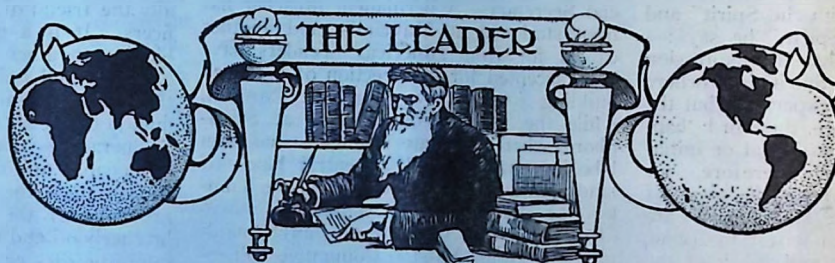


The Australian CHRISTIAN

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The doctrine of baptismal regeneration is the cause of much mischief.



We hold no such doctrine.

WHERE WE STAND.

One of the incidents in connection with the Federal Conference recently held in Adelaide was the interchange of greetings between that body and the Baptist Union holding its sessions at the same time and in the same city. In each case there was a recognition of a bond of union between them that could not be said to exist between them and most of the other religious bodies. That bond of union, among other things, was their respective witnessing to the Scriptural idea of baptism. This bond should certainly bring them closer together, and if other things should cause them to remain in separate communions, this at least should cause them to have friendly relations to each other. At any rate it should save them from misrepresenting each other when the subject of baptism is under consideration. In this respect we regret to say some of our Baptist friends are not sufficiently careful. An example of this is found in the *Southern Baptist* of Sept. 22. In this issue, under the heading of "Correspondence of Rev. F. C. Spurr," some things are said which, directly and indirectly, charge the Churches of Christ with holding and teaching what is termed "adult baptismal regeneration." This doctrine is so foreign to the teaching of the Churches of Christ that we deem it necessary to enter our protest against it being charged against us, either by direct statement or implication. We regret the necessity of having to review Mr. Spurr's "Correspondence" on this subject, but in the interests of truth feel that it is necessary to do so.

What his correspondent says.

How Mr. Spurr's remarks were elicited is explained by the following. He says: "N.A.P., South Australia, writes me from a town in which there is no Baptist Church. She and her family being Baptists, attend the Church of Christ, this being the church nearest in belief and practice to their own. But lately a new minister has been appoint-

ed who preaches nothing but baptism. Salvation is to be obtained through this rite. My correspondent names several people who share this view, and she says of them that it seems they try and live a Christ-like life apart from any real power to change the life. They make everything of water-baptism and ignore the baptism of the Holy Spirit. She asks me to explain the following passages: Acts 2: 38; John 3: 5, etc." Now we would like to remind Mr. Spurr that correspondence of this kind is likely to be one-sided, as quite evidently is the case with the specimen before us. Whatever element of truth may be in it is very much exaggerated. It is difficult to conceive the idea that any of our preachers should "preach nothing but baptism," and it may be safely denied that any of our people are trying to "live a Christ-like life apart from any real Power to change the life." The further statement that "they make everything of water baptism, and ignore the baptism of the Holy Spirit" would require to be very considerably qualified before we could accept it as a statement of fact. We cannot conceive of any of our members being quite so ignorant as Mr. Spurr's correspondent makes them out to be, but if by any possible chance there should be such, they do not represent our position, but on the contrary, misrepresent it.

Baptismal regeneration.

Mr. Spurr, however, appears to take for granted that his correspondent's statements are a correct representation of the facts of the case, and by implication, causes them to appear as setting forth the position held by the Churches of Christ generally. If he did not mean the latter, he should have been careful to have said so. Evidently Mr. Spurr does not understand our position, and we think it would be worth his while to try and do so before answering any further correspondence similar to that under consideration. What connection, we might ask, is there between the position of

the Churches of Christ on the subject of baptism and the following? "The great curse of the church, through all time," says Mr. Spurr, "has been its insistence upon rites as possessing saving efficacy. To pretend that in water, or wafer, lies the secret of regeneration, and the sustenance of the soul, is to make a claim which the simplest observation can overthrow. It is a simple fact that most of the criminals who have been hung or guillotined for their crimes have been 'baptised' in infancy.... The bad lives lived by so many persons who scrupulously receive the sacraments, are proof positive that the sacraments convey no saving or ethical efficacy by themselves." We are glad that Mr. Spurr used the word "sacraments" in this connection because it gives us the opportunity of saying that, as a people, it is a word we avoid. We do not use it because the use of it might convey a wrong impression. It might suggest that, with some other religious bodies, we held the doctrine that the ordinances themselves had a spiritual efficacy to confer grace. We hold no such doctrine.

Baptism with the Holy Spirit.

The doctrine of baptismal regeneration we utterly repudiate. To put the matter plainly, if somewhat tersely, we hold that the only change that takes place in the case of the baptism of an unconverted person is that formerly he was a dry sinner and afterwards a wet one. We hold with Mr. Spurr that "A true Christian is 'born of the Spirit,' he 'lives in the Spirit,' he 'walks in the Spirit.'" All the emphasis that can be placed on the spiritual side of the Christian life, we desire to have emphasised. We agree with Mr. Spurr when he says: "'Born of the Spirit' signifies the issue, the spiritual change. 'Born of water' signifies the outward rite which visibly expressed the inner change. The two go together, but they must not be divorced from each other." It is true of course that we are not in agreement with much that is said

by certain religionists in regard to "baptism with the Holy Spirit." Neither, we should imagine, is Mr. Spurr. We do not, as Mr. Spurr's correspondent affirms, "ignore the baptism of the Holy Spirit," we rather put it in its proper place. Our position is fairly well expressed by R. A. Torrey in his "Baptism with the Holy Spirit." And we quote him all the more readily because he is a distinguished representative we understand of the Baptist Church. In speaking of "baptism with the Spirit" and being "filled with the Spirit," he says:—"It should be noticed that the expression 'baptised with the Holy Spirit' is nowhere used in the Bible of any experience but the first, and that furthermore, the word 'baptised' of itself suggests an initial or initiatory experience. While, therefore, we stand for the truth that those who speak of 'fresh baptisms with the Holy Spirit' are aiming at, it would seem wisest to follow the uniform Bible usage and speak of the experiences that succeed the first as being 'filled with the Holy Spirit' and not as being 'baptised with the Holy Spirit.'"

Acts 2: 38.

In regard to Acts 2: 38, Mr. Spurr gives the following: "Again, in Acts 2: 38," he says, "there is the same confirmation. The water baptism is 'unto remission,' not in place of it, and it is associated with the gift of the Spirit." Just so. This passage, uttered on the most solemn occasion in the church's history, is one that deserves to be rightly used. For our part, we are content to use it just as it stands. The meaning of it seems clear enough. Baptism is associated with faith and repentance in regard to the remission of sins and the gift of the Holy Spirit. If there is any dispute as to the precise meaning of the preposition "unto," we are willing that scholarship shall have the final say. For the present, it is enough to say that baptism, unless preceded by faith and repentance, has no religious significance for us. In view of this, we are compelled to say that those who charge us with teaching "baptismal regeneration" are consciously or unconsciously bearing false witness against us. In spite, however, of misrepresentation it will still be our duty to give this ordinance of the Lord's appointment its proper place in the economy of things. That which is important enough to be put side by side with the "one Lord" and the "one faith" must not be relegated to an obscure place and treated as an ordinance which has no design attached to it.

Editorial Notes.

Forward, South Australia!

For some time past the brethren of the Central State have been steadily forging ahead. Each year has shown a marked advance in Home and Foreign Mission con-

tributions. H. J. Horsell, the energetic Secretary, has had behind him a band of practical business men and earnest preachers, and the advance has been most gratifying. It is the fine work of the past four years that has made possible the forward movement initiated at the State Conference last month. Last year over £800 was raised for Home Missions. This year, in addition to work already in hand, a State evangelist has been appointed and a Financial Secretary. A permanent preacher has been stationed at Maylands, and another cabled for from America. Tenders have been accepted for the erection of a church building for the new church at Croydon, while the young congregation at Semaphore, where the State Evangelist has been laboring, has secured a central block of land with a view to building, and the Tumby Bay church has also a building movement on foot. Apart from church buildings, the Home Mission Committee will require at least from £1400 to £1500 this year to meet its responsibilities, and with the hearty co-operation of the Sisters' Conference and of every church, its expectations will be realised. South Australia evidently means to keep abreast of the other States in her evangelistic work.

Do Conferences Pay?

An objection is sometimes urged against our American Conventions that the amount of money spent in attending these might be more profitably devoted to the mission fields. It is certain that the travelling expenses alone of those who attended our Federal Conference in Adelaide from Queensland, W.A., Tasmania, and the other States would amount to a very large sum, and these hundreds of pounds sterling might have been given to the poor or to missions. But if no such gathering had been held would the money in question have been diverted into such channels? As a matter of fact we know that our missionary enterprises received a mighty impulse and that the direct outcome will be an enlarged vision and a consequently enlarged offering. In the S.A. State Conference, for example, a direct appeal resulted in the quiet but enthusiastic diversion of £270 into the Home Mission work. Does any one for a moment imagine that this would have been spontaneously given had no such Conference been held? The stimulus given to our Home and Foreign Missions would alone justify such Conference gatherings. But in addition to this, practical problems are faced, discussed and disposed of in such gatherings, which it would be virtually impossible to solve otherwise, and yet their unsolved existence would imperil or destroy the work. In such meetings mutual understandings are created and misconceptions removed, which enables the work to run smoothly and successfully. Then, again, these State and Federal Conferences bring brethren into touch, and the personal contact and fellowship tend to a mutual confidence and the rubbing off of angles which are apt to develop in isolated brethren

and churches. God is thus honoured and his kingdom extended. Yes, Conferences pay.

Our Paper.

The CHRISTIAN is the supporter of all our church Conference enterprises. It is ever working in the interests of our Home and Foreign Missions, our College and our Bible Schools, our Christian Endeavor and Temperance movements. It is emphatically the friend of preachers and church officers. It is a great unifying influence, binding together in the closest of ties our churches and isolated brethren throughout the Commonwealth of Australia and Dominion of New Zealand, and enabling us to co-operate as one man, or better still, as one people, and thus to bring united effort to bear upon the great religious and social problems of the day. It belongs to the brotherhood and is conducted solely in their interests. Its circulation and influence are greater to-day than ever before, and are continually increasing. It is the one medium of communication and exchange of thought among the brethren of Australasia, and, while seeking to conserve the truth most surely believed amongst us, is ever open to the presentation of practical ideas tending to development and progress along the lines of New Testament principles. It is in no sense a money-making enterprise, and all the profits of the paper, and of the Company by which it is conducted, will be devoted to the improvement and extension of the work. It therefore appeals to every church and to every member for an honorable and loyal support. It appeals to our preachers and church officers to see that every family represented in the church is canvassed with a view to subscribing. Words of commendation and Conference eulogies are highly appreciated, the more practical sympathy is the translation of these into increased financial subscriptions. Let an active effort be made in every church to increase the circulation of "Our Paper," and thus to increase the influence and efficiency of the cause in general and the local congregation in particular.

Our Aborigines.

Among the resolutions carried at the recent Federal Conference was one recommending to the Foreign Mission Committees of the various States "the advisability of undertaking work among the aborigines." This was introduced from N.S.W. where, we understand, two or three of our members are at present engaged in mission work in connection with an undenominational or inter-denominational society. At Lismore, in connection with the church mission work has also been conducted, and several natives have been baptised and confessed of faith. That the aborigines are capable of becoming intelligent and useful Christians will be admitted by all who have any experience in this work. Their intellectual status is probably higher than is generally supposed.

of us have been accustomed to regard them as the lowest of the human race in point of intelligence, but as a matter of fact there have been many instances of remarkable ability displayed. In the S.A. Parliament last week Mr. D. Campbell referred to a full blooded aboriginal of his acquaintance who corresponded in shorthand with Sir Isaac Pittman. Another, also a resident of the Point McLeay Mission, has recently patented a mechanical device of considerable practical utility and of which competent judges speak in the highest terms of commendation. This native, who is familiar with the writings of many English philosophers and a good musician is, withal, a devout Christian. It is roughly estimated that there are still about 80,000 of these people within the Commonwealth, of whom about 4000 are said to have become acquainted with the teachings of the gospel. Perhaps the most successful mission in Australia, on the whole, is that at Point McLeay, in S.A., where some hundreds of natives form a settlement on a Government reserve, the industrial work, which is on an extensive scale, being subsidised by Government; but there are several others, notably the Yarrabah Mission Station in W.A. In our opinion any mission effort to be permanently successful must provide manual employment, and the natives must to a large extent be isolated from other races. The aborigines in many respects are like children, and must be treated as such, but in the hands of wise and sympathetic instructors they may be trained in Christian life and conduct and attain a degree of civilisation equal to that enjoyed by many whites. They are generally referred to as "a dying race," but it may be possible even yet to preserve a remnant of this interesting people. In any case we owe it to those whose land we have dispossessed to do our share to provide them with the comforts of Christianity and civilisation in this life, and a hope for the life beyond.

He is truly great that is great in charity. He is truly great that is little in himself, and maketh no account of any height of honor. And he is truly learned that doeth the will of God, and forsaketh his own will.
—Thomas a Kempis.

Farewell!

Request comes for a brief word of farewell for the AUSTRALIAN CHRISTIAN. It is a delight to respond.

We have been in Australia one brief month. It would please us if the visit could be extended. But this is impossible. We have been the recipients of innumerable tokens of kindness and good will from hosts of devoted Christian people. We are pleased beyond measure with our brief stay in this beautiful land.

The State and Federal Conference at Adelaide was a great gathering. Many told me this Conference marked the beginning of a new and larger day for our people. May it prove to be so.



"Old Boys" of the College of the Bible, Kentucky, U.S.A.

Please suffer a parting word. Honor your preachers. They are splendid men. Provide them liberally, as they wage battles for the Lord. Let them be free to enlarge the work in every direction. You are making a good start in missions, and I know you will seek constantly to enlarge the interest, and so shall you please him whom we serve. You will do well to give larger attention to the great Sunday School cause, and in so doing you will multiply your usefulness by two. I believe you will rally as one man to the support of your new College of the Bible. It is one of the keys in the solution of your present problems. I am hoping some large-hearted Christian will come forward with \$25,000 to \$50,000 for this institution. I regard the AUSTRALIAN CHRISTIAN as one of the most valuable agencies for good at your command. It will help all your work to place a copy in every home in the land.

I was delighted with the growing fellow-

ship between the brotherhood in America and the brotherhood in Australia. We are one people; one in faith, one in purpose and effort, and one in seeking a closer walk with God.

We sail in the s.s. China to-day for Colombo, and if all goes well, reach there the 12th. Then on to about all our mission stations around the world. May the peace of God abide with each of you ever more. Farewell.

Perth, W.A., Oct. 3, 1910. F. M. RAINS.

Bible Teaching for Children.

What Bible teaching is safe for the young? This teaching will have six elements: (1) Bible history taught for the purpose of showing God's clear leading in all history. (2) Bible literature taught as God's Word to men. His authentic message, the fountain of all literature in beauty, variety and world wide perennial power. (3) Bible ethics, as the source of our human laws, as the one sufficient guide of human life. (4) Bible revelation, the teachings of the Bible about hidden things, about immortality, heaven and hell, about the nature of God, about conscience, sin, penalty, conversion, regeneration, sanctification and inspiration. (5)

Christ, the climax and sum of revelation. (6) The history of the Book—how it was made, its unity. Let us teach our children these six things before we trouble them with questions about two Isaiahs or the date of Deuteronomy.—Amos R. Wells.

King Canute had his regal chair carried down to the flowing tide, and he commanded the waters to retreat. The waters paid no heed, and the mighty flood advanced. But our King raises his standard against the threatening flood, and the retreat is absolutely ensured. In the moment when we are tempted to the overwhelming passion he will come between us and the flood.—J. H. Jowett.

All true work is sacred; in all true work, were it but true hand labor, there is something of divineness.—Carlyle.



The Recovery of Assur.

If you travel down the Tigris from Nineveh to Baghdad you will descry upon the right bank, when a third of the distance has been traversed, a huge square mound, surmounted by a battlemented wall of hewn stone. Your Arab guide will tell you that it is called to-day Kal'at Shergat; when Xenophon encamped under its shadows with the Ten Thousand he called it Larissa; it may once have been called Ellasar, a word that may conceal the Oriental word Allassur. In other words, you would be tempted to suspect that this ruined mass entombs the remains of Assur, the age-long city which gave its name to Assyria. It was a centre of the world's civilisation centuries before the Assyrian power was transferred to Calah, and afterwards to Nineveh.

Shalmaneser.

This was the view held, on general grounds, by Sir Henry Rawlinson himself, more than sixty years ago. He made a definite claim to the territory on behalf of the British explorers as against the French. But the latter were supported by their Government and people in a practical way, and some work was done there on their behalf. Later on, in 1847, when leaving the work of his life at Nineveh, Sir Henry Layard spent a couple of days upon the mound. He was rewarded at once by the discovery of the famous black basalt statue of Shalmaneser II.—the conqueror of Jehu—which was the first Assyrian statue to be revealed to the modern world, and the first to reach the British Museum. But the work had to be abandoned, although Layard was certain that it would have yielded priceless results, and Kal'at Shergat lay neglected until the new century began.

Tiglathpileser.

Then the mound was attacked by German skill and thoroughness, and it was not long before the identity of these ruins with the primeval city of Assur was determined without question. Two months ago, when discussing in this place "Social Life in Babylonia," some notes upon the German expedition were given, with reference more especially to the patient unravelling due to the exploring party directed by Dr. Andrae. Not to disturb Shalmaneser's work, he attempted to reach that of his predecessor, Tiglathpileser, three centuries before, by means of subterranean tunnelling. "I

have never done anything so mad," is his own comment upon this piece of antiquarian drudgery. But he has had his reward, and to-day the story of Assur through more than two millenniums lies revealed.

Centre of Assyrian life.

What is the new light thrown upon the Assyrian romance by these last few years of labor? Assur stands forth as the oldest centre of Assyrian life. But it is more than that; for after the decay of the Persian empire the Parthian hordes rebuilt the city, and occupied it for four hundred years. When the German memoirs are issued we shall know much concerning the mysterious Parthian power, which has hitherto been little more than a name.

I have mentioned already the conical hillock which emerges from the flatness of the mound. It represents the temple of Assur, the patron deity of the Assyrian race. From its lofty turret the god was able to survey the formless plains which extended in all directions, until they became merged into the dim level of the horizon, or were framed by the distant hills. In those days, such was the precision of the irrigation department of the State, the land was one of unexampled verdure. Even to-day, except in seasons of drought, the spring plains are a blaze of gleaming flowers, mingled with luscious grass, and traversed by the hare and the wild boar, the partridge and the francolin. The planning of the temple has been restored, and it has been perceived that the Assyrian architects derived their methods from the same unknown source in antiquity from which Solomon drew the inspiration for the temple at Jerusalem. Unlike the Babylonian shrines, which had their main portals in the middle of the longer side, as in the case of the imperial palaces, both Assur and Jerusalem led their worshippers in by one of the ends of the edifice. The result was to leave upon the beholder that effect of impressiveness with which Christian architecture from the very beginning has made us familiar.—*Christian World*.

What sculpture is to a block of marble education is to a human soul.—*Addison*.

Every person has two educations, one which he receives from others, and one more important, which he gives himself.—*Gibbon*.

The King's Command: Go!

By W. J. Hastie.

"Go!" Ay, that's the word! "Go!" is the very heart's core of loyalty to Jesus. "Go" is our King's command. There is no greater test of love and loyalty than obedience to this commandment. "There is a great deal of talk of 'Our Plea,'" says Stephen J. Corey, of the American Bible Society, "which does not reach the foundation of our plea at all. We cry out for the restoration of primitive Christianity. What was primitive Christianity? Was it a theory about Christian union, or baptism, or orthodoxy? No! a thousand times No! These are but the fringe of the garment. What was primitive Christianity? It was 'Go.' The missionary spirit is the spirit of Christ, and the spirit of Christ was primitive Christianity." A command from Christ the King must be right, and not only right, but best for all concerned, for time and eternity.

New Guinea.

"Go . . . and lo, I am with you always, even unto the end of the world." What an inspiration! "I can do all things through Christ which strengtheneth me," says Paul the apostle to the Gentiles. "All for Christ, Christ our all," says James Chalmers, the missionary of Christ to the savages of New Guinea. Jesus knew that many would die of fever, of hunger, of thirst, of tropical heat and Arctic cold, be killed and eaten by wild beasts and with men, nevertheless our Lord said, "Go—'Go ye therefore into all the world and preach the gospel to every creature.' There are no hindering obstacles to the discharge of that loves his Lord. The ice-ribbed mountains and plains of Greenland appear to him as the very 'garden of the Lord,' ripe for the harvest, and the miasmatic delta of the Fly River, New Guinea, inhabited by cannibal tribes, was to James Chalmers less than the refined society of London. Because his Lord said 'Go,' and there the Lord had need of him—there the missionaries must go to civilise. 'I have had two or three years' experience among natives,' says Chalmers; 'I have seen the semi-civilised and the uncivilised. I have lived with the Christian native, and I have lived with the cannibal. I have lived on the islands of the New Hebrides. I have lived in the Loyalty Group; I have lived in the Hervey Group; I know all the groups close on the line, and for twenty-nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman who has not been civilised. Gospel and Christianity has civilised. Gospel and mercy, but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilisation in the Eastern Seas, it has been because the gospel has been preached there, and wherever you find in the island of New Guinea a

people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ. Civilisation! The rampart can only be stormed by those who carry the cross." Is not this the experience of all pioneer missionaries everywhere? Christ and the gospel, before commerce and civilisation. Can it be successfully denied?

Transforming power.

What marvellous transformations have been wrought by the missionary of the cross! "You cannot realise it," writes one. "Savages, cannibals, murderers, now seeking to worship God." Joseph King, who was a missionary in Samoa, writing of a communion service held in Port Moresby, New Guinea, at which 450 converted savages gathered round the table of the Lord, says, "On one side of the chair I occupied sat one of the native deacons, the notorious robber chief of former days, and on the other side sat James Chalmers. He had never before seen such a large gathering of communicants, and tears of grateful joy filled his eyes as the service proceeded and as he thought of the previous condition of those people." Is not this Paul's experience over again, as he thinks of the former state of the Corinthians (see 1 Cor. 6: 9, 10). "And such were some of you" (fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners; against all such heaven is barred); "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Verily the gospel is still God's power unto salvation, and the only power, so far as we know; therefore Jesus says, "Go ye into all the world and preach the gospel to every creature."

A privilege.

Sometimes Christians talk about sacrificing for the cause, when they think of the few paltry shillings they give when they ought to give pounds. "Sacrifices!" With barns filled with plenty, with bank accounts and shares, houses and lands, with comforts, ease and wealth! Listen to Dr. Livingstone, who gave his life for Africa, dying upon his knees in the very heart of the Dark Continent: "Away with the word in such a view and with such a thought! It is emphatically no sacrifice, say rather it is a privilege." "I never made a sacrifice."

O man of God, great glory thine,
Who suffered, but did not repine,
Who died for Africa's swarthy sons,
All for the love of Jesus.

Hear Chalmers, who endured perils in water, perils by land, and perils by savages whom he sought to redeem, and who finally was murdered, cooked and eaten by the cannibals of Goaribari Island: "Leave the twaddle of sacrifices for those who do not appreciate the sacrifice of the cross." "Let the church give her very best in heart,

mind and body, for Christ's world work." "The best and greatest of all works requires the best and greatest men."

N.S.W. Letter.

By Thos. Hagger.

A splendid article recently appeared in the *Christian-Evangelist* on "Clericalism, the curse of Europe." Bro. W. Durban was the writer. He showed that in Russia, Germany, Spain, the people were all suffering from this piece of the great apostacy. With the New Testament as our only rule of faith and practice we have been forced to repudiate all that savors of clericalism and plead for the priesthood of all believers, and for a ministry of all capable of edifying. In New Testament times "all whose hearts had been won to Christ and whose lives were in accord with their profession, were expected to be preachers of the Word." "There was no such thing known in the early days of Christianity as a special class of men told off to be preachers of the gospel, arrogating to themselves the sole right and authority to preach to the exclusion of all others. That system which is so prevalent now limiting the right to preach to certain individuals, upon whom has been performed something known as ordination, formed no part of primitive Christianity. It has been, beyond all doubt, one of the greatest hindrances to the spread of the truth, and continues to be so." Thus Bro. Bartley Ellis recently wrote in the *Bible Advocate*. God grant that we may shake ourselves free from all relics of clericalism, for if that is cultivated among us, we may write "Ichabod" across the Restoration movement!

A cowboy once said, "Jones is a clever fellow, but he has no gap sense." When asked what he meant, he said, "You see, Jones came out here with more money, more cattle, and better cattle, than any other ranchman in Texas. He bought a ranch, built a fence around it, and turned his cattle into it. At the end of every year he would hire a crowd of cowboys to round them up, brand them, and then turn them loose for another year to graze untended. He never repaired the gaps in his fences; his cattle scattered, died, were lost, or stolen. The Indians drove them off; other ranchmen caught them and put their brands upon them; the Mexicans drove some of them across the border, and at the end of the year the loss was greater than the gain. That is what I mean by having no gap sense." I fear that there are some churches which have no "gap sense," too; the oversight seems to think that it is creditable to show at Conference a wholesale loss by revision of roll and discipline, but it is anything but that, and shows that those

brethren have no "gap sense." The churches must cultivate this sense, and put forth as much effort to keep the people as to get them. Let every church appoint pastors, and see that they do their work; do not try to make an evangelist the one and only pastor of a church—he should be devoting his attention to those outside; do not indulge in wholesale revision of roll, but have Scriptural discipline; well instruct the converts in the principles of the New Testament. In these and other ways let the churches cultivate "gap sense."

F. M. Rains has come and gone. His visit to this State has done much good, and the ever-growing missionary spirit will grow more rapidly. Home and Foreign Missions are but two parts of the one work—"all the world," said Jesus.

We hear of three small Lord's day schools being commenced in this State during the month, one each at Keerrong, Tyalgum, and Hamilton. Which will be the next place? I doubt if we can ever make a success of schools before the morning service, as our American cousins do, and don't know that it matters much; but we must push school work. We should have more schools, larger schools, better equipment for our schools, and more adults present.

Bro. J. Colbourne has gone from us, after 50 years' preaching the gospel of Christ. What an inspiration a bright and faithful life, like his was, is to younger evangelists like the writer! We all sympathise with Sister Colbourne; but of him we say,

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

Twenty-one years ago to-day, the writer was buried with Christ in baptism at the hands of Bro. D. Macallister at Williamstown (Vic.). As the years go by, he is increasingly satisfied with the transaction which then took place, and loves to sing—

"Tis done, the great transaction's done—
I am my Lord's and he is mine,
He drew me, and I followed on,
Charmed to confess the voice divine."

He is conscious of many failings and mistakes, but he has tried to serve the Lord and rejoices in the blessings the good Father has granted. Fellowship with the brethren has been sweet, and he has nothing of which to complain. The restoration of New Testament Christianity becomes increasingly important, and he believes that it is the greatest cause with which any person can be identified.

"I my Ebenezer raise,
To my kind Redeemer's praise;
With a grateful heart I own
Hitherto his help I've known."

He who shall introduce into public affairs the principles of primitive Christianity, will revolutionise the world.—Franklin.

A Voice from Bethany.

By A. G. Saunders.

With deep interest and not a little pleasure I have read "A Retrospect and a Prospect," by Bro. A. J. Saunders. In this article Bethany is made synonymous with yesterday, Pittsburg with to-day. My brother of West Australia, whose name so nearly corresponds to my own, will pardon me, I am sure, if I supplement his words with some of my own which his have suggested. Pittsburg, with its 400,000 souls absorbed in a panicky dollar hunting rush, with its extremes of wealth and poverty, of luxury and misery—this "is God's call to us as a people to-day."

Maybe! But Bethany is God's answer to that call. Bethany has lived in the past, but she scarcely stands for the past. In more than five years' close acquaintance I have failed to see the signs of verdancy my brother so poetically describes. The people by no means stand with mouths agape to view with wonderment the advent of the visitor. Our beloved Bethany is a concrete expression of the truth of God, and she is as fit as that truth for these times and for all times. In endowing a new Bible chair here recently, Bro. Thomas W. Phillips stipulated that no one should occupy it whose fidelity to God's Word could be questioned. This is the spirit of Bethany. She stands pre-eminently for the Word and for the principles which have guided us as a peculiar people to peculiar and unparalleled triumphs. She cannot now be dropped nor cast aside. Hers is a living message and as essential now as a hundred years ago. It is the only message which can take the world, and to take the world is our task as the people of God. The world, not Pittsburg, is emblematic of our service. The horrible metropolitan conglomeration which forms Pittsburg is a baby task compared with the cosmopolitan conglomeration Christ commissioned us to take for him. In standing for the truth of God, Bethany stands for a full gospel. That means a comprehensive gospel without respect of persons or consideration of geographical limitations.

This last statement suggests a question. It is this: Why should we in Australia, with the most perfect approach to apostolic Christianity in the world, why should we give less for Foreign Missions than we do for Home Missions?

Bethany's contribution to present day religious conditions is a mighty and a glorious one. And her work is not yet done. Though but little known in Australia, and that little mainly by reason of the recent Centennial Convention, in America she is the most honored of all our colleges. Bethany men carry a weight of influence few can command. The past is but an earnest of the future. The signs of age here are but an indication of ripeness. They add that mellow atmosphere which is the peculiar glory of the old schools in England. To dwell here awhile is to realise that all

there is of retrospective is more truly seen as prophetic. Always having led, Bethany still must lead. Else, whither shall we go? We must give her message and her spirit to the world.

Samuel Elborn.

By J. Inglis Wright.

The name of Samuel Elborn has long been identified with the Churches of Christ in the Dominion of New Zealand. Of late years the disease from which he had been a sufferer, together with the infirmities of old age, led to his gradual withdrawal from any very active part in the public work of the church. Prostrated by a severe attack of illness, he took to his bed about the beginning of September, and on the evening of the 8th, passed away to his eternal rest. An old man—in his 84th year—he had finished his life work, and the call to come up higher was a welcome release from a life which had become a burden through the manifold weaknesses and suf-



S. Elborn.

ferings which had sapped the joy of living and made of life but a prison house of humiliation.

Samuel Elborn, J.P., was born of English parents, his father being a native of Southampton, and his mother of Bristol. He was born in Birmingham in 1827, and brought up in Glasgow almost from infancy. At the age of 14 he was converted, and having been immersed, became a member of the Scotch Baptist Church, where he remained for two or three years. He subsequently joined the English Baptists under the pastorate of Mr. J. Taylor (formerly of Melbourne). He it was who inspired Bro. Elborn with a love of reading, lending him books and giving him instruction in New Testament Greek, and under whose guidance our late brother entered into active church work. Bro. Elborn associated himself later with a small Baptist Church which met in College Open, High-st., in connection with which he preached at Dalkeith, Dunblane, Portobello, and elsewhere. On account of his "growing dislike to clericalism" he severed his connection with this meeting and abandoned his purpose of entering the Baptist ministry, for which he had been studying.

In 1854 Bro. Elborn left for Australia, and arrived in Melbourne in May of that year, joining the Baptist Church, of which Mr. Scott was pastor. During his membership with this congregation he was not idle, but preached at Hawthorn

and in townships considerable distances from the city, which involved journeys of some ten miles, of which, however, he thought nothing.

Bro. Elborn married a Miss Lattimer, in Melbourne, but owing to the ill-health of his wife, he returned to Glasgow in 1859. This change, failing to produce the desired result, he decided to emigrate to New Zealand, arriving in Dunedin in 1861. The following year he went to Invercargill, where, finding three disciples, viz. S. in organising the Church of Christ in that city. Bro. Elborn obtained a situation in Beaven's ironmongery shop as a salesman. After a few years he returned to Dunedin and commenced a private school, which he carried on for a number of years.

From the time of his arrival in Dunedin, Bro. Elborn took a leading part in the church, commanding attention and respect by the ability evidenced in whatever work he took in hand. For something over forty years he has taken a prominent part in the Lord's day morning meetings, where his logical, lucid, and thoroughly thought-out addresses have ever proved a source of valuable instruction in Christian doctrine to the brethren. On several occasions Bro. Elborn has "done the work of an evangelist"—in Dunedin before the arrival of T. H. Bates, and again for a term of three years from November, 1883, to May, 1885. Previous to this he served the young church at Christchurch from 1874 to 1877, his labors being attended by many conversions. For a short time Bro. Elborn held the position of an elder in the Tabernacle, which has so long enjoyed his earnest and able addresses, but of recent years he has met with the church at South Dunedin, with which he was in membership up to the time of his death.

Samuel Elborn was a man of distinct ability, a logical thinker, and one gifted with keen analytical perception. The welfare of the Church of Christ was ever foremost in his mind, and deeply did he feel and lament any defection from the "old paths" so dear to him. Circumstances made him intensely self-contained and uncommunicative in regard to himself personally, and consequently his circle of intimate friends was never very large. Mrs. Elborn predeceased her husband by 17 years, and after her death he gave up his house and made his home in lodgings, where he lived a quiet and to a great degree a lonely life, husbanding his income with jealous care. And now he has passed to his rest.

"Blessed are the dead which die in the Lord: and in the judgment to come, where works and motives are judged in their real relationship, he will receive his just reward." He dearly loved his Saviour; and lacking much of human love, the divine love was his one comfort.

Bro. Elborn left a number of legacies to religions, but the bulk of his money will go to advance the kingdom of Christ Jesus in Home and Foreign Missions and other phases of Christian work. Concerning these benefactions we append some details; meanwhile we record the passing away of another of those old pioneers who strove long and well to make the gospel of Christ in its primitive simplicity more widely known, and in whose affection nothing filled a greater place than the Church of Christ. Its welfare, indeed, was the one subject which ever claimed his deepest affections and occupied his constant thought.

BRO. ELBORN'S BEQUESTS.

The following are the particulars of the amounts left by Bro. Elborn for the extension of the kingdom of Christ. It is anticipated that about £6000 will constitute the residue of the estate after legacies to relations, the Bible College and Austral Co. are paid. This should produce an annual income of something like £150 to £150 a year for each of the objects set forth, viz., Evangelisation in the South Island of New Zealand, and the Foreign Mission Union.

The trustees are J. Inglis Wright, of Dunedin, Wm. Pryde, of Mataura, and Henry McKee, of Dunedin.

I devise and bequeath all the residue of my property both real and personal to my trustees upon trust to sell and convert the same into money and to stand possessed of the net proceeds thereof together with my ready money (hereinafter called "my trust estate") upon trust first to set apart and invest the sum of Three hundred pounds and to pay the annual income therefrom to the Treasurer for the time being of the Institution known as "the College of the Bible" established and controlled by the Federal Conference of the Associated Churches of Christ in Australia to be applied for the general purposes of such institution. Secondly to set apart and invest the sum of Three hundred pounds and to pay the annual income therefrom to the Treasurer for the time being of the Austral Publishing Company Melbourne to be devoted to the free distribution of religious literature. Thirdly to set apart and invest one half of the balance of my trust estate and to pay the annual income therefrom to the Treasurer for the time being of The Foreign Mission Council of the Churches of Christ in New Zealand to be applied for the support and benefit of Foreign Mission work in connection with the Churches of Christ in New Zealand but in the event of such Foreign Mission Council ceasing to exist then I direct my trustees to expend the said annual income for the benefit and advancement of Foreign Mission work in connection with the Church of Christ in whatever ways my trustees may deem best. Fourthly to set apart and invest the remaining half of the balance of my estate and to expend the annual income therefrom in or towards the support and benefit of Home Mission work and general evangelisation in connection with the Church of Christ in the South Island of New Zealand in such ways and for such purposes as my trustees may deem best but so that no part of such income shall be devoted to the purchase of land for or the erection of church buildings schools or the like nor for the repair of any such buildings. I direct that the said trust estate shall be known as "the Elborn Trust."

A Word to Victorian Sisters.

The Home Mission rally arranged to be held in Lygon-st., at 8 p.m., on Thursday, Oct. 20, is close upon us. What have you done to ensure its success? Have you *thought* about it, *prayed* about it, *spoken* of it? Have you made any sacrifice in order to send an offering for the Lord's work?

Our Home Missionaries are doing a splendid work in the country districts. Only those who live in the country and in the "back blocks" know the great need of the country. When we are told of the utmost indifference, on the part of adults, to the claims of Jesus, and of the appalling ignorance of little children concerning him who said "Suffer little children to come unto me," we begin to realise the responsibility resting upon the Churches of Christ to send the gospel to the people of our own State.

The work now being done by our Home Missionaries can only be undertaken by brave, unwearying, consecrated men. Of such men we have 16 in the field, whose total support averages £155 per month. Up to date the amount of the Committee's indebtedness is £350, and it is the aim of the women of our Victorian churches to help to clear this sum, in order that the Lord's work be not hindered.

We are not asking for haphazard gifts of spare cash, but we want each woman to feel that upon her offering—representing thought, prayer and self-denying love—depends, to some extent, the success of the work. All we possess comes from

God; let us be faithful stewards, giving him first thought, and first place in the laying out of what he has so bountifully given us.

This year the tea preceding the rally is to be dispensed with, but we want each church to send along to the Treasurer, Mrs. B. J. Kemp, Holmes-rd., Moonee Ponds, the price of one or more tables (£1 each), besides what the sisters can give and collect.

Jesus said, "Go, preach." Paul asks, "How shall they preach except they be sent?" What shall our obedience and our answer be?

Yours for "Go or Send,"

H. C. LUDBROOK, Pres., Sisters' Conf.
L. PITTMAN, Supt., H.M.

God's Good Purpose.

The purpose of God is always good, always love. It could not be otherwise, for God is love. This does not mean that his plan for us never involves suffering. Ofttimes it does. It brings death to a mother and pain and grief to her family. It took the baby out of the young mother's arms the other night. It leaves the young widow broken-hearted, with little children to provide for. It permits loss of property to come, leaving a family to suffer pinching want and hard struggle. It allows a man to lose his work in the time of financial depression and to endure experience of sore need. It brings sickness with its pain and cost. It lets us have bitter days of suffering. Sainly people ofttimes have to endure things which are hard and most trying. Nevertheless, the plan of God for our lives is good. It is a plan of love. "What I do"—it is the Master who says this, and what he does must be good. Is affliction good? Can it be good to endure bereavement, to suffer injustice, to bear pain? Some day we shall know that many of the best things in life are the fruit of these very experiences. The world's redemption comes from the sorrow and suffering of Jesus Christ. The best blessings and the holiest beauties of God's saints are the harvest of pain. The pleasant things are the easiest for us to accept—and these, too, are parts of Christ's purpose. We must not think that his will always means hard things. Some people always say, "Thy will be done," as if God's will were something terrible. But we have a thousand glad experiences in life to one that is sad, a thousand days of bright blue skies to the one that is dark and cloudy. And the joyous things bring their blessings too. We must not get the impression that all the sacred things of Christian life come through pain, that we are enriched and made more worthy when we are suffering. We receive countless joys. The sunshine, too, is full of love and full of life.
—Dr. J. R. Miller.

God must have loved the plain people: he made so many of them.—*Abraham Lincoln.*

Nearness of life to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward him.—*Spurgeon.*

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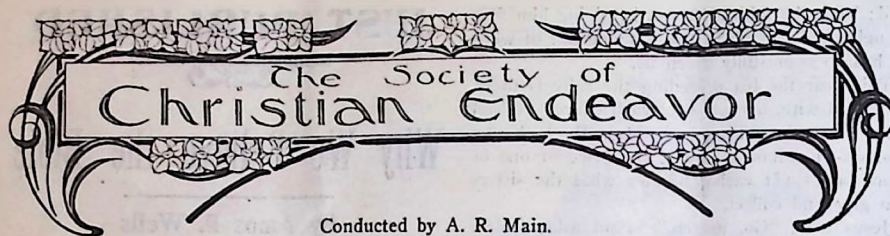
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IN OTHER LANDS.

Topic for October '31.

Suggested Subjects and Readings.

- The world field—Matt. 13: 36-39.
 The call of the holy city—Isa. 60: 11-22.
 The Gentiles' light—Isa. 42: 1-7.
 The eager earth—Isa. 2: 1-5.
 Earnest toil—1 Thess. 1: 2-10.
 A worthy boast—2 Cor. 10: 12-17.

Topic—The church at work in other lands—
 Psalm 2: 1-8.

We have had much in mind lately the work among the heathen. The visit of F. M. Rains has aroused a deeper interest in many hearts. The presence of Bro. and Sister Strutton will also give the work an impetus. Endeavorers and others will give these consecrated workers a hearty greeting wherever they go.

It is well that the church should be roused more and more to a sense of its indebtedness to the world at large. Till the last man be reached, there will be need of speaking of, praying for, and giving to the work of missions. The Saviour's command has never been abrogated. The authority for any church or work at home depends on that commission; we dare not trifle with it by at once accepting and rejecting its authority.

"Go" and "Lo."

The connection between the "go" (the command) and the "lo" (the promise) of the commission has often been dwelt upon. One writer has put it: "In divine therapeutics, the church has taken 'lo' as a tonic, and 'go' as a soporific. We have sealed it that 'go' means others first, and ourselves last; while 'lo' was intended for ourselves first, and others last. In theory, we have been quick to announce that no command of Christ is a non-essential. In practice, we have been slow to disprove that we regard his presence as essential. 'Lo, I am with you' in going is the word."

That is one side: the "lo" is conditional on the "go." The promise is for him who obeys the command. But another view may be taken. Effective going depends on the presence of Christ. The command is not really fulfilled before the promise is received. J. J. Haley has said: "The apostolic ministry, with the world's conversion in view, did not begin at the beginning of the commission, but at the end. The first part was not obligatory till the last was realised in the experience of these first disciples. The commands could not be carried out till the promise, at the end, became an experimental fact in the consciousness of these apostolic men. Without the motor-power of the 'Lo, I am with you,' in the person of the Holy Spirit, the commands to 'go,' 'preach,' 'baptise' and 'teach' were useless and impossible."

The prayer of the Imperial Christ.

Our reading, Psalm 2, specially verses 7 and 8, is one of the best of missionary passages. There is in these verses alone matter enough for an Endeavor programme, if each participant would confine himself to the emphasising of one point. Only headings need here be given.

Long before the Messiah appeared on earth, the Psalmist represents the Father telling the Son to ask him for the world as his inheritance. Oftentimes the Bible tells of the interest taken in heaven in the salvation of men. Here Father and Son speak of it. In the transfiguration scene, Moses and Elijah spoke to Christ of his atoning death. Peter says the angels were interested and wished to know more. Alas, that man, so vitally concerned, should often be indifferent. God plans it, departed saints speak of it, the angels are interested: how can we be apathetic?

See the wideness of the sweep of the petition: "the nations," "the uttermost parts of the earth." When the Son made that prayer, he included the poorest, most benighted savage in the heart of Africa, as truly as the greatest man in England, the richest millionaire in America, the most privileged disciple in Australia.

Notice the certainty of the answer. "I will give." God means that. So sure as the Son prayed, so surely will the inheritance be his. No wonder that Christ was optimistic. No Christian should be a pessimist. He may shun the conflict who doubts the issue. The Christian if he fights in the battle of the Lord must be on the winning side. Jesus shall come into his own.

Reflect on what that prayer cost Christ. If he prayed and requested, if the world were really to be his, it meant Bethlehem, Gethsemane, Calvary. The world could be his only thus. The way to the crown was the way of the cross. "Every prayer fixes a goal somewhere before the one who prays it. Pray for the sick, the prayer leads to the bedside of the sufferer." "Pray for the salvation of the world, and the prayer leads to the giving of self and all it possesses." Christ prayed, and he had to give himself in order to the answering of his own prayer.

Consider our prayer and our help. Jesus prayed for the nations; he taught his disciples to pray, "Thy kingdom come." Jesus had to "go" from heaven to earth to answer his prayer: those very disciples whom he urged to pray that the kingdom might come, he commanded to "Go" and "preach the gospel to the whole creation." We must follow Christ in both. Pray like Christ, and you must go like Christ. Prayer always costs something. What do our prayers for the conversion of the world cost us?

One writer well says: "The man who prays for missions must 'pay' or stop his prayer. Carry on the heart the burden that lies so close to God's heart, the finite and the infinite agreeing,

and no power in Satan's kingdom can prevent its coming to pass. God wills the redemption of the uttermost parts of the earth; let the Christian will it, and ask what he wills, and God will bring it to pass for him. The man who prays for missions and follows his prayer will visit every field for which he prays with his sympathy, his love, his service and his money."

How She was Educated.

Not long since I was a guest in a pleasant family where the mother impressed me as particularly intelligent and well educated.

Yet she had evidently been a busy woman all her life. She had brought up a large family of children; she was born in a day when the higher education of woman was not common; and I do not think she had enjoyed any unusual advantages. Nevertheless, she was well informed on every topic that was broached. She had sensible opinions and took wide views of affairs. She knew what was going on in Europe and Turkey and China. She was acquainted with the great religious and political movements in our own country. She was interested in questions of theology and in practical reforms.

I was not long in finding out her secret. She had been educated in the school of religion. Her mind had been broadened and her vision clarified by studying the peoples of the kingdom in all the world. Religious books and magazines and papers had been her high school and college. She had been so well balanced in her reading that she was interested in what was going on at home as well as abroad. She was not a mono-missionary woman, thinking that either the Jews or the Africans or the slum children of our own country were the only ones worth attention.

We often read of self-educated men. Here was a self-educated woman, of whom there are just as many as of the self-educated belonging to the sterner sex. The door of education is open to every one.

The missionary magazine is a text-book on geography and ethnology as well as religion. The good religious paper gives a view of the most important events of the world, and you do not have to wade through or even glance through pages of baseball slang and prize-fight slush to find what is best worth reading.

The contribution box is an educator of no mean value, as one gives conscientiously and prayerfully, and follows one's gifts to their destination, whether it be at home or at the ends of the world.

The sermon and the prayer meeting take one out of one's self and his little, narrow, individualistic round, and give him sympathies and an outlook that are as wide as the earth and as high as heaven.

The classes in this school of religion are open to all of us. They cost little except a resolute purpose, an open mind, and a generous and devout heart, but these are gifts, like air and water and sunshine, free to all who will take and use them.

Who of us will not go to this school, and learn the lessons which the Great Teacher is so eager to impart?—F. E. Clark.

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



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DOINGS AT OBA, SOUTH SEAS.

Interesting Letter from Bro. Purdy.

We have to thank a brother in South Australia for so kindly sending us the book "The Church of Christ," which is much appreciated; and the Foreign Mission Committee for their kind gift of the book by Mrs. Dye, "Bolenge." It is most interesting, and the native there is very similar to our Aoba people. We appreciate and sympathise with every word in it. It is certainly true there, as here, that the people appreciate the gospel; whereas many in our own land have no desire to hear it or accept it.

Since writing my last letter I have visited our two out-stations—Longana and Lolokaro—which are the most difficult to negotiate on account of the heavy seas and winds which prevail on the weather side of the island. It is only very occasionally that one can find a quiet sea so that the boat can be beached, for it is open to the prevailing S.E. wind, and there are no harbors or inlets. The launch is a great boon, and makes the work much simpler; though even the launch cannot face the weatherside at the time of heavy winds, and even if we could face the sea we could not venture ashore on account of the surf, which would break a boat to pieces. So that on the occasion of our last visit there we had to anchor our boat at the N.E. end of the island, where there is a haven of refuge called Lolowai, and walk to the village where Daniel Boaseri is teaching, which is about 7 or 8 miles away.

We left home on the Tuesday, hoping to be able to venture round the S.W. point of the island, but found that impossible, and returned to start again on the morrow for the other end, and if it were still blowing we were to anchor at Lolowai and walk. This we did, and reached Daniel's house just at dark. They had been expecting us for some time, so were not surprised. We boiled our "billy" and had some tea before we retired for the night, for we were very tired after walking four hours. Eight miles on these roads mean twelve or fifteen, for there are roots every yard, and vines and hills and valleys and sandy beaches, etc., to negotiate. We found all well, and Daniel and the other Christians well.

Daniel is one of our very best teachers. He was baptised by me in Queensland, and was a most diligent student. He came home before Mrs. Purdy and I came over three years ago, and built a fine chapel, capable of holding 250 or 300 (we have had 230 in it, though we pack them differently from what white people would desire) at his own expense. It would have cost me about £20 to have built one the same, and it will stand for fifteen or twenty years, being covered with the durable leaf of the sago palm. He is an inveterate worker, and never idle—so unlike the usual native, who is naturally lazy. A remark

made by one of the same village shows what they think of him. He had walked on Friday down to the boat to see if she were all right (as it had been raining very heavily, and I did not want the water to reach the dynamo or else there would have been no more running for a while at least) and home again, which must have made him tired. The following day he and the others were preparing to cook their food in the single men's house called the "konali," and this preparation is extensive. Firewood, green leaves in abundance, taro (called "kiveta"), coconuts, native cabbage, fowls, etc., are required; for their ovens are renewed each day, as they heat the stones on and under the fire, and then place their puddings (grated taro or banana or yam) and the fowl or pig on some of the stones, and the rest are placed above the food, only green leaves are put on first, so that their food is really steamed, and it is cooked beautifully tender. The fowl or pig practically falls to pieces and is most juicy.

Daniel was there at the preliminaries, and afterwards I missed him, and said to one of the others, "I think Daniel he tired and go sleep little bit." He responded, "This fellow man no sayee tired, he never lie down along day" (all the others do it); "bone belong him allsame iron"! His industrious habits have made a changed place there. The others are following his example, and are becoming industrious also. Laziness is one of the chief evils of these islands; though the fever and humidity of the climate account for a good deal of it; but the less they do and the more they neglect themselves the worse they become in this respect.

We had meetings Thursday, Friday, and Saturday nights, and on the Lord's day. There were 34 who partook of the Lord's Supper, and there are nine to be baptised when I go again. At the gospel meeting there were about 120 present. On Monday we walked to Lolowai, and brought with us three fine young men, who are desirous of learning more to fit themselves for teaching. They go to school in the early morning, which the teacher takes, and work for us during the remainder of the day till the afternoon school begins which I take when at home. About six others accompanied us to Lolowai, and returned after we left.

Last week I went to the other station, Lolokaro, where Dick is teaching, and Charlie, Johnnie, Luke and Stephen are teachers at neighboring villages. The first of these four was baptised by Mr. Thompson in Childers. He afterwards went to the Salvation Army training home in Melbourne, where I met him over three years ago. He heard of our intending to come, and soon followed us. He is doing a good work, and is strengthening our other teachers; he has had better opportunities for learning than most of the other natives here, for he was in New South Wales and Victoria for three or four years.

On Saturday we ran along the coast in the launch and gathered up some Christians and others, and brought them to Lolokaro, where they stayed for the meetings on the Lord's day. About 90 gathered together, 45 of whom were Christians, and 29 to be baptised next time I go. Their offering was 18/10; though while we were away in Australia they gave £3/18/-.

While at Lolokaro, we had rather a nasty experience. When visiting there previously we usually beached the whale boat, but the launch is too heavy unless there be about 30 available hands. The sea was exceptionally calm, and the natives said that there was no fear of any immediate wind, so we anchored her there instead of taking her along the coast a mile to a quiet spot inside a projecting reef. However, at daylight I could hear the sea making a noise, and we went to the beach. It was not as yet very severe, but almost too much so to take a canoe out to the launch. However, go we must, or when the sea became worse she would either drag her anchor or be swamped and sink. So after much discussion, as only natives can engage in, one was to pull me out in a canoe while three others swam to help it along against the wind and sea. I had a paddle as well as the native, and we got ahead of the swimmers, but about midway to the launch the native with me said, "Oh, master, me drown," and immediately jumped into the water to save the canoe filling. He intended swimming with and helping the canoe, but the wind and sea were too strong, and we were drifting back, and the swimmers were becoming exhausted too. However, they and we met; and I in the canoe paddling and they all swimming alongside, forced it with great difficulty to the launch, and when we got there they were about exhausted. Dick, the teacher, said "My word, close up I lose; I swallow salt water three times, and I get short wind altogether"! However, we were thankful to God that no life was sacrificed, and we were soon bounding over the billows to a safe anchorage. Later on in the day there was a very heavy wind and sea, so that we were thankful that the boat was safe. Yesterday we came home again, the sea having abated somewhat, and I found all well.

We saw in *Pure Words* that a Sunday School class at Rookwood was sending us that paper, for which we are very grateful.—Yours in Christ, F. Purdy, Aug., 1910.

YOUR MISSIONARY GIVING.

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is risen;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully, give.

Christians are the best evidences of Christianity.—*Arnot.*



New Zealand.

NELSON.—Three more additions, all young girl scholars of the Bible School, Bro. Jones preaching. We are busy making preparations for the anniversary, which is to be held on Oct. 16. We anticipate a really good time. It is expected that our new church will be opened about the same time. Meetings keeping up well.—E.M.J., Sept. 28.

AUCKLAND (Ponsonby-rd.).—The 48th anniversary of the church was held last Wednesday evening. There was a fair attendance and a very pleasant evening was spent. Bro. Davis presided, and J. C. Laing read the secretary's report. We are sorry that he has resigned this position, after five years' service. The report showed a nett gain of 28 for the year. The morning meeting for worship has the best attendance. The Sunday School is in a very prosperous condition, with 300 scholars and 22 teachers. Five scholars have united with the church during the year. The Band of Hope is booming. Other auxiliaries are attended by from 30 to 40 at each. Short reports were presented from Richmond and Avondale. Bro. Turner gave an excellent address on "Grumblers and Complainers," preceded by some wise words of advice and humorous reminiscences. A good programme was rendered.—T.D., Sept. 25.

SOUTH DUNEDIN.—Last Lord's day evening we had the joyful experience of seeing another sister baptised. J. M. Innes continues to preach. During his ministration he has endeared himself to the members of the church by his faithful preaching of the gospel and not less by his visitations to the sick and afflicted. As already announced, we have lost Bro. Samuel Elborn from our ranks. Bro. Elborn had been associated with the Church of Christ in Dunedin and here since 1861, the year he arrived in these parts with his wife, who died some years ago. The first weekly prayer meeting was established in Bro. Elborn's house in 1862. He devoted a considerable portion of his time to teaching and preaching, and until quite recently his voice was heard exhorting the church at South Dunedin. He has filled practically every office in the church—deacon, elder, teacher and preacher.—W. H. Palmer.

West Australia.

SUBIACO.—On Sept. 4 we held our 12th Sunday School anniversary, and the celebrations proved to be a glorious success. The "Chain of Love" and "Sunshine and Rain," two exercises given by some of the scholars, reflected great credit both on them and their instructors. Kenneth Campbell conducted the singing very efficiently. A stirring address was given by A. J. Saunders on "Flags." A sacred duet was given by Dorothy McDonald and Bertie Friend. On the following Wednesday evening a tea was given to the children, and at 7.30 the anniversary programme was continued. This meeting was such a success that many requests for a repetition were made, and the programme was repeated on Sept. 15. Lord's day, Sept. 11, was our first Promotion Day, under the new system of graded schools. This also was a brilliant success. Our school is graded under "Moninger's" system, and is a Front Rank School. We have a Cradle Roll department of some 63 babies (from birth till 3 years of age), Beginners' department with 30 scholars (3 to 6), Primary and Junior depart-

ments, with 3 grades each, Intermediate department with 4 grades, Senior department, Adult Bible Class of 44 members, and Home department of those unable to visit the school, but who regularly study the week's lesson at home. This department is superintended by Miss G. Dalgleish, who has 50 members to attend to and visit. Our full strength is 332, and the number on our rolls is rapidly increasing, partly attributable, we believe, to a system we have of inspecting the attendance cards, noting the absentees, and sending one of a staff of visitors to the scholars' homes to report on the reason of non-attendance. This not only increases the attendance, but it also has the effect of parents promising to attend the gospel services. In June last the Associated Churches of Christ of W.A. held a Scriptural examination. The Subiaco school, with an average percentage of marks over 83, came out on top as premier school, gaining a large number of prizes. Next sitting for the W.A. Sunday School Union examination, 19 out of 20 passed, again averaging over 80 per cent. marks, and making them the premier school of the following denominations: Baptist, Congregational, Church of Christ and Presbyterian, who sat in competition. The Congregational school, Subiaco, gained second place with an average of 69 per cent.; thus you will see our material win by 11 per cent. An essential part of the "Moninger" system is "supplemental lessons," provided for every grade of each department. They contain the "facts boiled down" of the Bible, and give the scholars a foundation knowledge of the order of the books, and the great facts and happenings recorded in God's Word. We devote ten minutes each Sunday to these lessons, and it is indeed time well spent. We believe that the work of all the schools of this State is on the crest of the wave of prosperity, as is the State itself, as everywhere optimistic references are made regarding the coming harvest, and gold-mines, the great timber industry, etc. We feel sure that W.A. will shortly boom as she has never before, and it is this outlook that radiates our vision and increases our hopes that God's Word will spread with its attendant power and glory all over the land to gladden the hearts of all and lay success at his workers' feet.—R. F. Robbins.

New South Wales.

PETERSHAM.—G. E. Burns still draws large audiences to the gospel meetings. All departments of the work here are in a flourishing condition. The open-air work continues. At the breaking of bread this morning four were received into fellowship, two by transfer from Enmore, and two by faith and obedience. Tonight we had another fine meeting.—S.B., Oct. 2.

MOSMAN.—Good services all day Oct. 2. In the morning Geo. D. Vero delivered the first of a number of addresses on Foreign Missions, giving one every three months. The subject for the evening was "Wandering Away from God." At the invitation a young man came forward and confessed Christ.—G.D.V., Oct. 2.

WAGGA.—The work is moving along slowly but surely in this part of N.S.W. We have just had a very enjoyable visit from A. Brown, of Petersham church. He brought to us greetings from the H.M. Committee, and on the Lord's day exhorted the church, and preached the gospel to an attentive audience. We are much cheered and encouraged by this visit, and pray God's

richest blessing may rest upon our brother wherever he may be.—S.C.

LISMORE.—Splendid meetings have been the rule at the Tabernacle since the mission, and the church is in a fine and healthy condition. Last Lord's day Bro. Hagger addressed the church on "Three Phases of the Blessed Life," no meeting being possible at Bexhill. After the meeting a sister who had driven nine miles to be baptised was buried with Christ by Bro. Saunders. Splendid congregation at night, Bro. Saunders speaking on "The Unchanging Christ." The church officers have consented to Bro. Saunders holding a mission at Tyalgum from Oct. 17 to 26. This is a ripe field. Bexhill mission, one confession to date, with splendid congregations. The No-License campaign is becoming very keen now, and it is believed that both Richmond and Rous electorates will carry the reform. All our members are working hard for this end. Quarterly business meeting held last night. Reports spoke of progress. Total membership, 399; net gain for quarter, 26, and one was restored in the meeting, making actual total 403. Treasurer reported that starting the quarter with a deficiency of £12 in general account, over £155 had been raised for all purposes during the quarter, and accounts closed with a balance in hand of £15 14/4 for general purposes. Bible School report showed good progress. Bro. Saunders in his report intimated that he would close his work here at the end of his present engagement on Dec. 6. A Bible School has been opened by our brethren at Keerlong.—E. A. Parker, Oct. 6.

BROKEN HILL.—Notwithstanding the very rough weather last Lord's day, a good number turned out to the evening service. At the close of Bro. Tuck's address three young women and one young man made the good confession. We hope to carry No-License in Broken Hill next Friday, election day.—R. J. House, Oct. 9.

NORTH SYDNEY.—Sunday last were pleased to have visiting us Sister Adeock, from Hobart, and Bro. E. Webber, from Enmore. Bro. Rodger's address was on "Saints in Wrong Positions." In the afternoon a children's service was held, the address being on "Newspapers and their Messages." At 6.30 an open-air meeting was held, when a good interest and attendance were maintained. The gospel service was attended by perhaps more strangers than usual, and this we are glad to see. Bro. Rodger's address was on "God's Heart-hunger for Returning Sinners." Both Senior and Junior C.E. are continuing well, and we believe there are times of blessing in store for us all.—W.J.M.

PETERSHAM.—At the meeting for worship four were received into fellowship, two by transfer from Enmore, and Bro. and Sister Hoskins, late of Toowoomba. Bro. Allen, of Rookwood, exhorted. This afternoon and evening the Lord's day School celebrated its anniversary. These meetings will long be remembered by all who witnessed them; they were splendid, and great credit is reflected upon the supt., T. C. Walker, and the sec., Walter Cousins. A. E. Illingworth addressed the children in the afternoon, and chose as his subject "A Bunch of Keys." When the scholars were asked which passage of Scripture was a little key to prevent a man from getting drunk, a little chap promptly replied, "No-License." An orchestra of 14 performers led the singing. In the evening G. E. Burns preached the gospel message. Both meetings were crowded. The anniversary services will be continued on Tuesday with an entertainment, and on Saturday the annual picnic will take place at Clifton Gardens. G. E. Burns has been engaged in the No-License campaign for some time. We believe we will carry No-License in Petersham on the 14th. All day prayer is being held in Sydney on Thursday next in the interests of No-License.—S.B.

NORTH SYDNEY.—The attendance on Sunday morning was the largest we have had for some considerable time. We were pleased to have with us Bro. and Sister Wardale, from Mosman. Sister Adeock, from Hobart, and Bro. Lockley. Bro. Franklyn addressed the meeting. Our Bible School has now been increased by several new scholars. After the Bible School, a young man

was baptised. At the gospel service Bro. Rodger's subject was "Salvation is of the Lord." A good number of strangers were present. With the advent of the Saturday half-holiday it is the intention here to inaugurate a Saturday night open-air meeting in one of the busy centres in the vicinity, and with the object of stimulating a greater desire and opportunity to study the Scripture, it is Bro. Rodger's intention to start a corresponding course of home study for those who will avail themselves of the blessing.—W.J.M., Oct. 10.

ENMORE.—One sister was received into the church this morning, and another is to be baptised on Wednesday evening. Two of our brethren passed away last week—Bro. Talbot, a member of many years' standing, and Bro. Webb, full of years, but only a recent member with us. At to-night's service Bro. Walden made sympathetic reference to these brethren, as well as to Bro. Barnes, whose death was reported some weeks ago, and Bro. Colbourne.—R.K.W., Oct. 9.

HAMILTON.—Walter Strongman, who is now working the Newcastle district under the direction of the N.S.W. Home Mission Committee, has devoted most of his time during the last month to visiting the Hamilton residents and preparing the way for Thos. Hagger and the tent. He has already visited about 300 homes, and is confident that the mission, which commences on November 13, will be a huge success. Hamilton church is only supported by four families at present, and we have found it hard to pay our way. As a consequence, we are very much short of the necessary funds towards running the mission. We invite the brotherhood to help us. Please send donations to S. G. Goddard, Swan-st., Hamilton. The gospel meetings still have an average attendance of 30. The Lord's day School has gained six new scholars, and Bro. Shaddock, a very willing and active member, has been appointed supt. Last Lord's day, Oct. 2, we were favored by a visit from three Enmore brethren, namely, Bros. R. Steer, Willis, and Hull. Bro. Steer presided at the Lord's table, and our fellowship together was very sweet. We look forward to these visits of the brethren from other parts.—S. G. Goddard, Oct. 8.

MULWALA.—The church was greatly refreshed at having a visit from Bro. and Sister Morris, from Ballarat, on Lord's day morning, 9th inst.—W. M. Pallot.

South Australia.

YORK.—Two married ladies were baptised on October 4. Bro. Strutton gave a very interesting address bearing on the work at Baramati, illustrated with the lantern, on Oct. 6. About 130 were present. Meetings to-day (on account, doubtless, of the boisterous weather) were rather small. A. P. Wilson assisted at night.—H. J. Horsell, Oct. 9.

GLENELG.—During the past few weeks we have had the pleasure of listening to P. A. Dickson, F. G. Dunn and J. Pittman, of Melbourne, Bro. Manifold, of Tasmania, Mrs. Strutton, of India, and Dr. Porter, of Sydney. After the powerful address of the latter last night a young man and a young woman nobly confessed Christ. The electric light and a large fan have been put in the chapel, and will increase the comfort in the hot weather. The Wednesday night gospel services, illustrated by biography, are a great success. The church is in a good condition.—E.W.P., Oct. 10.

QUEENSTOWN.—Lord's day, Oct. 9, large attendance at breaking of bread. W. C. Brooker exhorted; at the close, the brethren met to consider what means they could take to help the cause at Semaphore. It was decided to assist the movement in a practical manner. In the evening we had with us Bro. and Sister Strutton, who were accorded an overflowing chapel. Their visit was much appreciated, and words cannot express our pleasure in the knowledge of having such useful representatives in foreign fields. The Sunday School is progressing. Sister Hill, one of our teachers, has through illness been unable

to be with us for quite a time. We pray she may be restored to health.—A.P.B., Oct. 10.

SEMAPHORE.—Notwithstanding the hoisterous weather we have had fair attendances at our mission during the week. Lord's day, Oct. 9, 31 broke bread. S. G. Griffith exhorted. In the evening S. G. Griffith delivered a fine address on "The Bible, its Use and Abuse," at the close of which two young women made the good confession. During the week we have purchased a fine block of land in the centre of this thickly populated district, and the Home Mission Committee are erecting a tent on same to conduct a mission for the next four weeks. With a view to complete this noble work, such as the erection of a chapel, we are looking for support from our brethren, and if any should feel disposed to lighten our burden, a cheque to our treasurer, G. S. Cosh, Woolnough-rd., Exeter, S.A., will be acknowledged and rightly applied.—A.P.B., Oct. 10.

HINDMARSH.—On Oct. 5, the 55th anniversary of the church was celebrated. W. C. Brooker, President of S.A. Conference, presided. H. R. Taylor, T. B. Fischer, and I. A. Paternoster gave short addresses. The choir, under the conductorship of O. H. Finlayson, rendered three anthems, and Miss M. Williams, Miss E. Weeks, Mr. O. H. Finlayson and S. Pickering gave a quartette, after which an adjournment was made to the schoolroom, where light refreshments were handed round. There was a good attendance, and the collection is to be devoted to the choir towards purchasing music. During the evening Miss B. Doley, the church organist, was presented with a lady's dressing case as a token of appreciation of her services to the church as organist. T. H. Brooker, in making the presentation, spoke of Miss Doley's willingness at all times to give her services in the work of the church. Miss Doley suitably replied.—J. W. Snook.

STIRLING EAST & ALDGATE VALLEY.—On Friday, Oct. 7, our mission at Aldgate was closed. The attendances and interest throughout were splendid, and although the direct results, viz., three additions, were not as many as we could wish, yet we feel that our plea has received an infinite amount of enquiry, and that we are better known and understood by the people of the neighborhood. Our best thanks are due to all those who have helped us—to those who aided us by singing and otherwise. On Sunday afternoon at the meeting one (a lad from the Sunday School) made the good confession; others we believe are almost persuaded. At Stirling East the mission commenced Sunday evening; a good attendance; building full, and one confession. Our acetylene gas was used for the first time, and gave complete satisfaction.—A.G.R.

NORWOOD.—At our morning meeting to-day H. H. Strutton renewed his acquaintance with the church, giving a very interesting address on his work in Baramati, seeking to stir up a greater interest in the work going on in foreign fields, and asking for the prayers and sympathy of those in the homelands. His remarks were much appreciated by the brethren. In the evening Bro. Rankine preached, his subject being, "A Lost Soul." There was a very good attendance considering the rough night.—G.H.J., Oct. 9.

GROTE-ST.—The quarterly business meeting of the church was held last Wednesday night. The various reports were very encouraging, and showed progressive work. A special item was the treasurer's statement. Bro. Gard, in presenting it, expressed his pleasure in being able to report that the church debt had been wiped off, and for the first time for many years we could say the church was free of debt. The deeds of the property have been transferred, and he was glad to be able to hand over the documents to the chairman of the meeting. Our evangelist, J. E. Thomas, has just completed four years of very successful work with us, and by a unanimous vote of those present he was asked to continue the work for a term of three years, and we are glad to say he has consented to do so. The officers were also authorised to arrange for a holi-

day for Bro. Thomas, a complete rest being necessary for the sake of his health. Our prayers are that this may bring about a complete recovery, and that he may long be spared to labor amongst us. A special thanksgiving service was held this morning. Bro. Colebatch presided, there being a splendid attendance. The theme of the addresses was, "Press Toward the Mark." A. J. Gard, John Fischer, and J. E. Thomas dealt with it—"In Church Activities," "Into New Avenues of Applied Christianity," and "In the Spiritual Life" respectively. A thanksgiving offering intended to form the nucleus of a new building fund was taken up, and the amount of £90/10/- was received. This did not, however, affect the ordinary offering, which if anything was a little better than usual. The meeting was very helpful and inspiring. Bro. Strutton gave an interesting address to Sunday School scholars this afternoon (dressed in native costume), and Bro. Thomas preached to a good congregation to-night.—E.R.M., Oct. 9.

GOOLWA.—The attendance at all meetings is still very good. We had Mr. and Mrs. Strutton with us on Oct. 3; they gave a very interesting address, and also showed pictures of the work in Baramati. We held our Sunday School anniversary next Sunday.—M. Graham, Oct. 9.

NARRACOORTE.—We held our annual business meeting on Sept. 27. There was a good attendance of members. E. Gaskin was re-elected secretary, and H. Hawkes treasurer. A ladies' committee was formed for social work. It was resolved to write a letter to F. Thomas, evangelist, of Adelaide, thanking him for the handsome present he made to the church here of a large print Bible, which is much appreciated by the members. £1/15/9 was raised at the meeting to reduce the debt on the chapel. The wet weather has interfered considerably with the attendances at meetings. However, we are anticipating holding a mission next month, when we hope to have fine weather and a good time of seed sowing and reaping for the Master.—E. Gaskin.

Victoria.

MARYBOROUGH.—Bet Bet mission entering on second week. No decisions so far, but the meetings are very encouraging. We labor on in hope. Nice meeting at Maryborough last night and one decision, T. Batty speaking.—H. Leng, Oct. 10.

PRAHRAN.—As a result of Bro. Oram's visit and his talk to the Bible School, quite a number of pledge cards have been signed by the scholars. Last Lord's day we had visiting us Sister Marrows, of Bendigo, one of the pioneers of the Prahran church, and the mother of our preacher. One confession at the evening service, a married lady from the Bible Class.—J., Oct. 10.

BRUNSWICK.—Our new evangelist, W. J. Way, and wife, are now with us. Bro. Way spoke in the morning, addressed the school, and delivered the gospel message. We are looking for great things in the future.—W.T., Sept. 9.

EMERALD.—Last Lord's day morning another young lady in the person of Miss M. Skinner, a visitor, was baptised and received into fellowship. Our sister, together with Sister Edwards, previously baptised, purpose meeting with the church at Glenferrie on their return to the city.—William Bolduan, Oct. 10.

CARLTON (Lygon-st.).—On Lord's day morning we had the pleasure of receiving two by transfer, and were also pleased to have the fellowship of Bro. and Sister C. L. Thurgood, from Pittsburg, U.S.A., and to again renew old and happy associations. Bro. Thurgood exhorted the church in the morning, and gave a very nice address to the school in the afternoon. At night Horace Kingsbury discoursed upon "Jehovah's Thrilling Invitation." There were two confessions (husband and wife).—J.McC.

BALLARAT.—On last Lord's day morning we had Sister Smyth, from North Fitzroy, and Sister Clarke, from Brighton. At the evening

Continued on page 670.

The Wearing of the Green.

By H. H. Pierson in "C.E. World."

CHAPTER I.

WHEN THE BOX WAS OPENED.

There stood the box, angular and uncompromising, in the middle of the floor. Isabel, reclining on the one easy chair, wiped her tear-stained eyes with a wet ball of handkerchief, and sat up to survey it with an air half indifferent, half critical.

"I believe it's larger than it was last year, Trudy," she remarked. "But what's the difference? It's only a matter of a few more half-worn stockings that let your toes go through the very first day, or a gay-flowered wrapper, or an overcoat that came out of the ark, or some shoes three sizes too small for the smallest person in this family, or possibly—"

"O Isabel, don't!" The elder sister, passing through the room with a hot water bottle in one hand, and a glass of medicine in the other, had stopped to listen. She leaned wearily against the old bureau that served as a sideboard, and shut her tired eyes for a moment from the glare of sunlight that came through the western windows across the level plain. Her head was throbbing painfully; but this was nothing, she thought, compared with the ache in her heart. And Isabel, poor motherless girl!—O, yes; what was she saying?

"I don't care!" blazed Isabel, with the vehemence of fifteen years; "it's the truth, and you know it; only you're too good to say so; but I'm not. I think it's a shame to send us cast-offs! Just because we're a Home Missionary family they think we don't have needs and feelings like other people, and we ought to be glad of any old thing. I hate the sight of their old box! Let's not unpack it at all, Trudy. What's the use?"

"O, but we must, dear." Gertrude was making a desperate attempt to speak cheerfully. "There may be something we need. I hoped there might be a dress for each of us. I haven't anything but that old plaid that's nearly worn out, and the two gingham that I wear every day; and you're no better off. They know our ages, or at least they did last year; and perhaps they've sent just the right things. If the dresses would only be black, I'd like it better; but I suppose we must not be too particular."

"Particular! No, I should say not! Most likely they'll be sky-blue scarlet. But I thought father wrote to them that he'd rather they would send money this year if possible."

"So he did." Gertrude had set the glass on the bureau; now she bent over it, and stirred the contents vigorously.

"And they haven't sent any? Is that it?" Isabel's voice was sharp with pain. "O Gertrude, why didn't they? And there's the doctor's bill and everything."

"Yes, I know." Gertrude stood up straight now and faced the ordeal calmly. She might as

well have it over first as last. "But Mrs. Lawrence, the President of the Society, you know, wrote that she was very sorry, but there had been so many calls this year, they did not feel able to send any money. But she said she had made a special effort to collect useful articles for the box, and she hoped they would answer every purpose."

"O, no doubt they will!" Sarcasm radiated from every curve of Isabel's tense little figure. "No doubt they will! Considering the excellent judgment Mrs. Lawrence showed last year, I'm sure we shall find everything we need—and more. Norris will be able to go to Sunday School in baseball uniform, and father can make pastoral calls in pink pyjamas—"

"Isabel! What would father say?" Gertrude began with stern rebuke, then melted at once into sympathy. With a swift movement she knelt beside her sister's chair, took the hot, flushed face between her hands, and kissed it soothingly. "You poor dear! You're just worn out and nervous. Now I prescribe for you just what I did for father; you're to go straight to bed, and not get up until you're called to-morrow morning. Then Norris will open that wonderful box, and we shall see what treasures are in it."

Experience had taught this struggling family many hard lessons in the school of life, but now they had come to the bitterest of them all. The gentle, sweet-souled mother, after a little more than a fortnight's illness, had laid down the burden of life and gone out from their home for ever. The already overtaxed father, worn with anxiety and loss of sleep, was in a state of complete nervous exhaustion; and it was upon the slender shoulders of the elder daughter that the entire responsibility for the affairs of the stricken household seemed to fall.

When she awoke next morning after a troubled sleep, the weight of care and sorrow settled down upon her heavily. She counted over wearily the duties that the day must bring. O yes, and there was the box to be unpacked. She thought of it with a little sigh; her experience with missionary boxes had not been altogether fortunate.

Yet somehow she had a feeling that this one might be different. She had prayed so earnestly for help in their hour of need; the money they hoped for had failed them, yet surely the help must come. So she clung desperately to the forlorn hope that in some unexpected way this box might help in the solution of their problem. If not, what then?

The little hope and the great doubt were still struggling together in her heart while she and Isabel, ostensibly doing the breakfast dishes, watched Norris as he pried off the cover and began to remove the contents of the box.

It was apparently a duplicate of the one they had received before from the same source. There was the usual collection of partially worn undergarments; a woman's coat, respectable enough

in outward appearance, but with the silk lining worn to tatters; a business suit and an evening coat, evidently made for a man whose girth and avoirdupois were double that of the missionary; a good quilt and two blankets; two boys' coats, one too large for Norris, the other much too small; two nondescript articles, which by judicious bending might be restored to the semblance of hats; three shirt-waists; neck-ties, and several small articles; all these came to light one by one.

Gertrude's heart was going down, down, for the box was nearly empty. Where were the dresses she had thought must be there?

"Aha!" exclaimed Norris; "here's the gem of the whole collection!" and he held up to view a dress of brightest green, splashed over with gay figures in a geometrical pattern, and made in the fashion of years ago. "Just what you wanted, sis, and a fine fit; I know by the looks of it."

He tossed the dress to Gertrude; but she stepped back quickly with a scornful gesture, and it fell on the floor at her feet. The old choking sensation came back to her throat, and her eyes blurred with tears. Then suddenly she stooped down, picked up the dress, and darted away to her own room. She flung it under the bed to the farthest corner, and dropped to her knees in a storm of tears and sobs.

So this was the answer to her hopes and prayers! Mother was gone, and everything was against them. God had forgotten them out there on the lonely Western prairie; and nobody knew and nobody cared!

Little by little she grew calmer. How utterly childish of her to give way like this—she on whom so much depended, and who had meant to be so strong and so brave!

Moved by a sudden, unaccountable impulse, she fished the dress out from underneath the bed, and tried it on. It fitted to perfection, and the color was not unbecoming to her flawless complexion and her red-gold hair; yet she shuddered at sight of her reflection in the glass. The waist was perfectly plain, with full sleeves; and the gathered skirt hung in long, straight folds nearly to the floor. And, behold, here was the convenience denied to women in these modern days, a pocket! She thrust her hand into its capacious depths, and drew forth a letter. It bore the inscription: "To the one who wears this gown." With eager fingers she tore it open and read:

"If there lives on this round earth a woman, young or old, who has the moral courage to wear this relic of a bygone age, she is worthy of a better fate. I have suggested to mother that it is hardly a desirable gift, but she insists that some one will be exceedingly grateful for it. As a proof of my sympathy for the unfortunate victim I enclose for her own personal use the contents of this envelope, with my sincere good wishes.—W.L."

Opening a small envelope enclosed in the larger one, Gertrude discovered a roll of bills at which she stared in utter amazement. She had never seen so much money at one time in her life before. Could it really be meant for her?

She whisked off the dress, laid it and the letter carefully on a chair, and began putting her room in order. She could always think better when she was at work, and now her active hands could not keep pace with her busy thoughts. Mechanically she put the finishing touches to the room,

omitting not even the minutest detail, while gradually her face took on a look of decision, and her lips set in a firm, straight line.

Passing before the little mirror, she came to a sudden halt, and stood for a full moment facing the girl who looked back at her with steady, unflinching gaze.

"Yes, you're going to do it, Gertrude Ainslee; you know you are. You always have to do things when you look like that. O dear!"

The last words slipped out unexpectedly, under cover of a faint little sigh. Presently she whirled about, and, crossing over to the window, stood gazing out across the brown prairie just awaking into new life under the kiss of the March sunshine. In her eyes was a dreamy look, as of one who sees not the things that lie close at hand, but a vision of something or some one that is far away.

She clasped her hands against the window-pane and rested her chin upon them. "Yes, Jerry-boy," she said softly, "I'll do it—for father—and you."

To be continued.



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From the Field—Continued.

meeting Bro. Jinks preached on "The Iniquity of Man" to a fairly large audience. We are getting many strangers at the gospel meetings. Bro. Harvey is doing a good work by distributing handbills in connection with the gospel meetings.

CHELtenham.—At our morning meeting to-day, conducted by W. Judd, we had as visitors Miss Lindsay, of Lygon-st., and Bro. Gale and some boy scouts, all members of the church at South Richmond. The scouts and their master also visited the Sunday School. In the evening Bro. Judd preached to a fine audience, and at the close of the address three of our school boys made the good confession.—R.W.T., Oct. 9

MELBOURNE (Swanston-st.)—Last Lord's day morning we had the company of Bro. Andrews, from Sydney. Bro. Gordon addressed the church. In the evening we had an excellent address on "Why I Belong to the Church of Christ." Rough weather rather interfered with the attendances during the day. A. L. Gibson rendered efficient service during Bro. Gordon's absence at the Federal Conference by taking the services.

COLAC.—Our new chapel is nearing completion, and we hope to fix our opening services on October 30, when we expect the President of the Conference, Bro. Baker, with us. The following Tuesday being a holiday in Melbourne, many of the brethren from there might be able to make this their holiday resort for that date. Our meetings are well attended. Two were added to our membership last month. The brethren are doing their best to find the furnishing at the present time. Several friends in Melbourne have given us gifts of furnishing, for which we are thankful.—A. W. Connor, Oct. 10.

BRIM.—We commenced our gospel mission on Oct. 9. J. E. Allan and wife, of Melbourne, were with us, and inspired the church by their splendid presentation of the old-time story both by preaching and singing. We had large and attentive audiences at all meetings. S.S. anniversary next Lord's day. Mission continues for three weeks.—Henry Baker.

RICHMOND.—Meetings keeping up well. On Lord's day, Oct. 3, at the close of Bro. Gale's address on "Water Salvation," one young lady came forward and confessed her faith in Jesus, and was baptised into Christ last Thursday evening. We also had the joy of welcoming into our midst three sisters who have been immersed some time, but who now desire to be identified with the church. We were pleased with our scholars at the recent examinations; out of eight sitting for it, we had seven passed, securing two merits and five certificates. This is indeed encouraging to the Bible School teachers. Bro. Gale, having accepted a call from the Castlemaine church, is leaving us, and we hope very shortly to name a worker who is to labor with the church in his stead.—Geo. F. Nicholls.

Queensland.

BRISBANE.—By the time this appears in print the church in Brisbane will be in the midst of a three weeks' gospel tent mission. This mission is being conducted by the writer (who preaches) and Joseph Binney (who has come all the way from Melbourne to sing the gospel). We ask for the prayers of the brotherhood in this effort. It means much to the church here—the only church we have in this great city of 140,000 people. To feel assured of the prayers of God's people will help us greatly.—J. I. Mudford, Oct. 6.

BUNDAMBA.—Sunday School anniversary, Sept. 25. In the afternoon W. Swan, of Toowoong, gave an address to the scholars and friends. The scholars gave a good account of themselves under the guidance and baton of G. Green and A. Feeney, organist. At night Bro. Swan gave the address, and singing was again appreciated. The writer has just been called

upon to part with his wife, through pneumonia, at the age of 42. She was only laid up five days.—G. Green, Oct. 6.

Here & There.

Victorian Home Mission Rally on Oct. 20, in the Lygon-st. chapel.

Fair meetings at the Tabernacle, Gore-st., Fitzroy. Three decisions.

Walter A. Strongman's address is now 23 Scott-st., Newcastle, N.S.W.

The Victorian General Dorcas will meet on Thursday, 20th inst., from 10.30 a.m., in the lecture hall, Swanston-st.

We regret to see that the *Bible Advocate* in its new form is run at a loss of £120 per year. The churches in Great Britain should rally to its support.

Secretaries of Sunday Schools who need extra copies of Children's Day Exercises for Nov. 6, are asked to apply promptly to T. B. Fischer, Glebe Avenue, Cheltenham, Vic.

Bro. Horsell has in his possession a pair of spectacles, found during the recent Conference meetings. The owner can have them by writing and stating where they can be left.

In the South Australian Christian Endeavor Union Convention, which has just been held, J. E. Thomas has been re-elected President, and I. A. Paternoster supt. of the Quiet Hour.

Ira A. Paternoster wishes us to announce that if any of the superintendents of the S.A. Sunday Schools require a further supply of Children's Day Exercises, they can have them by applying to him.

The name of R. Woff, of the Cheltenham S.S., was omitted from the Victorian list of prize winners in the S.S.U. examination. He gained 98 marks, and was awarded the 2nd prize in the 1st division.

A. D. Strongman, who recently went to America to take a course of study in medicine preparatory to entering the Foreign Mission field, is now preaching for a church in Louisville. His address is 959 Third-st., Louisville, Kentucky.

On page 643 of last issue, in reporting the names of the newly appointed Federal Foreign Missionary Committee, a slight error was made. The name of F. M. Rains was accidentally placed in the Committee, and Bro. Rowland Morris was omitted.

The following brethren have been elected as the Foreign Mission Committee of South Australia: President, A. C. Rankine; Vice-President, W. T. Manning; Secretary, Ira A. Paternoster; Assistant-Secretary, Geo. H. Mauger, and Treasurer, T. Colebatch.

Will those sending contributions for the Victorian Home Mission rally do their best to let Mrs. B. J. Kemp, Holmes-rd., Moonee Ponds, have them by October 20? The sisters would like to be able to state the amount received, and from the various churches, on the night of the rally.

Samuel Elborn, whose obituary appears elsewhere, has bequeathed the sum of £300 to the Austral Publishing Co., and a like amount to the College of the Bible. These sums are vested in trustees, and the interest accruing therefrom will be paid yearly to the respective institutions. In the case of the Austral Co., the amount of interest yielded each year will be used for the distribution of our literature, and will give something like £12 per annum for that purpose. The College of the Bible will, by this bequest, have the nucleus of an endowment fund.

It will be remembered that at the time of the Centennial celebrations, J. Inglis Wright, of Dunedin, advocated raising the sum of £1000 for the distribution of our distinctive literature. Bro. Elborn's bequest to the Austral is the direct result of this appeal.

The Secretary of the Victorian Sisters' Conference Executive was instructed at the last meeting of the Executive to write to the sisters in country churches, asking their aid in reducing the Home Mission overdraft. It was also decided to send envelopes in which contributions might be placed.

Tuesday, November 8, will be the annual Home Mission tea and rally in the City Temple, Sydney. At that meeting Thos. Hagger will give an account of the work and prospects in the Richmond-Tweed Rivers district. Sydney disciples are asked to make this meeting the best of its kind yet held.

R. F. Robbins, Subiaco, W.A., writes:—"H. J. Banks has arrived in Egypt, having just visited England, where he has had an opportunity of studying the Sunday Schools and their work there. He doubtless will come home brimful of new ideas and organisation of great plans for future consideration."

Bro. and Sister C. L. Thurgood reached Sydney early last week, and arrived in Melbourne on Saturday. They were met at the station by quite a number of old friends. On Sunday afternoon Bro. Thurgood spoke at the Lygon-st. Sunday School. We give them both a hearty welcome back to their old home.

"Train up a child in the way it should go," is a Scripture injunction. The North Melbourne Free Kindergarten is trying to do this. In order to assist them the Musical Society are giving a concert in Lygon-st. on Oct. 25. The Committee hope that the Melbourne friends will support the concert by their presence.

In the report of the Federal Conference the motion regarding "Conference Fees" has got rather mixed through the dropping out of a line of type. The motion should read that each State Conference shall contribute towards the expenses of the Federal Conference a sum of one pound sterling per Conference.

A. Burden, of Port Adelaide, S.A., writes:—"The block of land we have purchased at a cost of £200 at Military-rd., Semaphore, is directly opposite where the Roman Catholics have recently given £1000 for a property, intending to build a church. You might judge that we have gone to a right place, as they always get the pick of a district."

The Austral Publishing Co. have just published two important booklets, namely, "Let us Keep the Feast: being Plain Chapters on the Observance of the Lord's Supper," by the late J. B. Rotherham; and "Why we Believe the Bible," by Amos R. Wells. The price is respectively 3d. and 4d., postage additional. Orders for 12 copies of each will be sent post free.

At the recent Federal Conference a resolution was carried that it be a recommendation to all the States of the Commonwealth that Home Mission Sunday be observed on the first Sunday in each February. South Australia and Victoria have agreed to accept the recommendation and have agreed to carry it into effect in February, 1911. We expect other States will also fall into line.

Attention is drawn to the welcome meeting to Bro. and Sister Strutton, at Swanston-st. church on Monday evening next, at 8 o'clock (see Coming Events). Interesting addresses are expected from Bro. and Sister Strutton on the work at Baramati, India. On the following Wednesday our missionaries leave for New Zealand, via Tasmania. Mrs. Strutton's relatives reside in New Zealand. They will return to Queensland and New South Wales, and hold meetings at various churches.

The *Christian* (London) gives the following forecast in regard to events in Portugal. It is of special interest in view of the recent cables informing us of the revolution in that country. As in Spain, so in Portugal, says the *Christian*, men are finding out that "the priest is the enemy," and is never satisfied until he is master of the house. Hitherto Portuguese general elections have been "conducted" in a way to give the Conservative-Clerical bloc a certain and a safe majority. This time, under fairer conditions, the

elections have placed the Parliamentary power in the hands of the Republicans. Hence the throne itself is in danger, and there are rumors already of an anti-clerical policy. At the moment, indeed, anything may happen; but perhaps the outstanding lesson of the situation is that in Portugal, as elsewhere, the priest has been weighed in the balances and found wanting. After ages of spiritual bondage, the Portuguese are struggling to be free, and to join the sisterhood of European nations. It is ominously announced that "certain measures relating to the religious congregations are in preparation." By slow degrees, Rome is losing foothold in all parts of Europe.

Will all correspondents on S.A. Home Mission matters in future please address letters to D. A. Ewers, Gladstone-rd., Mile End, who has taken Bro. Horsell's position as Secretary.

Church Extension Fund, Victoria.—The first building erected under the auspices and by the assistance of the above fund at Colac will shortly be completed. The church there are delighted at the early prospect of moving into their new home, and are looking forward to great things. The Committee need the loan of about £60 to cover the money advanced for cost of building, and will be glad to hear from brethren or sisters prepared to lend this money to the Church Extension Fund. Please send to W. C. Craigie, Little Collins-st., Melbourne, or R. Lyall, Levenson-st., North Melbourne.

At its recent annual meeting, the British and Foreign Bible Society was able to present a report that should strengthen the faith and inspire the activity of the men and women of the churches of Christendom. The unprecedented number of issues amounted to 6,620,024, including 843,784 Bibles, 1,198,226 New Testaments, and 4,578,014 smaller portions of Scripture. This is 685,000 in excess of the output of the previous year, and constitutes a record in the history of the society. Much of the growth thus indicated is to be accounted for by the opening up of the Eastern world to the incoming of the missionaries of Christianity.

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COMING EVENTS.

OCTOBER 17.—On Monday evening next, Oct. 17, at 8 o'clock, in the Swanston-st. church. Under the auspices of the Foreign Missionary Committee. Welcome meeting to Bro. and Sister H. H. Strutton, our missionaries from India, who will give addresses telling of their work at the Australian Station, Baramati, India. All cordially invited.

OCTOBER 20.—A Home Missionary Rally will be held, under the auspices of V.S.C. Executive. Chairman, President of Conference, J. W. Baker. Good addresses and musical items. Every one come and make this a record meeting.

OCTOBER 21.—The Hawthorn Church of Christ will hold their Sale of Work in the Hawthorn Hall, Burwood-rd., Glenferrie, on Friday, October 21, at 3 p.m.

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

OCTOBER 26 & 27.—Christians' Chapel, St. George's-rd., North Fitzroy. The sisters will hold a grand Sale of Work, to be opened at 3 o'clock by Bro. Baker, on Wednesday, 26th. A hearty welcome to all.

OCTOBER 27.—The 12th anniversary of the Bayswater church and Lord's day School will be celebrated by a tea and public meeting. Good programme. R. C. Edwards will occupy the chair. Speakers, W. Smedley and others. Sisters Dale and Potts will help with the singing. The Sunday School will render recitations and dialogues. We shall be pleased to welcome any visitors.

IN MEMORIAM.

MOORE.—In loving memory of Robert Albert Moore, who entered into rest Oct. 19, 1894. A faithful husband, and a good father.

—Inserted by E.M.

THOMPSON.—In loving memory of Roy, dearly loved husband of Eveline R. Thompson, who was called home Oct. 14, 1904.

Yes, we'll meet again in the morning.

In the dawn of a fairer day;

When the night of watching and waiting.

With its darkness has pass'd away;

Where no shadows veil the sunshine.

Over there in the heavenly land.

And the crystal waves of the river

Ever flow o'er the golden sand.

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MARRIAGE.

BAMBURY—WATT.—At Emmore Tabernacle, Sydney, on Sept. 14, by Chas. Watt, the father of the bride, assisted by G. T. Walden, J. W. Bambury, of Auckland, N.Z., to Ettie, second daughter of Chas. and Lizzie Watt, of Sydney.

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Obituary.

GREEN.—On Sept. 29, Sister Mrs. George Green died, after a short illness, and was buried next day in the Ipswich Cemetery, Bro. Mason, evangelist, conducting the service. In the death of our sister we have lost one who had been associated with the church since the time of the labors of Bren. Ewers and Troy in Ipswich, over twenty years ago. I understand that she was the first woman here to be baptised. Since then she has brought up a large family, two of her sons being now in the church. Our sister has been a great blessing and support to the church, both in Ipswich, and for a long time in Bundamba. She was always among the sisters who took a leading part in all work required by the church. All who knew our sister will not lightly forget her perseverance, goodwill and kindness. May our Bro. Green and family still look to the Saviour as the "Faithful One," who will fulfil all his promises to his people.

Bundamba, Qld. J. A. FINLAYSON.

GAMBLING.—Henry Gambling died on Aug. 30, and was buried on Sept. 1. The service was conducted by C. Fischer. Our esteemed brother was baptised over 20 years ago, during the labors in Ipswich of evangelists Ewers and Troy. He was indeed a pioneer in this district. He was a leading member in the church at Ipswich for many years. He was a good man and preached and taught the Christian religion, and lived it every day. Those who knew him best and labored with him, knew his great desire and effort to lead mankind to the happiness that comes to those who follow Jesus the Saviour. His sorrowing wife and friends have our deepest sympathy. "Blessed are the dead who die in the Lord."

Bundamba, Qld. J. A. FINLAYSON.

FISCHER.—With great sorrow we laid to rest yesterday our Bro. Geo. Fischer, aged 25 years, second son of C. M. F. Fischer and Sister Fischer, of Ipswich, and grandson of our late J. Fischer, whose death we reported last week. Our brother was returning home to Cribb's Island on Sunday afternoon from Enoggera on his bike; got to Eagle Junction 5.30, at four road ends came into collision with a motor car. He was conveyed to the hospital, where he died at 8 p.m., never regaining consciousness. The sad news was conveyed to his uncle and brothers, who went and identified him. The father read the sad news in the daily paper before they got there to tell him, as Ipswich is about 30 miles from where the accident happened, and his home about six. His mother is staying with her daughter, Sister Colledge, at Wallumbilla, 300 miles away, and could not get to see him. Our hearts are very sad, as our Bro. J. Fischer, the eldest son, is very ill, only having come out of hospital a little over a week ago, after an operation. He has a wife and three small children, and George was their helper in the hour of need. He was a good son and brother, and will indeed be missed. In the absence of Bro. Mudford, J. W. Collins conducted the service in the house, and Mr. Thurlow (Methodist preacher) at the grave in Lutwyche Cemetery. We leave the bereaved ones in God's hands, and pray he will strengthen the sick and bind up the broken hearts. His will be done.

Brisbane, Qld. J. BRUCE.

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