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Growing work demands growing help.



Cultivate a systematic method of giving.

A FORWARD MOVEMENT IN EVANGELISATION.

At one of the great meetings held in connection with the Federal Conference at Adelaide, the themes dealt with by the speakers had to do with various aspects of work for the furtherance of the kingdom of God upon earth. The dominant idea of the speeches then delivered was the necessity of a forward movement being taken in the several departments of church work—a forward movement in Bible Schools, in evangelisation, and in education. These are great themes, but cannot all be touched upon in the limits of a short article. We propose, therefore, to take one of them, namely, a forward movement in evangelisation, and urge upon our readers the necessity there is for giving practical effect to the ideas suggested at our Conference gatherings. The enthusiasm engendered at those meetings should not be allowed to evaporate in mere sentiment. Some of it at any rate should be conserved for daily use in the practical work of church life. And if enthusiasm should fail us, we can always fall back upon the sense of duty and privilege which is the abiding heritage of every true disciple of the Lord.

Evangelising the home land.

A forward movement in evangelisation, so far as the present writing is concerned, does not include what is generally spoken of as work in the "regions beyond." At the proper time and place it will always give us pleasure to emphasise the importance of the work in lands remote from our own. But the present need demands that some emphasis shall be put upon the necessity of inaugurating a forward movement in the evangelisation of the home land. Upon our success here everything depends. A strong, vigorous church at home means powerful evangelisation abroad. The larger vision about which so much has been said, and rightly said, does not mean a vision that overlooks the nearer view, but embraces it. Indeed, we may very appro-

priately speak of the larger vision in respect to the home land. Very many of us have not, as yet, even had this. With far too many of us, our vision never travels beyond the boundaries of the local congregation; and even this vision, limited as it is, is too large for some of us with our dwarfed spiritual sensibilities. Unfortunately for the progress of Zion, there are too many near-sighted Christians. If these would only wear gospel spectacles, they would get the larger vision—the vision of Christ, when he said, "Go, preach the gospel to every creature." First of all then, let us get the larger vision in respect to the land we live in. This larger vision will embrace the whole of Australasia. It will cause us to look beyond the narrow confines of our immediate environment, and behold the vast territories still unoccupied. And as we look, if we see the vision rightly, it will cause us to resolve that, as far as we are individually concerned, we will do our share in winning every State and province in Australasia for Christ.

The measure of our ability.

If we claim to have had this larger vision, and that claim is questioned, the proof that we have seen it and understood what it means will be found in the fact that, up to the measure of our ability, we have done what we could to realise it. We venture to say that there are very few who could honestly say this. Even the men and women of largest vision amongst us would confess that in their service there was still something lacking—something kept back they might have given. Let us take one aspect of the case—that which has to do with the contributing of our means for the spread of the gospel. This is a side of the question we least like to handle. It is one, however, that cannot be ignored. It is just here where we largely fail, for we do not give to the full measure of our ability. Some few may do so, but the vast majority do not. And it is because of the failure to bear their proper share of the responsibility that so many appeals for help have to be

made. Our giving is not systematic, unless where it is systematically mean. Exceptions to this, no doubt, there are. Some few, we know, make it a rule to give a tenth of their substance to the Lord. If all adopted this method the money problem would be solved, and we should have overflowing treasuries. And, if a forward movement is to be made in the evangelisation of Australasia, there will have to be more systematic and spontaneous giving. We have not failed to notice that the brotherhood, generally speaking, are growing restive under the number of appeals that are being made to them for financial assistance in carrying on the various branches of the Lord's work. The reason for this is that while the work is growing larger, the brotherhood are not keeping pace with it in their readiness to respond.

Keep pace with the work.

Growing work demands growing help. And we are growing—not so rapidly as we might, but still, growing. The possibilities in this direction open up a vision of wonderful achievements. But, in order to realise this vision, we must be prepared to sacrifice something. The irregular method of giving hitherto in vogue will not meet the case. Nor will the grudging and grumbling responses, with which appeals are frequently met, help the Churches of Christ to win the position they ought to occupy in these Southern lands. If the Lord "loves a cheerful giver," we are afraid there are many of us he cannot love for this particular virtue. The fact of the matter is we require educating in the grace of giving. One good way of receiving such an education is to cultivate a systematic method in which our giving shall be in proportion to the measure in which "the Lord has prospered us." As a practical suggestion, we might begin by resolving to give a tenth of our substance to the Lord. No doubt the idea is Mosaic, but we do not know if it is any the worse for that. Moses said a good many wise things that we would be none the worse for giving heed to in this twen-

tieth century of ours. One thing is certain, that the proportion of giving should not be less under the Christian dispensation than it was under the Mosaic. We may therefore take a tenth as a minimum, giving the privilege to those of larger means to make it more.

The tithe system.

This system of giving a tenth would go a long way to solve the money problem, and would render appeals almost unnecessary. Those who desire to know more about this idea would do well to read a booklet entitled "The Christian Use of the Tithe System," by G. L. Wharton. In this the merits of the system and objections to it are discussed at length. As an example for us to follow, we might take the church at Bolenge on the Congo in South Africa. This church was founded in 1902, with less than twenty members. In less than seven years it has reached seven hundred. The church in its working is essentially apostolic, especially in its observance of the ordinances and in the grace of giving. Eva N. Dye, in writing of this church, says: "Certainly few are poorer in this world's goods than these Congo natives when they become Christians. In becoming Christians these people give up all claim to their heathen inheritance of slaves and plural wives, in which their entire wealth consists. The church is essentially evangelistic and self-supporting. Their giving is remarkable, considering their wages. The average salary of a man is ten brass rods a day. At first many members of the church receive but twenty-five cents to one dollar a month, besides their board. *From the first all became tithers.*" In 1908, when the membership was only 451, they supported fifty-two native evangelists. Much more might be said about the "grace of giving" manifested by this church of natives of the Congo, but this must suffice. It is at once an object lesson and an inspiration to us who live in more favored lands in any forward movement we propose to take.

Editorial Notes.

Labor and Licenses.

Labor has gained yet another victory, this time in New South Wales. With a Labor Government for the Commonwealth and in the State Parliaments of S.A. and N.S.W., the party has a good opportunity of carrying out its policy. It appears not unlikely that among its worst foes may be those of its own household. The advanced socialistic wing may yet prove unmanageable. If, however, all Laborites pull well together, they will in a marked degree mould the immediate future of Australia. It is to be regretted that, while fully alive to the power of their political opponents

and to the dangers from the influence of capital, they do not appear to realise that drink is one of their greatest enemies. It is certainly remarkable that whereas, in the two States mentioned, the anti-drink sentiment was most pronounced at the local option polls of three or four years ago, at the polls recently taken there has been a decided falling off in this particular. While the Labor Party has been increasing in power, there is no evidence that its growing influence has been cast on the side of temperance. And this is the more surprising in view of the fact that many of the Labor leaders are abstainers and workers in the temperance cause. Had the Labor electors as a whole voted for Reduction or No-License, the drink cause and curse would have received a serious if not mortal blow. It would appear on the surface that drink has, in part at least, captured the Labor vote.

Congregational Union.

In an able paper on "Federal Union of the Congregational Churches," read at the S.A. Congregational Union last week in Adelaide, Dr. Jefferis pleaded for a closer co-operation among the churches of the denomination. His arguments would commend themselves readily to the great majority of the readers of this paper. He described the cardinal principles of their church polity to be, "1. That every fellowship of Christians was a church, absolutely complete in itself under Christ as the head. 2. That the New Testament was the sole text book of Christian doctrine. 3. That every church had the right to determine its membership, to choose and appoint its own officers, to administer the sacraments, and to settle the form and order of its own worship. 4. That every church had the sole responsibility of administering Christian discipline. These, it seemed to him, were the essentials of Congregationalism." But Dr. Jefferis contended that in order to effective work there must be a more hearty union of the churches for the purpose of effectively disseminating what they hold in common. He instanced the proclamation of the gospel to the heathen world, the establishment of high schools and colleges and the founding of churches of their own order. The latter work he described in words that apply to other churches than those wearing the Congregational name. "Hitherto increase had been, to speak in terms of natural science, by binary subdivision, the result of difference of opinion, too often on the choice of a pastor, or in a more praiseworthy way, by a swarming off from the parent hive. But that all-important work needed to be done systematically and with wise prevision." Among other matters to be improved by greater co-operation he instanced "the inadequate stipends of many of their ministers and the sad neglect of their aged pastors. The close of life of many of the pastors was a pitiful tragedy. They had worked for long years at a remuneration that barely sufficed for common needs, and they retired to face poverty and privation." He affirmed that

"organised bodies, like Methodism and the Salvation Army, were moving to the front while Congregationalism was lagging behind." As the outcome of the paper and the vigorous discussion that followed, a committee of seven was elected to consider how the work of the Union could be made more effective and to report at next meeting.

"The Most Rapidly Growing Denomination."

Among the speakers in the discussion mentioned in the above note was Dr. Bevan, who protested against "the undervaluing of what Congregationalism was, and what it was doing. No denomination to-day in the whole of Christendom was comparable to Congregationalism in what was being done by it." He affirmed that "the Roman Catholic Church with all its organisation and numbers was not accomplishing a tithe of what was being done by the Congregational Church. The Church of Christ was the most rapidly growing of all the denominations because of its intense Congregationalism. It was no good dragging their flag in the dust, and he would say definitely and distinctly that all that had been said about the decadence of the church was not true." Had the worthy doctor been more closely acquainted with the working of those churches which prefer to be known simply as Churches of Christ, he would be aware that they are so "intensely Congregational" that they do not call themselves a church or a denomination, but are merely a group of churches associating for the propagation of truths they hold in common. They are congregations of Christians co-operating together as a restoration movement within the Church of Christ, which includes all who are truly Christians. While we are distinctly congregational in polity, we are not sure that our progress is "because of our Congregationalism." It is probably rather because of our evangelistic aggressiveness, and this is intensified by our hearty co-operation in the work of the gospel through our Conference organisations. To this must be added the simplicity and directness of our plea for the union of Christians by the abandonment of sectarian names, creeds and usages, and the adoption of the New Testament as our sole and sufficient guide in matters of faith and practice, including church ordinances. If our churches should abate their evangelistic fervor and our preachers devote their attention to higher criticism and new theologues, or to the reading of moral and philosophical treatises, in the place of preaching Christ and him crucified, our congregational polity would not long avail, and "Ichabod" might be written on our church buildings. At the same time the rapid growth, the world over, of the Baptists, and those baptised believers known individually as Christians or disciples of Christ, and congregationally as Churches of Christ, is evidence that the New Testament principle of church independence or Congregationalism does not hinder spiritual and numerical progress.



Bible Studies.

By H. G. Harward.

No. 1.—THE HOLY SPIRIT IN THE OLD TESTAMENT.

Introduction.—There are 82 passages in the Old Testament containing references to the Holy Spirit. Isaiah and Ezekiel each have fourteen references, a larger number than any other two books. Twenty-one of the Old Testament books have definite reference to the Spirit and his work.

Note.—John 7: 39. "The Holy Spirit was not yet." This does not mean that there was no Holy Spirit, nor that the Spirit had been inactive until that time. Rather, "Not yet," in an official sense, carrying on his work in the church and the world. We must recognise the *time* ministry of the Spirit. There was a *time* when God came down and spake from Sinai, a *time* when Jesus came, teaching, suffering, and dying; even so there was a beginning of the Spirit's earthly ministry.

Note.—Gal. 4: 4. "Fullness of time." Bethlehem the birthplace of Jesus. This does not preclude his pre-existence. Likewise Pentecost (*cf.* Acts 2: 1-4) was the natal day of the Spirit. 1. From that time he took up his abode on earth. 2. Became embodied in the church. 3. Jesus was then glorified (*cf.* Acts 2: 33-36).

Discussion.—In O.T. Spirit mentioned under three figures or symbols. These are repeated in the New Testament.

1. Breath (*cf.* Job 33: 4; Isa. 59: 19; Ezek. 37: 14; John 3: 8; 20: 22). This figure is based on the truth that the breath is the source of life, and the Breath of God is the source of all life.

2. Clothed (Judges 6: 34, marginal reading; 1 Chron. 12: 18; Luke 2: 25; John

14: 17). "In you." This figure represents the Spirit as taking some person as a covering or garment in which his own power is clothed, or else becoming the covering for some person.

3. Pouring out. This is the most fre-



View of Modern Nazareth.

The modern Protestant Church in the village stands in a very commanding position, and seats about 500 people; the pastor works in conjunction with the Church Missionary Society. There is also a flourishing Girls' Orphanage in the modern town, and this institution is far more deserving of baksheesh than many picturesque but undeserving beggars who assail a pilgrim in Palestine. Even an English doctor may be found in Modern Nazareth.

quent figure (*cf.* Isa. 32: 15; 44: 3; Ez. 39: 29; Joel 2: 28; Zech. 12: 10; Acts 2: 23; Titus 3: 6). The passages cannot be understood literally. They refer rather to the sending forth of the Spirit on his divine mission.

The O.T. gives us a five-fold view of the Holy Spirit's work.

a. In creation (*cf.* Gen. 1: 2; Job 26: 13; Job 33: 4; Psalm 33: 8; 104: 30).

b. In inspiration. This is the principal work in ante-Messianic times. 46 passages refer to inspiration of some sort. (Numb. 11: 25; 1 Sam. 10: 10; 10: 20; 2 Sam. 23: 1; 2; Neh. 9: 20, 30; Ezek. 2: 2; 2 Peter 1: 20, 21).

c. In strengthening. (Micah 3: 8; Zech. 4: 6; Psalm 51: 11, 12; Judges 3: 10; 11:

29; 1 Sam. 16: 13; Exod. 31: 3; 35: 31). d. In convicting. (Gen. 5: 3; Neh. 9: 30).

e. In prophetic glimpses of a coming spiritual illumination (Joel 2: 28-32).

Conclusion.—In O.T. the prophet speaks of vexing the Spirit (Isa. 63: 10). In N.T. the apostles of grieving the Spirit (Eph. 4: 30). In O.T. the Spirit caught away the prophet Ezekiel (Ezek. 3: 14). In the N.T. the Spirit caught away the evangelist Philip (Acts 8: 39). In the O.T. the Spirit's work is official rather than personal, relating more to office than to character.

No. 2.—THE HOLY SPIRIT IN THE LIFE OF CHRIST.

Introduction.—The New Testament contains in all 261 passages having mention of the Spirit or some characteristic of the Spirit. The Gospels contain 56 references, Acts 58, Paul's Epistles 98, other books 29. Only three books no mention, Philemon, 2 and 3 John.

Various titles are used to express the different relationship and activities of the Spirit. The Spirit of God (Matt. 3: 16), the Spirit of the Lord (Luke 4: 18), the Spirit of our God (1 Cor. 6: 11), the Spirit of the living God (2 Cor. 3: 3), the Spirit of your Father (Matt. 10: 20), the Spirit of glory and the Spirit of God (1 Peter 4: 14), the Spirit of Christ (Rom. 8: 9), the Spirit of Jesus Christ (Phil. 1: 19), the Spirit of his Son (Gal. 4: 6), the Comforter (John 14: 16), the Lord the Spirit

(2 Cor. 3: 18), the eternal Spirit (Heb. 9: 14).

Discussion.—The New Testament emphasises the relationship existing between Jesus and the Spirit.

1. The incarnation (Luke 1: 35; Matt. 1: 18-20). The operation of the Holy Spirit is the divine explanation of the mystery associated with the Word becoming flesh, and dwelling among men.

2. At the baptism (Matt. 3: 16; Mark 1: 10; Luke 3: 22; John 1: 32, 33). The Spirit is present at Christ's induction into his active ministry. His presence was the sign to the Forerunner of the identity of Jesus.

3. In the temptation (Matt. 4: 1; Mark 1: 12; Luke 4: 1). "Led," "driveth," are

words indicative of the Spirit's operation in this testing time in Christ's experience.

4. In his ministry (Luke 4: 14; 4: 18; Matt. 12: 28; Luke 12: 21, R.V.; Acts 10: 38; Isa. 61: 1). In prophecy and fulfilment the anointing of the Spirit was the Messiah's equipment for service.

5. In his sacrifice (Heb. 9: 14). The offering he makes for a world's sin is made in the power of the Spirit.

6. In instructing his apostles (Acts 1: 2). The pre-ascension teaching of Jesus is made known through the Spirit.

Conclusion.—The presence and power of the Holy Spirit were the constant attendants of the earthly ministry of Jesus. He was sealed (John 6: 27), filled (Luke 4: 1), anointed (Luke 4: 18); a like experience is to be enjoyed by the disciple of the Master (Eph. 1: 13; 5: 18; 2 Cor. 1: 21).

No. 3.—THE SPIRIT'S RELATIONSHIP TO THE APOSTLES.

Introduction.—The passages of Scripture which show the relationship of the Holy Spirit to the apostles are among the most interesting of the New Testament. This was a very prominent feature of the pre-crucifixion and pre-ascension messages of Jesus. In reference to the Spirit Christ uses one title four times (*cf.* John 14: 26; 15: 26; 16: 7; 14: 16). He is the Paraclete, translated Comforter; Advocate (*cf.* 1 John 2: 1). The thought is, "One who stands alongside to help." Notice the emphasis on "*Another*." Jesus had been their personal helper. He must depart (John 16: 7), but the other Helper is to take Christ's place. This one word *Helper* explains the whole relationship of the Spirit to the chosen ambassadors of the Lord.

Discussion.—Note the statements which indicate the Spirit's activity in the lives of the apostles.

1. John 14: 16, 17. "Abide with." "For the age." This explains how the promise of Christ's perpetual presence (Matt. 28: 20) was to be fulfilled.

2. John 14: 17. "Dwell in." "I will come to you." Not only the attendant on their ministry, but also the quickening power of their lives.

3. John 14: 26. "Bring to their remembrance." They were forgetful hearers. Their teacher left no written message. The lessons of the past must not be forgotten. The Spirit is to be their prompter (*cf.* John 2: 22; 12: 16).

4. John 14: 26; 16: 13; Matt. 10: 16-20; Luke 21: 14, 15; 1 Cor. 2: 13. "Their Teacher." This position was necessary, (a) To confuting their enemies; (b) To the establishing of the church; (c) To the instructing of converts. This to them meant *inspiration*.

5. John 15: 26. "Bear witness of Christ." This witnessing was to be borne through the miraculous works of the apostles (Heb. 2: 4; Acts 2: 43; 4: 33).

6. John 16: 14. "Glorify Christ." In two ways, 1. Not to speak from himself (*v.*

13); 2. Take of things of Christ and make known to apostles. Contrast the present day tendency to glorify the Holy Spirit, rather than Christ.

7. Luke 24: 49; Acts 1: 5-8; 4: 31; *cf.* Acts 2: 1-4. Clothe with power. This referred to their special equipment for service. This was necessary by reason of their peculiar circumstances and work.

8. Direct in service. Acts 8: 20, 39; 10: 19; 13: 4; 16: 6-7. They were divinely directed in the various movements of their ministry.

Conclusion.—The success attending the early preaching of the Word is understood when we remember that the preachers were Spirit-filled men.

To be continued.

World Evangelisation.

By Herbert Grinstead.

There are some people who have undertaken to evangelise the world during this generation, and we admire their pluck, especially if they have considered the enormous task they have before them. It is hardly possible to believe the statement that over 113,000,000 have never yet heard the Word of God. Think of it! Millions are yet in darkness and in the shadow of death; millions who have never heard the story of God's redeeming love; millions who are perishing for the bread of life—that bread which increases the more it is broken; millions who have never heard that message that you heard and that won your heart for Christ.

A glorious message.

And what a glorious message it was, and still is—a message of hope and of life-giving power. It was no idle boast that W. J. Bryan, the famous American, made the other day at Edinburgh, when he said that he was prepared to accept the divinity of our Lord on the success of the gospel in the days that have gone by. "To tell what the Bible has done for the world would be to re-write in large part the history of modern civilisation, to re-tell the story of Christian missions, including those which brought the gospel to our own shores; to extract the finest qualities in much of our best literature; to lay bare the inner springs of the lives of those who have labored best and most for the moral and spiritual well-being of their kind. Trace back to their springs the great movements, the great struggles for civil and religious liberty, in our own and other lands, the social and humanitarian movements which were the distinction of the past century, the sources will be found ultimately in the high mountain levels of the Bible's teaching" (*Orr*). Those who have any doubt as to the effect of the gospel should read Dennis' book on "Christian Missions and Social Progress." Christian Missions, with their benign effects in the spread of education, the checking of social evils and barbarities, the creation of trade and industry, the change in the status of woman, the advance in the social and civilised life, prove that the Bible is the grand civilising agency of the world.

We are still far enough from the goal, God knows. But contrast ancient pagan

with modern society, with all its faults, and how far we have already travelled; contrast Christian nations with nations yet in the night of heathenism, even with such lands as India and China, and note the contrast in the life of to-day; take the Christian nations themselves, and see how it is those that have drunk most deeply into the spirit of Christ, who most revere his Word, respect his day, and observe most purely his worship, that stand foremost in all the elements that constitute true progress—foremost in enlightenment, in wealth, in virtue, in social order and happiness; take, finally, the godly and godless classes in the same society, and mark how the tone of our public life and the stability of our institutions are strengthened by the former, and are daily put in jeopardy by the latter" (*Orr*).

Principles which are eternal.

With such testimony, who can doubt that we have a grand and glorious gospel for these millions? In our haste to be successful, we must not get careless, and perhaps missionaries need this note of warning more than anyone else at this time; unless it be the committees who are anxious to see things going ahead. "There is a plea to-day made by many leaders that we Western people should see the good in Eastern religions instead of advocating Christianity as the only divine revelation, and so make these the stepping-stone to Christianity as the most complete of revelations. But missionaries as a rule will find "that these religions are not stepping-stones, but that men must be converted not through them, but from them, to borrow a thought from the Anglican Bishop of Calcutta." Those were wise words the Anglican Bishop of Birmingham spoke when he said, "We must impress upon them [churches in foreign lands] and not forget ourselves the conditions which belong to the church East and West. They must define the really essential or catholic characteristics of the church. Continuous life depends upon continuous principles, and the church must define those principles which are eternal, and in regard to these there must be no slackness of adherence either East or West." Satisfied that we have a message for the people of the world, let us see to it that we get into such a relationship with God that he can use us for his glory.

Impressions of the Recent Conferences.

By Owen Forrester.

As one who has from a child loved the Holy Scriptures which make wise unto salvation, and one whose battles in running the gauntlet of various sectarian tomahawks would yield instructive comparison with those of other brethren now firmly entrenched in the fighting ranks of the "whole Bible" church, I shall be glad to be allowed this chance of expressing my high appreciation of the great dual Conference just closed, the first I have been privileged to attend in sunny Australia.

Happy and instructive.

It was happy, instructive absorption from the first kindly handshake of our President in his Botanic Park reception (than which, in all its details, the State Governor's garden parties could not be pleasanter), until the last taste of the "Eden" bliss in the lovely Adelaide Hills country. It has been my privilege to attend the world-famed Keswick Conventions, also the Conference of Churches of Christ in Great Britain, but from neither of these exalted viewpoints of Zion have I had sweeter experience, or felt the kingly reality of cosmopolitan brotherhood in the Lord Jesus, than during our State and Federal Conferences. Truly, the union of Australian, American and British Christian elements, in consecrated effort, with its lever resting upon the fulcrum of the power and promise of our King, may indeed "move the earth" and displace the seat of Satan.

A great fellowship.

To meet the multitude of happy, consecrated workers—missionary, evangelistic, teaching, singing, literary and collegiate—to notice the prompt and generous contribution of money for the church's needs; to honor the noble veterans in our great field here; and to learn a lesson in presidential smartness in the fine art of piloting business through a busy session, are all privileges never to be forgotten. Conference, exhortation, song and communion have been full of blessing, I am sure, to all, judging from the quiet enthusiasm pervading all the gatherings. With God's help may we keep this conference inspiration and enthusiasm ever fresh! This will help us increasingly in our duties, wherever we are. I am certain we shall be highly blameworthy if we do not follow the emphatic command to go forward which was embodied in these memorable assemblies.

Forward movements.

The varied items of vocal and instrumental music rendered were beyond praise, indicating talent and training of a very high order. To be brief, it was good to notice the bright promise of the Christian En-

deavor movement under the inspiring motto, "For Christ and the Church." It was good to note the conviction that the dawn of small things in our great Home and Foreign mission fields is past; and the near future, under the impetus of increased contributions, higher education, enlarged vision, and bolder aggression, offers promise of abundant fruitfulness. The encouragement for the extension of church buildings, and the hope of adequate provision being made for the needs of our veteran preachers, are items worthy of thankfulness. The very energetic spirit pervading the afternoon sessions on our Bible School requirements, augurs greatly increased blessing in this range of work of training the young for the Lord. Every paper on this wide subject deserves publication, thorough digestion and personal attention, especially in view of the sinister and well-equipped activities of Romish priestcraft. Every consecrated child of God ought to find a sphere in the ranks of our teachers. To be idle here is criminal! The numerous reports and subjects discussed, and considered so systematically throughout, plainly indicate that, as a brotherhood, we are second to none of the militant religious bodies. Our simple plea for the divine name only, and no other rule of faith and practice but the Bible, can not be excelled. We, as a courageous and faithful people of God, undoubtedly mark the true position in the church's battlefield, from which all denominations and factions in the kingdom of God must fight, if pure and untrammelled religion is to fulfil the designs of its Revealer, as far as its human forces are concerned.

"Noblesse oblige!"

Truly, in respect of present privileges in the Christ, and on reflection upon the manifold blessings and powers possessed in him, we Australasian Churches of Christ can with the royal psalmist of Israel rejoice that indeed "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage." Let us do our duty. "Noblesse oblige!" Our old and honored lineage demands service. "To be weak is to be miserable." To be idle in the church is to be disloyal to our Saviour. Let us then be strong in the Lord!

"Are we in earnest? Seize this very minute: What we can do, or think we can, begin it! Boldness has genius, power and magic in it."

Two artists went out to paint each a picture of peace. One painted a silvery lake embossed deep among the hills, where no storm could ever touch it—calm, sweet, quiet in its shelter. The other painted a wild sea, swept by tempests, strewn with wrecks, but rising out of the sea, a great rock, and in the rock, high up, a cleft with herbage and flowers, amid which, on her nest, a dove was sitting. The latter is the true picture of Christian peace.—J. R. Miller.

Notes and Comments.

By Chas. Watt.

The following refreshing bit of news is from the Sydney Daily Telegraph:—

"The Bishop of North Queensland has issued a circular with regard to improper methods of raising funds for church purposes. It states—(1) Gambling—Raffles or games of chance must not be held for providing funds for any church purpose. This regulation includes guessing competitions, and aims at preventing all gambling in connection with the church as an unworthy and improper method of raising church funds. (2) Dancing—Dances must not be held for raising church funds of any kind."

Well done, the "Bishop of North Queensland." In these degenerate days of gambling and games of chance, when, in the sacred name of religion, all sorts of scandalous and discreditable dodges are resorted to for the purpose of swelling the exchequer that is impoverished by the lack of voluntary contributions; when "bridge parties," "progressive euchre parties," "dancing parties," etc., are the too frequent adornments of modern church life, it is a courageous man that will attempt to stem the tide of popular favor as this bishop is doing. For his ultimate success he has our warmest wishes and our gravest misgivings.

Wanted—a fresh hypothesis.

Science, much as it is worshipped by certain votaries, is but a very unstable quantity, and is every year necessarily changing its front. No sooner does it dispose of God by evolving some subtle hypothesis to explain one or other of the wondrous phenomena of nature, than a little further information bursts up the whole business and a fresh start has to be made. For more than a century the Nebular Hypothesis of La Place and Herschel has been universally accepted as the one true explanation of "how the world evolved itself." It supposes in brief that a rotating gaseous mass breaks up into rings which ultimately condense into planets revolving round a central sun. It now appears, however, that some insignificant little satellites, by revolving the wrong way, have destroyed "the harmony of the heavens" and burst up La Place's beautiful hypothesis. Eight of Saturn's moons, for instance, move in one direction, while the ninth, the latest discovered, is found to move in the opposite direction. And the same "retrograde rotation" is seen in one of Jupiter's moons; seven of them revolving in one direction and the eighth in the opposite! Moreover, the satellites of Uranus and Neptune move in the opposite direction to that in which most of the other members do; and the swift revolution of the inner satellite of Mars cannot be explained by this hypothesis. What, then, shall we do? Why, manufacture another hypothesis to be sure. Emulate Kepler in his heroic struggle to find the planetary orbit. But when a new hypothesis has been

made don't be too cock-sure of it. Remember the past, and cultivate a little modesty. Of course the Nebular Hypothesis may be true; we pass no opinion on this. But if so it was God's method of making the world. Where we join issue with the infidel is right at the first principle of creation. We say, "In the beginning God." He says, "In the beginning Nebulae."

Light for the dark places.

Was it not Voltaire, the philosophic infidel, who hazarded the prediction that, in the 19th century, Christianity would be discredited, and the Bible become an obsolete book? Poor man, he foolishly thought, in the excess of his overweening vanity, that the darts of his brilliant but sadly misguided genius, tipped with the venom of his insensate hatred of all things sacred, would administer an incurable wound even to the Word of God! But now that the century has come and gone, what are the facts? During the 106 years since the British and Foreign Bible Society was formed (1804), it has sent out no less than 222,000,000 copies of the sacred Scriptures. And the proof that the decadence line has not yet been reached is seen in the significant fact that the last year was the record year of 6,620,024 copies and portions. This was no less than 685,000 in excess of the previous year! Nor do these figures by any means represent all the Bibles issued. They express only those that went from the Bible house within the shadow of St. Paul's in Queen Victoria-st. There are, besides, those issued by the American Bible Society, the Scottish Bible Society, and various others. And if we allow only 100,000,000 as the probable output of all other societies, this gives us a grand total of 322,000,000 copies and portions of that precious Word, and in 424 different languages! Pretty lively for a dead book, isn't it? "Dead!" "Christianity discredited!" Just note the following figures. In 1885 there were not ten missionaries in Korea, including women and children, and not a single convert. But in 1886 two were baptised; in 1887 23 were baptised; in 1888 there were 125. In 1903 this number had swelled to 15,000; and this year there are 250,000! And the Korean Christians, now that they have been roused from sleep by the gospel—a sleep that has lasted in the Hermit Kingdom for more than 3000 years—are in real earnest about the welfare of their country, for in five months they have, out of their poverty, purchased no less than 500,000 copies of the gospels for circulation among their countrymen!

"Continuance and Liberty."

It is scarcely conceivable that this euphonious combination of attractive terms was the battle-cry of the liquor party in the late fight in N.S.W., and, coupled with the senseless cry about "added taxation," proved an effective instrument, for the royal standard of reform has gone down in unexpected defeat. Some of us, trusting

to a wave of apparent temperance sentiment, indulged in a good deal of spread-eagleism, and predicted a glorious victory! But alas! the union against us was too strong. Labor, liquor and priestcraft form all too serious a combination for reform to have much chance against. There was a similar unholy alliance in New Zealand in 1905, when Labor swept the polls, and gave the No-License agitation a serious check. However, later, Labor found its mistake, and now in the Dominion it is leagued against liquor as the deadliest foe of its class. Let us hope this will soon be recognised by Labor here, and that the day is not far distant when it will lend its great strength to help sweep this awful curse from our midst.

Wonderful.

There is something very peculiar and very precious in the manifold names which Holy Scripture gives to him whose name is above every name. They unfold, in part, the mystery of his character; and while they magnify his being, they also make it more comprehensible by us. They set the attributes of the Son of God in many lights before our sin-clouded minds, so that, although they may abash us by the question which is suggested by so many and varied terms, they yet separate into parts that which as a unit would baffle us, as the mysterious galaxy, when revolved by the telescope into separate suns, becomes an object which we can in some measure fathom. But the best would not be complete without the one name, which the prophet applies to him in the phrase, "His name shall be called Wonderful."

Call the long roll of all his other names, and at the end we may well exclaim, Wonderful! We may prefix it to every other name of his, or we may affix it to each one of all; and before or after, it is still divinely appropriate. We may sound forth any one name in the long catalogue, and there will be necessitated, Wonderful. We may couple the names which convey the meanings that are most widely different; the Son of God, Son of man; the Lamb that was slain, the great High Priest; Jehovah mighty in battle, Prince of peace; Man of sorrows, King of kings; surely it is Wonderful. We look back to him as crowned with thorns, and forward to him as crowned with many crowns, and from first to last, our solitary refrain is, Wonderful.

He is Wonderful in all his relations to us. More and more do we wonder at his way of saving us. It is so simple and so profound; so plain and so perfect; so manifold and so Godlike; it is what we need; it is for the young child and it is for the old man. He has done everything for us; he would have us do everything for him. He humbled himself for us; he would exalt us to himself. He went into the manger; he places us on the throne. In all its parts, in its simplest elements, in its grand totality,

it is only and ever and for ever Wonderful. Wonderful is that which he does for those who trust him. He makes the poor sinner the heir of God. He transforms the human character so that this, which was in the likeness of the evil one, becomes conformed to the image of God.—*New York Observer.*

God's Comfort.

We know our best friends only when we walk with them through their Valley of the Shadow of Death, and they with us through our dark valley. We know God best only when he is our companion in our tears; when we see him in the darkness; when he is with us in the furnace of fire. "As one whom his mother comforteth, so will I comfort thee," says Jehovah. Did you ever notice how a mother comforts her sobbing child? The father stands by his side, brushes off the dirt which has come upon his clothes from the fall, and counsels him to be brave. The mother picks him up, holds him to her breast, stills his sobbing by her strange hypnotic power, pours her own life into his, and in a moment or two he is looking up into her sympathetic face with a smile through his tears. She has given to him strength to meet his trouble. So God comforts his child. He takes us to himself, and we never see him so plainly or understand him so well as when he reveals himself to us in the chamber of sorrow.—*Dr. Lyman J. Abbott.*

Accept our thanks, Almighty God, for all the mercies in thy revelation, and for the augmentation of that life which makes the revelation of divine truth in thy Word clearer and clearer by the experience of outward life. Cleanse us from mistake, from superstition, and from ignorance. Give us believing, trusting hearts, not for fear, but for love's sake. May that ladder which Jacob saw with his head upon the stone be given also to those who have been taught to lie upon the ground with but a stone for their pillow. May the angels of God be seen ascending and descending; and though the bottom of the ladder be upon the ground, may the top be in heaven. So bless us, we beseech thee, because thou lovest us; and teach us to love thee, and to live a life of love for Christ's sake. Amen.—*Henry Ward Beecher.*

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley or guiding well the ship of state with Gladstone, is always fascinating, and, whether known in a circle large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them.—*Frances B. Willard.*

October 27, 1910

The Australian Christian



My Day.

Dawn breaks—
So soft, and quiet, and grey;
Creation is renewed
For me to-day.

Sunrise—
The morning sweet and fair
Fills me with hope and love,
And silent prayer.

Noon-day—
My feet seem tired and worn,
So great the work for hands and heart
Since morn.

Twilight—
Dear memories round me steal,
And golden hours long past
The shades reveal.

Night comes—
Blest time of rest and sleep,
God, in his loving care,
My soul shall keep.

Wellington, N.Z.

—Mary Gallie.

J. Colbourne.

Bro. Jesse Colbourne was one of the wisest known and best loved of our Australian preachers. For forty years he had been a leader of God's people. He gave his heart to Christ in New Zealand when in his teens, and preached his first sermon before he was twenty years of age. When Bren. Gore and Earl started their Bible College in Adelaide, a little over forty years ago, Bro. Colbourne journeyed from New Zealand to attend it. His progress was manifest to all, and when he left the college, it was as one who could rightly divide the word of truth, and one like Timothy of old, was well reported of by all the brethren who heard him. The foundation laid in this first Australian college of the Bible was "well and truly laid," and had built on it the magnificent superstructure of Bro. Colbourne's life.

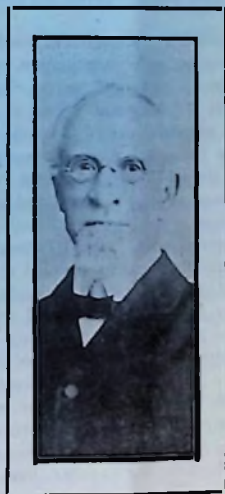
Bro. Colbourne served many churches in Australia, and in every instance his ministry was a benediction to the saints, and resulted in large numbers being added to the Lord. Perhaps the most important work was at Unley, South Australia, where Bro. Colbourne was the pioneer evangelist. He began his meetings in a public hall, till, aided by the liberality of Bro. Burford and others, the present splendid chapel was built. Seven years Bro. Colbourne labored here in a ministry rich in fruitfulness. Hundreds were baptized, and Christians were greatly edified. Besides Unley, our brother labored at Hindmarsh, North Adelaide, Glenelg, South Australia; Enmore, Sydney, New South Wales; Brisbane, Queensland; and North Melbourne, Victoria, and from each place comes a chorus of praise of Bro. Colbourne's work.

Of the man himself, what can we write to make those see him who did not know him, and at the same time satisfy those who knew him? Bro. Colbourne was the despair of photographers; they never gave us that merry twinkle of the eye and that meridian sunshine of the soul which so often flashed from his face, and the same despair comes to anyone who essays to tell of Jesse Colbourne. Of no man could it be more truthfully said:—

"The inner side of every cloud
Is bright and shining,
I therefore turn my clouds about,
And always wear them inside out
To show the silver lining."

He was cheerfulness personified. You could not be with him and not become infected with his sunshine. Assuredly godliness had for him "the promise of this life as well as the life to come." What a monument of energy he was! Up to the last, few young men could keep up to his pace. He was a living illustration that the King's business requires haste. As a teacher Bro. Colbourne was sure and steadfast and tactful; he could be trusted. During all his forty years of service among our churches, his influence was wholly constructive; he edified the body of Christ. He knew something of many books, but the Bible he knew best of all. He was an accomplished wielder of "the sword of the Spirit." Woe betide the man who dared to stand before Bro. Colbourne and try to attack God's Word! Bro. Colbourne loved the Word because it was his Father's Word. With the Psalmist he could say, "Thy Word have I hid in my heart."

But of all the many excellencies of Bro. Colbourne, the greatest was his sympathetic nature. He had a heart big enough for a Goliath. What comfort he gave to the sick and sorrowing! How gently he bound up the life wounds! What a



J. COLBOURNE.

benediction it was to have him enter the sick-room; and when the family had to walk through the valley where the shadows were, how good it was to have Bro. Colbourne with us!

The young felt drawn to Bro. Colbourne; he never grew old; up to the last, his youthfulness of spirit remained. As Dr. Cuyler used to say, he was growing younger as he drew near the land where "the inhabitants never grow old." Young folks felt they could trust Bro. Colbourne and could depend on his sympathy in all their difficulties.

Bro. Colbourne had multitudes of friends, but among his preaching brethren there were two who had entered into an inner circle, Bro. Wooster and Dr. Thomas Porter. They had both known him for over forty years; they were about his own age. They were all ardent microscopists, and the years strengthened their links of friendship. He was the first to break the circle, but he had the joy of their presence with him in his last days, and round his grave they gathered to say their words of appreciation, and these two old friends conducted a memorial service in the North Sydney chapel.

Bro. Colbourne was a popular preacher. He gathered good audiences, and he was the prince of visitors. He had that wonderful power of fitting himself into every house he entered, so that the people felt him to be one of the family. Bro. Colbourne was never "company" in the homes of his brethren; when he came, the circle opened to enclose him.

The time would fail me to tell of all the offices he filled among our brethren. He was president of most of the State Conferences at one time or another. He took much interest in Bible Schools, and he was a prominent No-License advocate.

Bro. Colbourne's family consisted of wife, three sons, and one daughter, Alice, now Mrs. G. D. Logan. Ernest died when a young boy, Clifford died just before his father, and Horace is travelling. He was greatly beloved and respected by his children. He loved his home, and was the soul of hospitality.

Among the preachers Bro. Colbourne was held in the highest affection and esteem. They knew he loved them, and his big heart took in all their trials and difficulties. He had no jealousy; he rejoiced in the successes of his brethren, and he was loved by all who knew him.

When the appeal went out for an offering to a fund for aged and infirm evangelists, to be used first of all for Bro. Colbourne's needs, the responses indicated their affection for this dear brother. From all parts of Australia and New Zealand letters and offerings came, and while he was lying at death's door, possibly one of the greatest achievements, the establishment of an Aged and Infirm Evangelists' Fund, was accomplished, and will ever remain as a monument to our Bro. Jesse Colbourne.

A little over a year ago he began to fail in health, but it was thought to be only a severe indigestion. He battled against it, for he was always a fighter, but the disease gained the victory, and on September he fell asleep in Jesus, and went home to that Lord whom he loved so well, and whom he had so devotedly served for over forty years. During his last moments he had a vision of his son Clifford, and his last words were, "Cliff, Cliff, I'm coming; I have found out the great secret."

It is no exaggeration to say that the news of his death wrung the heart. Grief—genuine and unaffected—was the garb of all who knew him. The sudden death of his loved son had greatly grieved him, but he was able to say, "The Lord knows what is best."

The funeral was attended by many friends. Unley church, South Australia, sent a wreath; many others living in Sydney sent flowers. His old Sydney friends gathered at the Waverley Cemetery, where Ernest and Clifford were buried, and there we laid his body. His friends took part in the service, and only friends listened; love stood around Bro. Colbourne's grave.

The heart of the brotherhood turned in loving sympathy to Sister Colbourne, who had suffered this double bereavement; but like her dear husband, she knows that it is for them far better, and she is resting on the everlasting arms.

Bro. Colbourne was one of the old brethren, the first evangelist to leave of the early Bible college. We have many younger ones hard at work, and we can well consider the life of Bro. Colbourne as worthy of imitation, for he was one whose whole life was spent in trying to restore primitive Christianity in its teaching, its spirit and its life.

"Fallen—a holy man of God,

An Israelite indeed,

A standard-bearer of the cross,

Mighty in word and deed—

A master spirit of the age,

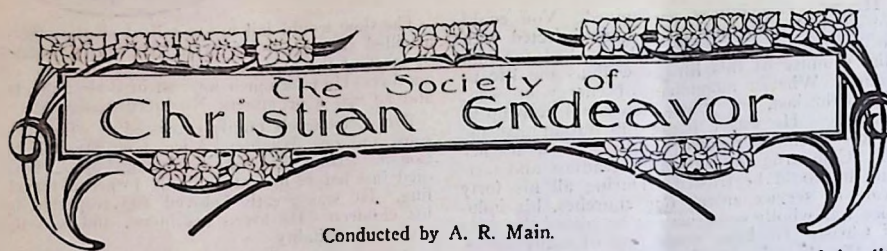
A bright and burning light,

Whose beams across the firmament

Scattered the clouds of night.

G.T.W.

Faith says not, "I see that it is good, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that the man may find the way himself.—Phillips Brooks.



Conducted by A. R. Main.

WAR ON THE SALOON.

Topic for November 14.

Suggested Subjects and Readings.

- The saloon curses—Deut. 27: 15-26.
 The fate of the lawless—2 Thess. 2: 3-12.
 Using the law—1 Tim. 1: 8-16.
 Our strongest weapon—1 Tim. 2: 1-8.
 Insist on your rights—Acts 16: 35-40.
 All-conquering truth—2 Cor. 13: 8.

Topic—The war against the saloon and hotel;
 enlist!—Hab. 2: 1-20.

The Christian is a soldier. He cannot be loyal to his King unless he is prepared to fight the King's enemies. A stand for good and right and truth implies a readiness to oppose error, wrong and wickedness. We fight the saloon because it is one of the great forces of evil; because of the physical, moral and spiritual degradation for which it is responsible; because it is one of the greatest hindrances to the progress of the gospel of Christ.

Here is a simple paragraph which furnishes abundant justification for war on the liquor traffic:—

"Since federation, in the nine years 1901-9, Australia spent in drink £120,271,000. As a part of the results there were in the nine years nearly half-a-million cases of drunkenness tried in the police courts."

The man who has any imagination at all,—who can think of the positive results in sin and suffering, and of the negative results in the loss of home comforts, implied in this report,—will wish us success in our fight.

For the children's sake.

In an article on "The American Saloon Indicted," Hon. J. Frank Hanly, ex-governor of Indiana, denounced the liquor traffic for its theft of childhood's birthright. He wrote:—

"As a citizen of the republic, I indict the American saloon. I indict it in the name of the childhood of the nation, and challenge its right longer to exist. I indict it, not upon a single count, but upon many counts.

"I charge it with the theft of childhood's birthright, the right to cloudless, happy days, the right to a 'fair chance' and a 'square deal.'

"I charge it with contributing to the neglect of childhood, with the alienation of parental affection, both of father and of mother.

"I charge it with contributing to the delinquencies of childhood, with alluring it into paths of vice and of sin and crime, perilous paths, paths from which, if it return at all, it returns with tired and leaden feet, with joyless heart, with defiled body, with sin-scarred soul.

"I charge it with impairing the efficiency of childhood, its physical, mental, and moral effi-

ciency, with corrupting the fountains of its life even before its birth.

"I charge it with the murder of childhood after its birth, with child-murder, child-murder literal and actual, with infanticides cruel in form and multiple in number.

"Upon this indictment and these specifications I place it upon trial in the forum of public opinion, ask a verdict of conviction, and demand a judgment of condemnation."

And again:—

"It is my own deliberate opinion, based upon personal observation and investigation, made with patient, earnest purpose and sincere desire to find the truth, that the American saloon as an institution, and the excessive use of alcoholic drink consequent upon its presence, are responsible for 25 per cent. of the insanity, 33 per cent. of the poverty, pauperism, and dependency, and 50 per cent. of all the crime in this country, together with the countless wrongs to childhood consequent upon these and with the burdens entailed upon society by them. This conclusion is corroborated and supported by the best thought and scientific investigation of the day, not only in my own State, but throughout the country and the world. In support of it I cite a recent statement by Dr. Henry Smith Williams—a statement notable for care of preparation, for wide investigation made and the accuracy of the facts given—published in *McClure's Magazine* for October, 1908, to the effect that 'one-half of the dependent children of America owe their deplorable condition to alcohol.'"

A little while ago a deputation representing licensed victuallers waited on a minister in Victoria for the purpose of protesting against the permission given to a temperance worker to speak to the State school children in the interests of temperance. Whatever the ostensible reasons for the objections were, the true reason was that the speakers knew the children were the recruiting ground for future drunkards. Incidentally there was in the protest a tribute to the value and permanency of work among the young. The enemy fears when we instil temperance principles into the children. Since the children suffer so, we do well to enlist them on the right side.

What we can do.

Obviously, we must ourselves be free from complicity in the evil. Every Christian should personally be an abstainer. A "tippling Christian" harms the cause of temperance to an incalculable degree. Because of his example, others are led to indulge, and many are brought to ruin.

But personal abstinence is not enough. We must in active fashion work for the enlistment of others. The Endeavor Temperance Committee should be one of the most active of committees. Every member of the society—honorary, senior,

junior—should be a temperance worker. Begin with the Sunday School and church. Try to get pledged abstainers. Help the Band of Hope, or whatever other temperance work is being done.

Ally yourselves with other workers. Temperance associations can do more than individuals. All professed Christians may harmoniously work for the common good. There are some noble men in our land who, in the face of much opposition and obloquy, are working for good and right and truth. Our assistance will be valued by them.

When election time comes round let your vote be given on the right side. Suppose every professed Christian voted for No-License. Or suppose, when we have not the option of voting for No-License, we decided to support temperance men. Is it the case that the liquor traffic exists, doing all its awful work of degradation, by the assistance of Christians' votes, or the apathy of Christian men and women? If so—and surely we are forced to believe it—we do well to repent; for we, while professing to desire the advancement of the kingdom of God, are aiding the kingdom of Satan; we are, instead of saving, seeking to destroy those for whom Christ died.

Moral Issues.

"I shrink with every fibre of my body from turning the pulpit into a party platform," said J. H. Jowett, in Westminster Chapel, recently, "but so long as God gives me a voice to speak, I shall not be dumb on a mighty moral issue. The issue is one of monopoly versus the people, of the privileges of a few versus the rights of the many, of private well-being versus the public health. We have built great palaces in the slums of our cities that we may try to redeem people from the greyness of their lot, and what do we find? The main obstacle is the drinking habit of the people, fed and nourished by a ubiquitous trade. And how is this Licensing Bill received? Just as the mine owners received Lord Shaftesbury's Bill; just as the ship owners received Samuel Plimsoll's Bill; just as Liverpool received Henry Ward Beecher when he came over to plead for the emancipation of the slave. What pains me is, that these people have not a glimpse of the woe of the land, of the unending stream of tears, of broken hearts and broken homes. Keep your eyes on the moral issue, and God defend the right!"—*Christian Herald*.

Where the drink goes in, there the wit goes out.—*George Herbert*.

Professor Gruber calls moderate drinkers "decoy birds for the unwary."

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your life.—*Joseph Parker*.

NOVEMBER 6

Our Desire :
Every Child a Gift on
CHILDREN'S DAY



Address communications concerning Australian Missions to

T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria

Floods, Conference, and Doings in Japan.

You have read of the floods in Japan. We were badly affected here in Karinzawa. The village main street was flooded. Two missionaries' houses were submerged and others badly flooded. We ourselves being in a fortunate location escaped entirely. Our side of town is now being boomed in the sale of building lots. A great many of us have built our own summer cottages, as it is much better than paying rent. The railway is badly damaged, and there were rumors of our supplies being cut off. All the stores were bought out—that is, the foreign provision merchants. There was quite a raid on them and they looked so uninviting when they were quite empty. They have now got some more goods in and we have no fears for our sustenance. Of course there are nearly one thousand foreigners here in the summer and it is not likely that we would be allowed to starve. The governor of this province and other prominent men sent supplies of meat several times.

Our girlie is a sweet baby, and is well and strong. She is Marian Benson. Kingsley, too, is growing and learning fast. He can say everything. We are so thankful that our little ones are well.

You will enjoy the visit of F. M. Rains and his wife. We spent a short time in their home when we were in America. We expect them in Japan next year. We think and talk often of the churches and work of Australia. We find it difficult to write as often as we wish to, but we remember you all in our prayers, and rejoice in the sustained interest you have in our work.

The Conference of the Student Volunteer League was held here last week. The meetings were very inspiring. The Volunteers' watchword, "The evangelisation of the world in this generation," was the subject under discussion. A very good paper was read by Miss De Forest as to the possibility and meaning of the watchword. Another paper on the field of Japan, showing the number of places as yet unreached, was given; also the paper or part that was read at Edinburgh by Japan's representative. Of Japan's fifty millions, it is said that only fifteen millions have heard the gospel in what might be called an intelligent way. Some think that even this estimate is too high. It certainly seems a monstrous undertaking to give every man, woman, and child an adequate opportunity of believing the gospel in this generation. But the thought that an opportunity for each must be given, and given quickly, is one which reveals the urgency of the need. The watchword was shown to be mathematically possible, so that the lack lies in the spiritual power and willingness of the church. I think all who attended the Conference were forcibly reminded of our individual responsibility.

We have much need of constant prayer, that by any means we may be used in this great service. Pray for us, that in very truth we may be the means of winning many for Christ.

All unite in love to all the sisters and church friends.—In our Master's service, Marian Davey, Karinzawa, Japan, Aug. 26, 1910.

"The Good Wine First."

Baptisms at Pentecost.

Here goes for "the good wine first." I had the joy of baptising five men and three women at Amley, East Pentecost, last Saturday. These are the firstfruits of Simon Boulesko's labor, and brought great joy to the dear old fellow's heart. A large crowd of school attendants and heathen from around formed a half circle round a hole of lovely clear water at the foot of a spring, and upon their confession of faith in Jesus these eight, the first from heathen East Pentecost, were baptised into the name of Jesus. There are fourteen young men at Panewa, near there, waiting, but I think need to know a little more of

that wondrous plan of God's before they can intelligently fulfil his wishes.—F. G. Filmer, Pentecost, South Seas, Aug. 18, 1910.

The children of New South Wales are working hard for Children's Day. In addition to gifts of money, many of them are dressing dolls to be sent down to the islands. Already 50 have been received, and Bro. Walden expects to receive about one hundred from New South Wales. These will be divided between Oba and Pentecost. Bro. Filmer wrote that the little folks were delighted with the dolls sent down last Christmas.

"Have mercy on me, Buddha." In Japan, in praying, they go over this same prayer for anything and everything. It is either used to appease the wrath of their god, or to obtain some temporal blessing. The majority pray for wealth and knowledge. They know no thanksgiving, no love, no praise. The Lord hasten the day when these dark places shall see the light.



The result of Children's Day, 1910. This view was taken outside of the chapel at Baramati, India, after the Christmas tree and distribution of gifts provided for by the pence of the boys and girls of Australia. Money and gifts were also sent to Harda (India), China, Japan, and the South Seas. Apart from gifts, medical comforts are supplied, and a great deal of benevolent work is accomplished by the missionaries as a result of the money given on Children's Day. This year Children's Day falls on November 6.



New Zealand.

SPRING GROVE.—The meetings are well attended, and we are glad to report one addition. A.G.K., Oct. 9.

WELLINGTON (Vivian-st.).—Another great prayer meeting with 140 people present. Two more confessions on Sunday night—a young man and a young woman. Our offering this year for Foreign Missions I understand is a record one. £42 has been received up to date. We expect £50 when all the envelopes are returned. The prospects of the church here are exceedingly bright. The hands of the members are busier than their tongues and God is blessing us accordingly. Watch reports for our great sale of work in November.—S. J. Mathieson.

SOUTH DUNEDIN.—The recently formed Young People's Mission Band is increasing in numbers weekly under the superintendence of Mrs. Wm. McG. Allan, with Miss Alice Robb as president. Last Friday night the members of the church were invited to an entertainment given by the Band, which comprises boys and girls from the age of five to sixteen. The programme submitted was ambitious, but the performers acquitted themselves in a manner which reflected the greatest credit upon the two sisters already mentioned and the Sisters Glaister, who had worked so assiduously that the performance of the several items proved to be quite a revelation to the seniors who crowded the chapel. It would be invidious to make special reference to any particular item where all excelled themselves, but mention must be made of the final tableau entitled "The Little Light Bearers." The principal characters were "India," represented by Mattie Powell; "China," by Grace Barr; "Japan," by Erica Routledge; "Syria," by Maggie McLauchlan; "Persia," by Dora Cheyne; "Korea," by Cyril Crow; "Siam," by Fred. Ockwell; "South America," by Fred. Rae; "Mexico," by Stanley Johnston; and "Africa," by Walter Newbury. The representatives of the various countries were robed in the respective costumes of the places represented, and the light was carried to them by a number of missionaries "robed in whiteness." The young performers were letter perfect, the elocutionary efforts of the principals were astonishing, and the whole proved an excellent object lesson on the need of greater missionary effort on the part of the Church of Christ everywhere. The writer had the pleasure of moving a hearty vote of thanks and appreciation to the performers and those who had trained them, of whom special mention must be made of Sister Maggie Glaister, to whose untiring zeal, patience and skill the eminently successful issue was in a large measure due. In another excellently arranged tableau the senior members were represented by the Misses Irvine, Logan, Myrtle Cook, Johnston, and Masters Johnston and Ockwell, all of whom acquitted themselves in a manner which well deserved the eulogistic expressions of opinion so freely voiced. Our prayer is that the Lord may in his own good time use some of these young people to carry the gospel into the dark regions beyond.—W.H.P.

West Australia.

SUBIACO.—Our 12th church anniversary was held on Sunday, Oct. 9, and Wednesday, Oct. 12. The building was beautifully decorated, and we had enjoyable meetings. W. Vinnicombe spoke

in the morning, and A. Lucraft at night. The choir rendered some nice anthems under the direction of K. M. Campbell and Miss Illingworth (organist). On Wednesday, the tea meeting was held, and every table was filled, and the good things enjoyed during the social hour spent together thus. At the meeting Bro. Schofield took the chair, and Bren. Payne, Lucraft, and A. J. Saunders spoke. E. Saunders and Bro. Bellion gave recitations, Hy. Wright and K. M. Campbell sang solos. The secretary read an interesting report, showing how the work had progressed during the past year, the membership now being 338. The secretary read a message from H. J. Banks, the evangelist of the church, now touring Palestine and India.—A.W.M., Oct. 17.

Tasmania.

PORT ESPERANCE.—W. Moffit, from S.A., arrived here by invitation on Sept. 24. He is giving a series of addresses on "New Testament Christianity," and is setting the church in order on those lines. Elders, deacons and deaconesses have been chosen by the church, and will be set apart according to apostolic example next Lord's day. The church is highly appreciating Bro. Moffit's clear, sound teaching and preaching. His exhortations to the church are most instructive and edifying. He held a gospel service last Wednesday night in the Rameana schoolroom, about four miles from Esperance. There was a good and attentive audience. At the close two intelligent young ladies decided to become obedient to the faith. Two others also seemed anxious for further instruction on the things pertaining to the kingdom of God. Last Lord's day (yesterday) we had the pleasure of seeing a young brother restored to fellowship. Bro. Moffit is urging upon the brethren the claims of the CHRISTIAN.

GEEVESTON.—At our last business meeting our evangelist, C. Hale, was requested to remain with us for another three months. The gathering at the Lord's table has improved, and gospel meetings are splendid. We have been pleased with our evangelist's report on the Federal Conference. Bro. and Sister Strutton are booked to visit us on the 29th inst., and we hope to give them a good meeting.—F. Sharn, Oct. 17.

HOBART.—At the meeting of the Young Men's Improvement Class on October 11, a farewell social was given by the members to Bro. Lewis, who is leaving the State. During the evening our brother was presented with a hand-bag as a token of esteem from those whom he is leaving. Speeches and words of praise were delivered by almost all present. The meeting was brought to a close by all partaking of a cup of tea and the good things provided.—W. J. Warmbrun, Oct. 21.

Queensland.

GYMPIE.—On Sept. 25 we had the pleasure of welcoming two delegates from Maryborough church into our midst (Bros. Vanderwolfe and Smith). The former exhorted the brethren in the morning, while the latter gave the gospel address at night. We were greatly blessed and encouraged by both addresses. As a result of the meeting, which took place in the afternoon, we are co-operating with Eel Creek and Maryborough to engage an evangelist to work between the three churches. We pray that our efforts may be successful, and that each church before

long shall have an evangelist to itself. Good meetings continue.—Stuart Trudgian, Oct. 13.

IPSWICH.—The church is still meeting in the upper room in Brisbane-st. It is a pleasure to me to have been the means of gathering together a few stray disciples who had not found a congenial home with any of the denominations, and am hopeful that others who apparently have will return to their first love. We had the pleasure of welcoming back one (also his wife) who had been estranged for nine years from the church. The speakers in the morning meeting are Bren. Want, Herman and myself, and the evening meetings are conducted by myself. As already reported one of our foundation members (H. Gambling) has been called home. We are still waiting to hear from brethren who know of members residing in or about Ipswich. Address, Carl Fischer, Ipswich.

BUNDAMBA.—On Sunday, the 16th, we had T. G. Mason, evangelist of West Moreton churches, with us all day. We had a baptismal service at 10 a.m., when a promising young man and woman obeyed their Lord and Master. Bro. Mason extended to them the right hand of fellowship at the breaking of bread, and gave them a few words of cheer to keep close to Christ. He also exhorted the church, and gave an inspiring address. At 3 p.m. he conducted a memorial service to the late Bro. Gambling. At night he preached to a good audience. At the close two young lads made the good confession. On Tuesday night, at the usual weekly meeting, these two were baptised, with two others who confessed. Next Lord's day they will receive the right hand of fellowship.—George Green, Oct. 20.

South Australia.

TUMBY BAY.—On Sunday, Oct. 16, the writer, in company with R. W. Barr, took a trip back into the Hundred of Dixon, where a number of people have settled on the land, and conducted a gospel service in the house of Bro. Grigg. This was the first religious service ever held in this particular district, and the people showed their appreciation of the privilege by turning out in force, and listening most attentively to the grand old story of the cross. To reach this place, some bad sand has to be crossed, but we intend to try and give them a monthly service. We have experienced a series of wet and rough Sundays lately, which has interfered very much with the attendances. The roads are now recovering from the effects of the heavy winter rains, and the gospel motor is running well.—R.H., Oct. 18.

NORWOOD.—On Thursday evening the annual business meeting of the church was held. There was a fair attendance. The reports submitted were satisfactory. That from the Sunday School showed increased activity. Finances were improving, contributions during the last half-year being the best in the history of the church. Bren. Parker, Weir, Touchell and Jackson were elected deacons, and Bren. Wilson, Rankine and Jenner elders. To-day we had good meetings, Bro. Rankine speaking morning and evening. The attendance at the gospel service was good. Bro. Warance, of Kadina, assisted in the service. At the close two made the good confession.—G.H.J., Oct. 23.

CHINESE MISSION (Adelaide).—On Oct. 18 the fourth anniversary of the Church of Christ Chinese Gospel Mission was held. About 120 sat down to the tea in the schoolroom, and the public meeting was held in the chapel. In the report the secretary said four had confessed their faith in Christ, and had been obedient to him, making a total of 22 since the mission began. Addresses were given by Mr. Edwards, President of the Adelaide Chinese Mission; W. C. Brooker, President of the State Conference, also by two of the Chinese brethren, Pack Queen and Philip Choo. Items were also given by teachers, scholars and friends.—A.D.

HINDMARSH.—Wednesday, Oct. 19, the Y.P.S.C.E. held their annual social. H. J. Hirst, president S.A. C.E. Union, gave a very in-

interesting address. During the past month our evangelist, I. A. Paternoster, has been giving a series of Sunday morning addresses on the book of Galatians, and in the evening on "What the Churches of Christ Believe." During the past week a statement was made by Dr. Bevan at the Congregational Union meeting, that the Church of Christ was the most rapidly growing of all the denominations, because of their intense congregationalism. On Sunday evening I. A. Paternoster took this statement as an introduction to an address on "The Secret of the Rapid Growth of the Churches of Christ." He said it was due not only to their congregationalism, but also to the directness and simplicity of the plea offered, the attitude of the church to the ordinances of the New Testament, the Lord's Supper and believers' baptism, and to the fact that the invitation to sinners was definite. At the close of the address one young girl from the S.S. made the good confession.—J. W. Snook.

HENLEY BEACH.—Since last report the attendances at the meetings have been fair. We were glad to receive into fellowship Sister Weston, from North Adelaide. We are also glad to have in our presence N. G. Noble, from the College of the Bible, and his valuable assistance which he has rendered since his arrival. Under the good workmanship of Bro. Battersby, from Hilmilmarsh, we have had the inside of our building renovated, also the two vestries and the woodwork on the outside of the building, at the cost of £30. This morning N. Noble addressed the church in an able manner. At night Bro. Cosh faithfully preached the gospel.—M. S. Noble, Oct. 23.

STIRLING EAST & ALDGATE VALLEY.—The anniversary services in connection with the Aldgate Valley chapel were held to-day, when Bro. Horsell conducted the services. In the afternoon a service of song was rendered, which was well received. The mission has been continued during the week at Stirling East, and the meetings have been well attended. A good interest is maintained, and some are making enquiry concerning the way of life. To-day six were received into fellowship who were baptised during the week. Our mission will close on Friday evening, while on October 31 a thanksgiving service will be held.—A.G.R., Oct. 23.

OWEN.—Anniversary services were conducted here last Sunday by A. C. Rankine, from Norwood. A tea meeting was held on the Monday, followed by a public meeting. Addresses were given by A. C. Rankine, A. G. Day and E. G. Warren. We thank the church at Norwood for so kindly lending us the services of their evangelist. We have been sorry of late to lose the services and presence of our esteemed D. Finlayson, who with his wife and daughter has left to reside near Adelaide. Sister Ruby Finlayson helped us much with the singing. Bro. Finlayson was one of the pioneer members in this locality, and has labored hard and long for the cause.—W.J.M., Oct. 23.

GROTE-ST.—Sunday, Oct. 16, services well attended, Bro. McPhee being the speaker in the morning, and Bro. Urquhart preaching at night. Frank Thomas was with us to-day, speaking at both morning and evening meetings. We are glad to know that J. E. Thomas, our evangelist, is being benefited in health by his rest and change. A letter received from him was read this morning. Our prayers are that he may be completely restored to health. Large attendance at school to-day, 297 present, including teachers and workers.—E.R.M., Oct. 23.

MILANG.—We have had splendid meetings the last two Sunday mornings. Bro. Jarvis, from Strathalbyn, took the services last Sunday in the absence of Bro. Hall. We enjoyed Bro. and Sister Strutton's visit. We held our Sunday School picnic last Wednesday in Bro. Pay's paddock, and had a splendid day. This morning Arthur Burns, from Unley, was received into fellowship.—S.H.G., Oct. 23.

BALAKLAVA.—Last Tuesday evening a farewell social was tendered Bro. and Sister S. Burt and family prior to their leaving for Inverell,

N.S.W. Bro. Burt has been a very useful worker in the church, holding office of deacon, also a teacher in Sunday School. Bren. H. Curtis, E. Roberts, L. J. Curtis, A. G. Day and Paterson, on behalf of the church and school, made suitable reference to departing friends. Sisters Day and Tunkin, on behalf of the sisters, wished Sister Burt a very happy time in her new sphere of labor. Messrs. Doley and Smith contributed songs. Refreshments were handed round, bringing a pleasant evening to a close.—A. W. Paterson, Oct. 22.

SEMAPHORE.—Lord's day, Oct. 23, Bro. Cosh presided, when 38 broke bread. Bro. and Sister Walker and Sister Rowett by letter, Sister Fulwood and Bro. O'Brien by faith and obedience, were received into fellowship by S. G. Griffith, who also exhorted. In the afternoon there was a children's service on "Habit." At the close two young men made the good confession. In the evening we had a well filled tent. S. G. Griffith delivered a stirring address on "Christian Baptism," at the close of which five young women made the good confession. The tent mission, under State Evangelist Griffith, is making headway. Increased interest in the work. Attendances improving, averaging 70 per meeting. Confessions for the week total 10. We are becoming better known, and consequently expect better results.—A.P.B., Oct. 24.

QUEENSTOWN.—Lord's day, Oct. 23, at the morning meeting, a large number broke bread. C. E. Lawton presided. W. C. Brooker exhorted. At the gospel service W. C. Brooker addressed a large attendance. We were pleased to see a daughter of Bro. Ward make the good confession.—A.P.B., Oct. 24.

NORTH ADELAIDE.—On Sept. 28 a farewell social was tendered Sister Allan prior to her departure for India to take up mission work with Bro. and Sister Pittman in Daltonganj. Dr. Verco presided over a full meeting. Letters were read by the chairman from Mrs. Henshaw and Bro. Leslie Thomas, secretary of Young People's Class, Prospect, expressive of good wishes for Miss Allan's future. Addresses were given by Mrs. F. M. Ludbrook and Bren. Jos. Pittman and T. B. Fischer, from Victoria, Sister E. W. Pittman and Bro. Burford, from Glenelg. Bro. Herbert Moore, on behalf of the Sunday School, and Bro. Anderson, on behalf of the church, wished Sister Allan God-speed. Bro. Anderson supplemented his remarks by presenting the guest of the evening with a tangible proof of our affection in a souvenir from North Adelaide, a traveling dressing case, a writing case, and a small hand bag. Sister Doris Thomas contributed a recitation, and Sister Marshall a very effective solo. Sister Allan, in her farewell remarks, thanked the Glenelg, Grote-st. and North Adelaide churches for their large and varied contributions in gifts and money for the benefit of the natives at Daltonganj, as well as for the personal tokens to herself, and in an interesting manner told how she had been led to take up work on the foreign field. Refreshments were handed round, and good wishes freely expressed. Before separating, we joined in singing "God be with you till we meet again." The following day a number of members accompanied our sister to the Outer Harbor and waved our farewells as the "China" slowly moved from the wharf. Saturday, Oct. 22, the combined schools of North Adelaide and Prospect held their annual picnic in the Botanic Park. Delightful weather and an ideal spot rendered the outing most enjoyable, and we were pleased to have the company of several visitors, who enjoyed social intercourse under the grateful shade of the trees.—V.B.T., Oct. 24.

S.A. CONFERENCE NOTES.

O.H.M.S.

The Home Mission Committee meets on the third Friday of every month. All communications and contributions to be sent to D. A. Ewers, Mile End.

Several of the Home missionaries sent no reports for the meeting last Friday, but we hear indirectly of a few confessions. Missionaries, please send reports on time.

The Secretary is to have a telephone, 3665 central. All who wish to financially assist will be able to ring him up.

Receipts from all sources from Aug. 16, the beginning of the Conference year, up to Oct. 21, were £433/15/8. Expenditure, including a debit balance of £21/17/10, was £262/17/3, leaving a credit balance of £170/18/5.

Of the receipts, about £230 was the result of a special appeal at Conference. The salaries due within the next six weeks will absorb the whole balance. Will all who have not yet paid their promises please send on to me.

A circular is about to be sent out to all the churches entitled "Help those Women." Will preachers and officers please see that a copy is given to every member as far as possible, and that the collecting sisters receive every encouragement. Let everybody smile at them.

As in nearly all the other States, Feb. 5 will be observed as Home Mission Sunday.

The work at the Semaphore is progressing well. The mission will close about Nov. 13.

The Committee is arranging for a mission by the State Evangelist at Broken Hill, commencing Nov. 20; at Narracoorte, Jan. 8; at Long Plain, Feb. 26, and at Owen about March 19, the dates being approximate only.

The promises and donations given at Conference came from about 100 persons, or, including a collection taken up in the business session, from 150 at most. I shall be so glad to hear from any of the 4900 brethren who were not privileged to have fellowship with us in this grace on that occasion. "The King's business requires haste."

Our motto this year is "Forward," and we are aiming to have 700 baptisms in the State and to raise at least £1400 for Home Missions. It rests with you, brethren.

Mile End, Oct. 24.

D. A. EWERS.

New South Wales.

INVERELL.—The young woman who confessed the previous Lord's day was baptised and received into membership. Anniversary services and social well attended. Visitors, Sister Tewksbury, from Erskineville; Sisters Morris, from City Temple. Secretary's report showed that through removals of members to other places membership was on the decrease. A golden offering is to be taken up on December 4, in aid of our building fund.—H. Cook, Oct. 20.

MOSMAN.—Good meetings at Mosman on Lord's day, Oct. 23. We were glad to have Bro. and Sister Edwards, from Fairfield, Victoria, with us at the morning service. Bro. Verco's subject for the evening was "The Wanderer's Return." We were again made to rejoice when an elderly lady responded to the invitation and made the good confession. Our Bible School children are practising for our second anniversary, and Children's Day exercises, which will be held on Nov. 6.—G.D.V., Oct. 23.

ROOKWOOD.—For some few weeks Bro. Robbins, of Belmore, has been conducting the gospel services, sometimes having the assistance of one or two young men. Last Lord's day evening and this evening were taken up by two addresses on John 3: 16. Splendid discourses that must leave impressions on every hearer. The Bible School is in preparation for the Children's Day. The Juniors of the C.E. are getting dolls ready for neighbors "over the seas."—Mark Andrews, Oct. 23.

NORTH SYDNEY.—Saturday night's open-air was attended by a good number, despite the stormy night, and the message was proclaimed. Meetings were all good on Sunday. Were pleased to have visiting us Bro. E. Webber, from Enmore, and Sister Gillies, from Paddington. G. D. Verco's address was listened to by a well attended meeting. Bible School is continuing well, and the gospel meeting was attended by a good audience. The C.E. Society's interest is being maintained, particularly the Junior Society, for which we have reason to be thankful, and trust the activity of the members will induce others to join also.—W.I.M., Oct. 24.

Continued on page 702.

The Wearing of the Green.

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

CHAPTER III.

AT THE JOURNEY'S END.

For a time Gertrude's companion said little except to call her attention to some point of interest or some beauty of scenery, but gradually he drew her on to talk of Jerry.

"Pardon me if I seem inquisitive, Miss Ainslee," he said, "but you know, if I am to find this brother of yours, it will be necessary for you to tell me everything that can give me any clue to his whereabouts."

She told him, then, the whole story. Uncle Jared, having no children of his own, had offered to educate Jerry—who was named for him—provided he would study to be a physician. He was to come East to the University at Syracuse, and spend his vacations with his uncle. The proposition was gratefully accepted by Mr. and Mrs. Ainslee, but was looked upon with little favor by Jerry himself. He was not overfond of study, and the medical profession was one of the last that he would have chosen. Since early childhood he had been possessed with a consuming desire to be an artist. Like so many of his illustrious predecessors, he had covered the fly-leaves of his books, the walls of his room, and every other available place with sketches and caricatures; and neither he nor Gertrude ever doubted for a moment that, if he could follow his chosen vocation, he would win fame and fortune. But the father regarded his son's ambition with scant approval, and the uncle scouted it utterly.

Having neither the means nor the opportunity to follow his own inclination, Jerry yielded at last to his parents' wishes. At first he had worked conscientiously, and made fairly good progress; but in his second year he seemed to have fallen in with a set of young men whose influence was anything but helpful, and after a series of wild pranks Jerry and one other had been expelled. Jerry went to his uncle and made a clean breast of the matter; but Uncle Jared, in his deep disappointment and keen sense of disgrace, had denounced his recreant nephew in scathing terms, and declared the young man need expect no further help from him.

Jerry had written home after this interview in a spirit of bitter recklessness quite the reverse of his usual cheery optimism. Since then they had heard from him only once, a vague, unsatisfactory letter. He was in New York for the present; he had some prospect of work; he was not feeling well; would write again later; that was all. Their letters to him, even when they wrote telling him of his mother's illness, had remained unanswered; his father had tried by every means possible at that distance to trace him, but in vain.

All this Gertrude told her companion, while he listened closely. She answered his numerous questions as far as she was able, and gave him

Jerry's photograph and his last letter containing the address.

The sun was dropping out of sight behind the mountains as they entered the main street of Redway, one of the picturesque little villages nestled cosily among the Catskills. The house before which they stopped was one of the largest and most pretentious, with broad verandahs, surrounded by a sloping lawn and grand old trees. Walter tied the horse at the gate, and together they walked up the wide gravel path. A tidy-looking Swedish girl answered the bell, and in response to Walter's question told him that Mrs. Lawrence was in her own room. He took Gertrude into the parlor, insisted upon her removing her coat, and went in search of his mother.

For fully fifteen minutes Gertrude sat and waited. She felt like a helpless mariner, adrift at the mercy of wind and tide, driven at last into an unknown harbor, and vainly trying to comfort herself with the assurance of her pilot that all would be well. She looked about the tastily furnished room, where soft rugs, dainty curtains, and choice pictures produced upon her unaccustomed eyes an impression of elegance and luxury. She felt wretchedly out of place in the midst of it all, with her outlandish gown, and her shabby hat; and for the moment her courage failed, while her heart was filled with a wild longing to fly back to her dear ones in the bare little home on the Western prairie.

All at once she awoke to the fact that her host had returned with a lady whom he was introducing as his mother—a lady in black, tall, grey-haired, with eyes like her son's—who was advancing toward her with hand outstretched in cordial greeting.

"My dear Miss Ainslee! I am really delighted. Walter has told me all about it. He did just right to bring you home with him. I am sure—"

Her glance had fallen to Gertrude's dress, and the words died on her lips in a faint little gasp. Evidently there was one thing that Walter had not told her. She drew back a step or two, and looked helplessly from one to the other of the two young persons.

"My dear! Do you mean—is it possible that you came all the way from home in—that thing? Or is it, perhaps,"—she turned to her son appealingly—"only one of Walter's jokes?"

The young man's eyes flashed indignant protest. "A joke, mother! Never!"

At that moment the lady caught sight of the jacket, which hung over the nearest chair, with its ragged lining displayed to the utmost advantage. She turned from it with a look of disgust, and dropped into the nearest seat. "Sit down, Miss Ainslee, I beg of you," she said faintly.

For Gertrude the situation was deeply embarrassing. She felt her cheeks burning with anger and mortification. Was she guilty of an unpardonable breach of the rules of propriety in wearing to this woman's house the garments she her-

self had furnished? What right had Mrs. Lawrence to be displeased with her? Were fashionable clothes the only passport to feminine consideration in this part of the world? Walter had moved a chair toward her, but she did not notice it. She seized the offending jacket, and threw it over her arm.

"I think it will be best for me to go, Mrs. Lawrence," she said, controlling her voice with an effort. "I know my clothes are altogether unsuitable for a place like this. I should never have worn them, but they were all I had. I am sorry to have troubled you, but, indeed, it was not my wish to come; Mr. Lawrence will tell you that. And if he will kindly take me back to Cornwall—"

"O no, no, my child!" Mrs. Lawrence had risen and laid her hand on Gertrude's arm. "Not that; I didn't mean that. You misunderstand me. I am not vexed with you, only with myself. don't you see? To think I should send a thing like that—to a girl like you. But I want you to stay; indeed I do. Here, let me take your hat and coat."

Gertrude glanced at Walter, and caught a twinkle in his eye. He evidently found some humor in the situation, but to her at that moment it was no laughing matter.

"Walter, may I come in now?" a voice called from the doorway. "I heard part of what you said to mother up-stairs, and I positively could not wait another minute. So this is Miss Ainslee. I am so pleased to see you! And now the mystery is solved. I saw you on the train to-day; I sat opposite you nearly all the way from Buffalo, and I wanted to speak to you the very worst way; but I couldn't find the courage. Do you remember me?"

Gertrude's hands were held in a warm clasp, and a bright face with sunshiny eyes was looking into hers. Her heart grew suddenly lighter, as if under the influence of magic.

"O yes, I remember you," she smiled back. "Do you suppose there is any possibility of my getting lost here in the East?"

"Not while you wear that dress, but that won't be long. And now you must come with me and rest. I know you must be tired to death. I'm just going to take you under my charge exclusively until to-morrow morning."

With gentle insistence she bore Gertrude away to her "den," a cosy, home-like room, artistically furnished, and filled with the thousand and one little belongings so necessary to a girl's comfort. Here, with the tact born of a kind, loving heart, she made the lonely stranger feel at home. She took possession of the green dress, and quietly hung it in a far-away corner from which place she emerged with an armful of dainty garments, and proceeded to spread them out.

"Now, let's pretend," she said gayly, "that you are a lady of quality, and I'm your maid of honor. Which color does your royal highness choose? Or," with a profound courtesy, "will you allow me to make the choice?"

"I don't think I shall be difficult to please," Gertrude answered with a smile; "but I'm afraid I ought not—"

"O, yes, you ought! Don't say a word; please don't, or you'll break the spell. I think it suits your royal highness, we will decide on the blue."

Gertrude yielded gracefully to the whim of her merry handmaiden; and when at last, with every stain of travel and trace of tears entirely removed, she was attired in a pale blue and white kimono and bedroom slippers, and seated comfortably in the big Morris chair, she felt, indeed, as she fancied Cinderella might have done after her transformation from the forlorn little cindermaid into the beautiful princess.

Winifred took a low seat opposite, and surveyed the result of her handiwork with intense satisfaction.

"There!" she exclaimed, forgetting for the moment the etiquette of her station; "now you look as you ought to look. It's a perfect shame that you had to wear that hideous old thing! I didn't want mamma to send it, and Walter thought it was actually disgraceful; but she seemed to think a dress was a dress, and that color and style didn't make any difference out there in the wild and woolly West. Mamma's intentions are of the best, but it's hard for her to put herself in anybody else's place—in ways like that, I mean. If it were some serious trouble, illness, or something of that kind, she couldn't do enough for you. And of course she'd never have sent the thing if she'd had any idea it would turn out like this. I meant to send some of my dresses; but I went away unexpectedly the day mamma packed the box, and she knew nothing about it. And I very thoughtlessly forgot to tell her. I'm so sorry; it would have saved you so much! I don't see how you ever had the courage to do it; I'm sure I shouldn't. But I don't quite understand it all yet. Won't you please begin at the beginning and tell me how it all happened?"

Over the wafers and chocolate, which Winifred dispensed with lavish hand, Gertrude found it easy to tell again the story she had told to Walter a few hours before; and once more she found a sympathetic listener. The two girls sat and talked until Winifred, turning to look at the clock, was conscience-stricken at the lateness of

the hour, and hurried "her royal highness" off to bed with slight regard for courtly ceremony.

Gertrude soon drifted away to dreamland, where in a gay green dress and blue worsted slippers she was presented to the queen of the realm; and the richly robed attendants, who smiled in derision behind their fans, were openly rebuked by the queen and banished into perpetual exile by order of the king. And when she recalled the dream next morning, she remembered that the faces of the king and queen were those of Walter and Winifred Lawrence.

The young lady who appeared at breakfast in a pretty shirt-waist suit of black and white presented to the eyes of her hostess a striking contrast to the weary traveller of the night before. Winifred had insisted on supplying the deficiencies in her guest's wardrobe; and Gertrude had made but faint protest, realising that otherwise she could only bring mortification to these friends.

"I have loads of clothes, more than I can possibly wear," Winifred had said, "and you must think of these as my contribution to the cause of missions."

Mrs. Lawrence stirred her coffee, and looked across the table with a smile of approval, but delicately refrained from personal comment.

"Walter started for New York by the early train," she told Gertrude. "He said he would write or telegraph every day, and that you were not to be anxious. I'm sure you can trust him to do everything that is possible, and I believe it will not be long before he sends us some good news. In the meantime we're not going to sit and mope. Winifred, what are your plans for to-day? Suppose we drive over to Rockland, get our luncheon at the Carter House, and come home around by the lake."

Mrs. Lawrence well knew how long and weary are the hours of helpless, anxious waiting; and she resolved to devote herself, with Winifred's help, to the diversion of her guest. Gertrude responded to their efforts with grateful apprecia-

tion, and tried, though with indifferent success, to hide from them all signs of the ache in her heart that grew harder to bear as the days went by.

Walter, true to his promise, sent them a daily message, sometimes encouraging, always hopeful, yet showing little in the way of actual results. But at length there came a telegram over which Mrs. Lawrence's face turned pale as she read. She glanced up to meet the anxious, pleading look in Gertrude's eyes, and without a word laid the paper in her hand.

The address given was one of the large hospitals in the heart of the city, and the message was brief.

"Have found Jerry. He is very ill. Bring Miss Ainslee."

To be continued.

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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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From the Field—Continued.

Victoria.

BRIGHTON.—On Tuesday evening last a thanksgiving service was held to conclude the Jubilee meetings and mission services. Bro. Harward, our missionary, gave a special address to those recently added to the church, after which Bros. Pittman and Ludbrook expressed the best thanks and appreciation of the members and friends to Bro. Harward for his services, mention also being made of those who otherwise helped. An enlarged photo. of our late Chas. A. Kelly has been hung in the lecture hall. Hospital collection, £5/17/3½.—P.H.L., Oct. 24.

NEWMARKET.—A book social was held on Monday, October 17. A fine programme was rendered by scholars and friends, after which refreshments were partaken of. Sixty books were donated to the library, which now contains 370 books. In the recent S.S. Union examination fourteen of the fifteen scholars who competed gained awards. Our Sunday School contributed £3/12/- to the Hospital fund.—R. L. Larsen.

KANIVA.—The gospel mission which began on October 2 continued for 18 nights. The attendance was good, especially during the last week. On Sunday night the chapel was crowded to excess, and on the evening the mission closed the seating capacity was taxed to its utmost limit. The thoughtful and earnest addresses of D. C. McCallum have been much enjoyed, and great good has been done. The immediate results of the mission were five decisions, and we believe good has been done which it is impossible to express by figures. Bro. Clayton acted as song leader, and the brethren supported the mission loyally. Bro. and Sister Strutton paid us a visit and spoke to a crowded house on October 12. The addresses of our missionaries were much enjoyed.—A.R.B., Oct. 27.

BRIM.—The gospel mission conducted by J. E. Allan is growing in interest and power. During last week the audiences increased considerably. Yesterday we held a temperance meeting. Chapel crowded out. In the evening our building was again filled at the gospel service. Up to date there have been three confessions. We continue until October 27.—Henry Baker, Oct. 24.

MELBOURNE (Swanston-st.).—Last Lord's day we had Sister Upstill, from Castlemaine, amongst our visitors. Bro. Gordon spoke in the evening on the subject, "God's Appeal to the Human Heart." Last Monday evening we had the annual business meeting of the church, at which reports were submitted from the treasurer, secretary, Christian Endeavor, Dorcas and Mutual Improvement Societies, also from Bro. Gordon. The meeting passed off very successfully, and satisfaction was expressed at the nature of the reports submitted.

ST. ARNAUD.—The mission continues; good meetings all last week; interest increasing. Last Lord's day at 3 p.m. a meeting for men was arranged. Bro. Bagley gave a magnificent address, many of the men coming again in the evening at 7 p.m. when we had a record attendance. A successful meeting of ladies was held last Wednesday afternoon. The additions to date are four by faith and obedience and one confession.—H.B., Oct. 10.

BRUNSWICK.—Bro. Way spoke morning and evening. The choir and Endeavor Society paid a visit to the Victorian Homes for the Aged and Infirm at Royal Park, and gave an evening of song to the old folks. Sister Mrs. C. Cooper has lost a son by death, caused by an accident at Tumukah. Our school picnic is to be held on Cup Day, at Bundoora (Preston). Visitors welcomed. Take train to Preston. Hospital offerings: school, 21/4½; church, 45/7½.—W.T., Oct. 24.

CHELLENHAM.—Good meetings all day on Monday. One received in by faith and obedience; 12 baptised at night. Hospital collection from school, £2; gospel service, £5/10/-. The

Juniors had a surprise meeting on Thursday, and spent a happy time. Mrs. Chapman and Miss I. Woff, as superintendents, received surprise gifts. May Fischer received a special decorated cake for best attendance for two years. All the juniors received a New Testament, the gift of our Y.P.S.C.E. President, Bro. Tuck, and all present, to the number of over 50, received a surprise cup of tea and cakes. It was a happy meeting.—T.B.F., Oct. 24.

CARLTON (Lygon-st.).—There was a splendid attendance at all the meetings on Sunday last. Bro. Wallace, from Brisbane, met with us in the morning. Horace Kingsbury gave two fine addresses, speaking at both services. Three of those who had previously confessed Christ were baptised after the discourse. The church and school collection for the hospitals amounted to £16/11/10.—J.McC.

SWAN HILL.—The meetings yesterday were well attended, and the Bible Class had quite a nice number present. The evening meeting was the largest held since we have been meeting in the Skating Rink, and at the close we were pleased to see two young ladies nobly confess their faith in Christ. The work seems to be getting on a good basis, and we are hoping for big things in the future. The chapel building is progressing very nicely, and we are hoping to be able to open it at the end of November, or early in December.—J. E. Shipway.

GEELONG.—The first anniversary which has been held for many years in connection with the Sunday School was celebrated last Lord's day. In the morning C. L. Thurgood, who was 28 years ago evangelist at Geelong, addressed the church. In the afternoon the scholars and friends occupied a special gallery and rendered anniversary hymns, and A. W. Bean, of Fenwick-st. Baptist Church, gave a fine address. The evening service was our record attendance, over 500 people being present. The scholars, choir and orchestra again did good service, and great credit is due to the conductor, Mr. A. McCaskell, on their excellence. Gifford Gordon preached a most eloquent sermon on "A Royal Departure." On Monday evening C. L. Thurgood gave an address, and set the standard for the school at 500 scholars. A special programme of songs and recitations was given, and Bro. Gordon presented the prizes. He also presented the conductor, Mr. McCaskell, with an oak biscuit barrel, and Miss May Briers with a Bible, in recognition of their services as conductor and organist respectively.—E. Brownbill.

Here & There.

Tent mission at Semaphore, S.A., going well. Good meetings all day at Hawthorn, Victoria. One confession.

F. T. Saunders has resigned as evangelist at Lismore, N.S.W.

Churches of Christ Almanac for 1911 now ready. Post free, 2d.

"If Home Missions are important, they are tremendously important."

Annual offering for Home Missions in the churches in N.S.W. on Dec. 4.

Two baptisms up to Oct. 21 in the tent mission at Casino, New South Wales.

N.S.W. disciples are asked to make November a month of self-denial for Home Missions.

We have received from Mrs. D., 10/- for College of the Bible, and 10/- for the South African mission.

St. Arnaud mission commenced its third week last Lord's day. Splendid interest. Five decisions to date.

H. H. Strutton and wife are at present touring Tasmania on behalf of the great work in the regions beyond. They are being splendidly received.

A. W. Jinks writes:—"The CHRISTIAN is being read a great deal in the local libraries. One of the librarians told Bro. Harvey that the paper is looked for."

A very limited number of photos. of F. M. Rains, by the Melba Studios, are still available. Cabinet, 1/3; post card, 4½d. Write T. B. Fischer, Cheltenham.

The Austral has republished G. L. Wharton's booklet entitled, "The Christian Use of the Tithing System." Price, one penny, or twelve copies post free, for one shilling.

The Ballarat Courier publishes the gist of A. W. Jinks' Sunday evening talks. This is a sign of progress, and indicates that the church is making itself felt in the community.

The meeting of the general committee of the S.S.U., Victoria, will be held on Monday next, at 8 p.m., in the lecture hall, Swanston-st. Annual demonstration, November 28.

Sydney disciples are reminded of the Home Mission Rally in the City Temple, on Tuesday, November 8. Any country members who can be present will be heartily welcomed.

Item 13 of Children's day exercises is a hymn, "Oh, Zion, Haste." Two tunes are suggested in the exercise. Another tune that goes beautifully with the hymn can be found in No. 51 in Bate-man's Hymns.

There are still a few "Hymn Booklets" of the "Children's Day Exercises" available. Sunday Schools requiring same should make early application. Address, T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

G. T. Walden writes: "We had the pleasure of Bro. H. Kingsbury's company with us for a few days, and he has greatly delighted us all and helped us. He gave a splendid address last night on 'The Walk to Emmaus.'"

C. McDonald, secretary of the church at Swan Hill, Vic., acknowledges the receipt of the following incomes toward the building fund:—Sister McCallum, Nhill, 7/6; Bro. and Sister Russell, Tarnagulla, £1; Church, Kerang, £2.

Bro. and Sister C. L. Thurgood were in Geelong last Lord's day, and met some of their old friends. They expressed great pleasure at seeing such a fine building and such a remarkably large congregation at the evening service.

Urgent and Important!—Last month's income in the N.S.W. Home Mission Fund was small, consequently the balance on the wrong side has increased to £309/6/7. This cannot go any higher. Will N.S.W. brethren please note? Send offerings to Thos. Hagger, Francis-st., Marriekville.

Will the church secretaries and friends who kindly sold tickets for the Musical Society Kindergarten concert, please send money and return unsold tickets to T. B. Fischer, Glebe Avenue, Cheltenham, or leave them care of W. C. Craigie, 263 Little Collins-st., Melbourne?

T. Johnston wishes to know if we think it to be right to have concerts in which money is taken from Christians and non-Christians, the proceeds of which are intended for church work. In reply we may say that we do not think this is the right way to raise money for church purposes.

The South Australian State C.E. Convention honored the Churches of Christ by asking our preachers to give the bulk of the addresses in recognising that our brethren are active in Evangelism. The following gave addresses: J. E. Thomas, I. A. Paternoster, A. G. Day, D. A. Ewers, and T. B. Fischer.

Several of the Sunday School Unions have suggested an alteration in the lesson leaflets. They think that printing the Scripture reading makes the scholars neglect turning up their Bibles and reading from them. In view of this we propose not to print the Scripture reading in the 1911 series, but in its place will give additional explanatory matter.

The church at Grote-st., Adelaide, has granted J. E. Thomas three months' holiday. Bro. Thomas has been in ill-health for a while back, and his medical advisers have advised rest and quiet. We are glad to say that his trouble is not so

serious as was at first supposed. It is expected that a complete change will restore his health. With all the brethren, we hope that this will be so.

J. E. Byard draws attention to the fact that at the reception of Dr. Delany, Roman Catholic Archbishop, two Anglican clergymen joined in the welcome which was accorded him on his return to Tasmania. Bro. Byard thinks this inconsistent with the spirit of Protestantism. Well, the fact stated is not surprising, seeing that many in the Church of England have strong leanings to Romanism.

On November 4 the quarterly Executive meeting of the S.A. Churches of Christ C.E. Union will be held at Grote-st., when a large attendance of delegates is requested. Written reports are asked for from each society; also would be pleased to see the preachers in attendance. The treasurer, Miss Snook, will be pleased to receive societies' subscriptions. The secretary would be pleased to hear from some good brother who would make a presentation of a banner or some other article, to be competed for.—Geo. H. Mauger, 84 King William-st., Kent Town.

F. G. Filmer, our missionary at Pentecost, South Seas, writes:—"Thanks for 'Bolenge.' It is an inspiration to us to hear how others have successfully waded through the 'Slough of Despond,' in which we at present are engulfed. I refer here especially to Chapter vi.—'A search for words.' The conditions at Bolenge are similar to those here in many respects, but in others they differ widely. Sister Dye knew her subject well, and has written an intensely interesting and instructive book, for which all who believe in Foreign Missions should be most thankful."

A Home Mission rally in connection with the Victorian Conference was held in the Christian chapel, Lygon-st., on Thursday evening last. J. W. Baker, President of the Conference, occupied the chair. After the opening hymn the chairman called upon R. Lyall to engage in prayer. Addresses were delivered by C. M. Gordon, Bro. and Sister C. L. Thurgood, and T. Bagley. Bro. Bagley gave a stirring account of the work he had done as State Evangelist. He specially emphasised that part of his work which consisted in trying to make the churches under the Home Mission Committee self-supporting. In several cases he had succeeded in doing so, and that object he would keep steadfastly in view. In opening new churches he would try to leave them so that they could go on without being a burden to the Committee. In emphasising this part of his work, he did not leave himself time to refer to those churches supported wholly or in part by the Home Mission Committee, or to the new work undertaken which involved further expenditure. Any saving effected in making churches self-supporting will be utilised in extending operations in new fields or building up older churches which have a future before them, but are at present weak.

We still have so much to learn about Spain, and it is so important that we should make ourselves thoroughly acquainted with the actual condition of things in that troubled country, that every thoughtful contribution to our knowledge is welcome just now. Mr. Rafael Shaw's recent volume, "Spain from Within," is a valuable addition to the growing list; and those who are interested in the outcome of the struggle between the Spanish administration—as representing the people—and the Vatican, will find its pages full of light upon many points bearing directly or indirectly upon the causes of the breach, and of the widespread feeling against Rome. Quite recently one of our R.C. contemporaries in this country gave space to a contribution which emphasised the alleged assertion of the Spanish Queen Mother that "the Court of Spain is no longer Catholic except in name," and which warned King Alfonso that he would find his throne tottering about his ears if he insulted the Pope by carrying out the anticipated visit to the King and Queen of Italy. It is pleasant to gather from Mr. Shaw's book, however, that the Queen of Spain is thoroughly popular; and that although, naturally, the Jesuits are opposed to her,

the people regard her "as being like themselves a victim of clerical injustice." That feeling is largely based upon what Mr. Shaw terms "the deep-rooted conviction that whatever the Jesuits object to must be good for the people."

The "religious orders," says the *Christian*, are being driven out of Portugal—not, of course, because they are religious, but because they have proved to be a danger to the body politic. As far back as the year 1834 they were abolished; but in 1901, some of them were allowed to return on the condition that they attended to "teaching and to works of charity." They returned accordingly, and flooded the country with their nunneries and monasteries. As usual, their obligations were forgotten, so that once more the Portuguese Government has decreed their expulsion. The only dumping ground for these worthless, and yet dangerous, elements in human society at present seems to be our own land. We are naturally proud of its ancient fame as the home of the free and a refuge for persecuted peoples, but we have always the right to ask that our refugees shall be loyal to the State. What Portugal is doing to-day we may have to do to-morrow; for we, too, have our Achans within the camp.

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N.S.W. disciples are urged to put a cross in the bottom square, i.e., make a liberal gift to N.S.W. Home Missions on December 4 (N.S.W. Home Mission Lord's day). Send all offerings to the Organising Secretary, "Begina," Francis-st., Marrickville.

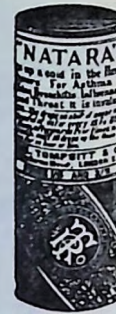
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COMING EVENTS.

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 4 (Friday).—At 7.45 p.m., S.A. Churches of Christ C.E. Union Executive meeting at Grote-st. chapel.

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 meeting, 8. Speakers, W. J. Way, and C. L. Thurgood. Visitors from sister churches welcome.

NOVEMBER 10 (Thursday).—Lygon-st., 8 p.m. Fourth Annual Demonstration by Students of the College of the Bible. Oratorical and Literary Contest. Recitations, addresses, essays, orations, debate. Reserve this date.

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THANKS.

Mrs. J. Colbourne and daughter (Mrs. G. Logan), Petersham, N.S.W., wish to tender their sincere thanks to the friends in all the States for letters, telegrams, and floral tributes, which were sent during their recent sad bereavement, and especially thank the members of the church at North Sydney for their great kindness to their late evangelist during his illness.

Obituary.

MOORE.—One of the nine octogenarians in the North Adelaide and Prospect church—and the eldest of them all—has just passed away in the person of Bro. John Moore, who died on Oct. 15, in his 88th year. Though his wife and some of his children had been in fellowship with us for a long time, our brother obeyed the gospel and united with the church only about eight years ago. Though suffering from the effects of a paralytic stroke for six years past, as well as from the increasing infirmities of old age, he was most regular in his attendance at the Lord's table, and was present to within three weeks of his death. Only a few months back Bro. and Sister Moore celebrated their diamond wedding in our chapel, which was crowded with guests. For about fifty years he was in the employ of Messrs. Harris, Scarle & Co., one of our big Adelaide firms, who upon his decease sent a beautiful wreath as a tribute of respect for a faithful servant. In the presence of a large company of relatives, brethren, friends and comrades, we laid his remains to rest in the West Terrace Cemetery on Sunday afternoon, Oct. 16. To the relatives, especially our dear Sister Moore, bereft of her life-partner, we tender our deepest sympathy. "We've lived long, and loved long," were about his last words to his wife. May our heavenly Father sustain and comfort her. Adelaide, S.A. A. M. LUDBROOK.

BARNES.—On September 6, Peter Barnes, at the ripe age of 91 years and 4 months, died in the full assurance of Christian faith. He had been a member of our Sydney churches for about 40 years, during the greater part of that time in fellowship at Enmore. He was one of the worthiest members that we had. All who knew Bro. Barnes greatly respected him. He was a gardener by trade, and few men in Sydney knew more about trees and flowers than Bro. Barnes. When he grew too feeble to attend the meetings of the church, several of our young brethren went to his home every Sunday morning, and wheeled him in an invalid's chair to the Tabernacle. It gave great joy to our aged brother to receive the kindly ministry of these brethren. He had no children of his own, but he loved the young people. He was one of those members whose place was always filled when it was possible for him to attend; hot weather did not keep him away, and no day was too cold, and although in his latter days he had not much of this world's goods, he never forgot to be represented in the offerings of the church. It was a joy for him to give his mite to the work of the Lord. One by one these aged and faithful brethren are leaving us. I am sure it is the desire of those of us who are younger, that their mantle of faithful adherence to the truth as it is in Jesus, their consistent attendance at the meetings of the church and their enthusiastic labors in the work of the Lord may be worthily worn by us. Enmore, N.S.W. G.T.W.

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the majority of medical men said it was tuberculosis, and what gave me such great faith in
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well and strong again, as I felt the disease was all through my system. I only wish I could tell
everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it
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