.P., stated that of the six ministers forming the Government of the State five were pledged abstainers, and the sixth was almost a teetotaler. Two of the ministers were that night speaking at a great Rechabite demonstration, while the Premier was occupying the Grote-st. platform in the interests of temperance. We doubt if in any other English-speaking community the principles of total abstinence are so well represented in the Cabinet. The Premier, the Hon. John Verran, in the course of his vigorous speech spoke in scathing terms of the unholy alliance between drink and religion, as evidenced by brewers laying the foundation stones of church buildings and prominently assisting church work. These local allusions were received with applause. It is certain that if the worthy Premier had his way the drink traffic in S.A. would have an early funeral. Unfortunately, however, the drink party is sufficiently strong in the State to prevent even such a favorable measure of legislation as that existing in N.S.W. or N.Z. being enacted at present. But even the publican party must surely recognise that it is only a question of time when the electors shall have the power to vote out this enormous evil.

"We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more." These are the words of Dr. J. G. Holland thirty years ago, as quoted by an American contemporary, and their truthfulness is only yet beginning to be dimly recognised. We are entering the age of childhood, the age in which more attention will be devoted to the religious instruction of the child and less to that of the adult. The lifeboat system of saving the shipwrecked is good, but the lighthouse system for the prevention of wrecks is better. Before many years we shall act upon the statement that "Church buildings must be remodelled or rebuilt to adapt them, no longer to the comfortable entertainment or agreeable instruction of adults, but to the actual discharge of the religious obligation to the child." Bible School effort is far away the least expensive and most efficient evangelistic work in which we can engage. The strange thing is that while this is readily conceded we do not act upon it. The great majority of our members never enter the doors even to visit the school, and those who devote their time are frequently expected to raise the funds for the necessary equip-

ment. It is often a difficulty to find teachers, much less properly qualified ones. The child is the most valuable asset we have, and "if the world is to be permeated with vital Christian truth it must be propagated by laying the creative hand of Christ upon childhood before the blighting hand of Satan is thrust into its eager innocence."

While the N.S.W. voters are being exercised over the question of No-License for the coming poll, it is well to note how the fight is going on in America. Three of the States vote on prohibition next November. These are Missouri, Oregon, and Florida, and there appears to be good reason to expect a victory for righteousness. New Mexico is expected to put prohibition into its constitution, and there is some hope of Arizona following her example. The good results of local option are so manifest that State prohibition seems to follow in time as a matter of course. The electors naturally conclude that what benefits a small local area will prove a benefit to the whole State. The temperance party have to fight against immense odds, for as one writer puts it: "Every brewery and distillery, and most of the saloons in the United States, will make liberal contributions to keep Missouri and Florida and Oregon and New Mexico and Arizona in the 'wet column.'" Still the reformers are very hopeful of success. One direct advantage arising from voting out drink is presented by Frederick N. McMillan, Chairman of Committee on Evangelical Work in the Presbyterian Synod of Ohio. He affirms, and quotes figures to show, that "the additions to the churches in the 'dry' towns during the past two years have been nearly twice as large as in the churches in the 'wet' towns." Kansas is well known as a prohibition State, and Australians are often informed that the law there is a failure. It is well to have the reports of unbiassed officials on the spot. The *Christian-Evangelist* gives some of these, from which we can publish only the briefest extracts. The governor of the State says: "Everywhere prohibition is proving a most potent factor in the improvement and exaltation of our citizenship and the best friend of our men and women." The Attorney-General writes: "Kansas has made a remarkable record in later years in the small number of persons needing the benefit of the poor-laws, and in the low percentage of criminals. In bringing about such a general improved and desirable condition constitutional prohibition has had a tremendously important part." The Warden of the State Penitentiary writes: "Under enforced prohibition the drunkard making business is stopped; illiteracy and crime are decreasing, poor houses are empty in many counties, and families of laboring men are better clothed, better fed, better housed and have more advantages than in any other State in the Union, and the saloon vote no longer counts in elections. We have more home owners and fewer renters than any saloon commonwealth in the world, and the church is stronger because its worst enemy, the saloon, has been dethroned." And yet in the face of such authoritative testimony the brewers, distillers and publicans of New South Wales persist in asserting that No-License and prohibition in America are a failure. History repeats itself, and we have the story of Demetrius of Ephesus and his fellow-craftsmen over again.

CONFERENCE MEMORANDA.

Friday morning in Adelaide opened with steady pouring rain, which lasted, with slight intermission, until noon, and the prospects even then were far from bright. But the downpour could not damp the enthusiasm of the ladies, who assembled in Grote-st. chapel in large numbers. The meetings were the best yet held by the sisters, and the reports were most stimulating. The Treasurer of the Home Missionary Committee of the General Conference was called to the platform and received a cheque of £100 for his fund, while the Foreign Mission Treasurer was presented with a cheque for £80. Judging by the attendance and comments outside, the Sisters' Conference bids fair to become one of the most popular organisations of the S.A. disciples.

The temperance meeting at night was crowded. The chair was occupied by T. Ryan, a member of the Grote-st. church and also a member of Parliament, who made a rousing speech. The Premier of the State, the Hon. J. Verran, who is also a Methodist local preacher, gave one of the unequivocal, sledge-hammer addresses for which he is noted when dealing with the subject of drink. As the head of a Labor Government he realises that drink is the most deadly foe of the working man, and he gives it no quarter. He got out of the usual rut of temperance addresses in proposing that we should not only seek to cancel licenses but also to secure the premises and provide the means of enjoyment for the people generally apart from the use of intoxicants, or, failing this, throw open our church buildings for the recreation and rational amusement of those who, failing to find it elsewhere, seek it in the saloon. Our own W. Morrow, the popular mayor of Port Pirie, delivered a trenchant address, his telling hits being continually applauded. He pointed out that at the recent local option poll in connection with the general elections in the State, while the drink party claimed a most decisive victory, the advantages were emphatically on our side. In the first place in one electorate, that represented by the Premier, and largely through his personal efforts, seven licenses were voted out. In the second place, every other electorate in which a poll was taken voted against an increase of licenses, so that in new suburbs and districts no public houses to be opened for the next three years; and in the third place, the poll had revealed the strength and tactics of the enemy, and thus prepared us to enter upon the next contest with still better prospects of success. He also eloquently advocated the amendment of the Act giving electors the power to vote No-License as well as reduction. The meeting was enlivened by some excellent musical items by the Grote-st. Quartette and others, and was probably the most successful of the kind ever held in connection with our S.A. Conference. A collection amounting to nearly £6 was taken up for the Alliance Fund.

IN MEMORIAM.

RICH.—In loving and faithful memory of our dear little May, who went home on Sept. 21, 1905.

Thou call'st us to resign what most we prize;

We only yield thee what is thine;

Thy will be done.

—Inserted by her loving parents, brothers and sisters.

FINGER.—In loving memory of our dear father, William Finger, who departed this life on September 26, 1907, at Hawthorn.

Blessed hope in Jesus is given,

In our sorrow to cheer and sustain,

That soon with our Saviour in heaven

We shall meet our loved ones again.

—Inserted by his son and daughter, A. E. and G. E. Finger.

FINGER.—In loving memory of our dear husband and father, William Finger, who departed this life on September 26, 1907.

"With Christ, which is far better."

—Inserted by his loving wife and family.

WANTED.

Storeroom for furniture. Piano (new) for sale. H. G. Harward, Glen Iris.

COMING EVENTS.

SEPTEMBER 25, 26 & 28.—Windser Church and Sunday School Anniversary. Sunday afternoon, F. M. Ludbrook; evening, R. T. Pittman; special singing. Monday evening, demonstration. Wednesday, 8 p.m., bioscope entertainment; tickets, 6d.

Obituary.

ALDERSON.—On August 28, Sister Mrs. T. Alderson was called home. She united with the church at Bet Bet over twenty years ago, and has been a faithful member ever since. She was a loving wife, a splendid mother, and faithful friend, and had a fine influence for good in the district. A sorrowing husband and five children mourn their loss, and look forward to a bright re-union on the other shore. We thank God for the sweet influences of the life of our sister, and pray that the God of all comfort may bless the mourners in their sorrow.

Maryborough, Vic.

H.P.L.

O'CONNOR.—Our young Bro. Eric O'Connor, who came to Echua with his mother nearly four years ago, fell asleep in Jesus on Wednesday, August 24. He was baptised and received into the church at Petersham, N.S.W., on March 16, 1905. We sympathise much with the bereaved.



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To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee, three months after I had five; in 14 months I had none, nor have I had any since. I may say in the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

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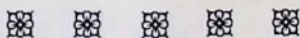
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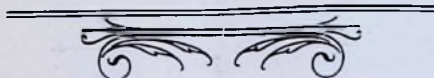
THE HON. C. J. RHODES' TOMB, "WORLD'S VIEW."

C. J. Rhodes' tomb is in the Matoppos Hills, not very far from Bulawayo, South Africa.
The party consists of Sister Dobson, Bren. Hollis, Hay (N.Z.) and Sherriff.



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