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PORTUGAL AND THE VATICAN.

The revolution in Portugal, news of which has been given us by recent cablegrams, has taken the world by surprise. But not altogether as a surprise to the few who had been closely watching the trend of things in that country. The surprise consisted in the suddenness with which it came, the brevity of the struggle, and the completeness of the victory won by the revolutionists. Naturally in a case like this the enquiring mind wishes to know the reasons why such a revolution became possible. Events of this kind must have some adequate cause, and the discovery of the causes which make the world's epochs is that form of study which makes history valuable. In the case of Portugal there is no doubt that the religious condition of things was a prime factor in the discontent which found expression in the recent upheaval. As one of the Catholic nations of Europe, Portugal has long been under the domination of the Papacy in regard to both religion and politics. In the past it has been content to be so. Now, however, it has learned to realise that Papal supremacy is another name for political degeneracy.

The Archbishop's explanation.

Archbishop Carr, of Victoria, has another way of explaining the matter. This explanation he gives in a letter addressed to the clergy of his diocese, and which, at his request, has been published in the daily papers. It is an explanation, however, that does not satisfy the intelligent, unbiassed observer. It is mainly a reference to incidents which, in the nature of things, could not have caused the outbreak. Even if the immediate cause of the revolution was a single incident, that incident was only the climax of many others. Single incidents do not create revolutions. The tax on tea did not cause the revolution in America. It came at the end of a long series of political blunders, and though not much in itself, was sufficient to turn the scale into a declar-

ation of independence. History simply repeats itself in the case of Portugal. No single instance of Papal misrule was the cause. The cause is to be found in its long continued and oppressive domination. The reference made by the Archbishop to Titus Oates does not help his case. It is true that this unscrupulous man fabricated a "Popish plot" in 1689, which resulted in the imprisonment of many of the Roman Catholic faith. But the fabrication would have been harmless if there had not been a real plot in existence. Green in his "History of the English People," in referring to this incident, says: "But the alarm must soon have worn out had it only been supported by perjury. What gave force to the false plot was the existence of a true one." In all revolutions regrettable things are bound to happen. In the French Revolution the "reign of terror" ran riot. It was the awful nemesis which at last overtook the centuries of oppression which the aristocracy had meted out to the people of France. One, of course, cannot justify all the actions of the Portuguese revolution, but as revolutions go, it was moderate by comparison.

Spain and the Vatican.

The unrest which has found such drastic expression in Portugal, exists in the adjoining country of Spain. It is in rebellion against the authority of Rome. The history of that rebellion explains and gives understandable reasons for the revolution in Portugal. Under the head of "Spain and the Vatican," E. J. Dillon, in the *Contemporary Review* for September, sets forth the present position of things. Mr. Dillon contributes every month to the *Contemporary Review* articles on "Foreign Affairs." He probably knows more about the political inner workings of the nations of Europe than any other living writer, and in dealing with the Church of Rome his fairness cannot be questioned. In these articles he first of all speaks of Spain as she once was, and is to a certain extent now. He says: "English readers are unable to fully realise the

extent to which the peoples subject to the Spanish Crown were thus denationalised, demeaning and feeling themselves as Roman Catholics first and Spaniards afterwards. For it is a case without parallel. The Papacy was, and still is, looked upon in Spain as an institution to the full as national as the monarchy itself." What, then, has brought about this recent change in the aspect of affairs? How is it that the nation most loyal to the Papacy is now in open rebellion to its authority? The answer is simply this, that the Papacy has pushed its power beyond the limits of endurance. Its bigoted intolerance has even been too much for its most loyal and devoted sons. It had not the sense to yield even in comparatively small things.

Intolerant of other religions.

Mr. Dillon gives us an example of this. He says: "In virtue of the Concordat, the Roman Catholic religion was proclaimed the established church. Its privileges, therefore, are many and important. But among them was the petty, superfluous and dangerous right of forbidding all other religious communities to make known their places of worship and burial by outward tokens and public acts, such as inscriptions and processions in the streets. Such vindictive intolerance as this seems unworthy of any church of the twentieth century, however infallible it may be in matters of dogma." Mr. Dillon significantly adds that this "is everywhere regarded as a token of what the church would still do if she could." Now there has been growing up in Spain a party which has for its aim the liberalising of Spanish institutions. This party is now in power, and its present Premier, Senor Canalejas, has succeeded in getting the obnoxious restriction rescinded and has done so in defiance of the Vatican. Mr. Dillon blames Cardinal Merry del Val, the secretary of the Vatican, for the present rupture. He says: "Writing here on his relations to Spain in the year 1906, I gave utterance to this view: 'A touch of the statesman in the Pope's State Secre-

tary, Merry del Val, would have sufficed to keep Spain in leading strings for another decade or two. That was written four years ago. But what could have been effected in 1906 is impossible in 1910. The opportunity has slipped by."

Priestly invasion.

Another and perhaps more serious cause of discontent is found in the invasion of Spain by monks and nuns. It is agreed on all hands that Spain is suffering from a plethora of them. "They have become an economic burden, and may in time be treated as a political plague." Mr. Dillon informs us that monasteries and convents and religious houses have sprung up in every province, until there are now three thousand four hundred and fifty of them in the realm. These communities have thriven and become exceedingly wealthy, while the material well being of the population suffered relatively, if not absolutely. To-day the actual number of priests, monks, nuns, friars and members of religious orders amounts, roughly speaking, to 150,000. The total income of these communities and prelates has been estimated at between thirty and forty million pounds, or more than all the sums annually spent by the monarchy for the army, the navy, the administration of justice, the salaries of State servants, the civil list of the king, and the needs of education altogether. With this before us we are scarcely surprised that Spain wishes to reduce the number of the members of the religious orders which have filled the land to overflowing. Nor can we wonder that Spain and Portugal are now in open rebellion.

What is to become of them?

The matter, however, which affects us most seriously is this—What is to become of this great host when it is driven out of Catholic countries? Are the refugees to find an asylum in Protestant lands? If so, the problem becomes a serious one. If their influence has been for harm in Catholic countries, it will be so in Protestant lands. In any case it is well for us to understand the real reason why Catholic countries are in revolt against the Popish hierarchy.

Editorial Notes.

Local Option in New South Wales.

The success of the anti-alcohol party in New South Wales at the Local Option poll last week has not been so great as was hoped for. The "trade" was fighting on the defensive and at best could only hope to hold its own. This it has not done, but there will doubtless be rejoicings that the loss was not so large as was feared, and it is not unlikely the drink party will even claim a victory, but every "victory" of the

sort will mean a further reduction of the power of King Bung. The reform party is on the winning side, although the joy of victory will be modified by a sense of disappointment that it has not been more pronounced. It is difficult to understand just why reduction at least was not carried in more electorates. The advocates of the Labor Party gained a great victory over their opponents, and had they taken a similar stand against their greatest enemy—the drink interest—it would have received a staggering blow. It is noticeable that the Temperance reform, like other reforms, does not march steadily on with even progress. Its onward growth is frequently impeded for a time and occasionally even temporary reverses may be expected. It is scarcely to be hoped, for example, that the wonderfully rapid progress of Prohibition and No-License in America will continue unchecked for the next decade. But the student who takes a broad view of general results will not therefore be led to doubt the ultimate triumph of common sense over vested interests. There is still much to be done in the education of the young and in the dissemination of information among the people generally before a final and permanent victory can be gained, but it is surely coming.

Crowding out Religion.

"It seems to me that the moving picture craze is crowding out religion." So writes a preacher in a private letter from one of our large cities. It is evident that whether for good or evil the moving pictures have come to stay. In many cases there is nothing especially objectionable in the films exhibited, while in some instances their use is educational and beneficial. It must be confessed, however, that in the majority of shows the spectators' time is wasted, to say the least, and the tendency is not in the direction of spirituality. In some instances they are distinctly vulgar, and their influence is demoralising. Parents are responsible for their young people, and should exercise a wise oversight in reference to the way they spend their evenings. But may it not be possible to turn the "moving picture craze" to advantage? We know one of our preachers who gives free picture shows on Wednesday nights to large audiences, whose minds are thus directed to industrial, missionary and other profitable subjects. Appropriate addresses are given and the whole service is distinctly religious. Many of the pictures are of the moving variety. Hymns are also screened and heartily sung, and the congregations, consisting partly of those who do not usually attend religious meetings, are brought within the atmosphere and influence of spiritual teaching. A direct result has been the largely improved attendances on the Lord's day evenings, when the lantern is not used. It may sometimes be possible to honor the Saviour by the right use of the very machinery which, in the hands of the irreligious, is antagonising the highest interests of the community.

What's in a Name?

At the Anglican Synod in Sydney last week the Bishop of Bunbury, W.A., moved that the Synod should declare the church in Australia and Tasmania to be "an independent national church in communion with the Church of England" and that "a committee be appointed to consider the question of the adoption of a more appropriate designation than at present in use," etc. After a lengthy discussion, "the motion was negatived on the vote of the laity." We confess to some sympathy with the mover and his supporters. Just why a church in Australia should continue to be called "The Church of England" is not very clear. As a matter of fact, the name is a misnomer even in England, where the so-called "Church of England" is but one of many churches in that country, and is in a minority of the population; but in Australia the designation is not only inappropriate, but absurd. Of course if our good friends would consent to be guided by the New Testament, they would not be troubled about the choice of a name, but would be satisfied with the simple Scriptural designations used by the first Christians. In America their brethren are known as the "Protestant Episcopal Church," but the name does not give complete satisfaction. No name can be generally acceptable unless it is Scriptural, and even a Scriptural appellation will satisfy only those who recognise the complete authority of the Word of God.

Anglicans and Infant Baptism.

From the Sydney Daily Telegraph we learn that questions in connection with infant baptism were discussed by Anglican clergymen at the evangelical Conference in Sydney last week. Referring to the superstitious notions some parents had upon the subject, one minister said people had told him that their reason for having their children baptised was that the children throve better after baptism, and therefore they would like to have them "done early." Another said that when he objected to baptising children on week days, parents had said, "We will go to the Methodists," or "We will go to the Presbyterians, they'll do it." It would appear that for some reason the Anglican clergy have a strong objection to performing the ceremony except on Sundays and at the public services. But, unless they are willing to waive this objection, it appears they will lose a percentage of their children and also the parents to those troublesome Presbyterians and Methodists. Some parents, however, will not have their children taken elsewhere, as they regard the Anglican as "a lucky church" for the purpose. To illustrate the need of securing suitable sponsors, a minister told of a deaf woman bringing a child to be baptised and when he asked, "Dost thou, in the name of this child, renounce the devil and all his works?" she made no reply. After being prompted several times, she at last, instead of saying, "I renounce them all," said, "I recommend them all." Just what

course the minister adopted was not revealed, but so far as the infant was concerned we imagine it made but little difference. In view of the above and other difficulties, we are told that "the need of concerted action by the clergy to place the administration of the sacrament on a more satisfactory basis was strongly emphasised." We have always felt ourselves that there was something very unsatisfactory in "the administration of the sacrament" of infant baptism. This clearly arises from the neglect of the apostles to leave any information on the matter. We have a good deal of teaching about the baptism of believers, but they entirely omitted to make

the slightest reference to either the baptism or the sprinkling of infants. Hence the necessity for "concerted action" on the part of the clergy to supply the deficiency. When our Anglican friends are willing to accept the New Testament as a sufficient rule of faith and practice, they will have no more trouble about "sponsors" and "superstitious notions" regarding the baptism of infants. In fact, the practice itself, with all the notions connected therewith, will cease to exist, together with Papal infallibility and the worship of the Virgin. These all spring from the one source, and are equally unscriptural.

has come to Isaiah like a strong hand, as something he could not escape. The intuition laid hold upon him like an arrest. What was the nature of the counsel? He was called upon by the Lord to separate himself from his nation by a solemn act of detachment. He was commanded to confront his people, to oppose them, to leave the majority and stand alone. He was bidden to prophesy the unpleasant and even to predict defeat. We know how such men are regarded—they are denounced as unpatriotic, as devoid of national feeling and fraternal ambition. The young prophet shrinks from the task; he is tempted to silence and retirement; he meditates retreat; but the Word of the Lord came to him "with a strong hand." The imperative gave him no freedom; heaven laid hold on him with holy violence; the invisible gripped his conscience as a man's arm might be gripped, until it ached in the grasp.



The Guiding Hand.

By Dr. J. H. Jowett.

There is a familiar phrase which is twice repeated in the twenty-third Psalm: "He leadeth me," but the two usages have very different surroundings. In the first the surroundings are pastoral, a deep restfulness is in the air, and all things are significant of relaxation and repose. "He leadeth me beside waters of rest." It is like walking on the banks of a river on some serene Saturday night, when the work of the week is over, and the very beasts of the field seem to have begun their Sabbath rest. In the second usage the surroundings are altogether changed. Rest becomes action; relaxation becomes strenuousness. We leave the "waters of rest" for the exposed and storm-swept uplands. We turn to the frowning slopes, with their terrors of wild beasts and tempests. Life becomes militant. "He leadeth me in the paths of righteousness." It is like leaving the sweet and fragrant vineyards of the lower Alpine slopes for the bare and craggy heights, and the dubious and treacherous ways of the snow. But the guide who leads through the vineyard leads also through the snows; and it is the same God who leads by the "waters of rest," who also leads into exacting and exhausting "ways of righteousness." The Lord of the restful valley is also King of the flood and Sovereign of the terrible heights.

Divine leadership.

And this brings me to the theme of the present meditation; the divine leadership, the grace of the guiding hand. There is

surely nothing remote or obscure in the theme. It is relevant and immediate to everybody. We differ in many things and in many ways; we differ in age and in calling, in physical fitness and in mental equipment; we differ in knowledge and accomplishments; we are greatly different in temperament, and therefore in the character of our daily strife. But in one thing we are all alike—we are pilgrims travelling between life and death, on an unknown road, not knowing how or when the road may turn; not knowing how or when it may end; and we are in urgent need of a Greatheart who is acquainted with every step of the way. We are all in need of a leader who will be our guide by the "waters of rest," and also in the perilous ways of the heights.

"With a strong hand."

Now how does the Lord lead us? I want to find the answer in the word and life of the Scriptures. And when I turn to the Scriptures I find that the means and methods of divine leadership are many, that the Great Leader is like a wise human leader, and he adapts his ministries to the nature of the child and the character of the immediate need. I can only mention two or three of these varied methods of leadership as I find them in the Word of God.

And here is the first: "And the Lord spake thus to me with a strong hand." It is the speech of a young prophet, and it describes a leading of God. Let us apprehend the figure. The counsel of the Lord

Now this is one method of leading—a grip like that of a powerful constable. This was the kind of leading that came to Saul as he journeyed to Damascus. It was the kind of violent arrest that laid hold of John Bunyan as he played on Elstow-green. Sometimes the violent leading takes the shape of a startling ministry of disappointment or affliction. Sometimes the Lord lays hold of us with the cold, stony grip of fear, and we are moved in the way of life by the terror of impending calamity. Yes, the holy Lord sometimes arises and "shaketh terribly the earth." He grips and he shakes; but the ministry is governed by infinite mercy and love. "By terrible things in righteousness dost thou answer us, O God of our salvation."

"With mine eye."

And here is a second method of leading: "I will guide thee with mine eye." How startling the change! We pass from the grip of the hand to the glance of an eye, from a grip as severe as a vice to a touch as gentle as light. We pass from a nipping frost to a soft and cheering sunbeam. I find the word in the thirty-second Psalm, and the Psalm itself has provided me with the figure of violent contrast. "Be not as the horse or the mule." The mule is headlong and headstrong, and he is to be guided by the "strong hand." But the Lord would guide us by his eye. How exceedingly delicate is the guidance of a look! What tender intercourse can pass through the eyes! There is a whole language in their silent communion. But let it be marked that this eye-guidance implies very intimate fellowship. Eye-speech is the speech of lovers. We may be guided by a "strong hand" even when we are heedless of God; we can only be guided by his eye when we are gazing on God.

Let me give two examples of lovers who were guided by the eye. And let this be the first: "They looked unto him and were lightened." That is guidance by a look. Whilst they worshipped they received the

light. Their minds were illumined while they gazed. "They caught the ways of God," and they had a certain radiance of spirit which assured them that they had found the King's will. We cannot say much about the delicate experience through the clumsy medium of words. There are some communions for which ordinary language is altogether insufficient. Who can explain the message that passed between souls in love with one another; and who can describe the gentle communion of souls in love with God?

But here is another instance of this delicate guidance of the eye: "*Jesus turned and looked upon Peter.*" That, too, was a look from Lover to lover. I know that one of the lovers had failed, but his love was not quenched. He had failed at the test, but the love was still burning. And Jesus turned, and with a look of poignant anguish he led his disloyal disciple into tears, and penitence, and reconciliation, and humble communion, and liberty. Peter was guided by the eye of his Lord.

Guidance by prohibition.

Let me give one further instance of the leadings of God, and this time from the Apostle Paul: "*After they were come to Mysia they assayed to go into Bithynia, but the Spirit suffered them not.*" And what kind of leading was this? It was leading by impediment. It was guidance by prohibition. It was the ministry of the closed door. There came to the apostle what the Friends would describe as a "stop in the mind." His thought was resisted and had no liberty. He felt that his purpose was secretly opposed by an invincible barrier. In certain directions he had no sense of spiritual freedom, and therefore he regarded that way as blocked. "The angel of the Lord stood in the way for an adversary." I think it is very needful to emphasise this. God sometimes leads us by negations. The closed door is the indication of his will. We assay to go, but the Spirit suffers us not.

Discipline of uncertainty.

But whatever form the divine leading may take, it is not always clear and immediate. Our great Leader sometimes keeps us waiting before we know his will. It is often very difficult to find out what his will really is. Would it be well for it to be otherwise? Would it be best for his will to be known immediately, and without the faintest shadow of doubt? Is there no kindly purpose in obscurity? Has mystery no place in the curriculum of life's school? Is there no gracious ministry in delay? If we always and everywhere enjoyed perfect and immediate lucidity we should abide in the condition of babes. We gain immense wealth from the discipline of uncertainty. Uncertainty impels us to exercise our sight. We critically observe the issues. We estimate possibilities. We weigh scruples. If the scales of guidance always went down with a bang it might make it easy, but it

would never make us strong. The scales of guidance often turn with a hair, and part of life's discipline consists in watching the scales to see how they turn. The consequence is that when we know the will we have also strengthened our sight. We have refined our powers of discernment in the act of making the discovery. And as we gain from the discipline of watching we

also gain from the discipline of waiting. We gain self-control and patience and the noble refinements of hope. And thus we see that obscurity and delay do not imply the divine absence or indifference. The divine Leader is at work, and his gracious purpose is active even in the apparent inaction.

The Temptation of Christ.

By Theo. Edwards.

He was tempted in all points like as we are, and yet without sin. So said the inspired writer. It is a simple statement, and we accept it as being a true record of the temptation of Christ. The writer presents it not alone as a record, but as a means of strength and encouragement to those who are endeavoring to overcome the world and to grow more into the likeness of Christ.

The best are tempted.

The power of the temptation as an example is sometimes destroyed by the thought that it is impossible for pure and absolutely perfect life to be influenced in any way by evil. On the contrary it can be proved that the greater the ideals and the greater the efforts to realise the ideal and the nearer we come to perfection, the greater and more severe are the temptations. Christ was born of the flesh, and destined in all things to be like unto his brethren. His mission was to save his people from their sins. His life was to be an example of perfection. For a time he was to be separated from the close companionship and counsel of his Father. He was to leave the holy environment which he had had from the beginning and make his home among sinners. Alone, and yet not alone, he was to establish righteousness upon the earth, and who can tell or estimate the strength of the temptation which was offered to him when he first realised the great responsibility resting upon him? We may be able to grasp a fair idea by considering the time, the condition of Christ, and the nature of the temptation.

Dangerous periods.

There are seasons in life which are more conducive to temptation than others. Thus we find that the temptation to be proud, selfish, arrogant, very often appears in the hour of great achievements; traits which in humbler moments have no place in a man's character. In time of great sorrow, disappointment and bereavement, actions are suggested from which in happier moments we would turn in horror and dismay. The time of Christ's temptation was very soon after his baptism; with the sound of his Father's voice still lingering in his ears and his Father's words passing and repassing through his mind. "This is my beloved Son in whom I am well pleased," he went forth

to meet the tempter. Our weakest moments are when we realise what we are, the powers we possess, and the great possibilities which lie before us, when our feeble and deformed efforts are by being endorsed and appreciated by loved ones made to appear to us as mighty and unconquerable forces. It is then that our eyes are closed to the dangers around us, and we are liable to launch out upon the sea of false conceptions.

Tempted at the start.

At the beginning of Christ's more active career the temptation came. We do not suppose Christ was idle during the silent years at Nazareth, but his activity was preparatory. His early life was spent preparing for the great struggle before him. Satan does not fear the ever preparing man, the man who is always going to do and never does do. The man who is always intending to do, Satan leaves alone; he is his best friend so long as he remains in the state of good intentions. It is when intention reveals the spark of life and rising from its lethargy enters the field of action that Satan appears with his mighty hosts prepared for battle. Christ in Nazareth and Christ going from the Jordan were two different persons in the eyes of Satan—the one to be tolerated, the other to be dreaded. So he appeared with his host, and endeavored to crush the tender plant and prevent it from growing to be the mighty oak which its nature portended.

Physical weakness.

At the time of great physical distress Satan appeared. Christ, we are told, had fasted forty days and forty nights. Only he who has passed through such an experience can tell of the power of temptation at such a time. Fortunately the great mass of humanity has had no such experience, and in this sense Christ met temptation far and away beyond where mankind can ever expect or need to fear going. Physical suffering is the accomplice of temptation. They are constant companions. Who can tell of the great struggles taking place in the weak, frail body which is for months and years spending its days upon the bed of sickness and disease? On the other hand, where is the strong minded, healthy bodied man who will sacrifice his condition for

a momentary gratification of his senses? It may have been done, but in such cases we can trace the cause to a moment of extreme weakness accompanied by temptation. At the conclusion of the long fast, when the body was asserting its rights and appetite had become a craving, the tempter came. Satan is bold before apparent weakness, but a craven before strength. Christ's extremity was Satan's opportunity. His first suggestion commenced with an aggravating doubt. "If" thou be the Son of God. Christ knew that he was the Son of God. Had not his Father just acknowledged him? A doubtful suggestion made at such a time of full assurance very often leads to a needless, useless and unnecessary exposure of our true powers and position.

Subtlety.

"If thou be the Son of God, command that these stones be made bread," was the first form in which the temptation was presented. It was to satisfy a legitimate need in an illegitimate way. Christ hungered; he had the power to satisfy the hunger; what could be more natural than that he should do so? On the surface the argument looked reasonable, but beneath it was false. If Christ had appeased his craving in the manner suggested he would have used power which was given to him for an entirely different purpose—the uplifting of the human race. Would the accountant be justified in using the money power entrusted to him, no matter how pressing his needs? It would be a misappropriation of power. So Christ considered, and turning to the tempter he said, "It is written, Man cannot live by bread alone, but by every word which proceedeth out of the mouth of God." It is God and not bread who is the source of life. The suggestive temptation covers very beautifully the truth behind it, and the thoughtless and indifferent are very often led astray. Thus the father justifies himself when appropriating all the God-given means to his own and his family's mundane advancement, believing that the great ideal in this life is worldly happiness. Thus the mother absents herself from the Lord's house, believing that her whole mission in life is to bestow all her time upon her offspring. Thus the church is weakened, progress hindered, and the gospel held back from the heathen because we do

not see the truth behind the temptation, and consequently continue to use the powers of time, talent, money and influence for other purposes than those for which they were given.

Tempting God.

The second form of the temptation is an outgrowth of the first. Christ is upon the pinnacle of the temple; beneath him are the expectant and anxious people waiting for the herald of the Messiah. The suggestion is introduced by the aggravating "if." "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." This

Turning to the tempter, Christ said, "It is written, Thou shalt not tempt the Lord thy God."

The kingdoms of the world.

The tempter, repulsed, but not entirely defeated, returns once more to the attack. Christ is now upon an exceedingly high mountain. Stretching away before him is the great mother earth. Domes and spires protruding here and there mark, as Luke says, the kingdoms of the inhabited earth. Upon the bosom of the deep were the vessels laden with treasure; around him on every hand were the beauties of nature; but his attention was riveted upon the inhabited kingdoms. There lay his interest. Satan, noting the rapt attention and divin-

ing the thought, drew near and whispered. "To thee will I give all this authority and the glory of them, for it hath been delivered unto me and to whomsoever I will give it." It is to be noticed that the doubtful "if" is not mentioned in connection with this temptation. Christ's position is not alluded to. The parties now are two men upon the same footing, the one quietly calculating and considering the great value of the kingdoms before him; the other, cunning and crafty, endeavoring to turn the calculations of the other to advantage. Christ's sympathy was with the people. His mission was to purchase and liberate them from their slav-



Panorama of Damascus.

Damascus is one of the oldest cities in the world. Josephus makes it older than Abraham (Ant. I., 63).

temptation is a call to do that which is both foolish and unnecessary. It therefore has not the power of the first, which was to satisfy a distinct need. Its power lies in its appeal to Christ's position, and the fact that it appeals to Scripture, the very same method which Christ used, and by which he so successfully closed the first temptation. It is Satan's method to suggest isolated passages of Scripture to justify the fulfilment of fleshly desires. This temptation ought to appeal to those who knowingly enter questionable places of amusement and other walks of life with a prayer upon their lips for God to protect them from evil. Christ saw the foolishness, danger, and needlessness of the suggestion. It would have placed him in a dangerous and awkward position, and would have accomplished nothing. It is one thing to trust God for daily bread, but it is another to tempt God by expecting him to keep us safe when we purposely and knowingly enter into evil.

ery. The means by which he intended accomplishing his work required a great deal of effort and sacrifice on his part. Here was an offer by which he could possess the kingdoms in a moment of time. Why not? and save the long and tedious journey. As a people we are upon an exceedingly high mountain. We catch a glimpse of the time when the kingdoms of the world shall be the kingdoms of our Lord and Saviour. Before us lies the rough and stony path which leads to its realisation. Difficulties almost insurmountable appear before us, and as we stand and gaze some one suggests that the desire of our hearts will be more easily accomplished if we bow, sacrifice principle, adopt a little more of worldly method, and preach an ear-tickling gospel. Our danger lies in gazing and not acting; our safety in keeping in mind that God's way, though dark, dreary, and sometimes mysterious, is the only way. "Thou shalt worship the Lord

thy God, and him only shalt thou serve." The tempter, defeated, disappears, and Christ, after having been strengthened by

angels, proceeds on his way to the cross that stands upon the hill in the dim distance.

than his befall any man who, unbidden by God, settles down in the world for his own whim and pleasure. If you would lift me, you must stand above me.

God Planning Our Lives.

By Miss A. Tait, Dunedin.

Do we allow God to plan our lives? God forbid that any shall have to answer No. Suppose we take it for granted that, as we have given our hearts to the Lord to purify, even so we allow God to plan our lives. But here another question arises: To what extent do we do it? Do we pray as our morning prayer, "Show me thy way, O God, and lead me in a plain path," and then spend the day in doing our own will and choosing our own path? Or do we often during that day look up to our Saviour and Friend thus: "Remember my prayer of this morning, Lord; cause me to live even as I pray. It is thy kingdom I seek; let it be thy way that I walk. Keep thou my feet?" God does not depend on our ability. He only asks for a will surrendered, that he may work in us, to will and to do of his own good pleasure. We often pray for guidance, and are too impatient to wait for it; like a professing Christian who went to a fortune teller, while waiting for an answer to her prayer for guidance. Could the Lord guide and direct such a person as that? Or again, like a man who went to the Lord for guidance as to whether he should leave for a distant city, and while he was waiting for an answer to his prayer, took out tickets for the passage. How could the Lord guide such a man?

Choosing for ourselves.

Let us take for example the story of Abraham and Lot. Lot lifted up his eyes and beheld the plain of Jordan, that it was well watered everywhere as the garden of the Lord. Then Lot chose him all the plain of Jordan. He did not ask what God had chosen for him. He did not consider what effect the morals of the place would have on himself and his children. His choice was entirely determined by the lust of the flesh, the lust of the eye, and the pride of life. How many have stood on those Bethel heights, intent on the same errand as took Lot thither! Age after age has poured forth its crowd of young hearts to stand on the exceeding high mountain, while before them is spread out all the kingdoms of this world and the glory of them: in assurance and self-confidence, eager to do the very best for themselves; prepared to consider the moralities only in so far as they did not interfere with what they held to be their main chance in life. Let us not condemn Lot too much because he chose without reference to the moral and religious conditions of the case, lest in judging him we condemn ourselves. Lot did nothing more than is done by scores of professing Christians every day.

If Abraham had remonstrated with Lot, suggesting the mistake he was making, do you not suppose that he would have answered petulantly, "Don't you think that we are just as eager to serve the Lord as you are? Sodom needs just that witness that we are able to give. Is it not befitting that the light should shine in the darkness, and that the salt should be scattered where there is putrefaction?" Abraham might not have been able to contest these assertions, and yet he would have an inner conviction that these were not the considerations which were determining his nephew's choice. Of course if God sends a man to Sodom he will keep him there, as Daniel was kept in Babylon, and nothing shall by any means hurt him. But if God does not clearly send you to Sodom, it is a blunder, a peril, a crime to go. Mark how quickly Lot was swept into the vortex. First he saw, then he chose, then he separated himself from Abraham, then he journeyed east, then he pitched his tent toward Sodom, then he dwelt there, then he became an alderman in the place, and sat in the gate. His daughters married two men of Sodom; they probably ranked among the most genteel and influential families of the neighborhood. But Lot's power for witness-bearing was gone. His righteous soul might vex itself, but it met with no sympathy. If he lifted up his voice in protest against the shameless deed of vice he was laughed at for his pains, or threatened with violence. His property was destroyed. His wife was turned into a pillar of salt, and the blight of Sodom was left only too evident on his daughters.

The lower level.

It is indeed a terrible picture, and yet some such retribution is in store for every one whose choice of home and friends and surroundings is dictated by the lust of worldly gain, or fashion, or pleasure, rather than by the will of God. If such are saved at all it will be as Lot was saved, so as by fire. The men who live the life of separation and devotion to the will of God are those who act with most promptness and success when the time for action arrives. Lot living in Sodom could neither elevate its morals nor save it from attack. Abraham living among the hills is alone able to cope successfully with the might of the tyrant king. Do not listen to those who say you must live on the level, and in the midst of worldly men, in order to elevate and save them, and advise you to go to the theatre, the ball-room, the public house, in order to give them a higher tone. Did Lot save Sodom? Nor will any better fate

The higher plane.

But let us not stand looking on this aspect of it—the dark side of the cloud. Let us rather catch a glimpse of the other side, illuminated by the rainbow promise of God. And let this be understood, that, when once the spirit has dared to take up that life of consecration to the will of God to which we are called, there break upon it visions, voices, comfortable words, of which the heart could have formed no previous idea. For brass he brings gold, and for iron, silver, and for wood brass, and for stone iron. Violence is no more heard, nor wasting, nor destruction. The sun is no more needed for the day, nor the moon for the night. Because the Lord has become the everlasting light of the surrendered and separated heart, and the days of its mourning have passed away for ever. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

"God will not change. The restless years may bring
Sunlight and shade, the glories of the spring,
And sullen gloom of dreary winter hours, joy
mixed with grief,
Sharp thorns with fragrant flowers;
Earth's lights may shine a while, and then grow
dim.
But God is true, there is no change in him.
Rest in the Lord, to-day and all thy days,
Let his unerring hand direct thy ways;
And find, while all life's changing scenes pass by,
Thy refuge in the love that cannot die."

F. M. Rains in the West.

By W. B. Blakemore.

The visit of F. M. Rains will mark an epoch in the history of our work in Western Australia. His unbounded enthusiasm, his optimism, his world-vision, his fidelity to the gospel message, lifted us out of our provincialism, gave us a vision like unto his own for larger things, and led us into a new appreciation of the movement for the restoration of the New Testament church and the plea for the union of God's people.

His original manner, his epigrammatic style, his thundering climaxes, his fund of information, his sparkling humor and heart searching pathos all combined to make him one of the most interesting and powerful speakers Perth audiences have ever heard. Whether it was a welcome meeting of his own brethren, a sisters' meeting for women only, a men's banquet, a children's service, or a great combined meeting with many vis-

itors from other churches, he never failed to gain the ears of his audience and hold them in rapt attention until the last word. On three occasions he spoke for one hour, and then left his hearers eager for more. A newspaper reporter said that he was one of the most interesting persons he had ever interviewed. A prominent social worker said, "Mr. Rains dwarfs any missionary advocate who has hitherto visited our State." Many of our own people were taken by surprise, for they had not realised that one of the great men of the modern missionary movement was coming among us.

All of the meetings were successful and inspiring, but two of them reached the high-water mark; in fact they broke over the banks and flooded the neighboring lowlands. These were the men's banquet and the combined meeting on Sunday night. The banquet was an innovation for our people, and many were just a little doubtful about its success. But it turned out a brilliant success, and Bro. Rains said that it was one of the finest meetings he had attended in Australia. The Leisure Hour Club, where the banquet was held, was taxed to its capacity. We had as guests the President of the Church Council, Mr. A. S. C. James; the secretary of the Y.M.C.A., Mr. W. J. Clark; Mr. E. M. Hall, of the Baptist Church; Mr. Clark, secretary of the Baptist Foreign Mission Committee; Mr. Jas. Mather, secretary of the W.A. Temperance Alliance, and a number of others. Our Conference President, Hy. Wright, presided over the meeting. After drinking the king's health, the president very eloquently proposed the toast "Our Empires." G. B. Moysey, of Bunbury, in his inimitable style introduced "The King's Business." The writer, the President of the Church Council, and the secretary of the Y.M.C.A., responded. The President of the Church Council expressed his pleasure at being present both as a Presbyterian and as President of the Association of Evangelical Churches. He expressed his desire for Christian union, and made a plea for the oneness of God's people in answer to the Lord's prayer in the 17th of John that brought forth a burst of applause. Bro. Rains, responding to the toast, "Our Guest," gave a magnificent address on "Men and Missions." He pleaded for "a world-consciousness," and called for men to line up in the missionary enterprise for a world conquest. The Chinese class extended a few words of welcome to our guest through Peter Green, one of their number. Albany Bell, on behalf of a number of friends who wanted to warm Bro. Rains up a little, presented him with a handsome travelling rug. A. Lucraft proposed "The Press," which was responded to by the two reporters. The doxology brought to a close one of the most enjoyable and helpful meetings we have ever had in this State.

The combined meeting at King's Hall, Subiaco, on Sunday evening, October 2, was the largest of all the Rains meetings.

The Subiaco, Perth, and North Perth churches dismissed their evening services. The hall, with a capacity of over 600, was full. A large number of visitors from other churches were present. Bro. Rains spoke for one hour, taking as the basis of his address Acts 1: 8. It was a great speech, one that the audience cannot soon forget, and one that gave many a better understanding of what the churches of Christ are as a religious force in the world.

Bro. and Sister Rains won all hearts here as they did elsewhere, and it was with great reluctance and a feeling of sadness that we bade them a final farewell, for we realise that most likely they will never pass this way again.

Sisters' Department.

VICTORIAN.

We are pleased to notice from the report of the English Sisters' Conference in the *Bible Advocate* a decided forward movement, the sisters meeting at 11 a.m. for a united devotional meeting, which "was warmly appreciated and approved, as many as 120 being present." A very warm welcome was given to Mrs. Percy Clark, missionary from Siam, and much interest was aroused by her descriptions of the work in Siam. "All gave hearty support to a resolution that next year two sessions of Conference should be held." Cordial congratulations from Victoria, Australia.

The Executive met on the 7th inst., Mrs. Davies conducting devotional, and giving a beautiful Bible reading from Psalm 91. Amongst the correspondence was a telegram of farewell from Miss Allan. It was resolved on motion that the Executive undertake the refreshment stall at the Kindergarten sale, with Mrs. Craigie as superintendent. Extracts from missionary letters were read by Mrs. R. Lyall. Additions from schools: Cheltenham 2, North Carlton 1, Lygon-st., Carlton, 3, Hunter-st. 1, North Fitzroy 1. Mr. Bagley addressed the meeting, urging the claims of Home Missions. The following amounts were promised toward the rally: Lygon-st., £12; Brighton, £5; Swanston-st., £20; North Carlton, £2; Collingwood, £2; Mrs. Ray, for Middle Park, £1. Next meeting will be held Nov. 4. Mrs. R. Lyall will lead devotions, and Mrs. Watt will read a paper.

Hospital Visitation (September Report).—Mrs. Morris, Homoeopathic Hospital, 4 visits; Queen Victoria, Ear and Eye, Benevolent Asylum, 1 visit each; books distributed, 40, also home comforts. Mrs. Tully, Ear and Eye Hospital, 2 visits; 26 papers and books given, also flowers. Miss Petchey, 4 visits to Alfred Hospital; 40 magazines and *Pure Words* distributed. Mrs. Thurgood, Melbourne Hospital, 3 visits; Homoeopathic, 1 visit; 74 magazines and books distributed. Members of following churches visited: North Richmond, Brighton, Balmain-st., South Yarra. Thanks to the following for books and magazines: Sisters Chown, B. J. Kemp, Durbidge, Quilliams, Roy Thompson, R. Smith, and Bros. F. Smith and Dent.—E. C. Thurgood.

Dorcas.—The General Dorcas met on Thursday, Sept. 22. There was an attendance of nine members, being the smallest attendance this year. Six garments were completed, and 1½ doz. of new and a quantity of worn donated to Kindergarten. A parcel of worn garments and one new one donated to a needy case. 12 new garments received from Middle Park, also a number of worn garments from Mrs. Firdham, also 4 pairs of woollen socks from Mrs. Arland.—A. Downs, Supt.

Kindergarten.—Our children are all well again. The number on the roll is 55; average attendance, 41.9. At the mothers' meeting on Aug. 24, Dr. de Garis gave some useful information on the treatment of children. Sister Mrs. Hagger provided a bountiful supply of cakes for afternoon tea. At the meeting on Sept. 29, Miss Vial brought the mothers into the circle, and they joined in the children's exercises. Sisters Mrs. Roy Thompson and Mrs. Butler paid us a visit, and gave great pleasure with their singing and music respectively. The last mothers' meeting for this year will be held on Wednesday, 19th, when Miss Wilson will address them at their request.—C. Jerrens.

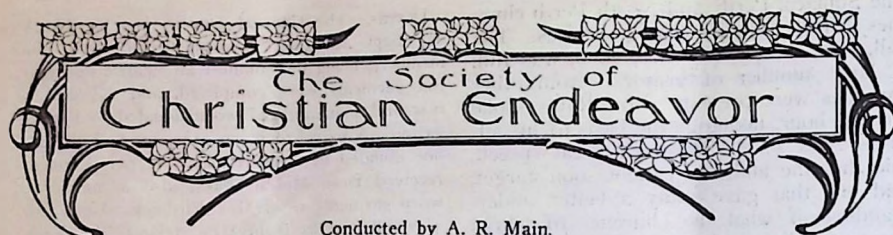
Temperance.—Committee visited the Brighton sisters on Sept. 8. A very profitable time was spent under the presidency of Mrs. Lindsay. Papers were read by Mrs. Davies, Mrs. Lindsay and Mrs. Ray. Mrs. Roy Thompson kindly contributed solos. Many thanks to Brighton sisters for their hospitality.—N. Ray, Sec.

SOUTH AUSTRALIA.

The Executive met on Oct. 6. Miss Norman presided over the meeting. The afternoon was devoted to the interests of Foreign Missions. We were pleased to have Mrs. H. H. Strutton, who gave us a very interesting talk about the work at Baramati. Minutes of the last meeting read and confirmed. A letter was read from Miss Hill, expressing her appreciation of her visit to Adelaide. Proposed that the following amounts be donated: AUSTRALIAN CHRISTIAN, £2/10/-; Home Mission Committee, 5/- for postage; Foreign Mission Committee, 5/-; Hospital, £1.

Treasurer's Report (Mrs. Messent), Oct. 6, 1910.—Home Missions.—Amount reported at Conference, £94/5/5½; Collected by H.M. Committee, £2/7/6; Donation, 15/-; Donation from Luncheon, £3; Paid to H.M. Committee, £100. Balance, 7/11½. Foreign Missions.—Amount reported at Conference, £79/14/5; F.M. Committee, 5/7; Paid to F.M. Committee, £80; General Fund.—Amount brought forward, 19/0½; Collection, £3/18/11. General Conference Luncheon Fund.—Amount brought forward, £2/4/10; Paid W. C. Brooker, for knives, £2. Balance, 4/10.—A. E. Manning, Sec.

The weakest living creature, by concentrating his powers on a single object, can accomplish something. The strongest, by dispensing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar, and leaves no trace behind.—*Carlyle*.



Conducted by A. R. Main.

SECRETS OF HAPPINESS.

Topic for November 7.

Suggested Subjects and Readings.

Happiness in God—Psa. 73: 23-28.

In wisdom—Prov. 3: 13-26.

God's love—1 John 4: 18, 19; John 17: 26.

Helping others—John 13: 12-17.

Christ's recipe—Matt. 5: 3-12.

David's experience—Psa. 32: 1-11.

Topic—Secrets of happiness—Job 5: 17-27;
Prov. 3: 13-18 (Consecration meeting.)

I spoke a traveller on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"
"Comrade, I hear a singing heart!"

I questioned one whose path with pain
In the grim shadows long had lain,
"How face you thus life's thorny smart?"
"Comrade, I hear a singing heart!"

I cried to one whom adversity
Could not bend the hardy knee,
"How such brave seeming? Tell the art!"
"Comrade, I hear a singing heart!"

Friend, blest be thou if thou canst say
Upon the inevitable way
Whereon we fare, sans guide or chart—
"Comrade, I hear a singing heart!"

These lines teach one important truth about happiness: it is not dependent upon external things. Many a man with so much of the world's goods that he is an object of envy is yet miserable enough to be pitied. Another sings through life when outward circumstances are poor enough to evoke the sympathy of all beholders. We have all known some such folk and the knowledge has been a benediction, and also, it may be, a reproof of our own aptitude for repining. Lots of people, who are worse off than we, are much happier than we.

You may not be able to find much talk of "happiness" in the Bible, but oft mention is made of "joy" and "blessedness." Psa. 1 should be read. The Beatitudes (Matt. 5) tell of the truly happy life. These are all important, because they show the real source of happiness, and seem to run counter to all the world's notions of the secret of a happy life.

Christ's happiness.

The Saviour promised joy to his disciples; he said he would give them of his own joy. The man of sorrows was a man of joy. The Scripture speaks of the joy set before Christ, so that he endured the cross and despised the shame. In an article in the *Review of Reviews*, W. T. Stead thus writes of this wonderful joy of Christ in the midst of his keenest anguish:—"What was the joy that was set before him?"

Not assuredly the enthronement at the right hand of the throne of God, or any other titular distinction. No. The joy that cheered his breaking heart, as his eyes glazed in the hour and article of death, was assuredly his seeing down the ages how many millions of aching hearts the Cross would soothe, how many myriads of wandering feet it would lead back to paths of peace. For who can doubt but that there, on the hill of Calvary, he saw no longer afar off, but near at hand, the first bright rays of the rising Sun of Joyous Confidence in the Love of the Father, which in the fulness of time will banish all the darkness and misery of sin from this weary world. And seeing that, had he not good cause to be glad and to rejoice, knowing "God, even thy God, hath anointed thee with the oil of gladness above thy fellows?"

The joy found in the consciousness of doing others good, of helping them, relieving them of their burden, was Christ's own happiness. We cannot do this as he did. But yet he has ordained that in the service of others we shall find our chief joy.

Seek something else.

The last words of the preceding paragraph suggest an important thought. Joy comes from thought of others, from seeking the welfare of others. That is, happiness is most surely found when we are not engaged in the pursuit of happiness. There is a school of philosophers which teaches that the chief end, the ultimate good of life, is pleasure or happiness, whether of the individual or of the greatest number. But even those who hold this tell us that to make sure of getting the greatest possible amount of pleasure we must "to some extent put it out of sight, and not directly aim at it." The man who asks, Will this conduce to my happiness? before he does an act, is likely to be a very unhappy kind of individual. Get some work to do. Seek the good of others. Be about the Master's service, and the happiness may be left to take care of itself. It will come. Habitually do your duty, and duty will become a joy.

"Joy is duty,"—so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
But one bright peak still rises far above,
And there the Master stands whose name is Love,
Saying to those whom heavy tasks employ,
"Life is divine when duty is a joy."

"In thy presence is fulness of joy."

So sang the Psalmist, exulting in his knowledge of the true source of happiness (Psa. 16: 11). The secret of happiness? Keep near the source. Draw near to his presence in whom it is found. Abide in him.

"In the secret of his presence
I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs!
Stormy winds, his words fulfilling,
Beat without, but cannot harm,
For the Master's voice is stilling
Storm and tempest to a calm.

"In the secret of his presence
Is the sweet, unbroken rest;
Pleasures, joys, in glorious fulness,
Making earth like Eden blest;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my keeper,
Keeping mine and keeping me!"

How God Packs the World with Happiness.

It is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon, or a summer evening, on which ever side I turn my eyes, myriads of happy beings crowd upon my view. "The insect youth are on the wing." Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy and the exultation which they feel in their lately-discovered faculties. A bee amongst the flowers in spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy, and so pleased; yet it is only a specimen of insect life with which, by reason of the animal being half domesticated, we happen to be better acquainted than we are with the habits of others.

Other species are running about with an alacrity in their motions which carries with it every mark of pleasure. Large patches of ground are sometimes half covered with these brisk and sprightly natures. If we look to what the waters produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, their frolics in it (which I have noticed a thousand times in it) with equal attention and amusement, all conduce to show their excess of spirits, and are simply the effects of that excess. Walking by the seaside in a calm evening, upon a sandy shore, and with an ebbing tide, I have frequently remarked the appearance of a dark cloud, or rather, very thick mist hanging over the edge of the water to the height, perhaps, of half a yard, and along the coast as far as the eye could reach and always returning with the water. When this cloud came to be examined, it proved to be nothing else than so much space filled with young shrimps in the act of bounding into the air from the shallow margin of the water, or from the wet sand. If any motion of a mute animal could express delight, it was this; if they had meant to make signs of their happiness they could not have done it more intelligibly. Suppose, then, what I have no doubt of, each individual of this number to be in a state of positive enjoyment; what a sum, collectively, of gratification and pleasure have we here before our view.—Palmy.

CHILDRENS' DAY
in our Lord's
Day Schools,
NOVEMBER 6.



Address communica-
tions concerning Austra-
lian Missions to
T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria

Cholera Still Prevalent at Harda.

The work our Christians are doing in Kota is very encouraging. I have seen several of my old pupils, who have been away for longer or shorter periods, and have felt encouraged at finding how much they have remembered. We still have cholera in our midst. Last Lord's day one of our helpers, a young man who teaches the Bible in some classes in school, helps in the preaching at the hospital and other places, was at the morning meeting. Dr. Drummond was called to see him about 2 o'clock, and he was so low at 4 o'clock that he had to have strychnine injections. There is no doubt that his case would have been fatal if Dr. Drummond had not been called so quickly. He is still weak, but recovering. We are so thankful that all of our Christians have recovered.—Yours in the Master's work, Mary Thompson, Harda, India, Aug. 22, 1910.

Read This!

Then thank God you live in a Christian land.

I am writing this to give the people an idea of how some of these women and girls are treated. A few months ago, when Mr. Filmer was visiting, a young girl between 12 and 15 years of age followed him several miles to Batnapne and got into the boat. Of course Mr. Filmer wanted to know why she was there, and, after hearing her story, allowed her to remain. Her father, a heathen, had sold her to a heathen young man, whom she did not like, and she refused to live with him—she ran away once or twice, but was brought back. The poor girl did not know what to do. She was afraid she would be sold to another heathen if she returned to her father, so made up her mind to come to us for help. She is a member of the church at Narua. They reached here on Thursday evening, and as the poor girl did not possess a dress, I made her one on Friday. She seemed quite happy with us, but was not allowed to remain long undisturbed. As she was doing some work on Saturday morning, she saw her husband and father coming, and ran into the bush. We had a talk with the two men. The husband was willing to release her if the father would return the seven pigs he had paid for her. This he was unable to do, as six were killed and eaten. We tried to make some terms, but he refused to free her for anything less than £10, so we could do nothing.

As they were returning in the afternoon the poor girl must have felt home-sick, for she left her hiding place and went to them. Her husband immediately thrashed her for running away. It was pitiful to hear her screams, but we were powerless to help. Had we interfered there would probably have been murder. We have heard since that after the thrashing inflicted by

her husband she wanted to return to us, but the unmerciful man was determined she should not, and forced her to carry a lot of stones so that she would get tired and not get away from them again. It is very hard to walk along a stony beach with nothing to carry, so just think what it must have been for this poor girl; she had to carry them all the way home, nearly 30 miles, and has been ill ever since. Is it any wonder? She still refuses to live with the young man, and is at her father's home at present. I saw her when we were at Narua a fortnight ago; she is recovering from her illness, but will not be strong for some time. I wish they would allow her to come and stay with us for a few years. Mothers and sisters, thank God for your countless blessings, and pray for this poor girl.—Yours in Jesus, R. J. Filmer, Pentecost, New Hebrides, Aug. 18, 1910.

Parents of the Sunday School Boys and Girls.—Brethren and Sisters of the Churches—Assist your schools in every conceivable way to make this year's Children's Day Exercises a marked success. Would you have your children become great men and women? Then fill their hearts and minds with missionary sentiment on Children's Day, November 6, 1910.

Twenty-five Years' Work in China.

The work at our Shanghai Station grows apace. We have been blessed lately in having a number of Chinese come forward and confess Christ. This special blessing has come from our Bible Classes, as many as 14 standing up in one evening. We are realising here as you are in the home lands, that one of the surest ways, in fact the only satisfactory way, to bring about a revival is by the study of the Word. Two weeks ago I had the joy of baptising ten men and two girls. This makes 37 I have baptised since my return here last November. Truly the Lord is working.

I have just returned from the annual Convention of our Central China Mission. We had a very useful meeting, and did some legislating for the future. This year makes the 25th year of our work in China, and the reports given were indeed full of encouragement. It is marvellous how the Lord has opened up vast fields for us in districts never before visited with the gospel. We as a people believe that verily God has brought us to this nation "for such a time as this," and we are confident that our principles and methods of work have had, and are des-

tined to have still more in the future, a tremendous influence upon all forms of mission work throughout this Empire.—Your brother, James Ware, Shanghai, China, Aug. 16, 1910.

A Request for Prayer.

You will be glad to know that the interest we were having at Yangtze-poo is continuing, and among those deeply interested are some five or six women. We earnestly desire your prayers at this time, that they may accept the message and become followers of Christ. I pray that you may have a pleasant and profitable visit from F. M. Rains. We are looking forward to his visit here some time early in next year if all is well. Give my love to all the sisters.—Rosa L. Tonkin, China, Aug. 14, 1910.

An Appreciation of Letter Writers.

We all miss Mr. and Mrs. Strutton very much, but our loss is your gain, and time passes quickly in India. My health is much better. I often have surprise letters from C.E. Societies, but I must mention one individual letter of interest sent all the way from Queensland from an isolated member, at least one belonging to an isolated family. It was full of encouragement and interest in the Master's work. The lady's name is Mrs. Quire.—Yours in Christ, Edith Terrell, Sept. 4, 1910.

Your Missionary Ledger.

Christ's church no longer needs to pray for open doors of opportunity. All nations receive our missionaries gladly, and pray for more of them.

The church no longer needs to pray for men for these harvest fields. The men are waiting, trained and eager, asking to be sent.

What does the church need to pray for? The spirit of liberal giving! If purses had opened as the doors of opportunity opened; if money were ready as men are ready, the world would have been won to Christ a generation ago!

Great gifts are not needed, but great willingness. Missions are not so much prospered by a thousand dollars from one man as by a dollar each from a thousand men. Our nation is not supported by the taxes of the rich, but by the taxes of the moderately well off. It is they that should push forward the kingdom of God.

The first step is for every Christian to pray over this matter. The second step is for every Christian to keep an account of his income, and of what goes from that income to the Lord's work. The third step is for every Christian to adjust the two in such wise that he will not be ashamed in the great day of accounts. Is your ledger ready for that searching time?—Amos R. Wells.



New Zealand.

NELSON DISTRICT.

Church work in the various districts is going on very satisfactorily. During the month, W. L. Jones paid a visit to Takaka. The Lord's day turned out wet and stormy, but during the week four gospel addresses were given, and Bro. Jones visited as many of the brethren as time would allow. After renting a hall for some years, the brethren have decided to get a building of their own, and a contract has been let, the new chapel to be ready before the end of the year.

At Motueka, J. G. Price has been laid aside owing to a severe attack of influenza, necessitating a rest of three or four weeks.

Since the last report the district has been visited by J. Inglis Wright, General Secretary of New Zealand Foreign Missions, who by means of illustrated lectures gave us a vast amount of information regarding the work at Bulawayo, S.A. Bro. Jones being absent from Nelson, Bro. Wright addressed the church in the morning and gave a gospel address in the evening, and also spoke at the mid-week prayer meeting. Bro. Wright's thoughtful addresses were thoroughly appreciated by the brethren.

The meetings at Nelson continue to be well attended. Since last month there have been five confessions. The new meeting house is now finished, and will be opened for church purposes on the 23rd inst., and a public tea meeting will be held on the 25th. The Bible School anniversary services—a very popular function—takes place on the 16th, the fine hall of the School of Music being engaged for the purpose. Bro. Jones will preach in the evening, and the children, under the conductorship of S. P. Lang, will sing special hymns, etc. On the following Wednesday in the same building a public meeting will be held, when the scholars will provide the evening's entertainment.

WELLINGTON (Vivian-st.).—Good attendances at all our meetings, and a growing interest manifest. 139 at our prayer meeting last week, and since last report there have been one confession and one accession by letter. The Mission of Help in connection with the Church of England is doing good work in Wellington just now.—S.J.M.

GREYMOUTH.—We have lately been cheered by the addition of two by letter, viz., Bro. Christiansen, from the Tabernacle, Dunedin, and Bro. Neilson, from Motherwell, Scotland. We are still looking forward to having an evangelist sent to our district either by our C.W.B.M. or Home Missionary Committee. In the meantime the meetings are regularly attended by the small band of disciples here.—G.P.P., Oct. 5.

PONSONBY.—The annual Foreign Mission rally was held on October 6, Bro. Morton presiding over a large attendance. The chapel was beautifully decorated, many striking designs and mottoes calling attention to the work in the field. The first part of the programme was taken up with the rendering of a cantata, entitled "The Communion." This was written by W. Hibburt, the F.M. Secretary, and told of the origin and marvellous success of the mission at Bulawayo under the superintendence of Bro. Hadfield. The readings were interspersed with choruses by the choir, Bro. Marson conducting. In the second part of the programme J. C. Laing delivered a soul-stirring address on "Going Forward," the congregation rising at the close and responding with a verse, "Forward be our watchword." A

chorus by the Dominion-rd. choir, a duet by Sisters Pryne and Hume, and a recitation, "You have Never Sent the Light," most effectively rendered by Bro. Page, brought the meeting to a close. The contribution on Lord's day morning was £26/6/4, £25 being the amount aimed at. Bro. Turner spoke in the evening on "The Preciousness of the Kingdom." There was a fine attendance and one confession.—F.D., Oct. 10.

Queensland.

BRISBANE.—Last Lord's day evening Bro. Mudford spoke on "The Christian's Hope," the service being an in memoriam in connection with the death of J. C. Colbourne. At the close two made the decision. During the past week our hearts have been saddened by the death of Winnie, the five-year-old daughter of Sister Gow, of North Fitzroy, Victoria, both of whom were on a visit to Brisbane. Our hearts go out to the sorrowing father and mother, and our Christian sympathy is extended to the bereaved ones. Next Lord's day we enter on our gospel mission. Bro. Mudford will have the assistance of Bro. Binney, of Melbourne, in the more prominent work of the mission. We are praying and working for its success and a great ingathering for the Master. Pray for us.—L. Gole, Oct. 6.

ZILMERE.—Good meetings last Lord's day. W. Swan (Brisbane) addressed the church and preached an in memoriam service in memory of our late Bro. George Fischer. We had a record attendance, and we trust the good seed sown will bear fruit.—J.B., Oct. 12.

New South Wales.

INVERELL.—We had a welcome visit from Bro. Stimson, President of the N.S.W. Conference, and Sister A. Morris, from the City Temple. A young woman made the good confession at Oakwood, Bro. Waters preaching.—H. Cook, Oct. 10.

TUGGERAH LAKES.—P. J. Geoghan and W. Clay fulfilled their engagement at Tuggerah Lakes on Sept. 11 and October 9, respectively, as arranged by plan. A fair attendance at each meeting, and good attention was given to the speakers. The earnestness with which the gospel is delivered by the brethren who attend monthly must in due time bear fruit.—J. H. Colmer, Oct. 10.

MOREE.—We are glad to report increased and increasing interest. One brother, previously a Baptist, received in. We believe more will soon be making the confession. The Sunday School has recommenced with G. Woolford as superintendent. Last Sunday there were 30 scholars present. We are registering increasing attendance at the church meetings. Last Wednesday night there were 25 present. The increase in attendance is characteristic of all meetings. Thursday last the Picnic Club held its first outing. It was a splendid success.—H. M. Hodson, Oct. 12.

ENMORE.—Bro. Walden preached at both services to-day. One sister received into church this morning. Bro. Madsen, who has been a trip home to Denmark, and Bro. Bent, who has returned from a visit to the old country, were present. Mrs. Crossley, of Auckland, N.Z., was with us as a visitor. Good attendance at the gospel service, Bro. Walden continuing his sermons on Acts.—R.K.W., Oct. 16.

NORTH SYDNEY.—As reported in last week's issue, it was our intention to start the open-air meeting on Saturday nights, and are glad to say this has been done. We have been blessed by receiving the use of an organ to assist the instrument. The first meeting on Saturday last was a good beginning. We are glad to see such a warm interest and concern maintained in the open-air meeting before the gospel service. At the morning meeting on Sunday, the attendance was one of the largest seen at North Sydney, there being more present than the previous week, when about 55 broke bread. We were pleased to have with us Bro. and Sister Hindle, from Enmore, Bro. and Sister Wardale, and family from Mosman, and Bro. and Sister Gillies, from Paddington. Bible Class and School are continuing well. Bro. Rodger's address on "Delivered from Bondage," was listened to by a good audience, and we are hopeful that his work will be continued and abundantly blessed. The various meetings till lately held on Friday have now been changed to Wednesday, viz., Sisters' Class, Junior C.E., and choir practice at night, on account of the change in working conditions consequent upon the Saturday half-holiday becoming general, and Friday night being the night of business.—W.J.M., Oct. 17.

MOSMAN.—Good meetings on Oct. 16. In the morning R. Vercio gave a splendid address on "Thy Kingdom Come." In the evening Geo. Vercio took as his subject "The Wanderer in Want." A young lady responded to the invitation, and made the good confession.—G.D.V., Oct. 17.

South Australia.

COTTONVILLE.—The five who previously made the good confession were received into fellowship to-day. Good meetings both morning and evening. Bro. Rivett, from the church at Henley Beach, and Bro. and Sister Spotswood, from the church at Wamponny, were present.—J. McNicol, Oct. 9.

CROYDON.—There were 34 present at the breaking of bread last Lord's day morning. This was a good attendance considering the unfavorable weather. Four were received into our fellowship, two by faith and baptism, and two by letter of transfer from Tasmania. Bro. A. Fischer exhorted the church.—L. P. Minear, Oct. 11.

MAYLANDS.—Our first Bible School picnic was held on Wednesday at Marybank. A very happy day was spent amongst the wild flowers. Bro. Daniel and others worked hard to complete the arrangements. Our school has reached the first hundred on the roll, and an Adult Bible Class has been organised with Bro. Taylor, our evangelist, as president and teacher. Church meetings are being well attended.—R.L.A., Oct. 16.

UNLEY.—This morning we had a fine discourse on "God's Hidden Providences," from John Urquhart, from Melbourne, who is visiting Adelaide in connection with his lectures in defence of the Bible. We have had the valued help on the platform latterly of Bro. Walden, P. A. Dickson, Manifold, and T. B. Fischer. Bro. and Sister Strutton have also added to our knowledge of missions in India. A young man from the Bible School has been baptised and man from the Bible School has been baptised and enrolled as a church member. We rejoice with our Cottonville brethren in the good work being done through B. W. Manning's instrumentality. This evening our young brother preached to a full congregation.—R.B., Oct. 16.

SEMAPHORE.—Good attendances during the week at the gospel tent mission. Great interest is being aroused at the fine addresses by the State Evangelist, S. G. Griffith. Lord's day, Oct. 16, J. Abercrombie presided at our morning meeting. 36 broke bread. We were pleased to have with us Sisters Curtis and Tucker, of Balaklava. S. G. Griffith exhorted at the tent mission in the evening. The tent was well filled; it being warm the sides were rolled up, and quite a number were attentively listening, seated on the grass.

outside, totalling about 200. S. G. Griffith delivered a fine address on "The Impossible Possible," dealing with the miracles of Jesus.—A.P.B., Oct. 17.

QUEENSTOWN.—Lord's day morning, Oct. 16, fine meeting; average attendance at breaking of bread. In the evening J. Abercrombie delivered a forcible gospel address, the chapel being comfortably filled. Sister Cutt has been absent for some time. Our Christian love and sympathy go out to our sister in her affliction, and we pray for her restoration to health.—A.P.B.

BALAKLAVA.—Splendid meeting this morning, when we had the joy of welcoming into fellowship our Bro. Coates, who was immersed last Sunday evening, also the following into membership from sister churches: Sister Houghton, from Narracoorte; Sister Walker, from Maryborough (Victoria); Sister Fanny Pettman, from Milang; Bros. William and Theo. Pettman, from Milang, and Bro. R. W. Harris, from Mallala church. We are pleased to have them come amongst us, as there is plenty of work for all to do in this part of the Master's vineyard. We hold our church anniversary next Lord's day, and the tea meeting on the 26th.—A. W. Paterson, Oct. 16.

KADINA.—Tuesday evening, Sept. 27, Bro. Strutton delivered a very earnest address on his work in India, with the aid of a lantern kindly lent us for the occasion. Lord's day, Oct. 9, Bro. Neill exhorted the church in the morning. The writer was away conducting the meeting at Bews. Monday evening, Mr. Webb, the Congregational preacher, gave the young Christians' Band a very helpful address on "The Bible; its Value for Today." Tuesday, the writer conducted the gospel service in Wallaroo. Thursday evening, S. Tuckwell, senr., of the Norwood church, gave a good address. Our brother has been here for some weeks, and has been a help and a blessing to us. The Bible School is getting ready for Children's Day, Nov. 6. All branches of the work are going along nicely. We had a splendid congregation to-night, and a married man and his wife confessed Christ.—E. G. Warren, Oct. 16.

STIRLING EAST & ALDGEATE VALLEY.—At Aldgate Valley to-day three were received into fellowship who were immersed during the week. The meeting here was held at 11 a.m., instead of 3 p.m., owing to a special meeting in connection with the mission at Stirling East. During the week meetings have continued to be well attended at Stirling East. The mission is progressing, and a good interest is established in the minds of the people. To-day a special address to young men and women was well attended, the building being nearly full. At night Bro. Wiltshire continued, and addressed a crowded attendance. At the close of the address, three came forward (scholars of the Sunday School) and confessed their faith in Jesus Christ. Jas. E. Thomas and his wife, who are enjoying a rest, were present with us around the Lord's table. We were all pleased to have our esteemed brother with us.—A.G.R., Oct. 16.

Victoria.

ASCOT VALE.—A church social was held on Sept. 28 to bid farewell to Robert Conning, who is leaving the district. The chairman, F. W. Manning, spoke very highly of the valuable services rendered by our brother on all matters pertaining to the best interests of the church. At this stage, the secretary, on behalf of the members, presented our brother with a handsome Bible (large type) as a slight token of the esteem in which he was held by all. Mention was made of the prominent part he took in her history, as one of the prime movers in the establishment of the cause in this locality and one of her best advisers, having been most actively engaged in church and Sunday School work from 1891 to 1900 as an officer, and as a teacher, and has on all occasions rendered yeoman service to both. For some years he occupied the position of S.S. superintendent. His labors so freely and faithfully bestowed have proved a blessing to the

church, with whom he has spent the best part of his life. Bro. Conning, in responding, thanked them for their kindness, spoke of her early struggles, the friendships that had been formed which would remain throughout his earthly career, and of the happy days (though mingled with sadness) that he had spent in our midst. Selections by the choir, recitation, and other items were delivered and much appreciated. At the business session the Dorcas Society handed to our treasurer, Wm. Flood, the handsome donation of £10 towards the expense of the new schoolroom, for which a hearty vote of thanks was accorded to the members thereof. Since last report we are pleased to report that our Lord's day meetings are well attended, although there have been no visible results; prospects are bright. It is with regret that we have to announce that owing to ill health our evangelist, C. A. Batt, has had to resign his position. During his labors with the church, extending over a period of 12 months, he has accomplished much good in all departments of church work, and has won the esteem of all her members. We trust that ere long his health will be restored, and that he will continue in the work, for which he is so well adapted.—J.Y.P., Oct. 18.

COLAC.—The church enter their chapel on October 30. A tea is to be held on Wednesday following. A word of greeting from any old Colac member will be appreciated by the brethren. Another splendid meeting last Sunday night. Bro. Bagley is expected shortly after the opening for a short mission. We ask the prayers of all for a time of power and blessing.—A.W.C.

CASTLEMAINE.—The work is still progressing favorably, although we have recently had to part with several of our members who have removed from the district. We have had many additions during the past few weeks. Last night Bro. Clipstone preached on "The Story of a Great Revival," and at the conclusion one young lady confessed Christ. It is expected that Bro. Gale will commence his labors here about Dec. 18, when Bro. Clipstone goes to Shepparton to take up the work there.—E.C., Oct. 17.

HORSHAM.—We have to report the arrival of our new evangelist (J. T. Coates), who started his labors with us on Lord's day, Oct. 2. We had a good attendance of members and friends. On Wednesday, 5th, we gave our brother a welcome social, when songs and recitations formed the first part of the meeting, after which Bro. Coates gave a short address.—A. C. Gallop, Oct. 17.

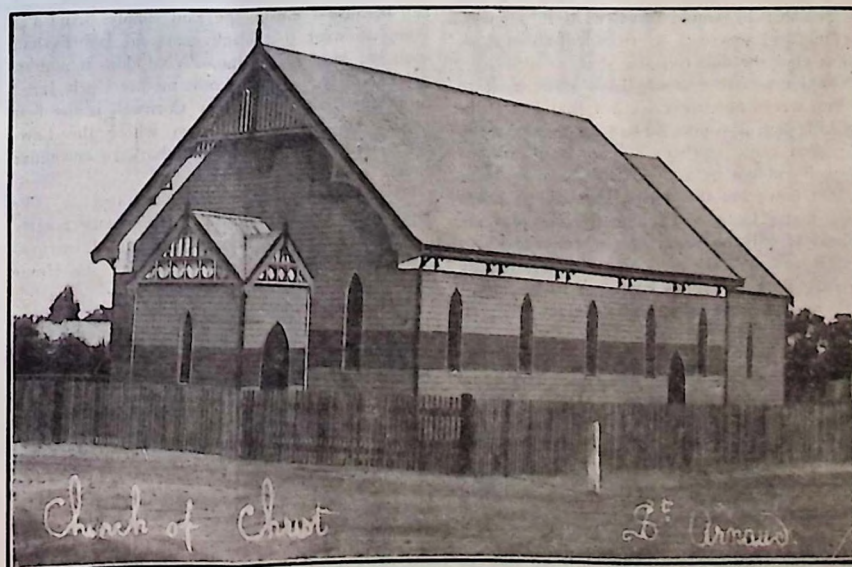
COSGROVE.—Last Lord's day we had with us T. Andrews, of the Enmore church, Sydney. His exhortation on "Growth" will long be remembered. He also addressed the Lord's day School, and was present at the C.E. Society meeting and gave an address on the topic for the evening. T. C. Harward presented the prizes to the scholars, and was with the C.E. and gave an address. He spent a portion of the week visiting members and friends, and is putting all his energies into the work.—J. C. Skinner.

SWAN HILL.—Good meetings all day yesterday, but weather very boisterous. Pleased to have Bro. Rudford, of Bendigo, with us. Our brother will soon be a resident in our district, and will thus help to swell our numbers. Splendid Bible Class yesterday for a start; thirteen present; eleven men. We desire to thank Campbell Edwards for his co-operation and help to us in financial matters. It was a great lift, and we are now well on the way toward £300. Don't leave it too late, brethren, and miss the opportunity of making Swan Hill a big centre.—J. E. Shipway, Oct. 10.

ST. ARNAUD.—We are now at the commencement of the mission. Bro. Bagley is in good form. Meetings are well attended, with a good interest throughout. Bro. Collins and members have worked hard preparing, each one doing something to help on the work. Bro. Hall has charge of the choir. The weather has been cold and wet, yet attendances have been good. Since our evangelist has come to labor with us, two have been added by faith and baptism.—H.B., Oct. 10.

SOUTH YARRA.—On October 9 W. H. Nightingale exhorted the church and in the evening preached to a fair audience. At the close of his address two scholars from the Sunday School made the good confession. On October 16, amongst our visitors were Bren. Gartside, Newmarket; Sister McSolvin, Brunswick, and Bro. Green, who assisted at the gospel meeting in the evening. Bro. Hall exhorted. The two young sisters who were immersed during the week were received into fellowship. W. H. Nightingale gave a very good gospel address in the evening, when another young S.S. scholar confessed her faith in her Lord. We intend holding a special mission commencing Nov. 13, F. M. Ludbrook having very kindly consented to conduct same.—T.M., Oct. 17.

Continued on page 686.



Chapel, St. Arnaud

Where T. Bagley and F. Collins are now conducting a mission.

The Wearing of the Green.

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

CHAPTER II.

A FRIEND IN NEED.

Gertrude appeared in the kitchen an hour later, and told the tale of her discovery to an audience of two persons, who listened in open-eyed astonishment.

Norris at once assumed an expression of deep concern. "Sis," he said solemnly, "are you sure your brain isn't affected?"

Whereupon Gertrude produced the money and the note, and the sceptic was convinced.

"But who in the world could have done it?" wondered Isabel.

"I've just been talking it over with father," Gertrude explained. "He has heard something about them—the Lawrences, I mean—in a round-about way. He says Mrs. Lawrence has a daughter about my age, and a son several years older, who is in business in Chicago. The daughter's name, he thinks, is Winifred; so no doubt it was she."

"She must be more generous than her mother, then," commented Isabel.

"And have money to burn," added Norris.

"Yes, it does seem so," said Gertrude. "But now listen, my dears. I'm going to start tomorrow for Cornwell."

"For Cornwell! O Gertrude! to find Jerry?"

"Yes. What else could I do? You know how father is grieving about him; we haven't heard from him for so long, not even when we wrote him that mother was ill; and that isn't like Jerry; he always thought so much of mother. I know he would have come home then if it had been possible; he would have written, anyway. Poor mother! she was so troubled about him, but I'm glad she didn't realise that."

"You know father would have gone East to find him weeks ago, after we got that last letter from him, but of course he had no money to go with; then came mother's illness, and now he isn't well enough to go. I can't bear to leave him just now; but the doctor says all he needs is rest, and I know you'll take the best of care of him. If only his mind can be relieved about Jerry, it will do him more good than anything else. He doesn't like to have me to go alone, but there's no other way; so he's given his consent."

"He thinks he can manage some way about paying the doctor's bill—and the rest. You know Uncle Jared sent mother some money once for Christmas, and she laid it up for a rainy day. Father says they have been tempted to use it many times; but she would say, 'We mustn't take it down every time it sprinkles.' So that will help you out, you see. And this money will pay my fare, and leave a very small margin for possible emergencies. We've planned it all out, to the very last dollar. I'm going first of all to Cornwell, to Uncle Jared's, then probably to New York; for Jerry was there, you know, when he

wrote last. Perhaps Uncle Jared can go there with me; but we couldn't ask him to go alone, for he's an old man, and not used to travel."

"You're not exactly a veteran on the road yourself," interposed Norris gruffly, in the attempt to hide his real feelings.

"No, but you remember I've been twice to Chicago, and back and forth to school, and, to use your favorite expression, 'I wasn't born yesterday.' Father thinks I'm a better traveller than he is, and he says it will be better for me to go than for either him or Uncle Jared, because Jerry and I were always so near to each other, and he would do anything for me."

"He's down on Uncle Jared, anyhow," said Norris.

"Yes, I know; and I'm very sorry. Uncle Jared has tried to do so much for him; but Jerry is so fiery, and father thinks perhaps Uncle Jared doesn't understand boys. It worries father terribly to think that Jerry may be ill among strangers. I can't bear to think about it; but I mean to find him; I must."

For a moment or two no one spoke. Then came the query of the eternal feminine, "But, Gertrude, what will you wear?"

Gertrude had moved to the window, and was looking off with unseeing eyes toward the far horizon. There was a queer little tremble in her voice as she answered slowly, "I shall wear the green dress."

"Je-mimy!" ejaculated Norris, and Isabel cried, "O, Gertrude! how can you?"

Gertrude turned squarely about, and looked into the two dismayed faces with a smile. "I can because I must," she said simply. "And I'm going to wear that black coat and Isabel's hat, with her kind permission. What does it matter, after all? Nobody will know me but Uncle Jared and Aunt Sarah. I believe Cornwell is the first station this side of Redway, where the Lawrences live. I'm glad I don't have to encounter them."

"Goodness, yes!" exclaimed Isabel. "The worthy ladies of the Redway Missionary Society would think you were guilty of sinful extravagance going on a journey like that. A Home missionary's daughter, indeed!"

"No matter what any one thinks. The money was sent me for my own use, and I have a right to do with it as I think best. Now I must write to Uncle Jared to tell him I'm coming."

Only a few hours of busy planning and preparation, and Gertrude found herself on the train, speeding eastward on her lonely errand. Desolation came upon her as the distance from home increased; but soon tired nature began to assert its rights, and put in an urgent claim for arrears of sleep. Rest, rest—it was all she craved. On the evening of the second day she changed cars at Chicago and sped onward again, indifferent alike to her fellow travellers and to the country through which she passed.

But after making the change at Buffalo she roused to an interest in things about her. Then for the first time she began to be painfully conscious of her dress. She felt herself the object of more than one curious glance; and, comparing herself with those around her, she realised that she looked hopelessly odd and old-fashioned and queer. A hot wave of rebellion surged up in her heart, and her eyes were blinded with a mist of tears. She turned her face to the window, and wiped her eyes stealthily, then glanced about to see whether any one had noticed. A stylishly dressed young lady across the aisle turned her eyes away quickly, but not before Gertrude had caught in them a look half curious, half sympathetic.

In her present mood she resented both sentiments; and, turning once more towards the window, she resolved not to look around again until she reached Cornwell. She adhered to her resolution even when, as she started to leave the car, the young lady half rose from her seat and made an uncertain movement toward her. Her one longing now was to reach the haven of Aunt Sarah's quiet home, where she would be sheltered from prying and critical eyes.

She stepped cut upon the station platform, and looked about for Uncle Jared. There were beves of chattering school girls, a little old woman with a bird cage and an armful of parcels, a tired-looking mother with a brood of little ones, two or three men and boys; she scanned them eagerly, but every face was strange. There was a scurry of feet, a clatter of trunks; then the train puffed out, the crowd melted away, and Gertrude was left alone. She looked up and down the platform in dismay. Could it be that Uncle Jared had failed her?

Presently the door of the station opened, and a young man came out. He approached her hesitatingly, and lifted his hat.

"I beg your pardon," he said; "is this Miss Ainslee, from Elkland?"

Gertrude looked up into a pair of pleasant brown eyes with a sense of something like relief. It meant so much to meet some one who looked friendly and who called her by name here in this strange country and in her hour of extremity.

"O, yes," she replied, eagerly. "I was expecting my uncle to meet me, but he's not here. Mr. Price, I mean." Then, suddenly realising that she was giving her confidence to an utter stranger, she withdrew behind a wall of reserve. "But no matter," she added coldly; "no doubt he'll come soon." She turned slightly away, as if to close the interview; but the young man appeared in no wise abashed.

"Mr. Jared Price?" he questioned. "Ah, yes; I know him very well. My name is Lawrence—Walter Lawrence, of Chicago. My old home—my mother's home—is in Redway, the next station east. I drove over to send a telegram, because the wire is down beyond here. If I can be of any assistance to you, I shall be more than pleased. I could find your uncle, or perhaps I might take you to his home. It's only a short distance. Will you allow me?"

"No, O, no—thank you! You are very kind, but I—I can easily walk it."

Gertrude's cheeks, so pale before, were burning now, and her frigid manner had changed to embarrassment. Walter Lawrence—from Redway!

It was all clear as the noonday. He was the son of Mrs. Lawrence, the president of the Redway Missionary Society; it was probably he who sent the money, and he had known her by her dress! She mentally consigned the unlucky garment to the bottom of the Mississippi, or some equally inaccessible place. If only she had never worn it! She glanced down at it involuntarily; the young man's look followed hers, and then their eyes met.

"And you," she stammered, "are you—did you—"

A smile flashed over his face. "Yes," he said, answering frankly her unspoken thought. "I plead guilty; but it was a first offence, and I trust you will overlook it. It was what mother would call one of my quixotic notions. But she didn't know anything about it; indeed, no one knows; so don't let it trouble you in the least; please don't!"

He saw that the tears were very near the surface, and looked helplessly away. "Ah," he exclaimed, in a tone of relief, "I think your Uncle is coming now."

Gertrude advanced eagerly to greet the white-haired old man, who, though she had never seen him, was allied to her in the bonds of kinship, and dear to her because her mother had been his dearly loved niece.

"My dear little girl! Can this be Rachel's daughter? I should think it was Rachel herself come back to her old uncle. I can't believe she's gone; I can't believe it! It seems only yesterday she married and went West!" He took Gertrude's hand in both his, and she saw his lips tremble. "I'm glad to see you, child," he went on; "glad to see you; but, to tell the truth, I don't know now what I'm going to do with you."

Gertrude looked at him in surprise and alarm. "You see, your Aunt Sarah's always trying to help out somebody, and she took in a little waif that was floating round the country; and now he's come down with scarlet fever. We've been put under quarantine, and I had a hard time to

get here. Had to be fumigated, and put on new clothes, and unwind a lot of red tape in order to get away. That's what made me late. So I can't take you home, and I don't know what else to do but take you to the hotel; then we'll talk this over about Jerry, and see what you can do. I'm sorry I won't be able to help you out just now. If there was only somebody! I thought about taking you to Dr. Lewis, your mother's old minister; but he's just moving away, all packed up, going to-morrow. So I don't see any other way but to take you up to the hotel; it's quite a walk, too. Where's your baggage?"

"Right here." Gertrude held up the small bag she carried in her hand.

"That all? Let me carry it. I know you're tired; I wish—see here! Didn't I see young Lawrence around here somewhere? Yes, here he comes now. Glad to see you, Walter. Let me introduce you to my niece, Miss Ainslee, Mr. Lawrence."

The young people acknowledged the introduction with conventional formality.

"Is that your horse and waggon over there, Walter?"

"Yes, Mr. Price; they're at your service."

"Then I wish you'd drive this young woman and me up to the Wiley House."

"With pleasure," responded the young man.

They drove slowly up the street, while Mr. Price explained his niece's errand.

"It's just occurred to me," he said, "that perhaps you could help her out. I seem to be tied hand and foot; but you're having a vacation just now, and you know New York like ABC. Why couldn't you hunt this young fellow up?"

"I should be glad to help you and Miss Ainslee in any way. I have to go to New York this week, and I can just as well go to-morrow. But, now that I understand the situation, allow me to make a suggestion. Instead of Miss Ainslee's going to the Wiley House let me take her home

to my mother and sister. They will welcome her, I know; and it will be much pleasanter for her there than at the hotel among total strangers."

Mr. Price seized upon the idea at once. "Just the thing, Walter; just the thing!" he cried. "You don't know what a relief this is to me. You'll like that much better, won't you, little girl?"

"O, I don't know," faltered Gertrude; and for the first time her uncle noticed that she looked the picture of distress. She had been appalled at the thought of going to the hotel in such attire; besides, she had not money enough to stay there for any length of time, and yet it never occurred to her that her uncle might expect to pay her expenses.

On the other hand, she shrank almost as much from going to the Lawrence home. She had unconsciously pictured Mrs. Lawrence as a strong-minded, stern, forbidding sort of woman, whom she hoped never to meet; the daughter might be different (the son certainly was); yet they would not be likely to want her there; she had no claim upon them and no right to go.

Then, realising that her conduct was approaching perilously near to rudeness, she forced herself to say:

"Mr. Lawrence is very kind. I fear I shall be a trouble either way, Uncle Jared; but I will do just as you think best."

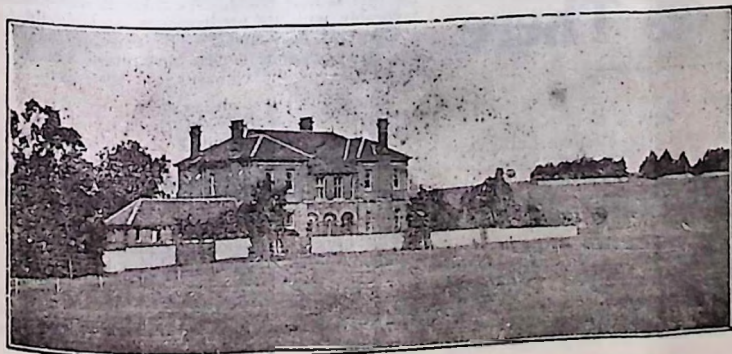
"I shall certainly feel much easier if I know you are with Mrs. Lawrence," her uncle replied.

"And I assure you we shall consider it a pleasure rather than a trouble," added Mr. Lawrence.

So it was decided. Almost before Gertrude knew what was being done, the horse was turned about, her uncle had been dropped at the corner near his home, and she was whirling along the country road with a young man to whom she had never spoken until an hour ago, and going to a place which above all others she had wished to avoid.

To be continued.

COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE



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

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

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

From the Field—Continued.

NORTH RICHMOND.—On last Lord's day morning R. T. Pittman gave a very fine and helpful exhortation. In the evening we had the pleasure of listening to an address by Bro. Mudge, late of Auburn, N.S.W. At the close of his address one young man confessed his faith in the Lord Jesus. Bro. Mudge is on his way to South Wellington, where he enters into the work until recently carried on by the late C. A. Wilson. We wish him God-speed, and pray that his labors may be richly blessed.—E.D.

CARLTON (Chinese Church).—A splendid meeting last Sunday night, the largest we have had for some time. At the close Bro. Jame baptised two of our scholars.—A. Baker, Oct. 17.

SHEPPARTON.—We had good meetings yesterday. Bro. Drummond exhorted the church, and in the evening the writer proclaimed the old, old story to a good audience. At the close of the service a young man who decided for Christ on the previous Lord's day was buried with Christ in baptism. We celebrate our S.S. anniversary next Lord's day, and are looking forward to a good time. This is a promising field, but we feel our insufficiency, and ask the prayers of the brethren on our behalf.—T. C. Harward, Oct. 17.

BET BET.—Splendid meeting in the tent last night, fully 150 present. Fine interest. Two confessions on Friday night. We are hoping for good results during the next two weeks.—H. P. Leng, Oct. 17.

CHELLENHAM.—The evangelist was greeted with splendid services on returning home. Bren. Judd and Penny preached during his absence. Two were received in by faith and obedience, and at night Messrs. Lan and Ross Judd confessed the blessed name. Our school put up a splendid record for S.S. Union examination. 28 entrants, of whom 25 gained prizes, merits, or certificates. Bro. F. Fisher trained most of the competitors. Geo. Clayton has been transferred by letter to Kaniva, where he is already at work with his musical talents. Our S.S. anniversary will be held on Nov. 13, 16 and 24.

WINDSOR.—J. Pittman has returned from South Australia, considerably benefited in health by his holiday. He preached on Sunday night, and on Monday a social was held to welcome him home. Bro. Flood presided. Bro. Munro, on behalf of the church, presented Bro. Pittman with a purse containing five sovereigns, as a token of esteem. An enjoyable evening was spent.—D.E.P., Oct. 18.

BALLARAT.—On last Lord's day morning A. W. Jinks had the joy of baptising an aged man, who came from Berriga. At the evening meeting there was a fair attendance. The subject was "The Weakness of Man." At the close a man made the good confession.

WILLIAMSTOWN.—We held a young people's service this evening, Mr. Enniss' subject being "The Message of the Lilies," the chapel being nicely decorated with these flowers. The singing was good, the address was better, but best of all, at the close a young lady made the good confession.—S.R.F., Oct. 16.

BRUNSWICK.—A public welcome was accorded Bro. and Sister W. J. Way last Wednesday. Bro. Wakeling presided. Words of welcome were spoken by F. G. Dunn (editor of the *CHRISTIAN*), M. Bell, and Ethelbert Davis (Bible College students—the latter a convert of Bro. Way's), J. Jenkin, for Brunswick, and W. Hardie for the Bible School and Endeavor Society. Bro. Way, in responding, thanked all for the kind words spoken. Hymns and anthems by the choir formed the musical portion of the programme, which was concluded by refreshments and the benediction. To-day Bro. Kingshott exhorted and Bro. Way preached. Fair audience. Collection for the Burwood Boys' Home totalled £1/10/11.—W.T., Oct. 16.

BRIGHTON.—A four weeks' gospel mission was concluded here on Friday, Oct. 14. The missionary, Bro. H. G. Harward, has given a

series of discourses which have proved instructive to saint and sinner. The church feels grateful to him for his faithful and clear exposition of the Scriptures, and rejoices with him in the fruit of his labors. Twelve have confessed their Lord, ten of whom have been baptised. The unfavorable weather and counter attractions have militated against large week-night audiences. Many of our members and a fair number of strangers have been in regular attendance. The choir, under the leadership of S. H. Pittman, has proved a great help. Many personal workers have assisted in distributing invitation cards and suitable literature. The church has been built up and its membership increased, and we thank God and take courage. Our evangelist, J. C. F. Pittman, has taken the platform for Bro. Harward at Middle Park during the progress of the mission. On Thursday last, Bro. and Sister C. L. Thurgood were welcomed home by the monthly prayer meeting of the sisters. Their talks were much enjoyed. To-night Bro. and Sister H. H. Strutton gave helpful addresses. The Adult Bible Class has now 109 in membership.

CARLTON (Lygon-st.).—Nice meetings all day. On Lord's day morning we had amongst our visitors Bro. W. Barrett, from Pretoria, South Africa. Four received the right hand of fellowship (two by transfer, one from the Baptists, the other by baptism). Bro. Kingsbury gave a fine exhortation in the morning, and at night delivered another splendid address upon "Slighting the King's Invitation," and to our joy five stepped out and confessed Jesus. We were pleased to have H. H. Strutton with us in the afternoon, who gave an interesting address to the Century Bible Class (100 present), and afterwards a short talk to the Sunday School. A members' social was held on Tuesday evening to welcome Bro. and Sister C. L. Thurgood back to their home church and Melbourne. An invitation was also sent to the officers and wives of the North Fitzroy church, as our brother and sister had labored there before going to America. Happy speeches of welcome were made by Bro. Collins, of North Fitzroy, also Bren. Payne, Crichton, Craigie, and the chairman, Bro. Kingsbury, representing Lygon-st. church and school. Bro. and Sister Thurgood thanked the brethren for their kindly words of welcome and good wishes, and also their pleasure at being back again in the homeland. On Wednesday evening, in connection with the 45th anniversary of the school, a tea meeting was held, followed by a bioscope entertainment, interspersed with illustrated songs and readings, which gave much enjoyment to the children. The school is increasing in numbers, and every department of church work is in a healthy state.—J.M.C.

Here & There.

Richmond-Tweed Rivers District Conference at Lismore, N.S.W., on Nov. 2, all day.

Annual offering for Home Missions in the New South Wales churches on Lord's day, Dec. 4.

The Victorian Sisters' Temperance Committee will pay a visit to North Richmond on October 31, at 8 p.m.

A tent mission was commenced at Casino, New South Wales, on October 9, by the State Evangelist. Good meetings.

We regret to hear that C. A. Batt, who has been laboring with the church at Ascot Vale for some time, has had to resign his position owing to ill health.

W. H. Nightingale will close his labors at South Yarra in February next. Suburban churches may communicate with him at 19 Canterbury-rd., Toorak.

The mission at St. Arnaud (Vic.), conducted by Thos. Bagley and F. Collins, entered the second week on Lord's day. Meetings are good. One confession to date.

A week's mission has been conducted by Thos. Hagger at Bexhill, N.S.W., a place six miles from Lismore. There was splendid interest manifested, and two confessions.

W. Mansill, of the College of the Bible, has gained his diploma, and is under engagement to the New Zealand F.M. Committee for the work in Bulawayo, South Africa.

C. W. McDonald, Swan Hill, Victoria, acknowledges the following donations towards the building fund: Bro. Campbell Edwards, Melbourne, £25; Church, Ultima, £4.

Sisters in the country churches of N.S.W. are invited to send small contributions towards the Home Mission tea on November 8 to Mrs. T. J. Andrews, Enmore-rd., Newtown, Sydney.

If any friend of missions who does not happen to see the "Children's Day" issue of *Pure Words* would like to see it, a post-card to T. B. Fischer, Glebe Avenue, Cheltenham, Vic., will secure a copy, post free.

Treasurers of churches are specially requested to forward to W. C. Craigie as early as possible the amounts collected for the College of the Bible, so that they may be included in the list about to be published in this paper.

Misses E. Horsnell, B. Holden, L. McKean, G. McKean, E. Werner, E. McKean, and Messrs. C. Martin and J. H. McKean, of the Middle Park Bible School, have passed the examination in Part First of the Teacher Training Course.

F. M. Rains was well received in West Australia. The Perth press gave good reports of his meetings, and our churches there were delighted with him, and gave him a hearty welcome.

To one of the press representatives Bro. Rains said: "Your great trouble will be the drink problem. You must try and shut up your saloons as we are doing in America."

Any brethren who have made promises or who intend to contribute to N.S.W. Home Missions would do well to send now, as the overdraft is steadily mounting upwards. Send gifts, large or small, to Thos. Hagger, Francis-st., Marrickville.

The secretary of the Musical Society informs us that the concert in aid of the Free Kindergarten on October 25, in Lygon-st., will be, as far as the programme is concerned, one of the best that the Society has ever given. Read Coming Events.

Miss Sherwill, 100 per cent.; Miss Downing, 97 per cent.; Mr. Cartnell, 92 per cent.; Miss Lilley, 87 per cent., of the Fitzroy Tabernacle, have completed the Teacher Training Course, and will receive a certificate to that effect from the College of the Bible.

The Australasian Churches of Christ Almanac for 1911 is now ready. We think it will compare favorably with its predecessors, and should find a place in every home. The price is twopenny, post free. Sample copies have been sent to the secretaries of the churches in Australasia.

Sydney disciples, please remember the Home Mission tea and rally in the City Temple on November 8. There will be no collection at the meeting, but the State Evangelist will speak on "Our H.M. work during 1910," with special reference to the Richmond-Tweed Rivers district campaign.

The Foreign Mission Committee hopes that parents of our Lord's day School children will encourage their boys and girls to give freely to benevolence on Children's Day, Nov. 6. It will not alone help the cause, but develop the children in the right way, by widening their sympathies and enlarging their vision.

T. H. Scambler, H. Howard, and H. E. Knott, students in America, are talking of returning home about next July. These brethren have all acquitted themselves well, and it would be a good thing for churches or committees needing good evangelists to correspond with them. The two evangelists can be addressed at Drake University, Des Moines, Iowa, and the latter at P.O. Cambridge, Mass., U.S.A.

The following resolution was accidentally omitted from the Federal Conference report:—"That this Conference expresses its appreciation of the valuable services rendered by Bro. H. G. Harward as Principal of the College of the Bible, and wishes him every prosperity in his proposed evangelistic campaign in New Zealand."

A welcome meeting was given to Bro. and Sister Strutton, of India, in the Swanston-st. chapel, on Monday night last. R. Lyall was in the chair. Addresses of welcome were given by F. M. Ludbrook and T. B. Fischer. Bro. and Sister Strutton responded, after which Bro. Strutton delivered a lecture on the work in India, which he illustrated with some very fine views. There was a good attendance.

The South Australian Sunday School Union has decided to have special decision days the last Sundays in January and July, 1911, and the second Sunday School Conference on December 7. At the request of the F.M. Committee, encouragement will be given to Children's Day in November. Delegates have been asked to obtain an expression of opinion from their schools as to the desirableness of altering the name to "Bible Schools," having in view the distinctiveness of our plea.

The *Missionary Review* says:—Dr. J. Wilbur Chapman has announced as a result of his evangelistic tour of the world his conviction that a world-wide evangelistic mission is the church's great opportunity now. He offers two suggestions: (1) That the official boards of all the denominations should, in order to retain the position now held in the mission fields, at once recall every man and woman under their control who doubts for a moment the authority and integrity of the Scriptures or questions the supreme glory of the person of Jesus Christ; and (2) that a small body of re-enforcements should be sent to China, Japan, Korea, France, Germany, and England, to do for those lands what his own mission party had done in their Australian tour.

F. M. Rains does not think that Australia advertises itself enough. The following clipping from the *Daily News* illustrates one way in which he drives this home. Says the *Daily News*:—Mr. F. M. Rains, secretary of the Christian Foreign Mission Board of the Churches of Christ in America, punctuated his speech at the banquet at the Leisure Hour Club last evening with touches of humor that never failed to produce an answering smile from his listeners. At one stage of his address he was referring to Georgia. "Georgia," he said, "maybe some of you have heard of it. It's one of our States. I thought perhaps it was necessary to tell you that, because I was rather ignorant of Australia. I didn't know that there was such a State as Western Australia. Think of it—I didn't know that there was such a State as Western Australia. But I know now, gentlemen, for I have heard you say so, and repeatedly emphasise that such a State exists."

The Australian Christian.

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CORRESPONDENCE.

To the Editor.

Just a word in endorsement of item of news from Hamilton, this State ("From the Field"—CHRISTIAN of 13/10/10).

With every confidence I desire to "boom" the cause at Hamilton, which is in the capable hands of S. G. Goddard (late of Paddington). This brother is a young, enthusiastic and devoted worker. It was my pleasure and privilege to be one of his co-workers in the commencing of a Lord's day School in Woollahra, N.S.W., which is now firmly established, and where soon we hope to hold meetings of the Church of Christ. Bro. Goddard is an expert personal worker, and his visitation work has a splendid influence. Since his removal (for business reasons) to Hamilton he has struggled hard to plant a strong church there; and now that there is every prospect of his hopes being realised, I want to add to his appeal. Bro. Goddard is possessed of a splendid optimism. He is capable of attacking any obstacles, and is most worthy of the support of the whole brotherhood. I regard the Hunter River district as the grandest investment in N.S.W. Brethren, put your money into this promising field at once, and very soon you shall have an abundant and profitable return.—Yours in Christ, Thos. W. Smith, Paddington, N.S.W.

COMING EVENTS.

OCTOBER 24.—Church of Christ Musical Society (Melbourne). Final rehearsal for Concert, Monday evening next, 24th inst., at Lygon-st. Full attendance requested.—C. H. Mitchell, Hon. Sec.

OCTOBER 25 (Tuesday).—Don't forget the splendid musical treat in aid of the Free Kindergarten on Tuesday, Oct. 25, at 8 p.m., in the Lygon-st. chapel. The Musical Society are giving their very best. The object is a worthy one. Tickets (1/-) can be bought from church secretaries. If you cannot buy a ticket, pay at the door. Come and assist the good work.

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.

NOVEMBER 2.—Wednesday evening, November 2, the inaugural meeting of the Brighton Girls' Mission Band will be held in the chapel, corner Male and Wilson-sts., Middle Brighton, at 8 o'clock. Mr. and Mrs. C. L. Thurgood will speak. All welcome.

NOVEMBER 5.—Members of the Melbourne Musical Society past and present are invited to a social at Lygon-st. Chapel on Saturday evening, November 5, at 8 o'clock.—C. H. Mitchell, Hon. Sec.

NOVEMBER 6 & 9.—The twentieth anniversary of the church at North Richmond will take place on the above dates. Sunday, special meeting at 11 a.m.; Children's F.M. meeting 3 p.m. At 7, gospel meeting; preacher, E. Davis. Tuesday, tea and public meeting. Tea at 6.30. Public day, tea and public meeting. Tea at 6.30. Public day, 8. Speakers, W. J. Way, and C. L. Thurgood. Visitors from sister churches welcome.

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ACKNOWLEDGMENTS.

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Churches—North Richmond, per Miss Kirk, 39/7; per Miss Morris, 90/5; South Yarra, per Miss Blake, 39/2; Shepparton, £5; North Fitzroy, collected by sisters, per Mrs. Forbes, £6/8/4; Warrnambool, 10/-; St. Arnaud, £3; Cheltenham, per Mrs. Stayner, 56/-.

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BIRTH.

LANGFORD.—On October 23, 1909 (Centenary year), at Bainham, Nelson, N.Z., to Mr. and Mrs. E. B. Langford, a son (Lewis Campbell).

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IN MEMORIAM.

SIMMONDS.—In loving memory of my dear husband, and our dear father, W. H. Simmonds, who passed peacefully away on October 25, 1908 (Hospital Sunday), after many months of patient suffering. Ever a friend and helpmate to others.

Blessed hope that in Jesus is given,

In our sorrow to cheer and sustain,

That soon with our Saviour in heaven

We shall meet with our loved ones again.

—Inserted by E. Simmonds



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Obituary.

KNOWLES.—On August 29, suddenly, Sister Knowles and her husband were called upon to part with their youngest child, a sweet little girl 17 months old. It is a great blow to them. Sister Knowles is the eldest daughter of Bro. and Sister Phillips, who have been members here since the cause was started in Fairfield Park. We extend to the parents and relations our united sympathy, pointing them to our heavenly Father for all comfort.

Fairfield Park, Vic.

A.M.G.

FRASER.—On Sept. 16, after a week of suffering, Sister Fraser, the second daughter of our esteemed Bro. and Sister E. H. P. Edwards, of the Fairfield Park church, passed away at the age of 37 years. Our sister had only been married three years. She leaves her husband and a little boy 17 months old to mourn the great loss. She was a good wife, a kind and loving mother. Her disposition was lovable and genuine. She had been a member of the church from early childhood, a teacher in the Sunday and State schools, loved by all who knew her. Bro. Baker, of North Fitzroy, conducted the service both at the house and the grave in the Northcote Cemetery, and gave a very earnest address, not losing the opportunity in the presence of strangers in directing them to Christ. An in memoriam service was held on October 2 in the afternoon in the Fairfield church. Bro. Ernest Smedley gave a very earnest and feeling address. Her husband, father, mother and family have our deepest sympathy, and we commend them to our heavenly Father and his Son Jesus Christ.

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A.M.G.



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