

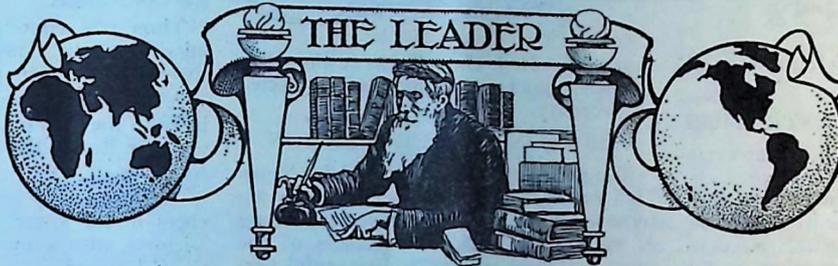
# The Australian CHRISTIAN

Vol. XIII., No. 39.

Thursday, September 29, 1910.



"A common missionary spirit is the bond of union."



"They awaken pure enthusiasts, and overcome tendencies to selfish materialism."

## CHURCH CONFERENCES.

The Adelaide daily Press has given good reports of the meetings held by the State and Federal Conferences. In addition to this, the Register gave a sympathetic sub-leader in reference to "Church Conferences," which we think so good that we reproduce it here instead of our usual article. It is as follows:—

The increased facilities for rapid travel, as well as the dissemination of intelligence through the cheap newspaper, are having a profound effect upon religious thought and work. They minister to the craving for that personal intercourse and that fellowship which are incidental to the genius of vital Christianity. The apostle Paul constantly exemplified this spirit. He was not content with addressing epistles to the churches, even when they were flourishing. He wanted to get into living touch with them. To the Roman communion, which had been founded by others, he wrote: "I long to see you, that I may impart unto you some spiritual gift . . . and that I may be comforted together with you and me." In the present age of hurry and unrest, great religious conventions evidently supply a deeply felt need. They awaken pure enthusiasts, and overcome tendencies to selfish materialism. They lift the religious temperament out of narrow grooves, and foster large-hearted charity and brotherly kindness. They inflame the imagination, and stimulate to further organised effort to accomplish noble purposes. The inspiration of such gatherings is comparable with that afforded by the wonderful national festivals of the ancient Hebrews in Jerusalem. Religious zeal is fittingly shown in Australia by the annual Conferences of the various denominations; and this week in Adelaide the Churches of Christ of the Commonwealth will

hold a Convention, following that of the State churches, in which the numerous "Federal" visitors will be able to take a sympathetic part.

The marked progress of the Churches of Christ in recent years, especially in the United States and Australasia, and the success which has attended their Conferences,



W. C. Brooker, President of S.A. State Conference.

are attributed to the definiteness and simplicity of their doctrinal teachings, and the fervor of their evangelism. They have during a century stood for a distinctive plea. They have been directing attention to a set of "first principles" which they claim to be taught in the New Testament. They reject all "humanly devised" creeds, and make the condition of membership loyal acceptance of the Divine Redeemer and obedience to his revealed will. Party and denominational names and all ecclesiastical authorities and practices not specifically recognised in the New Testament are condemned by them as provocative of division and as sources of weakness. Naturally, their platform has been severely criticised, and "broadminded" thinkers are prone to consider it too circumscribed; but one test of the value of dogma is its power to produce men and women of robust and noble character, and in this respect the "disciples" do not appear to fail. They also include some of the keenest Biblical scholars and apologists of modern times. The week's gatherings—some of which will be held in the Pirie-st. Methodist Church (which affords significantly happy testimony to the spread of Christian unity)—were appropriately preceded by the service in the Town Hall on Sunday afternoon, when Mr. F. M. Rains, a noted American advocate of missions to the heathen, spoke with fine effect. The main object of the Conferences is the diligent extension of evangelism and Bible teaching at home and abroad. A common missionary spirit is the bond of union. The Convention would not take place if vagueness and uncertainty prevailed relatively to Christian doctrine and aims. The meetings are designed to encourage the churches in contending for "the faith." In this connection experience indicates that the public are chiefly

attracted to the churches which deliver messages they themselves fervently believe, and are putting to the proof as saving truths.

## South Australian Conference.

The meetings of the Conference were, as usual, inaugurated by a

### TEMPERANCE DEMONSTRATION

held in the Grote-st. chapel on Friday evening. Bro. T. Ryan, M.P., occupied the chair, and the Hon. J. Verran, Premier of S.A., and W. Morrow, Mayor of Port Pirie, addressed the meeting. Musical selections were rendered during the evening, and a collection taken up in aid of the Alliance funds.

### RECEPTION IN THE BOTANICAL GARDENS.

On Saturday, Sept. 17, Bro. and Sister J. Fischer received the visitors to the Conference, after which he extended a very hearty welcome to all. Bro. Fischer was supported by Bren. W. C. Brooker, Ewers, Griffith and Thomas. Responses were made by Bren. Illingworth, N.S.W.; Dunn, Vic.; G. Manifold, Tas.; J. I. Mudford, Qld.; H. Wright, W.A.; D. C. McCallum, H. H. Strutton and F. M. Rains. This function was a most enjoyable one, and a fitting preliminary to the business meetings of the Conference.

### CHRISTIAN ENDEAVOR RALLY.

On Saturday evening the Grote-st. chapel was crowded to its utmost capacity (550 by actual count) and the meeting was enthusiastic all through. The President of the C.E. Union, H. J. Horsell, took the chair. A splendid spirit prevailed, and the items given by members of the different societies were very creditably rendered. Greetings were given by brethren from societies in the other States and in the country. A. E. Illingworth gave a greeting from N.S.W., and T. B. Fischer from Victoria. Jas. E. Thomas gave a greeting on behalf of the C.E. Union of South Australia. F. M. Rains also gave a greeting from America, and spoke of the good work done by the C.E. in that great country, especially in the work of closing saloons. T. B. Fischer gave an inspiring address on the motto of the society, "For Christ and the Church," emphasising particularly the need of loyalty to the Word of God, and to the meetings of the church. W. C. Beiler, an enthusiastic Endeavorer, offered a prize in connection with C.E. work. The first place was awarded to the Glenelg Society; York took second place, Norwood had third, and the fourth was given to Mile End. A dialogue was given by the Glenelg Society, showing the need and importance of Foreign Mis-

sion work. H. J. Horsell was re-elected as President, and G. H. Mauger was re-elected as Secretary.

### THE CONFERENCE SERMON.

The great building of the Adelaide Town Hall was crowded to excess on Sunday afternoon with an eager and expectant throng of enthusiastic disciples. Rumors of the great preaching powers and powerful personality of our visitor from America, F. M. Rains, had reached us, and now there was a chance to see him in the flesh and hear his voice, and we venture to say that there were not many who went away from the meeting disappointed. The President of the State Conference, J. Fischer, presided over the meeting and introduced the preacher. W. Jarvis, from Victoria, read the lesson, Matt. 13, and D. C. McCallum led in prayer.

Bro. Rains took as his text Rom. 14: 17, and spoke of the greatness and universal nature of the kingdom of God. It meant more than the church; it existed before the establishment of the church, and will flourish when the work of the church is done. But the church has a great work to do, and it is at work to-day. We do not need an established church, but a moving church, a church on legs or on wheels. When Christ left the earth there were no hospitals, and now there are directories to tell you where the different hospitals are to be found in a city, and this was due to the work of the church. If any would argue that other societies are as good as the church, let them establish a Masonic Lodge or kindred institution in the midst of Africa, or other heathen country, and it would be seen that they would have little effect, while the church was the greatest civilising power in the world. Realising then the universal nature of the work that we are engaged in, we need to aim at the very highest ideals, and to foster the true spirit of aggressiveness and liberality. Let no petty differences of opinion divide us. Our plea, looked at from the true standpoint, is "the union of all Christians, that the world may be evangelised." Money is a great factor in our work, and we need money. It is a crime for anyone to die rich, or in fact to live rich for any length of time.

Two selections were rendered by the Grote-st. Quartette, and Sister Miss Leedham sang a solo, "Sun of My Soul."

### MONDAY MORNING.

A fair number were in attendance on

Monday, September 19, when G. Wilson led the devotional service, and help and guidance were solicited from our heavenly Father.

The chair was taken punctually at 9.30 a.m. by J. Fischer, and after a hymn and a short prayer by T. J. Gore, the business session of the Conference began.

The President, in well chosen words, put before the brethren the idea and ideals of the Conference.

Three new churches had applied for admission to the Union, namely, Maylands, Croydon, and Semaphore.

A splendid number of delegates were sent in from the country, 70 in number, and altogether it was the best delegation sent in for years.

Greetings were read from the Conferences in the sister States of N.S.W. and Victoria, also a message of love from J. C. F. Pittman.

At this stage the President extended a welcome to some of the visitors who were not present at the reception in the Botanical Gardens on Saturday, in reply to which the following brethren spoke:—G. T. Walden, New South Wales; R. Lyall, Victoria; D. M. Wilson, West Australia; W. J. Way, Tasmania; — Stabe, Queensland; F. M. Rains, America. Also A. C. Rankine and H. R. Taylor, lately returned from America.

The audience then rose and sang the hymn, "Hail! sweetest, dearest tie that binds."

### Sunday School Union.

An interesting discussion took place over the appointment of the Sunday School Executive. F. G. Dunn intimated that in Victoria the Sunday School Union is distinct from the Conference, but he was of opinion that the S.A. churches were taking a step in the right direction in thus bringing the work of the Sunday School prominently before the brethren in Conference assembly. A. E. Illingworth, W. B. Blakenore, D. M. Wilson, A. M. Ludbrook and J. I. Mudford also spoke to the motion.

### Digest of Letters.

A synopsis of the reports from the different fields was read by the Secretary, H. J. Horsell, and a most encouraging report was given of the work in the State as a whole.

### Finance.

As there was a little spare time before lunch, one of the recommendations to the Conference was dealt with. The suggestion was that £100 be raised during the Conference. An amendment raised this sum to £250. Jas. E. Thomas moved the proposition, and Wm. Charlick seconded. F. M. Rains, J. E. Thomas and D. A. Ewers roused the enthusiasm of the members, while the iron was hot, the blow struck; slips were handed round, and in the time the luncheon hour came £200 was raised.

## MONDAY AFTERNOON.

After lunch the devotional service was led by J. T. Train.

The adoption of the Sunday School Report was moved by A. G. Day, and seconded by Wm. Brooker, senr., and was spoken to by G. Wright, D. A. Ewers, A. L. Read, J. Fischer, C. M. Gordon and T. B. Fischer. The importance of the Teacher Training Classes and the Adult Bible Class was emphasised by the speakers.

*British and Foreign Bible Society.*

At this juncture, Mr. Andrew S. Neal and Mr. T. Powell, representing the British and Foreign Bible Society, were introduced by the President as a deputation to the Conference, and put before the meeting the claims of that great society. After the deputation had been heard, the following resolution was carried: "That we commend to the Churches of Christ here represented the excellent work of the British and Foreign Bible Society, and urge their hearty co-operation with the society in the world-wide circulation of the Word of God."

*S.A. Temperance Alliance.*

A. C. Rankine here introduced J. Delehanty, Secretary of the South Australian Temperance Alliance. Mr. Delehanty complimented the Churches of Christ upon the stand that they take in regard to temperance matters, and urged that these two points be emphasised:—1. That instruction should be given in the State schools regarding the evils of alcohol. 2. That we plead for No-License.

The following resolution was enthusiastically carried: "That the Conference expresses its hearty appreciation of the work of the Temperance Alliance in South Australia in the last Local Option campaign, and urges the Churches of Christ in this Conference to co-operate in helping the Alliance to secure scientific education in the State Schools, and the right for the people to vote for No-License."

*C.E. Union.*

The adoption of the Christian Endeavor Union Report was moved by H. J. Horsell, and seconded by J. E. Thomas. T. J. Gore earnestly supported the resolution, and urged the brethren to uphold the C.E. movement.

Ira D. Paternoster, in a forcible speech, moved the adoption of the report, which was spoken to by T. Colebatch and A. C. Rankine, and carried unanimously.

*Foreign Missions.*

At this stage the Foreign missionaries present were asked to take a place on the platform—Bro. and Sister Strutton, Bro. and Sister D. McCallum, and Bro. and Sister Rains.

At 4.30 p.m., F. M. Rains gave a glorious rousing address, and in forcible terms and by means of well handled statistics showed the great triumphs of the gospel in heathen lands. With telling effect the speaker described the unifying effect of Foreign Mis-

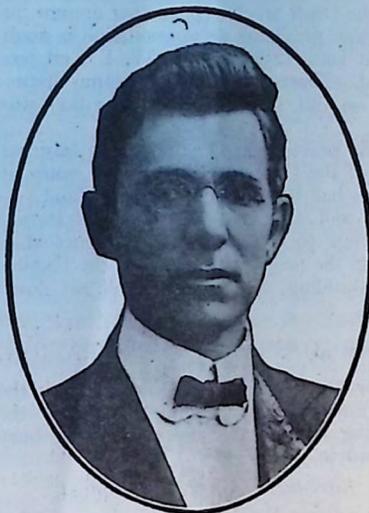
sions. Three branches of the Methodist Church and six branches of Presbyterians in Japan had thrown aside their sectarian names and had taken the Scriptural name of "The Church of Christ." The Christian people there had also just one hymn-book, which they called the "Christian Hymn Book." A bishop in the Anglican Church returning from China had said that the Chinese did not want ecclesiasticism, but they wanted Christ and the Bible.

H. H. Strutton and D. McCallum spoke a few words.

## SUNDAY SCHOOL DEMONSTRATION.

(Exhibition Building.)

G. D. Wright, President of the Sunday School Union, took the chair, and H. R. Taylor led in prayer.



S. G. Griffith

Who has been appointed State Evangelist, S.A.

T. B. Fischer conveyed a greeting from the Sunday School Union in Victoria, and from the 6000 Sunday School children there.

The chairman here introduced the new President, Ross Manning, who took his new position amid hearty applause. In his remarks he said that he would like to ask the question, "Why do you not go to school?" The Sunday School is often like the man who fell among thieves, it is passed by those who profess to be good; but thank God there are some good Samaritans, and we want many more. Let us go forward in the name of Christ.

G. T. Walden addressed the children, and interested them with a story of two boys and two girls—little Alan and Dorothy, born in Adelaide in Christian homes, and Tabmancon and Sarah in far-away Pentecost.

C. M. Gordon in an eloquent speech addressed the assembled parents, and directed their attention to the great responsibilities placed upon them, and the latent possibilities of childhood. We must remember in

our efforts to develop those qualities that the parent came before the preacher, and the family before the church, and we must not therefore expect to be able to shoulder the responsibility of spiritual development entirely on to the Sunday School. As had been said, the first six years of our life really make us, and true religion is the foundation of all true life. The sublimest thing about our children is not their physical strength or beauty, but their capacity for God. Would we teach our children philosophy, astronomy, or any other subject, let God be the foundation of their knowledge; let every experience in our children's lives point to God.

## TUESDAY MORNING.

The devotional service was led by Theo. Edwards.

*Council of Churches.*

It was moved by Ira A. Paternoster, and seconded by E. W. Pittman, "That the Churches of Christ be represented on the Council of Churches." D. A. Ewers, W. Burford, C. Hunt, W. C. Brooker, — Tuck, Jas. Manning, G. Wilson, M. Wood Green, G. T. Walden, S. G. Griffith, J. E. Thomas, F. M. Rains and A. C. Rankine supported the motion. This matter was discussed at length, and proved very interesting. It was considered that we as a people would in no way compromise our position, but rather strengthen it, in co-operating with the churches of the city in the bettering of the moral conditions of the people. F. M. Rains advised that we try and touch every movement that made for good, as it would advertise and strengthen our plea. "Get some good, healthy apostolic germs on to them," said our brother, and sat down amid loud applause. The motion was carried.

The brethren selected to represent the Churches of Christ on the Council were: D. A. Ewers, J. E. Thomas, W. Burford, W. C. Brooker, A. C. Rankine, W. J. Harris and I. A. Paternoster.

At this stage a welcome was tendered to W. C. Craigie and Horace Kingsbury, who had just arrived from Melbourne. These brethren suitably responded.

*Home Mission Report.*

D. A. Ewers moved the adoption of the Home Mission Report, in which he emphasised the importance of Sunday School work. H. J. Horsell seconded the proposition.

S. G. Griffith suggested that the morning would in many cases prove a more suitable time in which to hold the Sunday School, and thus encourage the young to attend the meeting of the church when the memorial feast is observed.

D. A. Ewers protested against the inflation of the statistics, and strongly advised a better revision of church rolls.

W. C. Brooker spoke of the encouragement given by the planting of three new churches, and suggested that the larger city churches should launch out where possible and plant causes in the suburbs.

T. Brooker thanked the brethren for their support in financial matters, and spoke of

the good work of the sisters in raising their amount.

R. Barr protested against the apportionment system, which was explained and upheld by J. Fischer and H. J. Horsell.

D. A. Ewers pointed out that at the special mission held at Mallala, the brethren had £2 in hand after paying expenses in connection with the mission.

#### Church Extension Building Fund.

In connection with the Church Extension Building Fund, Jas. Manning said that they were waiting to hear from those wishing to borrow money from the fund. Many of the brethren spoke enthusiastically of the benefits derived from the fund.

#### Obituary.

The Obituary Report was read by T. J. Gore. The Churches of Christ had lost during the past year 42 members by death. Special reference was made to the passing away of Sister Ethel Spottswood, who in her will left £20 to Foreign Missions and £20 to the College of the Bible; to W. T. S. Harris, who was among the originators of the Church Extension Building Fund; to J. Colbourne, who was well known as a faithful preacher in this State, and to C. Wilson, who had given great promise as a preacher of the gospel, and who even in his short life had done a great work for the Master. It was resolved to send a letter of loving sympathy to Sisters Colbourne and Wilson. The audience rose and sang "Gathering Home."

#### ELECTION OF OFFICERS AND COMMITTEES.

President—W. C. Brooker.

Vice-President—H. J. Horsell.

Secretary—D. A. Ewers.

Treasurer—Jas. Manning.

Assistant-Secretary—H. R. Taylor.

Home Mission Committee—W. Burford, T. Brooker, W. Charlick, J. Fischer, T. J. Gore, W. J. Harris, T. Jonsson, Dr. F. Magarcy, G. Noble, I. A. Paternoster, A. L. Read, E. A. Riches, A. C. Rankine, J. E. Thomas, D. Wilson.

Foreign Mission Committee—A. C. Rankine, D. A. Ewers, H. J. Horsell, J. E. Thomas, I. A. Paternoster, E. W. Pittman, T. Colebatch, W. Cosh, W. Manning, H. R. Taylor, W. Burford, W. Charlick, J. Fischer. Sisters Mrs. Glastonbury, Mrs. Hayland, Miss Hughes.

#### TUESDAY AFTERNOON.

The first part of the Tuesday afternoon session was taken up by addresses from the Home Missionaries, who were represented by the following:—J. T. Train, E. W. Pittman, E. G. Warren, Theo. Edwards, D. A. Ewers, E. J. Paternoster, junr., R. Harkness, B.A., Geo. Wilson, F. E. Thomas. All were able to speak encouragingly of the work in the home fields, and proposals were made to build chapels in the near future at Tumby Bay and Booleroo Centre.

At the conclusion of these addresses an effort was made to raise another £100, half of which was to go to building a chapel at Tumby Bay. £50 was raised in the meeting, and so the previous amount was raised to £256.

#### State Evangelist.

The matter of a State Evangelist was dealt with, it being a recommendation from the H.M. Committee that S. G. Griffith be appointed to the position. The proposition was moved by W. C. Brooker and seconded by J. H. Hawkes, and after being warmly supported by D. A. Ewers and Jas. E. Thomas, was carried without dissent.

#### Building for Conferences.

With but little time left, T. Brooker introduced the matter of securing a suitable building for Conference gatherings, and brought forward the recommendation of the H.M. Committee, "That we agree to pay the Grote-st. church £40 per annum for 10 years, providing accommodation is made for at least 1250 persons. W. I. Neil seconded. There was some interesting discussion on this subject, but the motion was lost.

This practically concluded the business part of the Conference, and after votes of thanks had been passed to helpers and visitors, and a resolution to send fraternal greetings to the Baptist Conference then sitting, the people adjourned to the Exhibition Building, where 850 people sat down to tea.

#### HOME MISSION DEMONSTRATION.

The President, John Fischer, took the chair on Tuesday evening, and after the opening hymn, called upon H. Kingsbury to lead in prayer.

#### Introduction of New President.

The retiring President, J. Fischer, said that his time had come to retire, but he was glad to yield his position up to one so capable as the President-elect, W. C. Brooker, whom he now had pleasure in introducing to the Conference in his new position.

W. C. Brooker thanked the brotherhood for placing him in the honored position. He said that it was not like a change of premiers in the political world. He would carry on the same policy, uphold the same plea, as the President who had been before him. Great things had been done in the past year; 404 precious souls had been won for Christ, but they would aim at winning 750 during the coming year. He urged that where possible missions should be held. We should cling to the Bible, and like the train between stations, go full steam ahead. "Keep on the telephone," namely, take the CHRISTIAN and keep in touch with the work.

A duet was here rendered by Sisters Leedham and Lawrie.

#### S. G. Griffith's Address.

The new State Evangelist, S. G. Griffith, then addressed the meeting, and in a vigorous speech likened the position of the Churches

of Christ to the journey of the children of Israel to Jordan and their conquest of the promised land. They needed strength and courage, and so did we. We have the truth, and we must uphold it in the face of difficulty, opposition and ridicule.

#### F. M. Rains' Address.

F. M. Rains was loudly applauded as he rose to his feet to deliver an address to the large audience. "I feel perfectly at home in your midst," said he, and it was very evident that he was perfectly at home with his audience, and his audience with him. Continuing, he said that we must not believe everything that we heard concerning the American brethren. Ninety per cent. of it was pure exaggeration. There was not a better brotherhood under the stars than those under the Stars and Stripes. "I am still proud of them, even after I have seen you, and I am mightily struck on you." "It is worth a trip across the Pacific Ocean to see such brethren as T. J. Gore and D. A. Ewers. You have a splendid class of enlightened preachers, and an up-to-date body of brethren in the churches." "We ought to have a Church of Christ in every city, in every village, in every community." "Some thought that when there were several Protestant bodies in a town we should not go there, but I hold that the more Protestant bodies there are the more we are needed. We are not meat axes, or tomahawks, or boomerangs, or scalping knives; we have a tender loving message for the Protestant bodies of to-day. We want to show them that we can unite without sacrificing principle on either side. We must uphold the hands of the State Evangelist; he needs all our prayer and sympathy. You must be liberal. You have not 'broke' yourselves yet. God lays a great obligation on rich men to preach the gospel. In 50 years most of us will be under the sod, and yet we keep our money as if we had a thousand years to live. It is a glorious thing to plant a Church of Christ. My message as a dying man to dying men is, Enlarge this work of God in the land in which you dwell."

The combined choirs of the city, under the very able leadership of A. G. Gard, rendered some beautiful music. Sisters Leedham and Lawrie sang a duet, which was duly appreciated. H. Wright, from West Australia, sang a good tenor solo, for which he was deservedly encored. Fully 2000 people were present.

#### South Australian Sisters' Conference.

The morning session opened with a devotional meeting led by Mrs. Young.

The business session was presided over by Mrs. D. A. Ewers.

Minutes of last year's meeting were read and confirmed.

Greetings were received from the N.S.W. Sisters' Executive; Mrs. F. Pittman, Victoria; Miss R. L. Tonkin, China; Miss



Edith Terrell, India; Mrs. B. W. Huntsman, Ohio, America; Mrs. Barr, Bews, S.A.

Roll-call of delegates had 46 responses. Encouraging reports were read from the Balaklava and Willunga churches.

Notices of Motion.—Proposed by Mrs. Wilson, "That we aim at collecting £100 for Home Missions during 1910-1911." Mrs. E. W. Pittman proposed "That we have an evening session at our next annual meeting."

The following were elected as officers:—President, Miss Norman; Vice-President, Mrs. E. W. Pittman; Secretary, Miss A. E. Manning; Assistant Secretary, Mrs. Geo. Mauger; Treasurer, Mrs. P. Messent.

Home Missions.—Supt., Mrs. D. A. Ewers; Committee, Mesdames Fischer, Bond, Riches and Hayward.

Foreign Missions.—Supt., Mrs. Haverland; Committee, Mesdames Mauger, Gollop, F. Charlick and Miss Tite.

Dorcas.—Supt., Mrs. Cant; Committee, Mesdames Hannam, Edwards, Hales, Freestun, G. Thomas, Jackson.

Hospital.—Supt., Mrs. T. H. Brooker; Committee, Mesdames Caldicott, Smith, Selway, Turner, Hills, Clarke, Tompsitt, Dalwood, G. Mauger, Young, F. Thomas and Misses E. West and Beddome.

Prayer Meeting.—Supt., Mrs. Hayward; Committee, Mesdames Newman, Kempster, Mauger, J. Johnson and Miss West.

Obituary.—Supt., Mrs. Dumbrell. Pianiste.—Mrs. Hunt.

At the close of the business session, Miss Hill, Secretary of the Victorian Sisters' Executive, gave her impressions of the meeting.

At the afternoon session the devotional was led by Mrs. Mauger.

The Vice-President, Miss Norman, extended a very hearty welcome to all the visiting sisters. Responses were made by Misses Hill and Jerrems (Victoria); Mrs. Rossell, Mrs. Maston (N.S.W.); Mrs. Blakemore (W.A.); Miss Hughes (Broken Hill); Mrs. Griffith (S.A.), and Mrs. A. C. Rankine gave greetings from America.

Mrs. H. H. Strutton, from Baramati, India, gave a short address on their work.

Minutes of the morning session were read and confirmed.

In her address the President thanked the sisters for their assistance throughout the year. The interest of Home and Foreign Mission work had extended throughout the churches, and in the coming year a State Evangelist would be appointed, which meant they would still need to increase the interest of their work to help forward the work of the Home Mission Committee in spreading the gospel.

During this portion of the programme Miss Thomas rendered a solo, "Pass It On," and Miss Burford very ably recited "The Building of St. Sophia."

Mrs. Dumbrell read the Obituary Report. During the year 28 sisters had passed away, and entered into that perfect rest our heavenly Father has provided for all those who

love him. At the close Miss Lawrie sang, "Gathering Home."

The Secretary's Report showed the work had increased in the churches, and a greater interest manifested in Home and Foreign Mission work. The Hospital, Dorcas and Prayer Committees had worked faithfully in visiting the institutions and societies.

A paper was read by Miss Norman on "Practical Christianity," written by Mrs. I. M. Ludbrook (Victoria).

Reports of Committees are as follows:—

Prayer Meeting.—Supt., Mrs. Mauger. This committee has worked in conjunction with the Home and Foreign Mission Committees, and done excellent work in the visitation of the churches.

Dorcas.—Supt., Mrs. Cant. In May Mrs. Spurr resigned the position of Supt., and Mrs. Cant very kindly consented to take charge of the work. Good work has been done, a sewing class formed at Maylands, all the societies visited, and many garments given to the Hospital Committee for distribution.

Hospital.—Supt., Mrs. T. H. Brooker. Words would fail of the good work done by this committee, the many kind words and acts of love performed, gifts of flowers, fruit, magazines distributed, and in many ways cheer and sunshine shed around those who suffer. All the charitable institutions are visited by the sisters of this committee.

Foreign Missions.—Supt., Mrs. Haverland. Our sister represents the Executive on the Federal Foreign Mission Board. The committee has faithfully carried on the work. Letters are written to all the missionaries, and the replies are read at our meetings, and we feel this has been a great help in the work. The funds have been well supported. Very nice mite boxes have been sent to the churches, which have helped to increase the funds, and also the interests of Foreign Missions.

Home Missions.—Supt., Mrs. John Fischer. This committee has worked hard in the interests of Home Missions. Letters have been read at the meetings telling of the missions held, and also the general work of the Evangelistic Committee. A large number of mite boxes have been distributed in the city and country churches, and great interest taken in the sisters' efforts.

Mr. H. Wright (W.A.) very kindly sang "Shadows," and Miss Wright, "O Rest in the Lord."

Mrs. Ewers, in the absence of Mrs. Cutt, introduced the President and officers for the coming year.

Mrs. Hayward moved a comprehensive vote of thanks to all who had helped to make the Conference a success, and the meeting closed with the Benediction.

## SISTERS' CONFERENCE. HOME MISSION FUND.

Receipts.	
To Balance reported at last Confer.	£82 9 10½
Home Mission Committee .. . . .	10 19 8
Total at last Conference .. . . .	93 9 6½

Collected by H.M. Committee .. . . .	8 14 8½
Half Proceeds of Picnic .. . . .	0 3 9½
Home Mission Rally .. . . .	3 13 7
Bank Interest .. . . .	0 13 7
Contribution from General Fund .. . . .	8 0 0

Expenditure.	
Paid to H.M. Committee .. . . .	£93 8 9
Balance in Bank .. . . .	94 5 3½
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	£187 14 2½

## FOREIGN MISSION FUND.

To Balance reported at last Confer.	£40 4 6½
F.M. Committee .. . . .	10 16 6½
Total at last Conference .. . . .	51 1 1

Collected by F.M. Committee .. . . .	39 17 2½
Half Proceeds of Picnic .. . . .	0 3 9½
Profit on F.M. Tea .. . . .	0 6 1
Bank Interest .. . . .	0 13 7
F.M. Committee .. . . .	38 12 8

Expenditure.	
Paid to F.M. Committee .. . . .	£51 0 0
Balance .. . . .	79 14 5
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	£130 14 5

Audited and found correct with books and vouchers produced.

T. E. Yelland, W. C. Taylor, Auditors.  
Sept. 10, 1910.

## GENERAL FUND.

Receipts.	
To Balance reported at last Confer.	£4 17 4
Collection, etc. .. . . .	4 15 4
Collections .. . . .	6 13 7½
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	£16 6 3½

Expenditure.	
Donation to "Australian Christian"	£2 10 0
Donation to Hospital Committee .. . . .	1 0 0
Donation to H.M. Committee, postage .. . . .	0 5 0
Donation to F.M. Committee, postage .. . . .	0 5 0
Donation to Hospital .. . . .	2 0 0
Secretary, for postage .. . . .	1 0 0
Ballot Papers .. . . .	0 7 0
Contribution to H.M. Fund .. . . .	8 0 0
Exchange on F.M. Cheque .. . . .	0 0 3
Balance .. . . .	0 19 0½
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	£16 6 3½

## LUNCHEON ACCOUNT.

Surplus from Conference Luncheons	£1 4 10
Collected for Knives by Sisters' Com.	0 6 0
Collection .. . . .	0 13 6
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	£2 4 10
Balance .. . . .	£2 4 10
<hr/>	
	£2 4 10

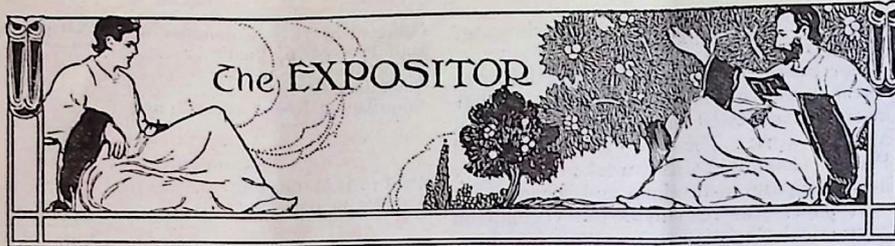
## SUMMARY.

Credit Balances—H.M. Fund .. . . .	£94 5 5½
" F.M. Fund .. . . .	79 14 5
" General Fund .. . . .	0 19 0½
" Luncheon Fund .. . . .	2 4 10
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	£177 3 9

In Bank .. . . .	£175 1 11
In Hand .. . . .	2 1 10
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	£177 3 9

Audited and found correct with books and vouchers produced.

T. E. Yelland, W. C. Taylor, Auditors.  
Sept. 10, 1910.



## “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.”

Concluded.

3. (verses 26-34.) The careful reader will not fail to observe the transition from the Lord's own words in verse 25 to the apostle's comments in and after verse 26, of which transition the change from *me* (25) to *the Lord* (26) will help to keep him in mind. He will thereby perceive how the servant catches up his Master's word (*hosakis*) “as often as” and welds to it an extension, to the importance of which we have already called attention. The Lord says, “Remember,” the apostle says “Proclaim.” With similar care the studious reader will reflect that “unworthily” (in verse 27) is an adverb of manner, and not an adjective of personal quality. A man may sincerely feel himself to be “unworthy” to sit as a guest at the Lord's table, and yet his very humility may guard him from taking his place there *in an unworthy manner*, as, for example, with lightness or uncharitableness.

Circumspection may well spring from the strong words “shall be guilty of the body and blood of the Lord” (verse 27). Still, even here, exaggeration should be resolutely avoided. The apostle can scarcely have meant more than “shall be held guilty of disrespect to the body and blood of the Lord”; and although he names this for the purpose of showing the opportunity of the evil current in Corinth, yet the offence may have been one of varying degrees of malignity, and not necessarily equivalent to an intentional or even constructive “crucifying of the Son of God afresh.” The writer plainly did not desire, by these confessedly strong words, to deter men from ever venturing to approach the Lord's table again.

Reverence and humility are indeed taught and the injunction (verse 28) “Let a man examine” or “prove himself” (as metals are proved) is well calculated to promote lowliness and godly fear; especially when, as in Corinth, divine chastisements are being laid upon offenders. The charge is impressively circumstantial; and intimates the reverent and self-abasing spirit is to be maintained during the *whole* of the sacred observance, “and so let him eat of the bread and drink of the cup.”

The word *damnation* (in verse 29) is another unfortunate exaggeration in the

A.V., which the R.V. has done well to remove: “eating and drinking judgment” is sufficiently admonitory; and that “judgment” is the right word in our present day English, is evident from the recurrence of the original word (*krima*) in verse 34, wherein the A.V. itself refrains from the before-mentioned exaggeration.

“Not discerning the body” is the condition which occasions the punitive judgment; and here again emendation is possible, as may be inferred from the marginal alternative *discriminate* set down in R.V. The nearly identical word *distinguish* will probably most commend itself; especially in view of its recurrence in verse 31. “If we distinguished ourselves we should not be judged.” “To distinguish ourselves” becomes an all round duty: falling primarily on ourselves as the result of putting ourselves to the test; and then on our brethren, as claiming our brotherly regard as heirs together with us of the promise of immortal life. Carry this conception back to verse 29. Not to *distinguish* the commemorative loaf from all other bread brought into the social meal, was in effect to nullify the avowed intention to celebrate a supper unto the Lord. The fault of the English word *discern*, especially in this former of the two occurrences, is that it suggests a difficulty in seeing an object which accordingly calls for an effort in order to discriminate it from other objects. It was not any inherent difficulty in discerning the Lord's body that troubled them in Corinth, but the conventional and obvious impossibility of *distinguishing* the symbolic loaf, if it were not plainly and reverently *set apart* for its specific purpose.

Verses 31 and 32 are inimitable in English: “If we distinguish ourselves, we should not in that case be coming under judgment; but even if we are coming under judgment; it is by the Lord we are being chastened, lest with the world we should be condemned” (*literally be down-judged*)—so that, even in that case, mercy rejoices over judgment.

Probably verse 33 returns to the social meal; inasmuch as, to that, the word *tarry* or *wait for another* more fitly applies than to the delaying of the sacred memorial itself. The more easily can we thus come

back to the thought of the love-feast, seeing that one recognised use of the word here used (*ekdechomai*) is to *receive at a feast*. Nothing could have been more considerably hospitable, on the part of the rich providers at Corinth, than courteously to postpone the commencement of the social feast until their poor and hardworking brethren should have had time to arrive. The present day moral of this, as regards the Lord's Supper, would appear to be: To fix the time of celebration so as to suit the greatest number of earnest, would-be celebrants. As for the rest, there are everywhere inveterately dilatory people for whom we might have to “wait” in vain; and thus we might be led to do dishonor to our waiting Lord! We may well surmise that, not for these, was our apostle providing.

In finally reviewing this entire survey of the original institution of the Lord's Supper, be it remembered that we have met with no evidence, offered to the senses, of any material communication to participants other than the emblems themselves to be eaten and drunk. The forms of bread and wine remain to the last; and thrice happy are they who are able so to rise to the spiritual reality symbolised, as to feel no morbid mediæval craving to follow the appropriated emblems further than to their combined appeal to the participant's mind.

As there is no appeal to the senses to go any further, so neither is there any Biblical suggestion of any merely material fruition. On the contrary, our examination of Scripture evidence has furnished us with authentic guidance, leading straight to a purely spiritual fulfilment of the promise which undoubtedly the elements themselves do contain. We have seen that the bodily presence of the Redeemer, when he ordained the commemorative observance, constituted an absolute barrier against any but a figurative application of his words. We have further seen that previous to this—namely, at Capernaum—he had, in the most pointed and pungent terms, warned his disciples against mere carnal conceptions of the way in which he was about to become the personal channel for the conveyance of the life immortal. We are, therefore, well warranted to assert that the true realisation of the promisory force of the emblems is absolutely spiritual. But be it well observed, that no divine blessing is unreal because it is spiritual. God himself is the absolute reality; and if the Son of God, by means of the Spirit, which through himself comes to us, confers on us the gift of immortality, why should we for a moment think of that gift as unreal?

Doubtless, however, real it is, and however truly the vitalising energy of the Spirit touches the inmost experience of believers, such experience does not easily lend itself to set description. Notwithstanding, therefore, the persuasion of the present writer that the following hints lead closely on to the reality, he frankly admits that other minds would probably desire to vary the

terms in which such hallowed experiences might be falteringly conveyed.

To feed on Christ in the breaking of the bread, it would seem that there must be *concentration of thought* on the heavenly Christ alone; that *faith* must be in exercise, that he is able and willing then and there to communicate out of his fulness; that there must be a *conscious surrender of the will* to be moulded by Christ as he desires; and then that these exercises and emotions should be fused in *direct appeal* to the Lord

Christ as there and then waiting to be gracious. Such a communicant may be supposed to come into appropriating touch with his heavenly Lord by speaking to him in some such terms as these: "Heavenly Saviour! my mind is fixed on thee; I am persuaded that thou hearest me: to thee I surrender my will, my all, to be moulded as thou wilt: fill me, transform me, use me, and finally receive me to thyself, that where thou art, there I also may be for ever."

Alcoholic liquors have absolutely nothing whatever to do with proper hotel business or accommodation.

*No Extravagant Claims.* It is not claimed that the closing of the liquor bars has eliminated all the evils for which the traffic is responsible, but it is claimed that these evils have been very largely minimised thereby. There are legal methods by which liquor can be brought in from licensed districts, but the quantity that is brought in this way is very small, and the hurt of it correspondingly small, as compared with the days of the open bar.

*Some Personal Observations.* I have resided in Maitaura (Borough) for the past five years. (Formerly there were two licensed houses here; both places are now doing a fair amount of legitimate hotel business). In that time I have only seen one intoxicated person under arrest, and he was taken in charge from a train where he had been damaging a railway carriage. I have seen one local resident the worse for liquor on a few occasions, but one can go weeks and months with one's eyes open and not see a drunken person. There is practically no evidence of *home drinking* beyond what existed in license days. This is one of the things for which no statistics can be gathered, but there is certainly no evidence of increase in that direction; rather might a decrease be affirmed with a considerable measure of safety.

*Sly Grog* is more easily detected in No-License districts, and consequently convictions for that offence are more noticeable than in license areas. In 1908 there were five convictions, and in 1909 six convictions recorded in the Gore Court. But this offence is by no means peculiar to No-License districts, although it is always emphasised by pro-liquor men as though it were the special product of No-License.

*In business and general trade,* neither Gore nor Maitaura seem to have suffered by the operation of No-License. In both towns there are evidences of extended business operations in larger and more up-to-date buildings.

There are *dregs of the drink evil* even in No-License areas, the remedy for which is doubtless national prohibition, and that is coming, thank God.

At the World Missionary Conference in Edinburgh recently, one of the most prominent members—the (Rev.) Cheng Ching-Yi—made an important declaration. He said: "From the Chinese point of view unity occupies the chief place in the hearts of the Chinese. They hope to see in the near future a united Chinese Christian Church that would annihilate all denominational distinctions. Denominationalism has never interested the Chinese mind. We will have to unite if we are to build up a Chinese Church. We are not working for the establishment of our particular church, but the establishment of the Church of Christ in China."

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

By H. G. Payne.

New Zealand is the fulcrum on which the No-License lever turns. The liquor party is adding all the weight possible to the mass of sin to be moved. The No-License party is adding more power day by day. The application of the accumulated power at polling day, Friday, October 14, will result in the destruction of some of the mass and the shaking of the bulk to its foundations.

All kinds of statements about No-License in New Zealand are being circulated and discussed. We present a general statement concerning the Dominion, supplied by the New Zealand Alliance, and a local statement from Bro. Bull. Both handle prominent parts of the controversy.

### THE GENERAL STATEMENT.

*Consumption of liquor.* In every electorate of which we are able to get specific data there is an enormous reduction in the consumption of liquor in the worst; there is shown to be a decrease of over 60 per cent. In two of the best the decrease is between 300 per cent. and 400 per cent.

*Home Drinking.* The testimony of doctors, ministers and police is that there is practically no home drinking.

*Sly Grog.* There is some sly grog selling in some of the No-License districts; not all, and in none of them is there a tithe of the amount that is done in licensed districts as convictions and police reports show.

*Locker System.* This system has been adopted, and is abused in a few of the No-License electorates, but is not increasing.

*Drunkenness and Crime.* There is a general decrease in crime generally, in drunkenness from 60 per cent. to 90 per cent. In Clutha, the oldest No-License electorate, the average for some years has been as low as one drunk for every 2000 people, and that when a licensed area joined up to theirs, but that electorate has now carried No-License, so that we expect still better results.

*Business and Prosperity.* Odd individuals will declare that business is worse, but the great chorus of people declare that business in every department is better and that prosperity is manifest on every hand.

*The Moral Tone.* Apart from the sneaking and lying which men do in order to get a little liquor and to cover up their case the moral tone is decidedly better everywhere.

### THE LOCAL STATEMENT.

*Maitaura* is an extensive country electorate immediately contiguous to New Zealand's original No-License electorate, Clutha.

*No-License* has been in operation now for seven years.

*The chief town,* Gore, eight miles from Maitaura (Borough), is the chief town in the electorate, with a population of about five thousand. One of Gore's sore spots is a brewery (not subject to the popular vote). Liquor may not be sold direct to residents, but can be legally supplied to order *via* a depot in an adjoining license electorate. What is known as the "Keg System" tends to detract from the full benefits of the closed bars.

*The Magistrate's Court speaks.* Gore Court records show that No-License tends to decrease drunkenness. The Gore police district goes beyond the bounds of the electorate and takes in an area that includes four licensed liquor bars. This fact makes the following figures all the more interesting. During the last five full years of license (1898-1902), 279 convictions for drunkenness were recorded. No-License came into force on July 1, 1903, and the first five complete years of No-License (1904-1908) show only 114 convictions recorded, a reduction of over 60 per cent.

*Increasingly Effective.* The following figures suggest that No-License as a remedy for drunkenness increases with the years.

Year ending June 30, 1908, 40 convictions. Year ending June 30, 1909, 25 convictions. A decrease of 15, and 11 of the 15 came from license areas.

*Hotel Accommodation Never so Good.* One of the cries of pro-liquor advocates used to be that all decent hotel accommodation would vanish with the abolition of the liquor bars, but, so far as Gore is concerned, it is confidently stated by those long resident in the town that hotel accommodation was never so good as at present.



Conducted by A. R. Main.

## YOUR AMUSEMENTS.

Topic for October 17.

## Suggested Subjects and Readings.

Innocent amusements—1 Tim. 4: 8.  
 In the grip of amusement—1 Cor. 6: 12.  
 Can others bear it?—1 Cor. 8: 7-13.  
 A death dance—1 Cor. 10: 1-7.  
 A peculiar people—2 Cor. 6: 14-18.  
 True joy—Psalm 16: 5-11.

Topic—Your amusements: do they build up or tear down?—Rom. 15: 1-3; Psalm 36: 7-12.

Christians have a right to, and need of, amusements. Theodore L. Cuyler only meant to restrain from excess when he said: "It is the mark of a baby to be everlastingly crying for amusements." Another writer puts it thus: "Amusements are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out." The problem of amusement is a perennial one. Hardly ever was a young Christian who was quite free from anxiety on the matter. Most, if not all, believe that there should be some distinction between the amusements of the Christian and those of men of the world. But all are not agreed as to the precise line of demarcation. All agree that he who becomes a Christian must give up certain of the world's pleasures. Neander tells us that in the early days of the church the thought of having to give up the amusements, say of the Colosseum, kept more people from acceptance of Christianity than did the fear of persecution. Doubtless many today refrain from discipleship through a desire for pleasure. Some who do not refrain seem to have a great hankering after it.

No precise rules can be laid down. There are scores of things which must be left to the individual to decide. Your needs, your dangers and temptations may not be mine; nor are mine yours. We need to be on special guard against some weakness which varies in each of us. What would hurt me might not hurt you. Later, general rules are mentioned. Meanwhile let it be reiterated: Get a vision and right conception of Jesus Christ, a proper delight in his Word and his church, and the joy of his service, and the amusement question may be left to look after itself.

**"Be not conformed to this world."**

When we quote this text, the pleasure-loving Christian is almost certain to retort: "Surely we can, we must, do some things which the world does; we have to eat and drink, to work and play. It does not follow that, because one in the world does a thing, it is therefore wrong for a Christian to do a similar thing." And the intention of this argument is to justify some loved, but at least doubtful pleasure. Nobody ever was

so foolish as to say the Christian should not do anything which the non-Christian does. Paul's text has a meaning and a message to twentieth-century Christians. The *least* that Rom. 12: 2 can apply to is the characteristically worldly pleasure. There are some amusements which the worldly himself recognises as worldly and not Christian. Of all the pleasures you can think of, are there any which are more thoroughly, typically, characteristically "worldly" than horse-racing, theatre-going, dancing? The man of the world well sums up the situation when he sees a professed Christian indulging in these. It is really no use replying that it is an exhilarating and innocent thing in itself to see a horse run, that "to trip the light fantastic toe" is admirable as conducive to deportment and health, that "The Sign of the Cross" is a religious play. The question now is, Can a Christian participate in what are recognised as the typical worldly amusements and be quite free from the guilt of violating the apostolic injunction, "Be not conformed to this world." At the Victorian C.E. Convention held this week, one speaker "said that counter attractions of a secular character prevented many young men and women showing sympathy with their movement, and lowered the standard of their spiritual life. Another speaker deplored the fact that many young people went dancing, which he considered a great temptation to evil. The churches gave too little attention to the matter, but he held that persons who went dancing should not be members of the society."

If one should still insist on his right to certain pleasures as not in themselves sinful, there is another word of the apostle, where he enjoins that "they that use this world" be "as not abusing it" (1 Cor. 7: 31). "Abuse" here means "use to the full," as in the Revised Version (compare 1 Cor. 9: 18). You are not entitled, then, to quite live up to the limit of your rights. There is danger on the border line; so leave even a margin of the legitimate field untrodden.

**Some general rules.**

No amusement should be indulged in which tends to injure one's health of body. Late parties, otherwise innocent, are blameworthy here. Some of the amusements referred to before also are condemned by this rule. We must do nothing that unfits us for our daily life.

We should not spend a disproportionate amount of *time* on any amusement. For instance, even when the football season is on, I think it is not a nice thing that any Christian should spend more time on the field watching the players than he spends at the services of the church.

We should not spend too much *money* on amusements. Of course everybody agrees; the difficulty is, What is "too much"? That I cannot answer for you. But a Christian could hardly give more for admission to a concert on Satur-

day evening than he puts in the collection box the next Sunday morning—could he? Missions will loom larger than amusements.

Do not give too much *thought* to amusements. Some are so interested in sport that they can hardly refrain from speaking about it as they go to church on the Lord's day. I should not be very much surprised to learn that there are "Endeavorers" who could repeat all the football scores of the respective teams for the season, and give the records of the various goal-kickers as well. Christians *have* been known to do that who could not repeat the books of the Bible in order. What was wrong?

Shun amusements about which you have any doubt. Do not say, "I do not know this is wrong; therefore I will do it." Rather say, "I am not sure this is good or wise to do; therefore I will shun it." There are numerous avenues of enjoyment and recreation which are of general good report. It is not only in meat-eating that "he that doubteth is condemned" if he do it, since "whatsoever is not of faith is sin."

Indulge in no amusement which lessens your appreciation of divine things. That is a good test. The most innocent looking euchre party that ever yet was held might be challenged on this ground. There are some folk who pretend (I do not mean they are conscious deceivers; they may only be deceived) that the theatre has raised their thoughts to higher, holier things, and made them better Christians. Well, I would trust the issue to a census. If the theatre-going people in the church are the folk the preacher depends on for attendance at the prayer-service, or who are conspicuous for spirituality, I give up my case. I will confess that my personal experience was unfortunate.

Do not hurt your influence. No one has a right to do that. How in the world a card-playing or theatre-going Christian is to get a chance to exhort his boon companions out of Christ not to be conformed to the world, I do not know. Whether the disciple sets up a standard of living for himself or not, certainly the worldly has a high ideal of Christian attainment. And before we can hope to reach such a mark we must keep approximately near to his ideal.

Amusements must be amusements, and recreations must be recreations. They are mere auxiliaries to life. They must be asides, things not in the line of our ordinary avocations. It is not recreation for the brick-carrier to undertake some other physical toil. The student will not get proper rest or recreation merely in another course of study. The man who uses his muscle may be benefited by using his mind, the mind-worker may be helped by physical exercise. All believe in this. Might I suggest a profitable extension of the principle? There seems to be a neglected field for its operation. What a magnificent thing it would be if we could convince all the members that change of occupation is the best rest, that it would be well for very health's sake to take regular time off for definite church work, or Christian service! Too tired for prayer-meeting? The work of the week makes it imperative that you do not attempt to be a "twicer" on Sundays? Oh, no; it is the very thing you need to set you up. We have good reason for saying, "They that wait upon the Lord shall renew their strength."

## Conference of British Churches.

By T. Hagger.

The annual meeting of Churches of Christ in Great Britain and Ireland co-operating for evangelistic purposes was held in Liverpool, from August 1st to 6th. Reports of the gathering have just come to hand, from which we gather the following:—

The chair was occupied by Bro. Geo. Nicol, of Dunfermline, who delivered an inspiring address dealing with Christian unity and missionary effort.

The statistical tables showed 194 churches with a combined membership of 14,822, 161 Sunday Schools with 17,208 scholars and 1771 teachers. The immersions during the year totalled 1122, of which number 544, or 48 per cent., were from the ranks of the Sunday School scholars. The increases for the year were 3 churches, 333 members, 164 scholars and 3 teachers.

The Conference paper was prepared by Bro. J. Smith, of Newcastle-on-Tyne, and was on the topic, "In what form and with what emphasis on what aspects, ought the gospel to be preached to-day, so as to stay the alienation of the masses from the church and win them to Jesus Christ." This paper caused a splendid discussion.

Reports were presented by the General Evangelistic, the Foreign Missionary, the Training, the Sunday School and the Publishing Committees, and by the correspondents with isolated members.

Considerable enthusiasm was displayed throughout the gathering, but this seems to have reached high-water mark during the Foreign Missionary sessions. Foreign Missions day was commenced with a breakfast at 8 a.m., at which a number of short addresses were delivered, chief interest, of course, centring in Bro. and Sister Percy Clark, missionaries from Siam. The F.M. Committee's report revealed that the income had been £150 higher than that of the previous year, and that splendid work was being done at all four stations—Ye, Burma; P'rapatom, Siam; Daltonganj, India; Nyassaland, Africa. The need for a motor boat for the work in Siam was presented, and it was suggested that the necessary money (from £120 to £150) should be raised at the Conference. By the next afternoon £123 had been secured.

A Temperance and a Sisters' Conference were also held; at the latter it was decided—"That in obedience to our Lord's last words, and in view of the dire need, especially of the suffering women and children in heathen lands, we continue as a sisterhood our support of the work of the Foreign Missions Committee as heartily as possible during the year." The sisters purpose aiming at £100 towards the erection of a suitable mission house at Daltonganj, and other efforts to the extent of an additional £56/10/-. An effort is also to be made to support a sister for work in the Home field.

The Conference next year is to be held in Leicester, a city in which the cause of New Testament Christianity is becoming firmly entrenched.

The key to a noble life is to see clearly, and then to act in absolute obedience to the highest vision.—Dr. W. J. Dawson.

## Grumblers.

Are the Americans descendants of Abraham? Many clever arguments are brought forward to prove that they are, but the best one we know has not, so far as we know, been adduced. The facility with which we grumble would certainly seem to identify the Anglo-Saxon race with the lost ten tribes. If we are not grumbling over the absence of leeks and onions, we are managing to put up a complaint over some other lack, or, perhaps, over the lack of a lack—over some surplus of blessing, like overmuch rain or sunshine.

But perhaps there will always be grumblers in this world, since there always have been. Adam and Eve certainly started the grumbling. Cain broke into the chorus early. Joseph's brethren complained because his coat was better than theirs. Ahab sulked and grumbled because he wanted a vineyard. Even Elijah sat under the juniper tree. Grumbling is a lesson easily learned in any generation.

Perhaps, though, complaint was never more inexcusable than it is to-day. In a land of liberty and plenty, grumbling does seem like a superfluous contribution to speech.

Those who are inclined to grumble will grumble anywhere. They grumble at home. "These biscuits are nothing but dough," says the grumbling husband. "Most likely, with nothing but that smoky old stove to bake them in," retorts the grumbling wife. "Pa and ma are so cross," chime in the grumbling children.

There are grumblers in politics. "The country is going to the dogs," they say, and feel that in saying so they have discharged their whole duty as citizens and patriots.

There are grumblers in the church. O, certainly! They complain that the preacher's coat

is too short, and that his wife's hat is too big. And—this sort of grumbling being all they do for the church, they count it unto themselves for righteousness.

A grumbler will grumble anywhere. He grumbles at life in the full because he is obliged to live it, and at the end he grumbles because he is obliged to leave it.

What is the cure?

Habit helps. To be in the habit of seeing the good helps one to overlook the evil.

Work helps. It is the busy man who whistles. It is the idle one who complains. It is not the soldier on duty who finds most fault with the rations.

Faith helps most of all. Grumbling is a form of practical unbelief. When our whole natures are alive with the consciousness that

"God's in his heaven,  
All's right with his world,"

we shall cease to grumble. Not only so, but we may even learn how to be patient when other people grumble.—*Christian-Evangelist.*

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministration, sympathy towards those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely. Let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—*James F. Merriam.*



Adult Bible Class, Brighton, Victoria.



## Queensland.

**MA MA CREEK.**—Our annual S.S. picnic was held on the 17th inst. The weather was delightfully fine, and the attendance a large one. Visitors were present from Brisbane, Toowoomba and Rosewood. In the evening an entertainment was given, at which the chapel was crowded; a varied programme was submitted and well received. Lord's day afternoon the children contributed a short programme of musical items, after which the evangelist, Bro. Waters, distributed the prizes. The gospel service in the evening was well attended, when the subject was "A Great Light." At the close one lad confessed Christ. On the 7th inst. Sister Lily Speck was united in the bonds of matrimony to Mr. A. J. Bernoth, Bro. Waters officiating.—W.W., Sept. 23.

**ZILLMERE.**—We were pleased to have with us Bren. L. Gole and W. Cavey (Brisbane). Bro. Gole gave a grand exhortation to the church, and Bro. Cavey preached the gospel to a good audience at night. We are thankful for the help we get from Brisbane from time to time. Bro. Stabe is away for the Adelaide Conference.—J.B., Sept. 21.

**CHARTERS TOWERS.**—Sunday School anniversary, Sunday, Aug. 21. In the afternoon the writer presided, when our aged Bro. J. W. Smythe gave an address, and scholars and friends rendered a good account of themselves in recitations and singing, under the guidance of Bro. J. Park. In the evening, Bro. W. Coward gave the address, and the special singing was again appreciated. On the Wednesday following we had a concert, when the secretary read the report, which showed that while there was no increase in numbers, there was something to stimulate the workers, in that four had been added to the church from the school. The following Sunday, Aug. 28, the anniversary services were concluded in the evening, when Bro. W. Coward presided, and the writer spoke on "Gates and Ways" (Matt. 7: 13, 14). We have had good meetings, and hope the interest aroused may be kept up.—E.P.

## West Australia.

**FREMANTLE.**—At the last monthly meeting of the Sunday School workers, Bro. J. Pallot intimated that owing to failing health he had decided to retire from the position of superintendent of the school, a position he has occupied for about 14 years. Bro. Pallot has been identified with Sunday School work for nearly 50 years, including a long period as superintendent in various schools in England and Australia. Even now he will not sever his connection with the school, which he rightly regards as an institution of great importance in the kingdom of God. Bro. Payne succeeds Bro. Pallot as superintendent. In response to an appeal from Bro. Jensen of Copenhagen, 13,450 used postage stamps were given by the Sunday School children, together with a sum of money subscribed by some of the church members for his relief. The Union Teacher Training Class, which is in charge of our brethren, is doing good work. Moninger's "Training for Service" is the text-book used, and is being put to practical use in the various schools. Our Sunday School picnic will be held at Pt. Walker on October 24. The Young Men's Club gave a social evening recently. Their efforts were appreciated by the large number of visitors

present. Judging by the interest and enthusiasm shown by the members, the club is likely to realise its aims for the physical, mental and spiritual development of our young manhood. The attendances at the church services are improving. There was a fine meeting on Sunday night, when Bro. Saunders delivered an eloquent sermon on "New Testament Conversions."—P., Sept. 12.

**BUNBURY.**—Sunday, Sept. 4, we had with us Sister Moysey, junr., daughter of our evangelist, from Fremantle, when we enjoyed a musical treat listening to the singing of our brother and sister. After an inspiring song service and the address on "God's Power to Salvation," a young man, the son of our esteemed Bro. Newham, of Victoria, formerly a member of the church, decided to identify himself with the work again. Our evangelist, G. B. Moysey, is now conducting a two weeks' mission at Collie. The writer preached to a good congregation last night.—F. R. Raisbeck.

**BROOKTON.**—The anniversary services of the church here were celebrated on Sept. 11 and 12. The service at 11 a.m. was very well attended, brethren and sisters from Markegin and Taylor's Well being present with us. Bro. Manning exhorted on "Fruit Bearing." Large gathering at 3 p.m., when W. L. Ewers, from Northam, gave a fine address. Bro. Ewers preached at night to another large audience. Monday night, at 8 o'clock, there was a public meeting which was well attended, and largely represented by other churches in the town. Speeches were delivered by resident ministers, and Bren. Manning and Ewers. Special singing was rendered by the choir of some twenty voices. Much praise is due to Bro. Manning, who worked hard and patiently in training the choir. He had to officiate at the organ as well as conduct the singing. The anniversary was a grand success from start to finish; and we feel that the church is strengthened and will make greater headway in the near future.—F.D.J., Sept. 15.

## New Zealand.

**AUCKLAND (Ponsonby-road).**—A meeting arranged by the Sisters' Conference Executive was held last Tuesday evening, and proved most enjoyable and helpful. Eleven churches responded to the roll-call. The following sisters took part in the programme—Mrs. Downey, President, Miss Musher, Sec., Mesdames Hewitt, Muir, Russ, and Evans, and Misses Morton and Blakey. There was a good attendance, and much interest was manifested in the various matters under consideration. Another confession was taken at the close of Bro. Turner's address last Lord's day evening, a youth responding to the invitation.—F.D., Sept. 15.

**HAMPDEN.**—At the Lord's day morning meeting, Sept. 11, two young people received the right hand of fellowship, having been previously baptised. On Sept. 4, one woman was restored. We are glad to be able to report that our gospel meetings are very well attended, and signs for the future appear hopeful.—J.B., Sept. 12.

**OAMARU.**—At a business meeting of the church, held last Wednesday evening, it was decided to erect, at the rear of the new building, two commodious Bible class-rooms. These will cost £140. It is expected that the next sale of work to be held about March will more than cover the cost of these additions.—W.K., Sept. 12.

**WELLINGTON (Vivian-st.).**—Our prayer meeting is attracting considerable attention. Last Thursday there was an attendance again of 130. School, under the leadership of Bro. Geo. Day, is steadily growing. We have an attendance now of 130. The morning services on Sunday are improving, and at night we are having splendid crowds to hear the gospel. Sister J. Hunter leaves here to-day for a visit to her relatives in Sydney. Bro. Geo. Gray continues to be very ill indeed.—S. J. Mathieson, Sept. 14.

**NELSON.**—I am pleased to report, since my last, four additions, three young women (two of whom are scholars of the Bible School) and one young man. Our meetings are being well attended, and interest is well maintained. Bro. Jones journeyed by sea to Takaka (about six hours' steam) to take the services there last Lord's day. During his absence, J. Inglis Wright, of Dunedin, Foreign Missionary Secretary of the Dominion, occupied the platform both morning and evening. Our brother took these opportunities of forcing home the privileges and claims with regard to Foreign Missions. A lecture, entitled, "The Bulawayo Mission," was delivered by the same brother on the Monday evening following, when the chapel was well filled. The lecture was illustrated by a great number of lantern views, and proved both interesting and instructive, giving a clear insight of what has and is being done by the brethren in their grand work there, and there is no doubt that it will serve to urge the brethren here to greater efforts on behalf of this mission. Our Bible School is striding on the upward grade. Anniversary drawing near, singing and recitations, etc., all on the way. Our new chapel is nearing completion. Special anthems are being practised for the opening. Prospects good.—E.M.J., Sept. 14.

## Tasmania.

**KELELVIE.**—Since last report there have been two confessions and another restored. One man made the good confession about three weeks before he passed from time into eternity. The church held a pleasant social for the purpose of expressing a hearty welcome to those who had been restored to fellowship, and also to say farewell to Bro. Moffit, who leaves to-morrow for Port Esperance. The elders and others expressed their high appreciation of the good solid work done by Bro. Moffit for the church here. We have had about thirteen additions by restoration and obedience. Bro. Moffit strongly advocated the merits of the CHRISTIAN while here, and secured ten subscribers. He has kept back nothing that was profitable for us either from the platform or in our homes, and we are quite sure the church understands better her responsibility to her Lord and Master.—A.S.C., Sept. 20.

## South Australia.

**COTTONVILLE.**—One confession at the gospel service last evening, Bari. Manning preaching.—J. McNicol, Sept. 26.

**STIRLING EAST & ALDGATE VALLEY.**—At Stirling East Bro. Good meetings to-day. At Stirling East Bro. Strutton addressed the meeting, when one was received into the church. Bro. Strutton preached the gospel at night. At Aldgate Valley Bro. Wiltshire commenced a two weeks' mission. Good attendance and interest.—A.G.R.

**NORWOOD.**—Our morning meeting was a good one. Bro. Rankine gave a resume on the Conference, urging the church to greater things. The evening service had not quite so large an attendance as usual. Our brother preached on Matt. 9: 9, "Jesus Passing By," and delivered an impressive sermon. Two were received into fellowship who were immersed a few weeks ago. The Dorcas Society are welcoming Mrs. Rankine home at their meeting on Wednesday next.—G.H.J., Sept. 25.

**QUEENSTOWN.**—Lord's day, Sept. 25, we had many visiting brethren, who had remained behind after the Conference. Amongst them were Sister Wilson; Bro. McGregor, Fitzroy Tabernacle; Sister Irene Burden, Ascot Vale. W. C. Brooker presided, and about 80 broke bread. Bro. McGregor exhorted, giving words of cheer to the brethren. At the gospel service we had Bro. Geo. Wilson, from Port Pirie, who delivered a fine address. We feel much built up after the splendid week of re-union at the Conference, and with our much loved evangelist, W. C. Brooker, President of the Conference, are looking for expansion in this noble work.—A.P.B.

**PROSPECT.**—In connection with Conference we have been favored with visits and addresses from Bren. R. Harkness, W. J. Way, F. E. Thomas and T. B. Fischer. Yesterday, at the close of an impressive discourse by the last-named, one of our scholars, an intelligent girl, made the good confession.—A. M. Ludbrook, Sept. 26.

**MAYLANDS.**—Since last report Bro. H. Wright and family, of W.A., have visited us and given much appreciated vocal items, and last Sunday Bren. Hales and Illingworth gave splendid addresses. To-day we held the first anniversary of the Bible School (which is now eighteen months old). E. J. Paternoster spoke to the children and parents. H. R. Taylor commenced his work as evangelist, and gave very helpful addresses. In the afternoon and evening about 85 scholars rendered items under the direction of Bro. F. Sando, with Sister N. Charlton at the organ. The chapel was filled, despite the doubtful weather. On Thursday we say good-bye to Bro. E. Paternoster and welcome Bro. Taylor.—R.L.A.

## New South Wales.

**AUBURN.**—Fine meeting last night. Dr. Caro, of Burwood, gave a stirring address upon the Bible and the drink question.—S. Mudge, Sept. 19.

**NORTH SYDNEY.**—The meetings held last Sunday were seasons of blessing indeed. At the breaking of bread Bro. F. T. Webber, in the absence of Bro. A. E. Illingworth, gave another splendid address. We were pleased to see several visitors present, and trust all alike were blessed in assembling round the table. Bro. Rodger's gospel address on "The Forgiveness of Sin" was listened to by an audience somewhat smaller than usual, but the good seed can be sown in small gatherings as well as those of large numbers. Before the gospel meeting an open-air service was held and a message delivered. At the close of the gospel service a united prayer meeting was held in connection with the No-Licence campaign. Visitors were present from some of the neighboring denominational churches. Bro. Rodger, we are pleased to say, is taking a very active interest in the Junior Endeavor Society and other departments, and is certainly doing good work in stirring up the interest and activity of all associated here. We are praying for an ingathering to our Master's kingdom, that his work may be extended at North Sydney.—W.J.M., Sept. 26.

**ENMORE.**—One confession last Sunday. Bro. Rodger, of North Sydney, preaching. Visitors this morning, Mrs. J. T. Hunter, of New Zealand; Miss Mitchell, of Swanston-st., Melbourne; Mrs. Ewers, from Condoholin; Mrs. Wyburd, of Jenolan Caves; Bro. R. C. Gilmour, who exhortated, and Mr. and Mrs. J. Tingate. To-night Bro. Chas. Watt, of Marrickville, spoke to a good meeting.—R.K.W., Sept. 25.

## Victoria.

**BRIGHTON.**—The gospel mission, conducted by H. G. Harward, is now a week old. Two have confessed Christ. Bro. Harward is proclaiming the gospel faithfully and powerfully, especially emphasising man's great need of a Saviour and the wondrous redemption provided. To-

night's theme was "Christian Baptism." The prayers of the brethren are requested, that there may result a great ingathering.

**WINDSOR.**—Anniversary services commenced on Sunday. A. R. Main spoke in the morning, F. M. Ludbrook in the afternoon, and R. T. Pittman at night. On Monday the demonstration was held, and a lengthy programme carried out by the children before a large audience. C. A. Quick gave an address. A bioscope concert will be held during this week, and the prizes distributed on Sunday next.—D.E.P., Sept. 27.

**BALLARAT.**—On last Lord's day morning we had visitors from New South Wales and West Australia. At the evening meeting we had a lady visitor from South Africa. Interest at the gospel meetings seems to be deepening. We are keeping before the public in the press. We are organising for the tent mission. We are realising more and more that Ballarat stands in need of New Testament truth.

**CHELtenham.**—All meetings well attended. At the morning service we had as visitors Bro. Morris, of North Richmond, Bro. R. Coventry, and a young lady from Brighton. The speaker was Bro. W. Judd. At the school gathering in the afternoon, in addition to the usual class work, the singing for anniversary was commenced. Bro. E. T. Penny spoke in the evening to a large meeting on "The Rich Young Ruler." At the close two fine young ladies from his Sunday School class made the good confession.—R.W.T., Sept. 25.

**GEELONG.**—Last Lord's day completed the third year at Trinity Church. Looking back over the three years we can truly say that the blessings of the Almighty have been bestowed upon us. When it was resolved to leave Hope-st., where the church had been struggling for many years to keep alive, there were 28 members on the roll. Through the faithful ministry of Bren. G. P. Pittman, Theo. Edwards and the present evangelist, Gifford Gordon, the membership has grown to 125, an increase of nearly 100 in three years. Since Bro. Gordon arrived here, there has been a remarkable increase in the attendances and in the interest in the church, and an increase of 19 members. The year we are just about to enter on has every indication of the best which the church in Geelong has ever known.—E.B.

**SWAN HILL.**—The mission has only one more night to run. 17 confessions to date. The church has been organised; £212 has been raised; a chapel is in course of erection; Bro. Shipway has accepted a twelve months' engagement. Brethren at Sea Lake, Birchlip and Kerang are contributing toward the work of the circuit. Swan Hill, Mystic Park and Ultima constitute the circuit, but Bro. Shipway will occasionally visit the above-named places. To secure a conditional promise of £25, another £30 is required. The brethren have contributed so nobly here that we hopefully ask your help toward the £30. Don't let us lose that £25. Send a gift to Chas. McDonald, High-st., Swan Hill. No further help will be required from the Home Mission Committee.—Thos. Bagley, State Evangelist.

**CARLTON (Lygon-st.).**—We were pleased to have with us Bro. and Sister Goudie, from Ultima, also Bro. and Sister Barnes, of Cheltenham. Six received into fellowship (three by transfer and three by obedience). At the morning meeting Bro. Kingsbury gave a very interesting talk upon the S.A. Conference, and at night preached a very fine discourse upon "The Great Commission." The week-night prayer meeting was conducted by Bro. Ferdinand Pittman, who gave us a very nice address.—J.McC.

**BRUNSWICK.**—C. A. Quick delivered a very helpful and instructive exhortation. A good audience greeted Bro. Bell, who proclaimed the gospel message. Next Lord's day Bro. Bell will deliver his final addresses, and we expect W. J. Way to commence his labors with us on Oct. 9.—W.T., Sept. 25.

**BORDERTOWN.**—We regret to learn that Bro. H. H. Davie, who has been for the past three years head teacher of the State school at Wolseley, has received notice of transfer to Mel-

rose. On Sunday evening we witnessed the confession of and baptised his son, and we pray that our brother and his family (all of whom are now in the church) may be the means of planting the primitive gospel in the pretty town of Melrose. The church at Lillimur since entering into their new building are having splendid meetings, and we anticipate conducting a mission there in November.—E.E., Sept. 26.

**CASTLEMAINE.**—Interest in the cause here is still maintained. Another splendid meeting last night. At the close of Bro. Chipstone's sermon three confessed their faith in Christ.—E.C., Sept. 26.

**MEREDITH.**—On Lord's day, Sept. 18, we held our anniversary services, and had splendid meetings. Quite a number of visitors were present at the morning meeting. Bro. Connor gave a most edifying exhortation on "Greater than Miracles." In the afternoon he delivered an excellent address on "Your Child and Its Rights in the Home, in the Community, and in the Church," which was greatly appreciated by old and young. In the evening he discoursed on "The Two Ways and the Master's Beware," and held the audience in rapt attention. Miss Franklin favored with her talented services. On Monday evening the usual tea was held. Bro. Combridge presided over the after meeting. A varied and interesting programme was rendered. The exercises of the Bible School scholars received highest commendations and reflected great credit on the ability and tuition of Sisters Misses Combridge and McKnight. Bro. Connor gave us some solid material in his address on "Elements of Church Strength," and paved the way beautifully for Bro. A. W. Jinks' address on "Prayer and Enthusiasm."—A.M., Sept. 23.

**DRUMMOND.**—One addition by faith and baptism during the month. We had the great pleasure of having Bro. J. I. Mudford to preach on Sunday evening, when our building proved to be too small.—W.H.B.

### COMING EVENTS.

**OCTOBER 8 & 15 (Saturdays).**—Final Rehearsals Musical Society, Kindergarten Concert. All members requested to be present. Lygon-st. chapel, at 8 p.m. sharp.

**OCTOBER 25 (Tuesday).**—Grand Concert by the Musical Society in Lygon-st. chapel in aid of Free Kindergarten. Tickets, 1/- each. Come and show your practical sympathy.

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### A Greater Job than the Panama Canal.

By F. M. Rains.

It is a large task to dig the Panama Canal; but there is a larger—the evangelisation of this world, which is the greatest job to which we men have been called. There is nothing else like it. It is greater than the construction of a transcontinental railway, and involves more than the building of a navy for the defence of a nation. It is not a job to be turned over to the women and the children. It is a task for the strongest brain, the toughest muscle, the hardest bone, the reddest blood. It is the fulfilment of God's purpose from the beginning; it is his enterprise. He permits men to help.

#### Business enterprise.

This job requires men and money and banks and ships and railroads and houses and colleges and hospitals and lands and printing presses and industrial schools. It requires strong, level-headed men at home, and brave and consecrated men on the firing line. Nearly twenty-five millions of dollars are spent in the Foreign Missionary enterprise annually. About two million dollars pass through the bank in Shanghai, China, every year for missions in that land. It requires nearly sixty thousand dollars every day to provide for the army of workers now being supported in sounding out the word of life, and this enterprise is growing at a prodigious rate. *More stock should be issued at once to provide an enlarged working capital!*

#### The business pays.

Foreign Missions transformed the islands of the seas. Land that was worth nothing before the advent of the missionary is soon worth from five hundred to two thousand dollars an acre after he arrives. When the missionary comes there are no Christians; when he dies there are no heathen. The commerce between the Hawaiian Islands and San Francisco now amounts to more each year than the cost to redeem the islands. 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-five years on the field he was worth in his indirect expansion of trade and commerce fifty thousand dollars per year to British commerce. Think of that, ye level-headed, consecrated, far-seeing, practical business man! It is the greatest paying enterprise we men have ever known. Big returns, quick returns, sure returns, are all trade-marks in our ongoing. Believe me when I tell you that modern commerce around this old globe is the result of modern missions. The commercial man, the man with the grip, never goes before the herald of the Cross. *Drive a stake here.* The railroads and the telegraph wire and the telephone and the ex-

press company and the daily paper never precede the footsteps of the man with the message of peace. What would London or New York or Paris or Chicago be were it not for missions? Missionaries have done more to make these cities than all other agencies combined. What has made more than three thousand miles of railway in China possible in a comparatively few years?

#### We are debtors.

As business men we are debtors to the missionary propaganda. Let me repeat, we owe the men of Japan and China and India and all the Far East a debt, a *big debt*. This debt must be paid. We are now selling millions of dollars' worth of cotton annually to Japan and China, since trade between these lands was developed by the missionaries. Let me give you a few figures. This country exported to Japan over twenty-six million dollars' worth of our products in one year. That is not all. During the same time we sold China more than twenty million dollars' worth of our goods. And during the same year we shipped to Africa about fifteen million dollars' worth. Figures like these could be piled up mountain high! There is a steel bridge nearly a mile long in Japan that was made in Pittsburg. Think what the construction of that bridge meant to this country! The iron and the coal were dugged out of our soil. The labor that produced it was American labor. It was transported across this continent on our own railroads. It was put on ships and unloaded near Osaka, Japan. Think of the dollars the construction of this bridge put into American pockets. Another illustration: Oil cans of the Standard Oil Company are all over Japan. Who made this trade possible? Wars destroy commerce and trade; the missionaries always expand both. No exceptions here. The open doors of the world which the missionaries unlocked expand the wants of men all around the globe, and they come to us to meet their growing requirements, and this pours a stream of gold into our coffers that helps mightily to make the present prosperous times in America. We are the youngest but richest nation in the world, and growing richer every time your heart beats. We must not forget the tree that bears the fruit which falls into our laps! *Missions has helped to make America.*

#### Missionaries and discoveries.

An eminent physician said: "Perhaps the one most useful drug in medicine is quinine, and the world owes it to the missionaries of South America." African rubber was first discovered by Wilson, of the Gaboon Mission. Khaki, the dye used for soldier uniforms, was discovered by a missionary of the Basel mission on the west coast of Africa. It was a missionary who discovered the Moabite Stone, thus unlocking the records of a forgotten empire. The missionary also un-

covered the Nestorian tablet, by which a new chapter in early Christian history was discovered. The missionary invented the jinrikisha, now the chief means of transportation in Japan. He has discovered islands and tribes and plants and vegetables and insects and birds. All the museums of the world have been enriched by the examples of the plants and animals and products of distant countries collected by this herald of wider knowledge. *Drive a stake here!*

#### The missionary and education.

The work of the missionary for education alone will more than justify all his labors and hardships. The presence of every school and college in all Asia and Africa is due to his enterprise and goodness and foresight. Verbeck, the missionary, laid the foundation of the whole educational system in Japan. The missionary has translated the Bible into about seven-tenths of the world's speech. He was the first to give information about the far interior of Africa; and he has given the world more accurate information about the geography of the world than any other man. All South Sea literature is due to him. There is not a single case on record of the reduction to writing of a Polynesian language by any other than the Christian missionary. Bishop Patterson alone gave written form to twenty-three Melanesian languages, and made grammars in thirteen of these. In the nineteenth century alone, it is said, the missionary reduced to writing for the first time two hundred and nineteen spoken languages.

#### The triumphant kingdom.

The missionary has planted the Cross in the heart of the heathen world. All doors now swing wide open to him. Great Christian churches now flourish where only a few years ago heathen temples and altars and shrines could be seen. The people believe in God and rejoice in the hope of life eternal. They have new standards of life. Their lives have been made pure. They walk in the garments of white daily. Thousands have died for Christ. The shafts of gospel light have pierced all through the midnight darkness that has enveloped all Asia for so long. The churches that have sprung up shine like bright stars in the midnight darkness of the pagan world. A rainbow of hope spans all lands where man is found. We are living in the early dawn of a brighter and better day. The light is breaking forth everywhere. More has been done in the past quarter of a century for the world's redemption than had been accomplished in a hundred years before. And, men, we are just now getting ready for the final conflict. Every idol shall be destroyed. Every heathen temple shall be deserted. God will not be thwarted in his purpose. If we labor together we shall rejoice together in the final victory.

Obituary.

**SPENCE.**—William Alexander Spence departed this life on Tuesday, Sept. 20, 1910. At the age of 19 he gave himself to Christ, and united with the church at Lygon-st., Carlton. Previous to this he had been a diligent scholar in the North Melbourne Bible School. Until he could walk no longer, he was faithful in his attendance upon the services of the church and the school. His long and trying illness was brought on by a fall, and was aggravated by his studious habits. After four years of patient suffering, he passed away at the early age of 24, leaving loving parents and sisters to mourn his loss. Bro. M. Wood Green conducted the funeral services, and spoke kindly over the grave. While unable to be present in the Lord's house in the last years of his life, William Spence's heart and interests were in the church and the Bible School. We rejoice to think of him now as among that company who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

Melbourne, Vic.

H.K.

**LEVERSHA.**—On Sept. 8 Sister Leversha, senr., departed this life at the ripe old age of 84. Her acquaintances bear testimony to her sterling Christian character. She has left behind her a faithful, consistent record, which will live in the memory of many who were the recipients of her Christ-like kindness. A lesson of steadfastness may be learnt by scholars in the school of Christ, from the faithfulness of our late sister, manifested throughout thirty years of service for the Master. On Sept. 10 her body was interred in the Harecourt Cemetery, the writer conducting the service. A large gathering of mourners present.

Harcourt, Vic.

J. A. MILLAR.

**TURNER.**—On August 30, Sister Miss Turner passed away to her reward at the age of 64. She had served the Lord for 42 years. Her connection with the brotherhood dated from the mission held by Bro. Bagley. Her ill-health prevented frequent attendance at the meetings, but did not interfere with her interest and sympathy. The call came suddenly. She had returned from the mountains after a short holiday, feeling better than usual. Soon after she was taken ill suddenly, was confined to her bed for five days, and passed away, strong in the knowledge that "death cannot keep its prey." G. H. Browne, in the un-

avoidable absence of the writer, laid the body of our sister in the grave to await the resurrection. Erskineville, N.S.W. H. G. PAYNE.

**BAILEY.**—On Thursday, Sept. 15, Bro. Alfred Bailey passed away after a short illness, and was buried next day in the West Terrace Cemetery. Our brother was baptised at Kermode-st., North Adelaide, on May 25, 1884, and continued in full fellowship there until his death. He had been with Dr. Verco as coachman for nearly 30 years, and was faithful in service. His married life extended over a period of 29 years, and to his sorrowing widow and only surviving son, now in America, we tender our deepest sympathy.

North Adelaide, S.A. A. M. LUDBROOK.

**FISCHER.**—Bro. Johann Fischer, father of C. M. F. Fischer, of Ipswich, was born in Brandenburg, Prussia, on July 1, 1825, and died Aug. 27, 1910, so had reached the ripe age of 85 years. Our brother's real Christian teaching was through his niece, who got him to go and hear the Baptist preacher, who had showed her the way of the Lord. In his second year in Queensland a revival took place at Mudgee, under the preaching of a shingle splitter (Heinrich Falkenbogen), and our brother was one of 29 from Mudgee, besides others from Zillmere and Nundah, who were baptised in 1868 or 1869, in the Baptist chapel, Wharf-st., Brisbane. A second revival took place, and the members of the Baptists came from Mudgee and started a church at Zillmere, our brother often taking the meetings. In 1883, through the preaching of Bro. Cheek, he learnt the way of the Lord more perfectly, and with others thought it better that the church should be known as Church of Christ instead of German Baptist, and he remained faithful to the end. He strove to live a consistent life. He hated shams of all kinds. He loved his Bible, and hardly ever missed family worship from the day of his conversion to the end, over 40 years. He has entered the rest prepared for the people of God. Our brother left two sons and four daughters; five are members of the church.

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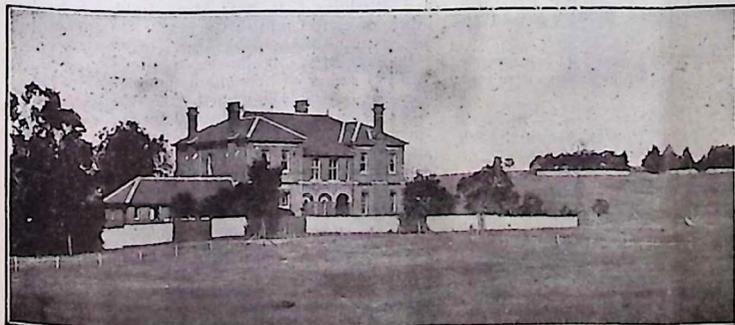
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A reasonable advertisement which appears in our columns for the first time is that of NATARA. The "Reckite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding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

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## F. M. Rains in Australia.

Before F. M. Rains arrived in Australia his reputation had preceded him. He was known to us as one of the great men connected with Foreign Mission work in the United States. We had already known some of his fellow-workers whose names are household words in the work of world-wide evangelisation. G. L. Wharton had come to us and given us our first great lesson in missionary work, and filled us with an enthusiasm which has only gathered force as the years rolled onwards. We cherish his memory as one who gave his life to the service of Christ and the alien races of mankind. After him came A. McLean. He too found a lodgment in our hearts and kindled our enthusiasm for Foreign Missions into a brighter flame. It was good for us to hear Bro. Rains speak of our friend, and tell us of his loving heart and his splendid work. It was an ordeal for F. M. Rains to follow two such men as these, but he has stood the ordeal well. Not built exactly like them in some respects—possessing his own individuality—yet like them in one thing. All three, men of broad sympathies, with great loving hearts, without which no man can rank high in mission work. From first to last, F. M. Rains captured the brotherhood in Australia. Landing in Brisbane in the beginning of this month, he received a great welcome, and up to the time of present writing the welcome has been accentuated on every occasion. In Sydney a great programme had been arranged for him, only to be succeeded by another in Melbourne, equally cordial and well carried out. To speak of these welcomes and the speeches on either side is not possible. The culminating point was reached at Adelaide. Here he spent a longer time, and the occasion of the holding of the State and Federal Conferences gave him opportunities of proving his metal. He was the centre of attraction in both Conferences. Of the number of times he spoke, we have lost count. But frequent as the occasions were, he never failed to strike the right note. His splendid optimism never failed him. One thing is certain, he touched the hearts of the brotherhood of Australia, and when the time comes for him to make a final farewell, he will be remembered as one who did not care to see our faults, but was always glad to say a word of praise for any excellencies we happened to possess. His last words will be spoken to our brethren in the West. Here the story will be repeated, and the bonds of love strengthened. God bless Bro. and Sister F. M. Rains.

## F. M. Rains as a Speaker.

F. M. Rains is a difficult man to report. First, because of his style, and second, because the reporter wants to hear him without having his mind distracted with taking notes. At least we found it so, and gave up the job in favor of the pleasure of listening to him. One reporter, however, managed to get a few notes, and here they are. They are taken from an address delivered in the Christian chapel, Lygon-st., Carlton.

"It has been said that I represent the American brotherhood," said Bro. Rains, "and so I do in a feeble way, in bringing to you words of cheer, words of greeting from a great people. I am proud of that people." "I am proud of them because of their numerical strength—over a million and a quarter. I am proud of them because of their institutions. There are more than forty colleges in the United States of America, belonging to our brotherhood. Some are for the education of women." "We believe in educating them, brethren, even if we do have trouble keeping up with them." "Some are for the care and education of the orphans." "We believe in fighting the Catholics with their own fire." "I am proud of our brotherhood, because we have some big men among them." "Don't you judge that brotherhood by me." "Mention was made of Jas. A. Garfield, the only man in American history who was elected to Congress, and to the

Senate, and to the Presidency at the same time." The Hon. Champ Clark Mr. Rains spoke of in these words: "Champ Clark has brains, and he can make a speech, and he can keep the Republican party in our country stirred up all the time." "I am proud of our preachers. I know our preachers, and there are about 6000 of them. Somebody asked me, 'Isn't our ministry all ruined and marred with philosophy, and higher criticism, and scepticism?' No! There isn't as much higher criticism among our preachers in America as there was 25 years ago. I mean destructive criticism, and I know what I am talking about." "Don't you believe the evil you hear of men, my friends. Say! wait till you get 6000 preachers, and see if you do any better. Hear me!"

Speaking of the great missionary enterprise of the brotherhood, Mr. Rains said: "I was present at the organisation of the Foreign Society. I can remember when all our people put together did not support a missionary on the Foreign field. I can hardly realise that I lived in that day, but I did, and I lived through it. In 1893 I was identified with the Foreign Christian Missionary Society, and that year they raised 53,000 dollars." "F. M. Drake gave me at different times 25,000 dollars for Foreign Missions. That great and good man gave every time I asked him, and he gave just exactly what I asked him for, and I never asked for less than 5000 dollars. Ah! he was a good man." "R. A. Long gave us 10,000 dollars last year, and I am hoping his barrel will hold out, and he will give us another 10,000 dollars next year. Friends, that man knows how to give. I wish we had a whole brigade of R. A. Longs." "About 27 years ago I got that man to give the first 20 dollars for Foreign Missions he ever gave. I educated that chap."

"I think I can die in peace if I can see our brethren giving a million of dollars a year for Foreign Missions. And I think I may live to see that day." "We have more well equipped men and women ready to go out now than ever we had before, but the men and women have got ahead of our contributions."

In congratulating the Australian brotherhood on their Foreign Mission work, he said, "You have done well, but don't you get satisfied."

## Here & There.

W. D. More commenced work at Moree, New South Wales, on Lord's day, Sept. 18.

"If you're not loved, don't complain. Men who love will be loved."—F. M. Rains.

J. Stimson, the N.S.W. Conference President, is on a visit to the churches at Moree and Inverell.

F. M. Rains said at the Adelaide Conference, "No man nowadays apologises for denominationalism; they excuse it."

A tent mission started at Bangalow, New South Wales, on Sept. 16. On Sunday evening, 18th, there was a splendid audience.

T. Brooker says that he was talking to a Methodist friend who said that he regarded the Disciples as the most live church in Australia.

W. Moffit, in referring to his work at Kelleve, Tasmania, desires to express his thanks for the kindness shown him during his stay among them.

A. M. Ludbrook, though continuing temporarily at North Adelaide, is now open for engagement elsewhere. Address—Clifton-st., Prospect, S.A.

Thos. Hagger has just closed a successful weeks' mission at Tyalgum, Tweed River (New South Wales), during which five were baptised—all males.

There will be a Home Missionary tea and rally in the City Temple, Sydney, on Tuesday, Nov. 8. Will all Sydney churches and members keep that date free?

In the Children's Day exercises we notice two small errors. Item 1, the Bristol tune is not "Trinity," but "Moscow." Item 5, verse 8, the 4th line is really the 2nd line of the verse.

The committee of the North Melbourne Kindergarten are requested to note that no meeting of the committee will be held on the first Wednesday of October. Due notice of the next meeting will be sent.

Tickets for the Kindergarten concert to be given in Lygon-st. on Oct. 25 are selling well. If you desire to help in this good work, even if you cannot attend, secretaries of Melbourne churches will be glad to sell you a ticket.

"We started out to cure the world of sectarianism. I hope we won't catch the germs of the disease we are trying to eradicate. It's no use the doctor who sets out to cure smallpox to catch the disease himself."—F. M. Rains at F.M. meeting.

Victorian brethren are asked to reserve Thursday, October 20, for the annual Home Mission rally, which is being arranged by the Victorian Sisters' Conference Executive. It is expected both Mr. and Mrs. C. L. Thurgood will take part in the meeting.

On Saturday, October 1, a monster No-License demonstration will be held in Sydney. It will take the form of a procession of young people and children through the city, and an open-air demonstration in the Domain. It is expected that 10,000 young people will take part.

Bro. and Sister H. H. Strutton will be visiting the Adelaide and suburban churches up till Oct. 10. After leaving South Australia their tour will be in the following order: Tasmanian churches, New Zealand for a rest, Queensland, New South Wales, Victoria, South Australia, West Australia, and home to India in May.

Dr. Rendel Harris is reported in the *British Weekly* of July 21 to have said that he had been engaged for years in the study of primitive Christianity, and he could assure the people, however hard he had digged, he had never found an ecclesiastical bishop, or a baptised infant; but he had found primitive religion to be righteousness and peace and joy in the Holy Ghost. The early church soon went wrong by clericalism.

One of the converts of the recent Lismore, New South Wales, mission went to that town as an actor: his part was a clerical one, and going to the Word to commit to memory certain passages of Scripture showed him his need of a Saviour. He communicated with Bro. Hagger, and after giving up the stage (for he soon concluded he could not be a Christian and stay there), decided for Christ. This case is another illustration of the power of the Word.

Since last report the following gifts have been received by the Kindergarten: Doris Benn, Kauri, Birthday Gift, 3/3; Mina Judd, Cheltenham, i.v.a; Miss Carnegie, Dorcas-st. Juni-Mite Box, 10d.; Miss Jerrems, toys. Mrs. Ors, H. K. Chipperfield, Miss Jerrems, Mrs. A. J. Allamby, Mrs. Holloway, Mrs. Campbell, per Miss Jerrems, Cheltenham Dorcas, Mrs. A. J. Hagger, Mrs. Illingworth, Creche Committee, Mrs. Roycroft, Mrs. J. Colclough, clothes and garments; Mrs. Dewar, A. Friend, Mrs. Hagger, cakes, etc. "Uncle Arthur's" nephews and nieces, contribution box, fish bowl, plates, etc. Children of Centre, Mrs. Dewar, picture. All the above are thankfully acknowledged.

F. M. Ludbrook writes concerning "Heroes of the Cross," the Children's Day exercises:—"Having gone over the story, 'Heroes of the Cross,' to be given in our schools on first Lord's day in November (or nearest practicable), we forecast a very great interest in the same. J. E. Thomas of Adelaide, has done his work well, and the schools and F.M. Committee may well congratulate themselves and him on the production. The musical difficulty of former years seems to be well overcome. The 20 items programmed allow any number of scholars up to 40 to get the part, and there is enough variety to get the children all eagerly wishful. A large clock dial, made by some of the lads, and one, a good drummer boy, will need to strike the hours upon

a gong. Spiders, tadpoles, darning needles and centipedes will be in requisition. Simple costumes may be helpful. All this bespeaks a great attendance of parents and friends, and our teachers will be wise in allotting the parts 'right now.'

Results of New South Wales and Victorian Sunday School Union Examinations are to hand. These, together with reports, will appear in next issue.

Speaking at the Home Mission meeting in the Exhibition Building, Adelaide, on Tuesday evening, F. M. Rains gave some of his impressions of Australia in the following droll manner:—"I have felt perfectly at home in this great country of yours, from the time I reached Brisbane until I came on to this platform. I have always had the feeling that the brethren here are about like what they are in our own land. We be brethren; we be one. Don't you believe the ill reports you hear about Americans, because 90 per cent. of them are exaggerated, and I am still proud of them after I have seen you—and I am mighty struck on you. When I go back to America and I hear anybody casting reflections on you, he will hear from me. It was worth the trip across the Pacific to meet such men as Bren, Gore and Ewers. You have a splendid class of enlightened preachers, and an intelligent, aggressive, and up-to-date body in the churches. Now, I believe every word I have said."

The secretary of the Victorian Temperance Committee is having a busy time arranging public meetings in connection with the committee's work of liquor reform. A meeting was held at South Yarra and Middle Park on Monday night; Temperance Hall, Russell-st., Tuesday, and Bro. Barrett attended a meeting at Emerald on Thursday. Previous to this a meeting was held at Cheltenham—all since last report. Middle Park have a live Band of Hope. The writer attended their meeting on Monday and gave an address. South Yarra held an enthusiastic meeting. Bro. Quick was the speaker. The Church of Christ met at the Temperance Hall was very satisfactory. A splendid programme was presented, for which we thank Bro. Davis. The meeting at Cheltenham was addressed by F. Pittman, who received a good hearing. Other meetings are to follow. The committee is eager to hear from anyone doing temperance work in connection with the Churches of Christ in Victoria, in order that the work might be more centralised by getting into touch with the work done by the committee itself. Write W. G. Oram, Press Rep., Main-rd., Doncaster.

S.A. SISTERS' CONFERENCE NOTES.

A resolution was passed to have an evening session next year.

There were thirteen Dorcas Societies who sent in reports of good work being done.

Mrs. Ewers presided in her usual happy manner, and needless to say, everything went very smoothly and up to time.

Quite a noticeable feature at the Sisters' Conference was the singing. Every one seemed to know the words and music.

The Foreign Mission report, well read by Superintendent Mrs. M. Haverland, showed £80 had been collected, a large sum being obtained from mite boxes.

The sum of £100 was collected by the sisters for Home Missions, and the General Home Mission Treasurer thanked the sisters in an appreciative speech when Mrs. John Fischer handed him the cheque.

The Secretary, Miss Manning, is the right woman in the right place. She did everything possible for the comfort of delegates and visitors. Both Secretary and Treasurer (Mrs. Messent) were unanimously re-elected.

HALTING LOGIC.

Sir,—Your article, under the above heading, was convincing and interesting. In regard to Methodists I have found that when they did see the truth, nothing would prevent them from obeying. Their preachers are more to blame than

they themselves are, although all Methodists should be like the Bereans. In regard to Methodist preachers, I have found that they would not come out in public debate. Generally, Methodist preachers say, in the course of visiting, "It really does not matter how people are baptised." Sir, a brief examination of such a statement exposes its fallacy. "It does not matter how people are baptised" is a sentence that would lead thinking people to ask for the meaning of the word "baptised." If it means "sprinkled," then the statement reads "It does not matter how people are sprinkled." If the word "baptised" means "poured," or "immersed," then, by applying the law that "words and their meanings may change place and make good sense," the statement would read: "It does not matter how people are poured or immersed." Methodist preachers study logic for their examinations, but they forget to use it in their church buildings and in their visitation work. What is needed is, more definite and educative preaching. I think we waste too much time with so-called oratory. A great many disciples are not able to defend their own position. We need to attend to the "teaching" part of the commission. Definite preaching may displease a few disciples, but it educates and strengthens and prepares for spiritual aggression. Ballarat. A. W. JINKS.

IN MEMORIAM.

O'BRIEN.—In loving memory of Stephen O'Brien, a disciple of Christ, and late Post and Telegraph Master at Maryborough, Queensland, who received the Master's call and entered upon his rest in the Lord on September 29, 1907.

"I have a robe, 'tis resplendent in whiteness, Awaiting in glory my wondering view; And when I receive it all shining in brightness, Dear friend, could I see you receiving one too."

—Inserted by his son, William C. O'Brien, Normanston.

MORRISON.—In loving memory of Richard Morrison, who entered his eternal rest on September 30, 1908.

—Inserted by his ever sorrowing family, "Elburnton," Dulwich Hill.

GRAY.—In loving memory of our dearly loved Rosa, who passed away at Port Fairy, Sept. 28, 1907.

We can but wait. Life's mystery deepens with the rolling years; Life's history, hardly read, through blinding tears, Seems dark and vain.

Yet not cold fate, But a kind Father's hand controls our way, And when that hand has wiped the tears away All shall be plain.

—Inserted by her father and mother, J. and S. Taylor, and sisters, S. and A. Taylor, Castlemaine.

TURNER.—In loving remembrance of my dear husband, and our father, Fred. Turner, who fell asleep, Sept. 30, 1907, at Sulphide st., Broken Hill.

"So long thy power has led me, sure it still Will lead me on, O'er moor and fen, o'er crag and torrent, till The night be gone; Then with the morn those angel faces smile, Which I have loved long since and lost awhile."

—Inserted by his loving wife, Isabel Turner, Semaphore.

SPENCE.—On Sept. 20, at the residence of his parents, 66 Chetwynd-st., West Melbourne, William Alexander, dearly loved and only son of James and Margaret Spence, and much loved brother of Mary, Jessie, Ethel and Flo., aged 24 years.

"Asleep 'in Jesus."

The Australian Christian.

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