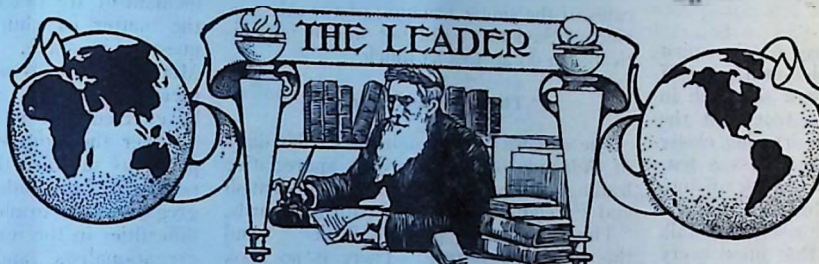


# The Australian CHRISTIAN

Vol. XIII., No. 44.

Thursday, November 3, 1910.

"Keep the unity of the Spirit in the bond of peace."



In fundamentals agreement, in opinions liberty.

## RECENT UTTERANCES ON UNION.

A recent cablegram informs us that "Mr. J. P. Morgan has given twenty thousand pounds to a fund for holding a world's conference on the union of churches." Most people will be surprised to discover that the world's greatest financier takes any interest in the welfare of the churches. He has been so busy grasping all he could out of this world and running institutions of a purely material character that the last thing expected of him was that he should offer to lend a helping hand in the solution of a great religious problem. It is characteristic of the man that he should view the matter from a monetary standpoint. With him money is the symbol of power. In his experience it has paved the way to success and been a prime factor in removing difficulties. It has made him the "boss of the United States," and, as one journal says, "he is greeted everywhere as the greatest monarch ever known." It is not strange, therefore, that the union question should appeal to him in terms of money. It is not likely, however, that his offer will be accepted. The inauguration of a world conference on such a basis would not promise well for any results likely to come out of it. If ever such a conference is held, it should be held independently of the aid of grasping financiers, whose worship of the "golden calf" has made them ruthless in their methods of getting gain.

### Union gradual.

Apart from this view of the question, it may be doubted if the time is ripe for the holding of a world's conference. Union, if it is ever consummated, will proceed on lines such as we are already familiar with, namely, the union of those churches, in the first place, most nearly akin to each other. Divisions in churches of similar polity must first of all be healed. Those denominations most alike in faith and practice must come together; and when this consolidation has taken place, the wider outlook will command attention. Union on these lines is

what we are witnessing in the present day. Already we have seen separate branches of Presbyterians becoming one body, and the same thing repeated in the case of the Methodists. This consolidation having taken place, denomination is approaching denomination with a view to ascertaining if they can find a common basis of union. Presbyterians, Methodists and Congregationalists have held counsel together, and have discovered that there are no doctrinal differences which demand their existence as separate organisations. This undoubtedly is a considerable advance in the direction of union. But before union can be an accomplished fact much more requires to be done. The spirit of denominationalism blocks the way. The effacement of the denomination as a denomination, is more than some people can stand. Before this difficulty can be removed, the people will have to be taught that the spirit of denominationalism is a barrier to union, and therefore sinful. In time, no doubt, this and other difficulties will be removed, and we may reasonably expect that ultimately Presbyterians, Methodists and Congregationalists will be merged into one great denomination. This will be something to be thankful for, even though it leaves much to be desired.

### Dr. Jefferis on union.

The latest utterance from an organised body on the subject of union comes from the Congregational Union, whose sessions were recently held in Adelaide. In an address to the Union, reported in the *Register*, Dr. Jefferis, a distinguished Congregationalist, took as his theme, "Federal Union of the Congregational Churches." In this address he is advocating a more complete Federal union among churches distinguished by the name Congregational, and the wider idea of a union among churches in which a congregational polity obtains. That this was so, seems to be the case, for after stating the basis of Congregational union, he goes on to say, "The union they were now thinking of was be-

tween those whose fundamental ideas of Christian polity were identical, and who were therefore able to enter into a more definite and practical union among themselves. He pleaded for their Federal union." In advocating this union, the spirit which animated the sturdy Independents of a bygone age is clearly manifested. "In Congregationalism," he said, "the individual counted. They did not suffer themselves to be coddled by clerical rule. They were not afraid of the flowing tide of democracy." This feeling is not a bad asset in these days. Congregationalists cannot forget, and it is to be hoped they never will, the battles their forefathers fought in the interests of individual liberty of conscience, as against ecclesiastical usurpation and tyranny.

### Basic principles.

Dr. Jefferis does not desire union at any price. There are principles which must be safeguarded; and as these principles appeal very strongly to us, they are worth noticing. He said: "The cardinal principles of their polity which must suffer no abatement, were:—1. That every fellowship of Christians was a church, absolutely complete in itself, under Christ its 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." As a set of principles, these are practically the same as those insisted upon by the Churches of Christ. But though there is so much in common between the two bodies, there is nevertheless a very distinct barrier. That barrier is reached in the strongest and best principle of the declaration, namely, "That the New Testament was the sole text-book of Christian doctrine." To this declaration the Churches of Christ are loyal, but they went



further than their Congregational friends did, and made its authority absolute in matters of faith and practice. In the observance of the ordinances, for example, Congregationalists do not seem to regard themselves as bound by the New Testament. We are glad, however, that there is so much in common, and hope the day may come when a fuller unity shall exist between us.

#### Not unity in opinions.

We rejoice in all evidences of the spirit of union. We should rejoice still more if the spirit of disunion was not so much in evidence. For while it is true that the larger Protestant bodies are drawing closer to each other, there is nevertheless a tendency on the part of some to break off into small sections on points which are not essential to unity. It is quite useless to talk about unity if it is insisted that upon every point there shall be absolute agreement. On fundamentals there must be agreement, but outside of these there must be liberty—not liberty to make a propaganda about these things, but liberty to hold them with due regard to the liberty of others. The items which enter into the unity of the Spirit are few in number, but they are fundamental. In doctrinal matters, those who go outside of these and insist upon some opinion they have formed, making this opinion a test of fellowship, violate the unity of which the Holy Spirit is the author. There is no admonition more urgently needed to-day than that of Paul's when he urges that we keep "the unity of the Spirit in the bond of peace."

## Editorial Notes.

#### "The Tenth is the Lord's."

This is how a correspondent puts it in a private letter: "As I read the Word, the tenth is the Lord's. That is law. We are under grace, but if love does not lead us to do more than the law, then we bring ourselves under the law. A man does not say to the wife he loves, 'I will give you one-tenth to live on'; but if he does not give the tenth the law will quickly make him. Unfortunately, some church members boast that they are not under the law, and grace means giving the smallest coin they can find for God." In this quotation we have substituted the word "some" for "a large number of," as we can scarcely believe that many members of the churches among which this paper circulates are as mean as thus described. Still, it is a fact that many Christians fail to even reach the standard set for the Jew. If all our readers realised that "the tenth is the Lord's," and sacredly laid that aside for his work, what a mighty impetus would be given to our Home and Foreign Mission boards, as well as to the

work of the local congregations! In reply to the objection that this method of giving is impracticable, it may be pointed out that this is really a reflection upon the Lord, who commanded his ancient people to adopt it. Moreover, there are religious bodies which reduce it to practice to-day, and surely, if such sects as the Mormons and Seventh Day Adventists can manage to contribute a tithe of their incomes to disseminate their peculiar doctrines, the advocates of the simple teaching of the self-sacrificing Saviour should not find it impracticable to do at least as much.

#### "The People's Book."

The *Advertiser*, a prominent secular daily of Adelaide, closes a very appreciative leading article on the work of the British and Foreign Bible Society with the words, "The Bible is the people's book." And this testimony is true. There is no book so widely read as the Bible. In spite of destructive criticism, and the opposition of infidelity; in spite of the influence of commercialism, the love of amusement, and the prevalence of drinking, gambling and impurity; in spite of the enormous stream of literature of all kinds with which the world is being deluged—the Bible more than holds its own. It is still far-away the most widely circulated volume on the face of the earth, and there is no other book in the world the influence of which will for a moment compare with that of this remarkable and ancient work. Knowledge has increased; science and arts have advanced; discoveries and inventions have revolutionised the world; mighty civilisations have flourished and disappeared, but the Bible still remains, its influence has steadily increased, and its teachings are ever up to date. Its opponents have repeatedly proved its weakness and falsity, to their own satisfaction, but it still remains true. It has been killed over and over again, but always refuses to die. Its unabated vigor is revealed in the fact that for the year 1909-10 the operations of the British and Foreign Bible Society exceeded all past records. "The output for the 12 months totalled more than 6,620,000 copies, of which 843,784 were complete Bibles, and 1,198,226 New Testaments. The remainder consisted of Gospels or other sections of the sacred book." The *Advertiser* also reminds us that, during the same period, the Scottish and Hibernian Bible Societies circulated 2,300,000 copies, and the American Bible Society 2,826,000, and when to these are added the sacred writings distributed by other European organisations, a grand total of not less than 13,000,000 is reached independently of Bibles sold by private publishers." Our oldest readers can remember how the Bible was said to be losing its influence in the days of their childhood, and there have always been prophets who have foretold the approaching end of its power. We may expect the dogs to keep on baying, but the moon will still continue to shine.

#### Union—Scriptural and Otherwise.

For some time past the question of ecclesiastical union has been in abeyance, but of late it appears to be reviving. There is reason to believe that before long the union of Presbyterians and Methodists, and probably Congregationalists, will be an accomplished fact in Canada. In Australia, also, attempts are being renewed to bring these peoples into one camp. Calvinism and Armenianism are practically dead issues, and the matter of church polity is the chief question at stake. Presbyterianism and Methodism are so near alike that with some minor concessions on either side union may be effected, but it remains to be seen whether the Congregationalists are prepared to sacrifice their one distinguishing peculiarity, the independence of each congregation. It would appear to us that the difficulties in the way of the union of Congregationalists and Baptists are not so great as that of the former with the two bodies mentioned. In church polity and general doctrine the Baptists and Congregationalists are already agreed. The baptismal question is the only discordant note, and as, on the one hand, many of the Congregational churches have members who have been immersed, while they all recognise immersion as baptism, and, on the other, many Baptist churches receive the unimmersed into membership, it should be possible with a little more of the spirit of concession to find a common platform. As long as the one object is simply union with a view to greater effectiveness in work, such questions as those of the action and subjects of baptism should not keep believers apart. But peace and union are not necessarily of the first importance. "The wisdom that comes from above is first pure, then peaceable." If the Baptists for the sake of union can receive the unbaptised Congregationalists into their church membership, it appears to us illogical for them to decline to receive the Congregational churches into full union with their own. Moreover, our Baptist brethren appear ever anxious to repudiate the idea that baptism has any connection whatever with salvation, except in the way of symbolism, and this being so, it seems inconsistent to allow a merely symbolical ceremony to stand in the way of union. Our own conviction is that any union not based on the platform that any union not based on the platform of Eph. 4: 3-6 is essentially defective. A plank in this platform of "the unity of the Spirit" is "one baptism," and we have no more right to lay this aside, as the open membership Baptists have virtually done, than we have to dispense with any other of the seven planks placed there by divine wisdom. Union is desirable, not by the sacrifice of divine appointments. We have a message for the denominational churches as well as for the world, and should neglect no opportunity of presenting the plea for a return to the New Testament basis of union, as the only permanent settlement of the subject.



# The Unity of Humanity.

By A. Geo. Saunders, Bethany, U.S.A.

Long years ago, on Mars Hill, there stood a strange and notable orator. To the wise men congregated there he said, "God . . . made of one blood every nation of men for to dwell on all the face of the earth." He spoke as the oracle of God. Yet, to this holy principle there is a strange, universal antipathy. The Ethiopian, like all others, cannot change his skin, and, in any case, a man is unwelcome except amongst his own kind. Protesting against this exclusive spirit, and pleading for a broader charity amongst men in social relations and international affairs, I speak.

## Exclusive spirit.

All men seem excessively impressed with the superiority of the particular section of the world's people of which they are units. Delphi, being near the middle of Greece, was considered by the Grecians the centre of the earth. The Chinaman speaks of his homeland as "the middle kingdom," half way from heaven to earth, and consistent with this conceit, greets his overseas visitor with the picturesque sobriquet "foreign devil." Between him and the better civilised man who thinks his country the greatest of all, and ridicules the hapless seeker after home, freedom and prosperity as "digger," "hunky," or "sheenie" (Jew), there is a difference of degree rather than of kind. According to a myth of the red man, our race originated in most interesting fashion. God, having made an image of clay, placed it in an oven to bake. Removing it too soon, he found it was not quite done. The result was the white man. Making a second image, he allowed it to remain too long, the result being the black man. Profiting by these experiences, on the third essay, God removed his image at the right time, the result being a superior article in the form of the red man. It is said of Victor Hugo that he looked at the universe too much from the standpoint of France, France too much from the standpoint of Paris, Paris too much from the standpoint of Victor Hugo. This be-

ing so, we can understand his saying, "Paris is the ceiling of the human race. All kings who are not kings of France are kings of a province." The American is little less extravagant who says, "As goes America, so goes the world." Nor is the Britisher one whit saner when he sings, "Britannia rules the waves." Oh, the shame and folly of it all!

## Limited experience.

Our judgments are limited by our experience. Most of us being necessarily

established the unity of all, the inferiority of none.

## Artificial rivalries.

Without these artificial rivalries and pomposities war would be impossible. Long since, the barbaric abomination of war should have been replaced by international arbitration. In itself a virtue, usually associated with peace and amity, patriotism is so understood as to be a barrier to arbitration. For example, the German Kaiser is the most dangerous man in the modern political situation. Despot as he is, his incurbed egotism, unlimited ambition and narrow nationalistic rather than humanitarian spirit, are a continual source of alarm, suspicion, uncertainty and consternation among the other European nations. This is not patriotism. International arbitration must remain an impossible ideal while Kaiserism and the exclusive quasi-patriotism of the modern world prevail.

## Unifying influences

Yet, the currents are not all set in the same direction. Powerful unifying influences are at work. The recent round the world tour of American battleships has been variously criticised. To some it was ridiculously extravagant. Whether it impressed the world more with America's greatness is hard to determine. But, at least, it can be commended as a delightful fraternising of the nations. If this array of vessels in the harbors of the

world produced no practical benefit, yet the mingling in the streets of American blue-jackets and interested, hospitable inhabitants created a spirit of international friendship to the advantage of all. Thus, Uncle Sam, with his armada of steel, has brought the world under obligation for having made a move so positively pregnant with influences tending to unify mankind and intensify world-wide peace. The civilising results of missions to heathen nations are also exerting a benign influence, since they can only be interpreted as proving man's equality when given equal opportunities. The cablegram, the marconigram, the modern steamship, such enterprises as the Trans-Siber-



The Village of Nain.

If the common reading of the text of Luke (7: 11) be right, it was on the very day after the healing of the centurion's servant that our Lord took his way from Capernaum to Nain. Possibly the circumstances of the miracle may have tended to hasten his departure, owing to the comely circumstances of the miracle. Nain, now a squalid and miserable village, is about 25 miles from Capernaum, and lies on the north-west slope of Little Hermon. The name means "fair," and the situation near Tabor, nestling picturesquely on the slopes of the graceful mountain and in full view of Tabor and the heights of Zebulun, justifies the flattering title. As everybody knows, it was in this village that Jesus restored life to the widow's son (Luke 7: 11-15). In Nain there are the usual rubbish heaps and traces of ancient ruins, and above the town are holes in the face of the hill, which were formerly rock tombs.

stay-at-home people, our experience must be limited to home ideas. The stay-at-home man may be affectionate—his is a necessary and benevolent part in human affairs—but he can scarcely have a true and comprehensive judgment of world-wide conditions or the ability to make well balanced international comparisons. Thus come these narrow notions of sectional superiority. Not the country from which a man comes determines his worth, but his individual disposition and ability. Civilisation itself is barbarous in its exclusiveness. Why is barbarous in its exclusiveness. Why trouble mankind longer with the grievous distinctions Jew and Gentile, Greek and Barbarian? Hail the day when shall be



ian or Cape-to-Cairo Railways and the Panama Canal, the world's stupendous, ever-expanding, international trade, all are teaching men more of each other, and are bringing the ends of the earth together in mutual interests—interests seemingly so did and mundane but capable of becoming sympathetic and affectionate.

#### Wiser and better.

Growing older, the world is becoming wiser and kinder in the process. Hitherto every tendency has been toward diversity, henceforth it must be toward unity. Steam and electricity have revolutionised other things than engines and illuminants. Creating a common world civilisation, they are making isolation impossible. The villager is attaining the stature of the nationalist, the nationalist is growing to the proportions of the cosmopolitan. Science, enlarging the domain and interpreting the meaning of truth, is thereby enlarging the common ground of humanity. Men having learned that they have more in common than in difference, are attaining that happy condition wherein all will be in harmony with heaven's keynote of brotherly love.

That which is true of the whole is true also of its parts. The various nations, the fractions of the human whole, united against all others are divided against themselves. In the fractions of humanity the numerator is ever set against the denominator, an artificial aristocracy lords it over a helpless, servile, envious democracy. We imagine India is the home of caste. In India the caste system prevails in the ugliness of the ultimate; everywhere else in various stages of its development.

#### Outcome of selfishness.

Whence came these class distinctions and social barriers? Have they not come of ourselves? Oh, how selfish, how pharisaical is man! When did that day dawn on which some pharisee did not say, "I am better than he," straightway precipitating the crime and catastrophe of caste? The best that can be said of aristocracy is that it is self-made, in which very fact lies its condemnation. By what right does it arrogate to itself superiority and demand recognition? By what right does any man say he is better than I? By what right do I say I am better than any other man? Does my broader education give me this right? Does the creed I endorse? Do the greater possibilities of my cheque book bestow it upon me? In face of all the world let us manfully and righteously answer, "No." If there be any aristocracy at all it is the aristocracy of the soul, revealing itself in nobility of character and establishing its claims in other lives by unselfishness of conduct. To this aristocracy let the world render grateful homage.

#### The larger view.

Before him who is no respecter of persons, let us determine in the power and dignity of earnest manhood to set our faces

against every invidious distinction having for its basis the principle of caste or the limits of geography. What shame to mankind that there is either a gay four hundred or a submerged tenth? What shame that "Greek" and "Barbarian" still are terms in daily use! Listen! O listen! Do you not hear the cries of perishing men, the heart-throbs of humanity? Do you not see the throes of a long-suffering, tortured world? Can it be that you can sit there calm, smiling, unmoved, unconcerned? Can you linger here idle, listless, purposeless? You see that shadow on the horizon—no,

that horrid cloud in mid-heaven, black as midnight, ugly as the grave, through which the forked flash of heaven's fury flies? Hate draws it nearer, whereas love could make it flee; exclusiveness brings it down, whereas sympathy could lift it from the sky. It does draw near! It is coming down! It will reach us, yes, us! Wronged millions, filled with vengeance, compose that awful shadow. Down it will come—down in retribution—it will strike, it will overwhelm, it will crush—a ruinous, exterminating crash.



## Bible Studies.

By H. G. Harward.

### No. 4.—THE PERSONALITY OF THE HOLY SPIRIT.

Introduction.—The Scriptures lay emphasis on the unity of God (cf. Deut. 6: 4; Isa. 44: 6; 45: 5, 6; 1 Cor. 8: 6; Eph. 4: 6; James 2: 19). There is also evidence of plurality in Godhead (cf. Gen. 1: 26; 3: 22; 11: 7; John 1: 1; Acts 5: 3, 4). Anciently or before time it was God, the Word of God, and the Spirit of God. In Christian system it is Father, Son, and Holy Spirit.

Discussion.—Do these statements stand for three persons, or for one person under three manifestations? "The Trinity" is a theological, not a Biblical phrase.

A dual personage in Godhead is admitted by all save Unitarians. "I and the Father are one." Yet a distinction—"He that sent me." The one sending is distinct from the one sent. If a dual personality is not inconsistent with the unity of the divine nature, why should a triune personality be?

God presented to the world under three aspects:—

1. To Israel as the Almighty, the Supreme Ruler in the affairs of men.
2. In the sacrifice of the Son of God. This limited to a brief time and to a few people, except through the third manifestation.
3. The Holy Spirit, who manifests the omnipotence, omniscience and the omnipresence of Jehovah.

All blessings originate with God the Father. Jesus the Son is the medium through which they are brought to earth, the Holy Spirit is the agent of their distribution among men.

The Father commends the Son in his office upon earth. "Hear ye him" (Matt.

17: 5). So Christ commends the Spirit in seven-fold reiteration. "He that hath ear, let him hear what the Spirit saith unto the churches" (Rev. 2: 7, 11).

What is the Holy Spirit? Is it an invisible, impersonal power or influence, or is it an intelligent personal being? The word "spirit" used in two senses: 1. Of the wind, or some other invisible, inanimate power: 2. Of living beings, invisible and otherwise like the wind, in that they are to human sense and perceptions immaterial. Yet they are persons. "God is Spirit." The angels are "ministering spirits."

There are three tests of personality: Intelligence, will, and individuality. The spirits must possess these to be personal. Will and intelligence are so closely related that they may be taken together. Note these Scriptures:—John 14: 26; 16: 13; Acts 10: 19, 20; 13: 2-4; 1 Cor. 2: 11-13. The Holy Spirit taught, brought forgotten things to memory, acted as guide, spoke, gave commands, sent men forth on chosen missions, exercised a will not dominated or controlled by any other individuality. Note when Spirit speaks he says, "I." When spoken of, the third personal pronoun is used, "he or him."

The Spirit sustains a relationship to the disciple which is only possible to a person. He is the Comforter or Advocate. He helps infirmities.

The disciple has a relationship to the Spirit which implies personality. Baptised in name of. They have communion with. They can grieve the Spirit (Eph. 4: 30).

The Spirit's work is to convict of sin (John 16: 11). He bore witness to Christ (Acts 5: 32). He worked miracles (Acts 8: 39).

He is Omnipresent (Psalm 139: 7);



Omniscient (1 Cor. 2: 10); Eternal (Heb. 9: 14). All these attributes are divine and imply personality.

Conclusion.—Do not limit the Spirit's personality by your own.

## No. 5.—THE BAPTISM OF THE HOLY SPIRIT.

Introduction.—Notice the position of this theme in the religious teaching of to-day. In preaching, writing, and in prayers, this experience is sought: (1) For the sinner in order to conversion. (2) For the saint, in order to his re-consecration to God.

Of the 261 passages in the N.T. which refer to the Holy Spirit, in only six is this phrase used (Matt. 3: 11, 12; Mark 1: 8; Luke 3: 16, 17; John 1: 33; and twice in the Acts, 1: 8; 11: 16). The latter made the first pronouncement to the Baptist. The forerunner of Christ witnessed to this characteristic of the Messiah's ministry. One reference is to the statement of Jesus himself, and the last is by Peter to his brethren in Jerusalem. The phrase is always associated in some way, in contrast to the baptism of John.

Discussion.—Notice first the administrator. Baptism requires that. It cannot be self-administered. The contrast is between what John does as the administrator of the baptism of repentance, and what Jesus was to do (cf. Acts 2: 33).

Secondly, its manifestation. This knowledge is necessary in order to understand what is meant by the baptism of the Spirit. It is easy to apply this term to some other aspect of the Spirit's work. Ignorance of the ordinance of baptism may be removed by attending the ceremony. There are two recognised illustrations in the Acts (cf. 2: 1-4; 10: 44-46). In these we learn that the baptism was manifest in the ability of those baptised to speak with tongues, and to work miracles (Acts 2: 43).

Thirdly, the subjects. It is customary to refer to this as the promised experience of every child of God. Acts 2: 16-31 and Joel's prophecy are referred to because of the expression "All flesh." This cannot be a universal term. John says, "I baptise you." Can the second *you* include more than the first as far as these passages are concerned? Compare these passages:—Acts 1: 4, 5, 8; Luke 24: 49. Acts 2: 1-4 compared with Acts 1: 26; 2: 14 shows that it was the apostles who were gathered together. See also Acts 11: 15, "At the beginning." A fair induction of these Scriptures proves that this experience was a special manifestation for the apostles. Eph. 4: 5 states there is "one baptism." If this aspect of the Spirit's work continues, and the ordinance of baptism is perpetual, then there must be two baptisms. The Epistles were written to instruct Christians as to their duties and privileges, but these letters may be searched without finding any of these six things:—1. Any promise revealed of the Spirit's baptism. 2. Any command to be baptised. 3. Any reference to praying for it. 4. Any example

of it being received. 5. Any instructions receiving it. 6. Any reproof for failing to enjoy.

Fourth, the design or purpose. Certain erroneous ideas are prevalent in this direction. A common view is that it is first for cleansing from sin. It is the blood of Jesus which accomplishes that. Another position is that it is the evidence of pardon, and adoption. But there is no Scripture to support that view.

There was a two-fold purpose in this:—

1. Towards the subject. It was their equipment for special service. They required two things. First, inspiration for their message; and second, the power to work miracles. The one word *power* expresses the design for the subjects.

2. Toward others. It had an evidential value. It was the credential by which the apostles were commended in their service as the *ambassadors* of Christ. The apostles appealed to this as proof of resurrection and ascension of Christ (Acts 2: 33-36).

Conclusion.—We have all the benefits of this baptism by the records which are left to us of the apostles' life and service.

To be continued.

## South Australian Letter.

By D. A. Ewers.

Indications in this State point to another excellent harvest. Last year the export of wheat is said to have brought fully four millions of pounds into South Australia, and the wheat returns bid fair to be as good this year. It is good to be a farmer these days. However, it has not always been so good, and the lean years may return. But with the introduction of fertilisers and improved methods of tillage, it is most unlikely that our agriculturalists will have to face such hard times again. Farming is not all strawberries and cream, it is true, but just now our farmers ought to be a happy class of people.

South Australian resources are rich as a rule, but the peculiarity of the Central State is that it does not entirely depend upon its own productions for its prosperity. We levy on all the States for our needs. I remember that about the time when I first saw the light, or rather I remember being told so, S.A. was saved from what appeared to be impending insolvency by the gold finds of Victoria, South Australians flocking there and sending home the gold. On another occasion, when things looked dark, N.S.W. kindly came to our relief and poured a rich stream of silver across the border from Broken Hill, and it is still flowing. Yet later, when our poor sister on the West suddenly came into her own at Coolgardie and Kalgoorlie, it was to S.A. that she turned as her nearest relative for supplies of "timed dog," fruit, vegetables, and most of the requisites of life, while thousands of our people flocked over to share in the newly developed riches, and send a fair proportion home. And now,

once more, the Adelaideans are taking no small part in the Bullfinch excitement. Indeed, some of those W.A. "finches" are being hatched in our stock exchange. It is possible that some of the eggs may be addled and leave a bad odor, but I've no doubt that as usual South Australia will, on the whole, derive considerable benefit from those wonderful mining developments in the Golden West.

I reckon W.A., with its enormous territory—one-third of the Commonwealth—and its almost absolutely boundless agricultural, mineral and pastoral resources, is one of our very richest States. I have unlimited confidence in its future. The climate of the southern part is not to be excelled in Australia, and that is equivalent to saying it is equal to the best in the world. For the last four or five years the State has been suffering a recovery from over-development, arising out of her mining discoveries, but she only suffered from "growing pains" which have nearly all disappeared, and she is now in the flush of health and vigor, and just entering an era of activity and growth that will astonish even her friends. If a few thousands of pounds could be placed at the disposal of the brethren there for Home Mission work just now, how it would tell on the future of our cause. It is the contemplation of such possibilities that sometimes make me almost wish I was rich.

But in all the States the possibilities are great, and it must be a matter of deep regret to all thoughtful brethren that we can not avail ourselves of the opportunities now offering. Here in South Australia I know of splendid openings. In fact, as an American writer, speaking of another field, said, "There are not merely open doors, but the whole side of the house is down." But we cannot go in. I have one large, prosperous town in mind, where a little band of brethren are appealing to us for help, but it will mean commencing with a mission, and following up with a preacher, and the means are not in sight. Yet it is a most inviting opening. How I do wish some one would just send me £100 for this purpose, and that would settle the matter. Then we want a mission tent for our State Evangelist to travel with, and that, without the necessary furniture, etc., would mean another £100. My address is Mile End, S.A.

I was at quite a novel meeting in Walkerville, a suburb of Adelaide, last week. Bro. Dabb, a resident there, who is a member of Grote-st., had been reading A. B. Maston's well known tract, "The Bridge Over the River of Sin," till it possessed him, and he set to work in his spare time and constructed a bridge, making every part—the approaches, supports, beams, planks, railing, etc.—all ready to be put together. Then he hired the town hall, and got a choir, under the conductorship of Bro. Bristow, of Norwood, to render a service of song. As each part of the bridge was put into its place, Bro. Dabb gave the appropriate readings, consisting almost entirely of passages



of Scripture, followed by a suitable selection from the choir. We have no church in Walkerville, and the ideas presented, or some of them at least, were quite new to the majority of the audience, who assembled to the number of about 150 and listened with close attention. It would be a grand thing if this could be followed up by regular services. The idea was a fresh one to me, and I did not at first much care for the spectacular display; but I had not been there long before I thoroughly enjoyed it. The example might profitably be followed elsewhere.

Church work is progressing quietly on the whole in this State, but it is progressing. J. E. Thomas, of Grote-st., has not been well, and is resting. I believe he will soon be all right. Steady rather than rapid growth appears to be the order with most of our churches. Bro. Griffith is having some good times in his hired tent at Semaphore. They have to pay £25 for that tent for just five weeks' use, but no hall was available for week-nights. What a pity we have no tent of our own. I expect he will commence a mission at Broken Hill about Nov. 20 in the chapel, which is really too small, but we must be content with such as we have.

## After Federal Conference.

### PRESIDENT'S MESSAGE.

Those who were privileged to be at the great and inspiring meetings of our recent National Conference, and those who have through means of printed reports in the AUSTRALIAN CHRISTIAN, or echo meetings that have been held by returned delegates, may all join in asking one practical question: "What good is to come as a result of this Conference?" I have purposely called it a National Conference, because one thing evident in our gathering was that we are looking at things with a greater vision than ever before. We gathered together not to ask what could we get, but what could we give, and what can we do? With no little spirit, either, did we come. We came to ask, What can we do that the gospel of Jesus may be preached in our town, or city, or State, but most of all in our great and glorious Commonwealth, and in the uttermost parts of the earth? It was a Conference of men and women who were seeking the good of their nation in the highest possible way. It was not a parliament to legislate, but a Conference planning to do greater things for Christ Jesus and his church. No greater or holier purpose could ever bring men and women together. We want to use all the help we received at our gatherings, and put into practice every good resolution there made. Firstly, that every boy and girl and man and woman in Australasia may be led into the kingdom of God through the gospel of Jesus Christ our Lord. Secondly, that every one who receives Jesus may be a living agent to pray and give and work, that everybody in every land may know and receive the same Saviour that we love and serve.

As far as we could observe, the chief avenues of service were splendidly emphasised, and a forward movement in these departments of our work was advocated. The result of our Conference will be a personal deepening of spiritual life to those who were present at or were influenced by the meetings, a feeling of greater unity, of loving purpose, among all the brotherhood, a larger vision of the great work God has given us to do, and increased earnestness and self-sacrifice in our united efforts to accomplish his great purpose in us. The practical evidence of the good that has come to us will be manifest in the moving forward on the paths marked out in the splendid speeches and earnest appeals that were made.

1. We must advance in our Bible School work. There were never greater and more helpful speeches than we had at our Federal Conference. Practical and possible plans were clearly set before us. It was made clear that if Australia is ever going to be all won for Jesus Christ the young of our land must be led to him in the Bible School. It was also urged that the way to get the young to Bible School is for the older ones to take them there. The Bible School was viewed as the church studying the Word of God. I trust there may be an increase in the attendance of church members and a plentiful supply of consecrated teachers as a result of our Conference on this important branch of the work. Oftentimes the way to start a church is to start a Bible School. In the isolated places and fresh fields, where it is difficult as yet to organise a church or locate an evangelist, let some faithful brother start a Bible School, and there will soon be a church grow up there. The safest and easiest path to the church to-day is by way of our Bible School. We are just beginning to think seriously of this. Let us advance in our Bible School work. Just as the State H.M. Committee can look for suitable fields to start new causes, so let each State Bible School Committee look for some brethren who in lonely or fresh places can start a Bible School.

2. We want to advance in our educational work. This was well emphasised and very practically illustrated. There never was a Conference at which so many of our fine young consecrated preachers came together—men who have grown up in this generation and been prepared in our various colleges for the great work of preaching the gospel of Jesus Christ. As we viewed old and young together we felt that Bro. Rains did not exaggerate when he said we have a fine lot of preachers in Australia. This is only a commencement in this great work. We do not say a person cannot preach Jesus without a college education, but it is safe to say that in these days our young men should be sent forth into the battle as well equipped for the greatest of all callings as it is possible for them to be. We want, therefore, to increase our interest in our only Australian institution for the better equipment of young men for the ministry of the Word. We have young men who

are just as capable and just as consecrated as any young men in any other country, and if they are willing to do their part faithfully we as a people should give them all the help and encouragement we can. Let us bring all our young men back from America as they finish their course, but most of all let us give our means to make our own college just as well equipped and just as great a factor in our work as any institution we may have in America. Our college will be what we make it. Let us give it our best young men to train, our means to use in our training, our sympathy and prayers for both teachers and students, and our young men will come forth in answer to the call for reapers, and God will give us great and strong men for his work.

3. We must advance in our evangelistic efforts. We must not be hindered by any little State jealousy or small mindedness. The stronger States must help the weaker ones, to the strengthening of all. It was proposed to get a Federal Evangelist to go to weaker places where there is no State Evangelist. We hope either to secure such a man or arrange for the sending of some of our best workers to the needier fields, with the consent of their churches, for a short period. We hope to enlarge our Federal Evangelistic Fund, and your Federal Committee hope to be more useful than ever in furthering a great evangelistic effort in every State. We have come to the time in which we believe that Australia is ripe unto harvest. We have no longer to battle against prejudice and misunderstanding to the extent that was heretofore necessary, but to enter in to fields as yet unoccupied, where men need, and we believe will accept, the simple message of the gospel of Jesus Christ. The solution of the problem of sin, the raising of the masses, the union of Christendom and the redemption of the world, is only found in the gospel of Jesus Christ as presented to us in the New Testament and proclaimed by the church in those days in its primitive simplicity. We make no apology for saying that we have such a message, and that our mission is to present it in love to all mankind.

4. We are to advance in our work of sending the message of the cross to the uttermost parts of the earth. The visit of F. M. Rains has been an inspiration to us. We are increasing in our vision and knowledge of the great privileges and responsibilities that are ours. The fruit of the visit of our brother and his wife will be seen in the coming years.

It was a grand season of refreshment and uplift. The result will be seen in the increasing interest and more rapid progress of the years before us. Unless this be the practical result our meetings will have been largely in vain. We want to move forward and come together in 1912 at Melbourne with the knowledge that our efforts have been greater and that God has given us far more to encourage us than we had even hoped for, and that we have done all we could for the extension of the kingdom of our Lord Jesus Christ.



# Australasian Churches of Christ Directory.

## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade  
 Bairnsdale, chapel  
 Ballarat W., cpl, Dawson-st., A. E. Pittcock, 118 Lyons-  
 Bayswater, chapel, T. Clements [st.  
 Bendigo, Temperance Hall, T. J. Cook, 156 Barnard-st.  
 Berrigola, Mechanics', E. Barrett, Moonlight rd.  
 Bet Bet, chapel, G. A. Savill  
 Berwick, chapel, J. Richardson, Narre-Warren [Hill  
 Blackburn, chapel, F. A. Biggill, Brompton rd., Box  
 Brighton, chapel, Male-st., R. Morris, Winder-  
 Brim, chapel, Allan Jones [mere-st., Middle Brighton  
 Broadmeadows, chapel, J. Kingshott  
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks  
 Brunswick, chapel, W. J. S. Thompson, 367 Edward-  
 st., East Brunswick  
 Carlton, chapel, Lyon-st., Chas. Hardie, Henrietta-  
 st., Hawthorn. [Drummond-st., N. Carlton  
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongab,'  
 Carlton N., chapel, J. Stewart, "Ballerive," Melli-  
 waith-st., Princes Hill  
 Castlemaine, chapel, F. Jermyn jr., P.O. Barkers Creek  
 Cheltenham, chapel, R. W. Tuck, Wilson-street  
 Collingwood, Tabernacle, Stanion-st., T. Towers, 42  
 Cosgrove, H. Skinner [Studley-st., Abbotsford  
 Colac, I.O.O.F. hall, John Williamson, Queen-st.  
 Croydon, chapel, E. Smith  
 Dandenong, chapel, R. A. Smith, Scott-st.  
 Drummond, chapel, W. H. Beer  
 Doncaster, chapel, Geo. Petty  
 Dunolly, chapel, J. Beasy  
 Dunnmunkle, chapel, W. G. Smith  
 Daylesford, private house, R. Gerrand  
 Elphinstone, chapel, W. Smith  
 Emerald, chapel, Wm. Bolduan  
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
 Fish Point, G. McMeekin [Elizabeth-st., Carlton  
 Fitzroy, Tabernacle, Gore-st., C. W. Mitchell, 524  
 Fitzroy North, chapel, St. George's road, Jos. Collings,  
 692 Canning-st., North Carlton  
 Fairfield Park, chapel, Andrew McGregor  
 Footscray, chapel, P. Neilson, 73 Hopkin-st., Footscray  
 French Island, private house, G. T. Harrop  
 Fernhurst, chapel, Joseph Evans  
 Galahquill, schoolhouse, E. Hands  
 Geelong, chapel, Latrobe Terrace, H. F. Christopher,  
 35 High-st., Geelong West  
 Harcourt, chapel, J. Bauer  
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.  
 Horsham, chapel, A. E. Gallop  
 Kaniva, chapel, John Goodwin  
 Kerang, D. J. Milne, Milne's Bridge  
 Kyabram, Bishop's hall, Mrs. Murray  
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.  
 Lancefield, chapel, R. Gerrand, Wood View  
 Lillimur, chapel, B. J. Lawrence  
 Malvern, Tradesmen's hall  
 Maryborough, chapel, J. G. Bridgman  
 Melbourne, chapel, Swanston-street, R. Lyall,  
 Leveson-street, North Melbourne  
 Melbourne S., chapel, Dorcas-st., S. Northeast,  
 251 Moray-st. [27 Haines-st.  
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge  
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.  
 Mitepool, private house, J. Cork  
 Murrumbidgee, chapel, A. Boak jr., Melbourne-street  
 Mildura, chapel, Chas. A. Faulkner  
 Montrose, chapel, R. Langley, Kilsyth, via Croydon  
 Moreland, J. Holloway, 13 Cameron-st.  
 Mystic Park, private house, D. Anderson  
 Mumble Plains, private house, S. H. Brown, Mumble  
 Plains Loose Bag, via Swan Hill  
 Meredith, chapel, A. McKay [24 Railway-place  
 Newmarket, chapel, Finsbury-street, James Hancock  
 Newcastle, chapel, Miss M. Johnstone, Welshman's Reef  
 Northcote, Rechabite Hall, S. Chipperfield, Clyde-st.  
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon  
 Port Fairy, chapel, W. T. Sumner  
 Prahran, chapel, High-st., E. Mordy, 5 Porter St.  
 Preston, Bradford Hall, T. Greenway, Regent-st.  
 Polkemmett, chapel, H. Oliver [ley-st., Burnley  
 Richmond N., cpl., Coppin-st., H. Chipperfield, Burn-  
 Richmond South—  
 Balmaln-st., chapel, Geo. F. Nicholls, 63 Dover-st.,  
 Richmond [st., Burnley  
 Hunter-st. Mission, O. A. Carr Green, 350 Burnley-  
 Red Hill, State School, J. Sheehan  
 Runnymede, private house, Mrs. W. Dickens  
 S. well, chapel, Sloane-st., A. P. A. Burden, Engine Sheds  
 St. Kilda, chapel, W. H. Perkin, 18 Oak Grove  
 Shepparton, chapel, E. Dudley  
 South Yarra, chapel, Cliff-st., T. Murphy, Surrey-rd.  
 St. Arnaud, Mechanics' Inst. H. Benson, Burnside-rd.  
 Surrey Hills, chapel, A. E. Seedsman, Albert Cres.  
 Taradale, chapel, A. Clarke  
 Terang, Temperance Hall, E. Rodgers  
 Warrnambool, chapel, Richard Petherick, King-st.  
 Wedderburn, chapel, Gabriel Duckett  
 Warragul, Masonic Hall, R. W. Judd  
 Williamstown, chapel, W. T. Field, 99 Douglas Par.,  
 Nth. Williamstown [East Prahran

Willkur, H. Everett, Cameron's Loose Bag  
 Yando, Mrs. J. Stanyer, Yando, via Boort

## NEW ZEALAND

Ashburton, chapel, Wm. Olsen, William-st.  
 Auckland, Ponsonby-rd., J. C. Laling, Gt. North-rd.  
 Auckland, Mt Eden, L. Bailey, Burnley-Terrace  
 Avondale, T. Hewitt, Manakau-rd.  
 Bainham, public hall, D. Brown, Rockville  
 Burnside, chapel, Mrs. Lindsav.  
 Christchurch, chapel, Durham-st., Herbert Langford,  
 19 London-st., Richmond, Christchurch  
 Dunedin—  
 Tabernacle, King-st., J. W. Stokes, Princes-st.  
 Roslyn, hall,  
 Dunedin, Mornington, chapel, H. J. Naumann, 28  
 Glen-rd., Mornington.  
 Dunedin Sth., chapel, W. A. Palmer, 21 Baker-st.  
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.  
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.  
 Gore, chapel, W. G. Ladbroke [P.O. Box 69  
 Greymouth, Forrester's Hall, Albert-st., T. B. Dixon,  
 Hampden, Otago, chapel, Joseph Bishop  
 Happy Valley, private house, J. Flower  
 Hastings, private house, J. M. Miller, Havelock-rd.  
 Helensville, chapel, E. Cameron  
 Hoteo N., chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiki  
 Kaitangata, chapel, Edwin Anderson, Pool-st.  
 Kilmorie, chp., Lyall Bay-rd., M. Vickery  
 Lower Moutere, Charles Limmer.  
 Lower Hutt, W.C.T.U. Hall, G. Wright, Waterloo-rd.  
 Maitaia, chapel, H. Townshead  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st  
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford  
 Oamaru, W. Kilgour, Trent-st.  
 Onehunga, J. Raw, Queen-st.  
 Pabiatua, chapel, T. W. Manifold [Maoson & Barr  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Papakura, C. Wallis  
 Papakura Valley, L. Bodle, Alfriston  
 Petone, chapel, W. Taylor, Richmond-street  
 Port Albert, chapel, Wm. Pricor  
 Pukekobe, public hall, Robert Begbie  
 Richmond, W. Donald, Richmond-rd.  
 Ross, private house, J. P. Muir  
 Spring Grove, chapel, A. G. Keapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Chas. Downey  
 Takaka, State School Room, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Wai-iti, meeting house, E. Griffith  
 Waimangaroa, private house, Thos. Hay  
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.  
 Wellington Sth., chapel, A. Thomas, sr., Crawford-rd.,  
 Wellsford, chapel, J. Pook, Tebana [Kilbirnie

## QUEENSLAND

Boonah, chapel, T. F. Stubbins [st., Clayfield  
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, E. Pepper, Bluff-rd.  
 Childers, chapel, Macrossan-st., John Thompson  
 Eel Creek, chapel, James Dunnall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey  
 Gympie, chapel, S. Trudgill, Harkins st., Mt Pleasant  
 Ma Ma Creek, chapel, T. Chappell, Mt. Whistone,  
 via Grantham  
 Malar, Private House, W. Patts, Boobie-rd., Nanango  
 Mount Walker, hall, F. Henrichsen  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Thornton, private house, W. Watkins  
 Toowoomba, chapel, Russell-st. East, L. A. Hoskins,  
 [Eleanor-st.  
 Vernor, chapel, F. Suchting  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house  
 Wooroolin, Private House, J. H. Aderman, Wooroolin,  
 Zillmere, chapel, J. Bruce

## NEW SOUTH WALES

Albury, hall, J. E. Black, Wyse-st.  
 Auburn, chapel, W. H. Clay, Auburn-rd.  
 Belmore, chapel, A. Barratt, "Arthurleigh, Kent-st  
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.  
 Bungalow, J. G. Snow [House, Wolfram-st., North  
 Bungawalbyn, chapel, Luke Patch [Cas 100  
 Corowa, chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl. T. A. Ferguson, Hill Brow, St. Johns rd  
 Casino, Masonic Hall, W. E. Rankine, Dalbarrabin  
 Dubbo, private house, L. J. Stimson, Wingewarra st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville  
 Erskineville, meeting house, Toogood-st., George  
 Morton, 5 Stanmore-rd., Stanmore [Erskineville

Hamilton, Mechanics Institute, S.G. Goddard, Swan-st  
 Hurstville, hall, A. J. Livingstone, Carysfort-st.  
 Inverell, chapel, H. Cook, senr.  
 Junee, School of Arts, S. Wilson, Crown-st.  
 Killbuckh, private house, J. Woollard  
 Lilyville, cpl. E. J. Holyoak, Rainbow-st., Randwick  
 Lismore, tabernacle, F. R. Furlonger [wich Hill  
 Marrickville, chapel, T. C. Walker, Woodbury st., Dul-  
 Marrar, chapel, F. A. Cowel  
 Merewether, chapel, S. Laney, 36 Wolfe-st., Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, Mrs. J. Hodson, Bolton-st.  
 Mosman, Town Hall, G. H. Oldfield, Awaba-st  
 Mulgoa, private house, R. H. Fancourt  
 Mungindi, chapel, Mrs. Butler  
 North Sydney, chapel, Falcon st., W. J. Modral, 24  
 Colin-st. [Strathfield  
 Paddington, chapel, A. W. Shearston, The Avenue,  
 Petersham, Tabernacle, A. Brown, 16 Victoria-st.,  
 Rockdale, hall, W. T. Black [Lewisham  
 Rockwood, chapel, Mark Andrews, John-st.  
 Seven Hills, private house, Geo. Piper [dale  
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-  
 Sydney (Chinese), school hall, H. Lauve, 51 Ann-st.  
 Taree, chapel, E. J. Saxby, Taree [Surrey Hills  
 Tuggerah Lakes, private house, J. H. Colmer  
 Tyalgum, private house, E. Stewart  
 Wagga, Masonic hall, G. Birrell, Tarcutta-st.  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125  
 Brookton, chapel, F. Jones  
 Bunbury, Rechabite hall, F. R. Raisbeck  
 Claremont, Town Hall, J. Inverarity  
 Collie, chapel, H. Digwood, Seere-st.  
 Coolgardie, chapel, King-st., T. H. Argus  
 Donnybrook, private house, J. E. Hadlow [ousfield  
 Fremantle, chapel, W. E. Vinicombe, Healy st., Bea-  
 Harvey, private house, G. P. Charman  
 Kalgoorlie, chapel, Egan-st., J. Maloney, Maritana  
 Hill, Kalgoorlie  
 Maylands, chapel, R. Berry, Hay-st., Perth  
 Midland Junction, Masonic hall, Mr. Roberts  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, Fred Wickens, 26 Hanover-st.  
 Northam, chapel, Wellington-st., W. Pond  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.  
 York, Oddfellows' Hall, W. H. Lawrence, Avon Terrace

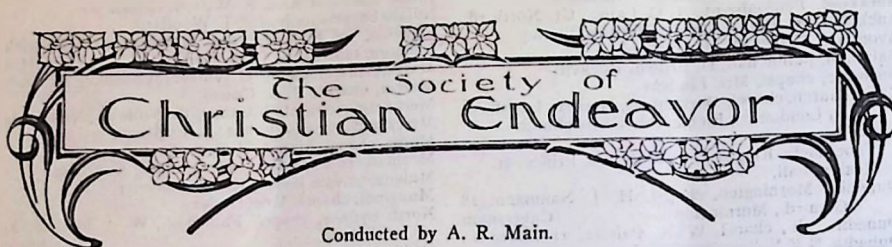
## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Terrace, Wayville  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, A. W. Patterson  
 Bews, chapel, 3 T. Barr  
 Border Town, chapel, E. W. Milne  
 Butler, chapel, R. W. Barr, Tumby Bay  
 Lochiel, chapel, A. Greashields, Nantawarra  
 Owen, chapel, W. J. Marshman, Owen  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, G. Duncan, Richard-st.  
 Henley Beach, chapel, M. Noble, Lockleys  
 Kadina, Tabernacle, Geo. Crouch  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Mallala, chapel, F. M. Worden [Adelaide  
 Maylands, chapel, A. I. Read, Dover-st.  
 Moonta, public hall, C. W. McGregor  
 Narracoorte, chapel, E. Gaskin  
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
 N. Adelaide, chapel, Kermode-st., W. Lyle, Bank of  
 Prospect Mission, chapel [Adelaide, King-  
 Point Sturt, chapel, A. W. Pearce [William-st.  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 Strathalbyn, chapel, John Taylor  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st., P. S. Messent, Park-st  
 Wampony, chapel, F. R. Dinning, Mundalia, via Bar-  
 Willunga, chapel, D. Chenoweth [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Princes-st., Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellewie  
 Beaconsfield, private house, R. Zanker  
 Dover, A. J. Purvis, Ramloea  
 Geeveston, hall, F. Sharp  
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
 Impression Bay, chapel, E. Smith, Tunnel Bay Rd.,  
 Nubrena, Tasman's Penin  
 Launceston, Temperance hall, Peter Orr, 42 Galvion-st.  
 Mole Creek, J. Byard  
 New Ground, chapel, A. Dawson  
 Nubrena, chapel, F. E. Smith, Tunnel Bay Rd  
 Penguin, chapel, R. Hutton, South-rd.  
 Port Esperance, chapel, A. J. Purvis  
 Preston, G. Howard, South Preston  
 St. Helens, private house, D. Purvis





Conducted by A. R. Main.

## THANKING GOD.

Topic for November 21.

We quote this week a series of selections on the topic.

## WE THANK THEE.

For the flowers that bloom about our feet;  
For tender grass so fresh and sweet;  
For song of bird, and hum of bee;  
For all things fair we hear and see,  
Father in heaven, we thank thee.

For blue of stream and blue of sky;  
For pleasant shade of branches high;  
For fragrant air and cooling breeze;  
For beauty of the blooming trees,  
Father in heaven, we thank thee.

—Ralph Waldo Emerson.

*Who Sent Them?*—Rom. 1: 21; Jas. 1: 17.—Recently I saw an elegantly bound volume in a friend's library. On the fly leaf were these words: "Presented to us, Christmas, 1890. We never knew who sent it to us." Do not many of us receive life's choicest blessings from God as if we knew not who sent them? We practically label them, "We never knew who sent them."

*Two Pictures.*—Painters give a dark background to the most luminous pictures. Never is a shining figure brighter than against a shadowy background. So I would offer as a background to the clear face of a thankful mind the dark abyss of ingratitude. All the good, the lovely, and the helpful, all the work of sacrifice in the world, may be cast into this abyss without changing its aspect, without lessening its depth. As the ocean shows not the paths of crossing ships, so the mind of an ungrateful man bears no sign of gifts received. Ingratitude not only swallows up the goodness of a man's fellows, but forgets the goodness of God himself. Therefore we represent that ugly vice dark as a hopeless night, dark as a covered grave. In this darkness gratitude rises like a star. Gratitude is the pure reflection of love in this world. Love is a beautiful mother, and one of her most delightful children is gratitude.—Charles Wagner.

"Lord, for the erring thought  
Not into evil wrought;  
Lord, for the wicked will  
Betrayed and baffled still;  
For the heart from itself kept,  
Our thanksgiving accept."

*Recipe Against Melancholy.*—Gen. 32: 10.—It is well to be thankful for the smaller mercies. Sidney Smith said: "I once gave a lady two and twenty recipes against melancholy; one was a

bright fire; another is, remember all the pleasant things said to her; another to keep a box of sugar plums on the chimney-piece, and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it either in ourselves or in others."

Whether the world be bright or dark  
Depends on how we take it,  
Much of the misery we know  
Is just because we make it.

A cheerful heart and willing hands  
To do kind deeds for others  
Will make the people whom we meet  
All seem like friends and brothers.

Just try it, you who think the world  
By joy and hope forsaken;  
And I am sure that you will find  
That you have been mistaken.

*The Value of Expression.*—The Saviour performed a miracle for the good of the lepers. Astonished that but one returned to give glory to God, he asked, "Were there not ten cleansed? but where are the nine?"

One of the noblest traits of the soul is gratitude—the spontaneous response of the beneficiary to the benefactor. It touches the highest qualities of one's being.

Jesus knew the value of expression. He would have us not only cultivate the habit of being grateful but make it practical by expression. Express gratitude to man in thought, word, deed; to God in song, prayer, service.

The most certain expression of gratitude is in service—the patriot for his country, the servant for his master, the Christian for his Saviour. Limiting to a Christian meaning, the highest possible expression of gratitude is in service, which is not the rendering of duty or obligation, but the outflow of a liberated soul finding the natural channel for the expression of gratitude to God for his benefits and blessings.

*Lip or Life.*—Psa. 119: 7; Psa. 116: 17-19.—At one of the worst moments of the reign of Louis XV. of France, a crazy fanatic struck at him with a penknife, and drew a few drops of the king's bad blood. The Government promptly utilised the incident to restore the king's popularity.

He went in solemn procession to Notre Dame to give thanks for his escape, attended by a brilliant court, a military pageant, and a prodigious retinue of ecclesiastics. He rode between two compact masses of human beings. At the door

of the cathedral he was received by Cardinals in their gorgeous robes, and as he walked slowly down the magnificent nave, the audience stood to receive him, and the most beautiful music of the period enhanced the effect of the spectacle. He ascended a platform, and there in view of thousands of people knelt and made his offering of thanksgiving.

For a time, the affair rendered him the most popular king in Europe. Whenever he appeared in public he was received with the enthusiastic applause that greeted him at the beginning of his reign. But he omitted to render the true thanksgiving of a reform in his life, and soon these plaudits lost their warmth.

## GIVING THANKS ALWAYS.

She was very old, and very poor,  
And the postman, whistling gaily,  
But seldom stopped at her dingy door,  
Though his route led by it daily.  
And as I saw her face, one day,  
At this door, I could not choose  
But pity her—till I heard her say,  
"Thank God for no bad news!"

Life falls from us, as we pass along,  
By little and little, daily,  
But the sigh need never overcome the song,  
And the face can meet things gaily.  
And a "tender grace" has left the heart  
That can sullenly refuse—  
Though from life's glad rout it must walk apart—  
To give thanks for "no bad news."

## Thoughts.

A grateful thought toward heaven is of itself a prayer.—*Lessing.*

Many favors which God gives us ravel out for want of hemming through our unthankfulness.—*Fuller.*

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—*Isaiah Walton.*

He who receives a good turn should never forget it; he who does one should never remember it.—*Charron.*

To feel gratitude without showing it, is perhaps no better than to show gratitude without feeling it.—*Ivan Panin.*

"If you want to be in fashion, praise God; for the 'great majority' over yonder are praising him this minute with all their hearts. If you want to be in good company, praise God; for there is no better company than the archangels."

"David was wise when he called upon all that was within him to praise the Lord. It makes a vast difference whether all of a man or only half of him is grateful. The ungrateful half is sure to get on top as soon as the man comes out of church."

"Thank God every morning, when you get up, that you have something to do that day which must be done, whether you like it or not. Being forced to work and do your best will train you in temperance, self-control, diligence, strength of will and kindred virtues, which the idle never know."



NOVEMBER 6.

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



Address communica-  
tions concerning Aus-  
tralian Missions to

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

### Medical Work Breaks Down Barriers at Baramati.

When my head would not stand much study, I took up medical work, and the cases I will tell you of have been those of life and death. To these I feel that I must go, as I have the means to save them that no one else has. To these cases I go alone, with the exception of a native Christian for safety. Though he does not know English, he understands my broken Marathi, and can put my words into sentences. I can understand, but cannot manage to speak many sentences. The women seem to understand what I mean very well when I am taking a case in their homes, but I cannot give them the gospel, so I realise the importance of learning the language first. I go quite alone if called in the day time, so just *have* to manage. I now feel well enough to study at a good rate.

The medical work is on the increase. During the month 400 patients were treated at the dispensary alone, and 472 heard the gospel; of these, 267 were new patients who had not been before. This does not include district or compound cases. Quite a number on the compound have been down with fever, but are now recovering. Another baby has arrived. A fine boy was born to one of the Christians on Sept. 13.

Since Mr. Strutton left, we paid a visit to the Waishmook family. Mr. Strutton has a special interest in these people, and they are the only ones of their caste in the place, and they are fond of Mr. and Mrs. Strutton, and, like others, want to know if I have yet received a letter. So many people want to know this, and so many quietly say to me in Marathi, "Sahib and Madam Sahib are very good." They are missed by many people. I am selfish enough to wish for their speedy return.

The foundation stone of the new "Edward Hall" was laid on Sept. 13. The Assistant Collector came out for the occasion, and we all accepted the invitation to be present. The ceremony differs from ours. The stone, only about one foot square, is placed in a corner of the excavations, and a native breaks a cocoa-nut over it and lights two sticks of incense, like those used before idols when worshipping them. Then the company shouts, "Victory to the Emperor." Three school boys sang the National Anthem. Mrs. Strutton drew up the plans for this new building.

There is much serious sickness among the people at present. One day last week seemed like a day of death. I had just had news of the death of my teacher's child, and the call came for me to visit a sick boy. I could not refuse, as they brought a horse for me, and I set off instead of taking my morning walk. The house was in a village about two miles away, and in a field. I had to almost go on my hands and knees to enter, as the doorway was so small. The

patient was lying before the fire evidently in the last stage of consumption. He had been ill for five months, and they said they would have told us before had they known about us; but they had just heard of a certain case in another village, where the news of one case has spread like wild-fire, and I have had so many new patients through it, and some of the highest caste. Two dying babies were brought to the dispensary in the afternoon; one died soon after, and the other recovered. The doctor at the dispensary wants me to examine the Brahmin ladies for him, so he sends them here, and one I refused to attend because he was already attending. Three of his cases have just lately sent or come for my opinion. To the last and most serious and difficult case I have seen, I went on a moonlight night in a tonga at 11 p.m., taking one of the married native Christian men for safety. The road was so bad after crossing the river that the horse had to be led all the way. I was ready to leave the patient at 3.30 a.m., and prepared to go home. While someone woke the tonga walla (driver), who was enjoying a sleep, fifteen grown people came to wish me "Salaam" and thank me for what had been done. Here was a grand chance for the gospel! I told the man what to say, and he told them that all that had been done to save the life was done by the Lord Jesus Christ through me, and that it was his love which prompted us to do these things for these people. They all listened intently, and again I thanked God for the privilege of working for him here.

Some of these cases are much more intricate than any I saw at the hospital. Still, God has in each case granted life and success. I am looking forward and onward to a glorious harvest some day in this land. Even if we do not see it, we know it must come. If we depended on visible results, we missionaries would be "of all men most miserable!" We know that "he will perfect that which concerneth us and will not forsake the work of his own hands."

Yesterday I was called to attend a woman with a broken arm, but the horse has not arrived yet. The cases have been in four different villages, and the news of them spreads everywhere, so I must be very firm to refuse cases that I would like to attend. I promise that I will not do more than I can help now, and study with all diligence. I am sorry that I cannot go through the first exam. Now I will close. I do rejoice in the fact that we are *workers together* with God. He is a grand Master. With Christian love.—Edith Terrell, Baramati, India, Sept. 25, 1910.

### Missionaries, Helpers, etc., Supported by the Australian Brotherhood.

India.  
Mr. H. H. Strutton, Baramati.  
Mrs. H. H. Strutton, Baramati.  
Miss E. Terrell, Baramati.  
Mr. and Mrs. Plovs, Baramati. Taking place

of Bro. and Sister Strutton during furlough.  
Anandao, appointed in place of Ganpatrao B. Kanse, preacher, Baramati.

Soosheelabai, wife of Anandao (appointed in the place of Sarahbai R. Kanse), Bible woman, Baramati.

Wamanrao Gaikwao, teacher at Diksal.  
Vinayakrao Power, teacher at Tandlawadi.  
Dinka B. Garde, student at Bombay.  
Savitrabai, Bible woman for Mrs. Strutton.  
Miss M. Thompson, Harda.  
Mr. and Mrs. M. J. Shah, Harda.  
Sarubai, Harda, Bible woman.  
Benjamin Sahay, Dantonganji.  
Five Orphans.  
Briam Singh, student teacher.  
Karra, student teacher.  
Bhagwint, student teacher.

#### China.

Miss R. L. Tonkin, Shanghai.  
Mrs. Li, Bible woman.  
Girls in training for Bible women.

#### Japan.

Mr. P. A. Davey, Tokio.  
Mrs. P. A. Davey, Tokio.  
Bro. Wanda, student preacher.

#### New Hebrides.

Mr. F. G. Filmer, Bannatmat, Pentecost.  
Mrs. F. G. Filmer, Bannatmat, Pentecost.  
Simon Boulesko.  
Isaiah Robman.  
Tom Tumtun.  
Moses Warback.  
Luke Bussar.  
Samson Malaita.  
Willie Tabymancan.  
Joseph Bulagrew.  
David Bulameriss.  
Daniel Bulayarieup.  
Samuel Povio.  
Tom Tumout.  
Timothy Tabycame.  
Abraham Tabysung.  
Peter Lengta.  
Phillip Tamarong.  
Mr. F. J. Purdy, Oba.  
Mrs. F. J. Purdy, Oba.  
About 50 native teachers.

#### Australia.

Bro. Jame, Chinese missionary.

Apart from the above, the Committee have several applications before them for service, and are making arrangements for several new workers.

### Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; 'Phone Chelt 132. Treasurer: R. Lyall, 39 Leveson-st., N. Melb.; 'Phone 1644.

New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown 356.

South Australia—Secretary: Ira A. Paternoster, Hindmarsh. Asst. Secretary: Geo. H. Mauger. Treasurer: T. Celebatch, Miller-st., North Unley.

West Australia—Secretary: H. J. Yelland, "Governor's," Kidman Avenue, South Guildford. Treasurer: C. J. Garland, "Beaville," 159 Grovenor-rd., North Perth.

Queensland—Secretary and Treasurer: L. Gole, Robertson's, Brisbane.

Tasmania—Secretary, N. J. Warmbrun, 105 Mu ray-st., Hobart. Treasurer: H. C. Kedd, 105 Murray-st., Hobart.





## New Zealand.

**LOWER HUTT.**—The church here has met in the W.C.T.U. Hall for the last four years, but have built a nice, comfortable chapel of exquisite design, seated to hold eighty. On Sunday, Oct. 9, special services were held. At the forenoon service, S. J. Mathieson, Vivian-st., Wellington's popular preacher, delivered an excellent address on "The Love of God." The Bible School was addressed by Bro. Anderson, the subject being "Heaven." At the evening service, J. P. Heggie gave a splendid address on "The Church of Christ." All the services were very well attended. A tea and public meeting was held on October 12. Tea was served in the W.C.T.U. Hall. The public meeting was held in the new chapel, the building being crowded. Bro. Anderson, Wellington's grand old man, presided. He, along with Bro. James, who was also present, thirty-nine years ago opened the first church in Wellington. He welcomed the visiting brethren from Petone and the three Wellington churches. A grand programme of short speeches, solos, quartettes, recitations and organ recitals was given by the Hutt and Petone members. A special feature during the evening was a donation of £5 15/- from the Waikato brethren, who were former members of the Hutt church, and who have started a new church at Gordonton.—G. B. Wright, Oct. 20.

**KAITANGATA.**—While we regret to record the removal of our esteemed Bro. and Sister Edwin Anderson and family from here to Anderson's Bay, Dunedin, we heartily join in wishing them every success in their new home, also further success in the Master's work. A pleasant surprise social was held in the home of Sister Anderson, senr., on the evening of Oct. 4, when Bro. Duncan presented our brother with a small token as a mark of appreciation for his valuable services to the church. Bro. Anderson very appropriately and feelingly responded.—G.A.G., Oct. 18.

**CHRISTCHURCH.**—Our "Centennial" Bible Class is still on the upgrade. From 7 members at the commencement, it now numbers over 50, while its "slogan" is 50 more in 50 days. The class meets on Lord's day afternoons, and for the moment assembles with the "Gleaners" lady's class, which numbers over 60 members, in their large marquee. Its companion, which once stood hard by, and which was wont to accommodate the sterner class, lies now in hospital through an unsuccessful encounter with the outer elements, and there being no room for us in the "inn" (chapel), the "Centennials" are affording us temporary shelter. Our teachers are Bro. and Sister Gebbie, who are both efficient and much loved. Bro. Slade has been unanimously re-elected as president, having fully proved himself worthy of the honor and trust reposed in him. There are a number of committees, which attend to the social, devotional, new members, absentees, and other duties. Contests between the two classes in obtaining most new members have so far resulted in about equal honors, but it is on the board that the Centennials will have a hard row to hoe next time. Recreative requirements are supplied in picnicking, and by the scally and hockey clubs, while the more strenuous buckle in at bicycle racing, hill-climbing, and garden beautifying work, and altogether every member is being well entered for physically, mentally and spiritually, and much good is confidently expected to result.

God bless our "Gleaners" and "Centennials," that they also in turn may bless others.—W. Crowe.

## Tasmania.

**HOBART.**—Since last report, Mr. G. Manifold has returned to the work here. The church at Hobart appreciate very highly the kindness extended by the brethren at Adelaide to our delegates at Conference. We are sad to record the death of Sister B. Moffatt, who has been ill for some months past ("May," sister of the writer). She leaves a husband and two children to mourn their loss. Her remains were laid to rest in the family vault at Cornelian Bay, on Oct. 7. Bro. and Sister Strutton have been visiting the country churches in the South, and will be at the city church on Sunday, Oct. 30. We are glad to say that the invigorating atmosphere of this country is having a beneficial effect upon our visitors.—W. R. C. Jarvis, Oct. 28.

**NUBEENA.**—We have had the joy of seeing three young girls obey Christ in his own appointed way, who have been added to the church. We are still holding gospel meetings at Koonya fortnightly, and seem to be arousing an interest. We have also had two gospel services at Carnarvon. Bro. Johnson preaching.—F.E.C., Oct. 27.

## Queensland.

**TOOWOOMBA.**—Our Bible School rally has closed with a total increase of 165 for twelve weeks, made up as follows:—33 on the ordinary roll, 29 adults, and 103 on the cradle roll. We had a working bee on the evenings of Sept. 26 and 28, when the brethren turned out in force, and as a result we have a splendid class room at the back, 21 feet by 14; and the Bible Class being held in it, has relieved the rest of the school, and we are much more comfortable now. Tenders have been let for the church alterations, which we hope soon to see finished, when we shall have seating accommodation for nearly 150 more. The new church at Tannymorel is nearly completed. We badly want another evangelist to take up the work at that end of the field.—M.W.B., Oct. 12.

**BUNDAMBA.**—On Oct. 23 we were cheered by a visit from A. More, President of the Queensland Conference, and W. Swan, of Toowoong. Bro. More extended the hand of fellowship to the four young converts who put on Christ during the week, and also exhorted the church on "Give a reasonable answer to the hope within you," and Bro. Swan preached to a fair audience at night on "The Prodigal Son." Another youth made the good confession, and was baptised at our mid-week service. We pray that God will abundantly bless these young converts.—George Green, Oct. 28.

## New South Wales.

**LISMORE.**—Interest is being well maintained in the meetings. On 9th inst. two were received into fellowship, one being baptised prior to the meeting. We rejoice to learn of another Bible School being established in the district. Sister Azalea Harding has a flourishing school for the aboriginal children on the reserve, which she conducts herself, and we trust that many of these

dear children will give their hearts to Jesus while they are young. The writer conducted service on the reserve two weeks back, and was delighted with the interest manifested by the good audience gathered to hear the gospel message.—E.A.P., Oct. 27.

**ENMORE.**—Three received into church this morning, and two confessions at gospel service. Bro. Walden preaching to a good meeting. Next Sunday afternoon, Nov. 6, will be observed as Children's Day in connection with Foreign Missions, and special services commemorating the Sunday School anniversary will be held next Sunday evening and the following Tuesday night (8th).—R.K.W., Oct. 30.

**LILYVILLE.**—Saturday, Oct. 29, the Bible School children had their annual outing, and although the morning seemed inauspicious, the day became beautifully fine. The children and friends connected with the children thoroughly enjoyed the outing, and with tired limbs, but joyous memories, we all reached our homes without accident to mar the enjoyment. We were glad to welcome A. E. Illingworth, from the church at Paddington, who always seems ready and willing to enter into association with Lilyville and encourage our efforts in the Great Master's kingdom and work. The teachers and friends wish to record their thankfulness for the kind co-operation of helpers to the school outing.—J. Fox.

**NORTH SYDNEY.**—Again we have to record splendid open-air gatherings. On Saturday night we had the presence of several visiting brethren, who, speaking a few appropriate words, gave variety to the meeting, and helped to explain our position and present the gospel message. The morning meeting was a time of blessing to the large number present, Chas. Watt delivering an address, which was highly appreciated. We had the pleasure of welcoming into our midst during the day a family of five who came to us commended by letter. At the same time we have had to part with one who has removed to another suburb. The Bible School is at present engaged in practising for Children's Day, which we are anxious to have as soon as possible. During the previous week, at the close of the mid-week meeting, two sisters who had made the confession at Mosman were baptised.—W.J.M.

### N.S.W. HOME MISSIONS.

The work at Moree is advancing splendidly with W. D. More as evangelist. Sunday School has been recommenced, and now has 32 scholars. All the meetings are increasing. An effort is being made to properly organise the work of the district. One baptised believer added.

Walter A. Strongman reports a Bible School rally commenced at Merewether. At Hamilton interest is being aroused in the coming tent mission.

The fortnightly Bible Class at Marrar, conducted by H. Wilson Cust, is advancing well; he is trying to establish others among groups of isolated members.

Geo. D. Verco reports two additions by faith and baptism at Mosman.

Hugh Rodger is still working at North Sydney, and reports a spirit of expectancy among the brethren.

In the Richmond-Tweed Rivers District W. Rothery and the State Evangelist have been at work. At Bangalow, during two weeks' tent mission, four confessed Christ, and two baptised. Believers were added; the church was reorganised and the work put on a better footing. At Bexhill a week's mission was held in the hall, with two additions by faith and baptism. Casino proves to be a difficult field, and the audiences have not been large, but prospects are brightening. Two additions by faith and baptism, and another confession. A second district evangelist is imperative.

Read this paragraph twice.—Income during the past month was only £55/19/9, while the expenditure was £137/4/11; thus we went back to the extent of £81/5/2, and are now faced with a balance on the wrong side of £209/6/7. What do the brethren say to this? If the good work is to go on, contributions must be sent along liber-



ally during the next two or three months. Send to Thos. Hagger, Francis-st., Marrickville. Annual offering, Lord's day, Dec. 4; self-denial throughout November for this purpose.

## South Australia.

**GLENELG.**—We are glad to report that the church here has been presented with £60 by a sister. £10 of this is to be equally divided between Home and Foreign Missions and the Bible College, £25/7/- to the payment of the electric light and fan, and the remainder to be banked for school building purposes. Tuesday, we gave the children of the Bible School and parents a free biograph entertainment, which evidently was greatly enjoyed. On Wednesday we had a splendid gospel service—the life of Joseph, illustrated by moving pictures, and the crucifixion of Christ, illustrated by still pictures. During the invitation hymn we had the joy of seeing three of our Bible School scholars come forward and make the good confession.—E. W. Pittman, Oct. 26.

**HINDMARSH.**—Oct. 30, good meetings. 6.30 I. A. Paternoster gave a good discourse. Miss E. Weeks sang a solo, "No Room in the Inn," and the choir rendered the anthem "Seek ye the Lord." There was a large attendance. At the close of the service three adults made the good confession.—J. W. Snook.

**KADINA.**—Good meetings to-day, especially at the gospel service to-night. There was a splendid congregation. The writer gave an address on "Burdens and How to Get Rid of Them." It is very encouraging indeed to see how the people come along to hear the message each Lord's day evening. There is still a good prospect for an abundant harvest.—E. G. Warren, Oct. 30.

**YORK.**—We were pleased to have Bro. and Sister E. J. Paternoster with us on Oct. 23. Our brother spoke morning and evening, and his help is much appreciated. We have recently purchased a new organ, which has been of great assistance to us; as a result, the singing is brighter and more hearty. Splendid attendances at all meetings to-day. Bro. Jones, of Alnia, and Sister Miss Aird, of Blyth, had fellowship with us. The writer is giving a series of addresses on "The Church." At the close of the address to-night a young man made the good confession.—H. J. Horsell, Oct. 30.

**MAYLANDS.**—Splendid meetings to-day, Bro. Taylor earnestly speaking the Word. A married man made the good confession at the evening service. Four received by letter since last report.—R.A.L., Oct. 30.

**WALLAROO.**—Members still meet regularly for worship in the writer's home. These meetings are very helpful and encouraging in every respect. Good meeting this morning, when Bro. Slee, of Kadina, gave the address, there being 20 present, including several young people. Am hopeful of this very promising field having a preacher soon.—E. J. Killmier, Oct. 30.

**BALAKLAVA.**—Anniversary services last Sunday were a great success. On Wednesday the public tea in the Institute Hall was attended by about 140 members and friends. The public meeting in the church, presided over by H. M. Tuck, was well attended. D. Gordon, of Owen, E. G. Warren, of Kadina, and W. C. Brooker, of Queenstown, addressed the meeting. The church is grateful to visiting brethren for their valuable services, and enters another year stimulated for greater effort for the Master.—A. W. Paterson, Oct. 30.

**GROTE-ST.**—During the week one of our number, John Phillips, was suddenly and unexpectedly called away to his reward. He has been connected with the church for many years, and although not taking a prominent part, was a most consistent member. He took a great interest in the work, and always had a word of encouragement and appreciation for those who performed the more public duties. He was a man of sterling character, respected and honored by all who knew him. Our heartfelt Christian sympathies

go out to our Sister Phillips, and those who have suffered with her, in this sad bereavement. A letter of appreciation of our late brother, and of sympathy for those bereaved, received from Bro. Thomas, was read at the meeting this morning. John Fischer, the presiding brother, and T. J. Gore, the speaker, also bore testimony to our brother. Bro. Gore gave a splendid address on "Burden Bearing" this morning, and C. Frisby Smith, of Wayville, preached to-night to a good congregation.—E.R.M., Oct. 30.

**QUEENSTOWN.**—Splendid meeting Lord's day morning. Large attendance at breaking of bread, amongst whom were Sisters Cutt and Hastings, who have been absent through illness. W. C. Brooker exhorted. A collection was taken up for the Bible College. At the gospel service, good meeting. W. C. Brooker preceded the address by announcing that it was the farewell of J. McG. Abercrombie, who in a fine address on "The Best Bank," was attentively listened to, when at the close W. C. Brooker's eldest daughter, Bro. Smith's two daughters, Bro. Ward's son, Bro. Hall's son, Bro. Pilkington's two nephews and a young man from Scotland, made the good confession. Ten were immersed on Wednesday afternoon from the Semaphore church.—A.P.B., Oct. 31.

**STIRLING EAST & ALDGATE VALLEY.**—On Oct. 24 the anniversary tea was held at Aldgate Valley, which was a success. At the meeting which followed, Bren. Wiltshire, Verco and Horsell (who conducted the anniversary services), gave addresses to a large audience. To-day our meeting was held at 11 a.m. instead of 3 p.m., owing to a special address Bro. Wiltshire was giving at Stirling in the afternoon. Our meetings continue to be well attended. At Stirling East the mission has continued during the week. Good gatherings, great interest. To-day Bro. Wiltshire conducted a special address to men at 3 p.m., and at night the mission closed with the largest crowd of all. At the close two made the good confession. We received four into fellowship who had been baptised during the week. Our thanks are especially due to Miss Doley and Miss Leedham for rendering solos during the mission. On Sunday, Nov. 6, we commence a two weeks' mission at Summertown.—A.G.R., Oct. 30.

**SEMAPHORE.**—It has given our State Evangelist much heart to see his labors so successful. We received a visit on Thursday from the Home Mission Committee, with their wives. A report by the secretary of the work at Semaphore was pleasing. W. C. Brooker and various representatives spoke in a most complimentary manner on the work done. On Lord's day morning C. E. Lawton presided. Some 57 broke bread. Sisters Germein (2), Sisters Stewart (2), Sister Wright, Sister Walker, Bros. Walker and Wright by faith and obedience, Bro. and Sister Bray, Sister Wright and Sister Newman by letter, were received into fellowship. S. G. Griffith exhorted. At the gospel meeting in the evening, the tent was well filled. S. G. Griffith spoke. The average attendance for week was 85, with one confession.—A.P.B., Oct. 31.

## Victoria.

**BENDIGO.**—The fourth anniversary of the Bible School at Derby was celebrated last Wednesday in the State School building. The tea was laid in a large marquee erected in the school ground, and was very extensively patronised, the tables being nicely decorated by the sisters of the church. The concert was presided over by the superintendent of the Golden Square school, J. Southwick, who together with a large number of members from Bendigo, journeyed out to be present and spent a very enjoyable afternoon and evening with the Derby folk. The programme, which opened with a song of welcome by the scholars, was contributed to by the following:—Alfie, Charlie, Chrissie, Cathie, Maggie, and Lily Pollock, Walter Braddy, Alice Williams, the schoolmaster, Mr. Sullivan, and his wife, Miss Branly, Bro. and Sister A. Pollock, and Ben-

digo visitors, Mrs. Cook and Miss Moffat, Bro. H. Upstill. Mrs. Sullivan played the accompaniments very acceptably, and deserves a word of praise for training the children, who sang very nicely. The dialogue by the senior scholars, "Silence under Difficulties," terminated a very enjoyable concert, the only regret being that numbers were unable even to obtain standing room in the school. The writer would suggest that the Derby folk build a large hall and thus obviate the inconvenience which is always felt, not only at the annual gatherings, but also at the gospel services.—J.S.

**PRAHRAN.**—All departments report progress. Quarterly reports showed for third quarter in succession an average increase at breaking of bread, also increase in contributions. The Bible School reported an average increase of 11 scholars and 1 teacher per Sunday, compared with last quarter. 9 added during term, 6 by faith and obedience, 2 by letter, 1 previously baptised, 2 were received since quarterly report closed. Sunday, 23rd, A. R. Main addressed the church and conducted the "Increase" Bible Class in the afternoon. 1 baptism at evening service. Sunday, 30th, 2 sisters received the right hand of fellowship—Sister Taylor, who last Sunday obeyed her Lord's will in baptism, and Sister Matheson, by letter from Lake-st., Perth. Good meeting Sunday evening: 1 confession, a splendid young man from Bible Class.—J., Oct. 30.

**WILLIAMSTOWN.**—We continue to have splendid attendances at our Thursday evening prayer meetings which are a source of much blessing to us. Last Thursday a young lady who previously confessed was baptised. Bro. Kenney presided over a nice meeting this morning, when this sister received a welcome. We also received Bro. A. Morton by transfer from Castlemaine. Our gospel meetings continue to draw large congregations.—S.R.F., Oct. 30.

**CHELTENHAM.**—Good meetings all day. Visitors, Bro. and Sister Brown, Windsor; Bro. Hutchinson, Armadale; Sister Finger, Hawthorn. Two received in by faith and obedience. Sunday School anniversary, Nov. 13, 16, and 24. Choir seats have been extended on account of growth of choir.—T.B.F.

**SHEPPARTON.**—Last Lord's day our Sunday School anniversary was held, and was very well attended. T. C. Harward was the preacher. His address in the afternoon was on "The Child Jesus," and in the evening on "The Good Confession." The children sang several choruses very nicely. On Monday evening a social evening and presentation of prizes was held. A very good programme of singing and recitations was given, and Bro. Harward presented the prizes. Refreshments provided by the ladies brought a very successful evening's entertainment to a close. The children were trained by Sisters Mrs. R. E. Dudley and Miss Amy Pinner, and they deserve praise for their work.—Florrie A. Knight, Oct. 28.

**HARCOURT.**—We are having very fine meetings. Interest well sustained. Sunday night week we had the joy of seeing one lady make the good confession. She obeyed her Lord in baptism during the week, and was received into fellowship on Lord's day morning. We had visitors present from Castlemaine and Bendigo, Bren. Gray and Bignill. Bro. Gray exhorted. At the invitation of the writer Bro. Bignill preached at night to an attentive audience.—J. A. Millar, Oct. 31.

**BALLARAT.**—The writer has been appointed collector for the Harward-Binney tent mission, and the members are responding well. The Wednesday evening meetings are presenting a hopeful aspect. The Sunday evening meetings are also well attended, and, before very long, we hope to see many more confessions. We feel sure that the forthcoming mission will greatly help the cause here.—A. W. Jinks.

**CARLTON (Lygon-st.).**—There were large meetings morning and evening last Lord's day. At the breaking of bread we had with us Sister Little, from Perth; Sister Rogers, from Peterham, N.S.W.; Bro. Jacobsen, from N.Z.; Bro.

Continued on page 718



## The Wearing of the Green.

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

### CHAPTER IV. AT THE HOSPITAL.

Only a few hours passed before Mrs. Lawrence and Gertrude were rushed into the Grand Central Station and whirled through the maze of streets and the din of traffic in a noiseless cab to the door of the great building whose walls sheltered a motley and ever changing company united for a time in the brotherhood of pain.

Walter came to them in the reception room, but so changed was his appearance that his mother sprang toward him with a cry of alarm.

"My son! Oh, what is it?" she cried.

His face was very pale; one cheek was discolored as if by a severe bruise: and his left arm hung in a sling. But his voice was cheery and somewhat reassuring.

"O, don't be alarmed about me, mother; it's nothing serious. Jerry and I had a little adventure, that was all; but he, poor fellow, got the worst of it."

"Oh, but—Walter! do tell me! What was it, and how did it happen?" begged his mother, and Gertrude's eyes added their voiceless entreaty.

"Yes, I'll tell you." The cheery note was gone from his voice now, and a shadow had stolen over his face. It was no time for evasion. The truth must be told, and he had neither the strength nor the heart to try to make it easier or to clothe it with choice phrases.

"I had just found Jerry at the Reno Club with a friend. We had started together for my hotel, and in crossing the street somehow he stumbled and fell directly across the track. It must have stunned him, for he never moved; and before I could pull him off the car was on us. I came off easy, with only this bruise and a sprained wrist; but he—well, there's a nasty cut on the head and a fracture of the skull—just how bad the doctors can't tell yet, but they say—"he hesitated and looked pityingly at Gertrude's white face—"they say an operation will be necessary at once. So they thought—his sister ought to be here. They will let you see him for a few minutes now, if you wish, but he probably won't know you. He is conscious, but his mind is wandering."

Gertrude heard the last words trailing off in the distance. She felt a strange sensation creeping through her veins. A horror of great darkness was settling down upon her; it shut out the light from the windows; it stifled the sounds from the street. She felt a strong arm supporting her, Walter's, she thought, and then—

She came back to consciousness to find herself in a strange room, lying on a snowy white bed. A pleasant-faced young man with eye-glasses and a short, curly beard was bending over her with a professional air; Mrs. Lawrence was at her side; and over by the window Walter was talking in low tones with a white-capped, sweet-faced nurse.

"What is it?" was her excited query. "Where am I? And oh, what was it about Jerry?"

She made an effort to rise; but the doctor laid a firm hold on her shoulder, and spoke with quiet authority. "Lie still, please. You are among kind friends, and so is your brother. We are doing all we can for him, and we think—we hope he will get well."

She noticed the little slip in his speech, and seized upon it excitedly.

"But you don't think he will! Oh, where is he? Let me go to him; perhaps I can do something. Oh, I must!"

She had thrown off the doctor's detaining hand and struggled to her feet; but again the deathly faintness was stealing over her, and she sank back in a crumpled heap upon the bed. The nurse held a spoon to her lips. "Take this," she said, "and you'll feel better." Gertrude swallowed the liquid obediently, and the faintness passed; but it left her weak and submissive.

There was a knock at the door, and a call for Dr. Mills. He and Walter went out together. The nurse sat down beside Gertrude, and chatted with Mrs. Lawrence as brightly and cheerfully as if there were no such thing as illness or pain or suffering within a thousand miles. She said little about Jerry; but her very presence was comforting, and her calmness and self-possession helped to soothe Gertrude's fears. Presently she left the room, returning after a few moments with an appetising luncheon on a dainty tray.

"Now, you are to eat this," she said cheerily, "and then rest. You know, if you're going to help take care of that brother of yours, you must try to keep well and strong yourself."

It seemed to Gertrude a natural and easy thing to obey this smiling, low-voiced autocrat; and she followed directions to the letter. When she awoke after a refreshing sleep, the myriad lights of the city were twinkling out in the streets below, and overhead a bright star looked down into her window like a happy omen.

Mrs. Lawrence came to her soon, and answered her eager questions. The operation was over; the doctors were satisfied with the result, and Jerry had now a chance—a fighting chance—for life. He was very weak; she could not see him yet, not for several days perhaps. Walter would remain with him, while Gertrude and Mrs. Lawrence would board near by. The waiting would be hard, but they would hope for the best—and pray.

And this they did during the trying days while Jerry's life hung in the balance and only a breath might turn the scale. It would be so much easier to bear, Gertrude thought, if only she might be with him; but the doctors were inexorable. The least excitement at this time would no doubt be fatal.

Then suddenly there came a change for the better, and one day Gertrude was told that she would be allowed to see him for just a few mo-

ments. She was under the strictest orders to be calm and self-controlled, and she resolved that no one, least of all Jerry himself, should suspect how her heart thumped and her knees trembled as she entered the door. She was prepared to find him changed; but the sight of the white face on the pillow, swathed in bandages, shocked and startled her. Could it be possible that this was Jerry, her strong, handsome young brother?

But the smile that greeted her was like Jerry's, and the voice that called feebly, "Hello, sis!" was unmistakably his.

She took the hand that Jerry held out to her in both her own, and, kneeling beside the bed, put her face down beside his. "You dear boy!" was all she could say.

From that time Jerry's recovery was rapid. He looked forward eagerly as a child each day to his sister's coming, and in their heart-to-heart talks alone together they grew even nearer to each other than they had been in the old days before Jerry left home. And at last, of his own free will, he told her what she had so longed to know, yet dared not mention—the story of the days that followed his leaving school, before he came to the hospital.

Gertrude had been telling him of the letter she had received from Uncle Jared, in which he enclosed a generous cheque, and expressed his wish to pay Jerry's expenses and her own while they remained in New York, as well as the hope that he should soon be able to have them with him at his own home.

"Dear old chap!" exclaimed Jerry. "His heart's in the right place, Trudy; that's a fact. I thought he was pretty hard on me, but I've come to the conclusion that I deserved it, and more, too. I do think he and father made a mistake trying to fit me for something I had no taste for. And really it wasn't father's idea; only Uncle Jared had his heart set on making a doctor of me, just because he had wanted to be one himself and couldn't. If he'd been willing to spend only half as much and let me work along my own line, I might have amounted to something; but that! I wouldn't give a flip to know whether a man's liver is located in his head or his heels, or whether he has any such organ at all. It's well somebody does like that sort of thing, though; I've realised that since I came here. There's that little Dr. Mills, now; he loves his work, and he'll make a success of it. It's all right if anybody's built that way, but I wasn't."

"I did try my level best for a while, on father's account and Uncle Jared's; but I just hated the whole business, and after a while I got reckless, flunked on my midwinter exams, and disgraced myself generally. I really hadn't anything to do with that last scrape, though, when Billy Frederick and I got fired. It was another fellow that looked like me; some people couldn't tell us apart. But he had an invalid mother, and his sister was working hard to help him, and college; they set all sorts of store by him, and they'd have been all broken up if he'd been sent home. It didn't matter much with me, for I was a dead failure, anyhow; so I took the credit."

"I came to New York, and tried to find some work. I knew I could do illustrating if they'd only give me a chance. I ran across a fellow in college that gave me a lot of ideas about it, and I'd been practising every spare minute. Well, I'll bet I went to every art editor in the city;



but I got the cold shoulder in every place except one, and that didn't amount to much. Uncle Jared was always generous with my allowance, but I'd got down to my last cent. I'd changed my boarding place two or three times, and my name, too. I felt as if all I wanted was to drop out of sight. Then one day I stumbled against Billy. He saw I was in a bad way, and wanted me to go home with him; he lives out in Yonkers. But I couldn't make up my mind to go; I hated to be a sponge.

"I went with him and another fellow that night to some sort of a free-for-all club; and there we—well, we had something stronger than water, and I was pretty well done up. Don't look so frightened, Trudy; it was the first time, and it's going to be the last. Always before that, when I was tempted, I thought of mother; but now she was gone, and I didn't care."

Gertrude laid her hand on her brother's with a warm touch of sympathy. She knew it meant a great deal when Jerry's chin quivered and his voice shook like that.

"Well," he went on, "Lawrence came and found me there, and he persuaded me to go with him to a hotel. He saw the state I was in, and he wanted to take a cab, but I was so pig-headed I wouldn't; so we started to walk. My head was in a whirl. Lawrence had my arm, but going across the street I fell, and he—well, I don't know how it was; but if it hadn't been for him I shouldn't be here to tell the story; that's sure. And he's stuck by me here through it all like a brother—he and the little doctor. I tell you, Trudy, he's a trump, and no mistake."

There was an odd little thrill at Gertrude's heart, which she did not attempt to analyse. She was ready mentally to endorse her brother's sentiments; but she only said quietly, "Yes, everybody has been very kind. I am so glad you told me all this, Jerry; but now I must go, or I fear that same little doctor will scold me for letting you talk too long."

Only another day or two, and Jerry was able

to leave the hospital. Mrs. Lawrence and Walter insisted that he and Gertrude go home with them to Redway for a week or two, at least, until it should be quite safe for them to go to Uncle Jared's. And here, in the lengthening days of springtime, while all nature was pulsing with newly awakened life, Jerry took long strides toward health and strength.

To Gertrude, however, he was not the same merry, light-hearted brother she had known. Often she noticed a shadow on his face, and there were times when the shadow deepened into positive gloom. It was not difficult to divine the cause; yet she shrank from alluding to it until Jerry himself opened the way. Returning one afternoon from the post-office, she came suddenly upon him sitting alone in the little summer house in the warm spring sunshine.

"Hello, Jerry-boy! A letter from home!" she cried gayly, waving the sheets of paper above her head.

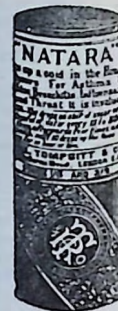
She sat down beside him, giving no sign that she had seen him as she turned the corner, sitting with his head bowed in his hands, or that she saw at the present moment the traces of tears plainly visible about his eyes. She had not known him all the twenty years of his life for nothing.

"It's mostly from father, of course, for you know how Isabel hates to write. He says he's feeling very much better, and that Isabel's getting to be a famous housekeeper, and here's what he says at the last:

"We have missed you sorely, little girl, but your going has proved to be for the best. We are rejoicing over our boy's improvement, and

looking forward eagerly to seeing both of you at home before long."

To be continued.



# NATARA

(OCKENDEN'S)

**DRIES UP A  
Cold in the Head  
in a Few Hours.**

THE BEST REMEDY  
YET INTRODUCED

**Price: 1/6 & 2/6**  
ALL CHEMISTS.

WHOLESALE:

**ROCKE, TOMPSITT & Co**

Melbourne, Victoria.

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

By Special Appointment to His Excellency the Governor-General.

Telephone 2939.

**O. OWENS,** Late

D. Cameron,

Bread Manufacturer,

18 Victoria Street, Carlton. All Suburbs

Where to stay in New Zealand.

**GRAND CENTRAL.**

107-113 Cuba Street, Wellington.

An Ideal Private Hotel. Just out of the Builders' hands.  
12 Rooms. 8 Modern Bath Rooms. Fireproof throughout.  
Tariff from 6/- per day. Permanence from 30/- and 35/- per week.

D. O'CONNOR, Proprietor.

Phone, City 38.

**R. & A. E. Barnes, L.D.S.,**

DENTISTS.

78 Gertrude St., Fitzroy.

High St., Kyneton.



**W. J. AIRD,**  
OPTICIAN

(Many years with the late T. R. Procter)

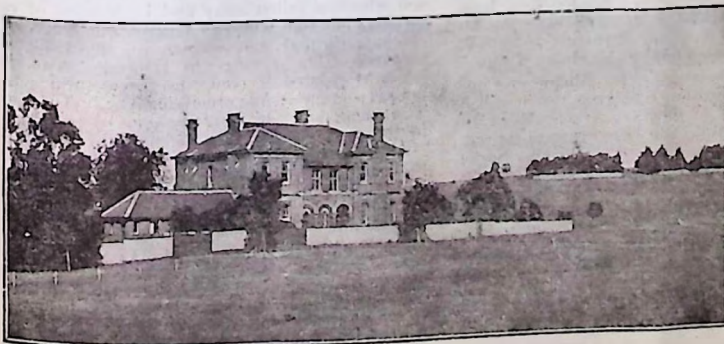
185 Collins St., Melbourne (opp. Dr. Bevan's Church).

Headaches not only prevented but cured by wearing correctly adjusted Eye-Glasses and Spectacles.

New Varieties. Charges Moderate. Phone 84.

Optician to I.O.R. and O.S.T.; Hon. to B.B.H.

# COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE



Teaching Staff—Principal, H. G. HARWARD;  
A. R. MAIN, W. W. MANTELL.

Federal  
Conference  
Executive

President, J. E. Thomas; Vice-President, F. G. Dunn; Treasurer, T. B. Verco; Secretary, W. C. Brooker; Assistant-Secretary, Ira A. Paternoster.

Executive  
Committee

New South Wales—G. T. Walden, T. Hagger, J. Stimson, A. E. Illingworth, L. Russell. Queensland—T. F. Stubbin, L. Gole. South Australia—A. C. Rankine, D. A. Ewers, S. G. Griffith, T. H. Brooker, J. Manning, J. Fischer. Tasmania—W. R. C. Jarvis. Victoria—W. C. Craigie, F. G. Dunn, C. Hardie, F. M. Ludbrook, R. Lyall, A. Millis. West Australia—H. J. Banks, W. B. Blakemore.

New Zealand Advisory Board—C. F. McDonald, W. J. Hastie, C. F. Sundstrum, J. Routledge, and J. Inglis Wright.

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.

Secretary—CHAS. HARDIE, Henrietta St., Hawthorn, Vic.

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



## From the Field—Continued.

Patterson, from Hobart, and Bro. Bartholomew, from Ultima (Vic.). We had the joy of receiving five into membership (two by transfer and three by obedience). We were also pleased to have with us D. C. McCallum, M.A., recently from America, who gave a very helpful and inspiring exhortation, and also addressed the Century Bible Class in the afternoon (127 present). The chapel was filled at night with an interested audience, when Horace Kingsbury discoursed upon "An Invitation to Follow God."—J.M.C.

**SOUTH YARRA.**—On Lord's day, Oct. 23, at the close of W. H. Nightingale's address, another Sunday School scholar (the fourth for the month) made the good confession. Last Lord's day we had good meetings. Amongst our visitors were Bro. and Sister Lowe; we also had the great pleasure of having Bro. and Sister C. L. Thurgood with us. One was received into fellowship. Bro. Thurgood gave us one of his rousing addresses on Bible School work. We may say that the Century Bible Class, under the leadership of W. H. Nightingale, is growing; the half century is reached. The chapel is being renovated inside and painted outside. The additions are completed, and we are busy preparing for the mission.—T.M., Oct. 31.

**BERWICK.**—On Oct. 20 the church held a successful annual business meeting. Finances satisfactory. Bro. Funston expressed his thanks to the church for their confidence in him. He has acted as treasurer for the past 10 years. To-night we had the pleasure of witnessing two young women confess Christ. Bro. Johnson preaching. Meetings increasing. A Christian Endeavor Class has been started. Bro. Gray kindly assisting to organise it.—E.E.H., Oct. 30.

**BET BET.**—Nice meeting yesterday morning. Our visitors were Bro. and Sister Russell, from Tarnagulla, and Bro. and Sister J. Stevens, from Melbourne. Bro. Stevens gave a splendid exhortation. Five young girls were received into fellowship. At night we had a splendid meeting in the tent, and after an address on "Christian Baptism," we had the joy of seeing two married men and one young lady come forward and make the good confession. We continue our mission this week. The total visible results so far have been ten by faith and baptism. We are holding a Conference at Maryborough, on Nov. 11, when we hope to have the presence of the combined choirs of Castlemaine and Harcourt to assist us, also to have the help of Bren. F. Collins, Clipstone and Miller with the speaking part of the programme. We commence a mission at Maryborough on Nov. 12, and ask the prayers of God's people on behalf of the effort to be put forth.—H. P. Leng, Oct. 31.

**COLAC.**—The first day in the new chapel has gone. It was a glorious time. Morning meeting large and helpful. Bren. Lyall, Millis and Craigie, with Bro. Baker as speaker, all being with us, and taking part. Brethren from Terang and other places present, together with almost all our local members in good health. Afternoon meeting was larger, and in its own way striking and impressive. Bro. Baker's address on the church being a wide visioned utterance, loving and loyal to the Book, and full of power. The night service found the chapel crammed in every corner. Interest splendid, with a message on "He is not ashamed to be called their God." This is the first chapel erected in Victoria by the Church Extension Committee. All were highly delighted with its appearance and arrangements. Some description of it will be given later. We are thankful to these brethren from Melbourne, who at great inconvenience came up to help us, and to the loyal friends everywhere. We look forward to the Bagley mission to follow in a fortnight, and trust it may be a time of harvest of souls. Our hearts are filled with great thankfulness to our heavenly Father, and we look forward to a time of blessing. The presence of many of the older members of the church here was very nice; these included Sisters Brooks and Lee, and Sister Bowen, a visitor from South Africa. Two others who

have stood by the church for many long years were unavoidably absent—Sisters Gray and Underwood. The Lord will reward their faith through all the years of waiting and working. Bro. Baker, the Conference President, as chief speaker, won all hearts with his earnest, lucid messages.—A. W. Connor, Oct. 31.

**GEELONG.**—Good meetings all day Sunday. In the morning we were pleased to have with us Bro. Downing, from Newmarket, and Sister E. Petty, of Doncaster. We received into membership a mother and daughter, who have decided to unite with us. In the evening great attention was given to Gifford Gordon's address on "The Ark a Type of Christ."—E.B.

**ST. ARNAUD.**—Meetings still good. Two confessions last Monday night. Ladies' meeting at 3 p.m., Thursday, fairly well attended. At the close of Friday's meeting one young woman came forward. Bro. Collins left here on Saturday morning for Wedderburn, to conduct the service at the grave of a sister who has gone to her rest. We are now entering on the last week of the mission. Bro. Bagley spoke to a good audience last Sunday night. At the close of a grand address one man made the good confession before many witnesses.—H.B., Oct. 31.

## Here & There.

November is the month of self-denial for New South Wales Home Missions.

At least £250 is expected, but much more is really needed, on Dec. 4, for New South Wales Home Missions.

There have been nine confessions to date at St. Arnaud mission, conducted by T. Bagley and F. Collins. Mission will close Nov. 6.

Further parcels for Pentecost Island have come to hand from Endeavorers, Preston, per Miss Olney; Geelong C.E. Society, per Ethel B. Cook.

Will every New South Wales disciple make a liberal gift to Home Missions on Dec. 4, so that present work may be continued and more undertaken?

Victorian Training Class Examinations.—Dorothy Sheppard and Hilda Cadman, of the Preston Bible School, have completed the Teacher Training course.

Practically every member of the church at Tyalgum, New South Wales, is present at the Lord's table each Lord's day, and most of them have several miles to travel to be present.

The Chinese Mission in Melbourne continues to have good attendances. They report one decision for last month. They tender Bro. James, the Chinese evangelist, a farewell early in November, on the eve of his departure to N.S.W. to assist the Sydney Chinese church for a time.

The monthly meeting of the Victorian Churches of Christ Christian Endeavor Union will be held on Monday evening, at 8 o'clock, in the Swanston-st. chapel. Mr. Fischer will preside, and a special address is to be delivered. Societies are urged to see that their delegates are present.

The Victorian State Convention of the Women's Christian Temperance Union will be held from Nov. 7 to 11, in the Congregational Church, Melbourne. Many of our sisters are active workers in this organisation. Sister C. L. Thurgood is planned to speak on the Young People's evening, Nov. 8.

Miss Rosa L. Tonkin, of China, writes:—"Would it be possible to get from some Sunday School that uses them, the International Lesson picture sheets for this year (1910), and send to me? This is a specially good year, as all the studies are in the gospels. We want them for evangelising purposes." Any school able to assist in this matter should write to T. R. Fischer, Cheltenham, Victoria.

The fourth annual demonstration of the College of the Bible will be held in the Christian chapel, Lygon-st., on Thursday, Nov. 10. A good programme has been prepared. We hope a good attendance will be present to encourage the students.

Attention of our preachers in Melbourne and suburbs is called to the preachers' meeting to be held in Lygon-st. chapel on Monday, November 7, at 3 p.m. C. L. Thurgood, of Pittsburg, U.S.A., is to give an address on the social work of the church.

W. D. Cunningham writes from Tokyo, Japan, Oct. 3:—"Baptised two married women yesterday. Few women become Christians in Japan. Our mission lost 375 dollars in August typhoon. Work is growing finely. Australia is to be congratulated on regaining C. L. Thurgood."

We congratulate our Colac brethren on the opening of their new chapel. This is the first building erected under the auspices of the Victorian Church Building Extension Fund. R. Lyall, W. C. Craigie and A. Millis were at the opening services last Sunday, and express themselves as thoroughly satisfied with the building and the good start made at the opening services. J. W. Baker, President of the Conference, preached the opening sermon.

R. Steer, Marrickville, N.S.W., writes:—"I have much pleasure in supporting the remarks relative to Hamilton and Bro. Goddard's work. From personal knowledge I have no hesitation in saying that Hamilton is the best field in the Newcastle district, from the fact that it is the most central, permanently populated, and in every respect a credit to Newcastle. It is surrounded by Newcastle city, and suburbs, Merewether, Glabe, Adamstown, Broadmeadow, Lambton, Tighe's Hill, Wickham and Carrington. I have been through all these suburbs, and not one approaches Hamilton in prospect and condition. It is in fact the Eimore of Newcastle. I hope to help in the mission when held. Holidays cannot be spent better, and without desiring to trespass on Bro. Hagger's work, I plead for all to help."

A correspondent signing himself "An Outcast," writes:—"Please give me an explanation of the following passages in Scripture: Heb. 10: 26; 2 Pet. 2: 18-22. Am I to infer from those passages that a person once baptised and received pardon, if he falls away is hopelessly lost? I have fallen away for many years. Can I take Christ's words in Matt. 12: 31 to apply to me, or did it only apply to me before baptism?"

Reply.—The passages mentioned refer to those who have relapsed from the Christian faith. There is no need, however, for our friend to despair. It is not likely that in his previous life he had reached the heights of spiritual experience set forth by the writer of the "Hebrews." But, even if he had, the case is not hopeless. The passage of Scripture referred to do not contemplate a person who has fallen away and is desirous of returning, but one who has fallen from grace and continues in that state without any desire for repentance. The passage in Hebrews would be better translated if read, "to renew them again unto repentance while crucifying . . . ." The New Testament does not close the gate of repentance to those who seek again to enter the fold. If our brother therefore is moved by a strong desire to come back again and renew his loyalty to Christ, let him do so in the full assurance that our loving Saviour never turns away from the humble and contrite heart.

On Tuesday, October 18, the Lygon-st. chapel was well filled, the occasion being a concert in aid of the Free Kindergarten Committee of the Church of Christ, by the Musical Society. Mrs. C. W. Mitchell, the president of the society, performed in the chair, and introduced the various performers, who were accorded a splendid reception, and almost invariably had to respond to encores. The almost invariably had to respond to encores. The society, under the baton of Mr. Nat. Haddow, with Miss J. Dickens at the piano, and Mr. S. Pittman at the organ, acquitted themselves in a splendid manner, and submitted some really excellent anthems and part songs, being heard to great advantage in "And the glory," and "Send out Thy Light." They deserve great praise for



their splendid performance. Mr. A. Millis, as president of the Kindergarten Committee, moved a vote of thanks to the society for their effort in assisting the finances of the Committee, to which Mr. Nat Haddow gracefully responded.

The children's pence raised on Children's Day, November 6, are used for a great variety of purposes. They supply Christmas gifts for the boys, girls, men and women of Baramati, Diksal, Tandawadi and Harda, India; Shanghai, China; Tokyo, Japan; Oba and Pentecost, New Hebrides. They are also used to purchase medical comforts for the poor, and to assist in cases of benevolence and need. The following is another case where help will be rendered: Miss Tonkin, of China, has for years been looking after a footless girl. She is now 18 years old, and feels that now she needs her feet. If she could walk she would be able to go to school, and would probably graduate in about a year. To provide her with false feet would cost £10. The Foreign Missionary Committee, at their last meeting, considered the matter, and decided that the boys and girls of Australia would be delighted to help their Chinese sister in providing her with false feet, and so instructions will be sent on to have Miss Tonkin's protegee equipped with feet, and the Children's Day pence will help towards purchasing them. If any boy or girl or friend in Australia who does not attend a Sunday School would like to help on Children's Day, let them look up the names of the officials on the Foreign Mission page, and send a gift.

This is what Sir Robert Stout, Chief Justice of New Zealand, has to say about gambling:—"I believe gambling is the arch-enemy of industrialism, and it is through the growth of the industrial spirit that true progress will come to the race. To expect that gaming, or other evils that obstruct the way to social reform, will be got rid of soon, is a mistake. We have a long road to travel before we evolve a State conscience, or recognise that we are our brothers' or sisters' keepers. But if we are imbued with true brotherhood we would not sanction any kind of gaming, any more than we would encourage any practice in our social life that spells degradation to our fellows. I do not know if we, the dwellers in these southern genial climes, recognise the difficulties and dangers that lie ahead of us. We are more pleasure-loving than our forefathers were. We have not their thrift, and do not live their strenuous life. We ought to have more happiness and pleasure, and we should not grudge pleasurable days, but we should count the cost of many of our social habits. Gaming does not, in my opinion, promote happiness, and I do not think it will be said that it strengthens our moral fibre. Perhaps, when we recognise this more fully, our attempts to regulate gaming will be abandoned, and the totalisator be as unknown amongst us as the roulette table, or the lottery. I am certain it is more mischievous than either, and that it is doing an incalculable amount of harm to all classes of our people."

#### AN APPEAL.

To the Editor.

We have received an appeal from a brother in Copenhagen, Denmark, a Bro. H. F. Jensen. As you have previously referred to him in the columns of the AUSTRALIAN CHRISTIAN, I need not say anything respecting the man. The following extract from his letter will speak for him:—"At one time I was well known in Australia. I have preached the gospel in several churches in Australia, first in Queensland, later on the Richmond River, N.S.W., and finally I preached every Lord's day for the churches in Perth and Fremantle, W.A. I had a strong desire to preach to my own countrymen, and thus bring the way of salvation to my native people; so in 1896 I came home at my own expense to preach to my own people. By God's grace I succeeded in forming a church here. Most of the churches in Australia collected and sent me a very large number of old postage stamps, thus assisting me in the work until 1906, when I was stricken with apoplexy or paralysis of the brain. Through my long and

severe illness I have become so poor that many days my wife and I have not the bread we can eat. I constantly need medicine and medical attendance, but having no money have frequently to do without either. Will the Churches of Christ in Australia again collect and send me as many old postage stamps as they can? I can get about 1/6 per 1000 for them."

The above extract shows our brother's needs. I thought a little something more substantial than old stamps was needed to supply Bro. Jensen with necessities and the medical aid he so much needs, and would suggest that 1000 brethren in Australia give 1/- each, and I have no doubt the Editor would take charge of and forward contributions to H. F. Jensen, Thorupsgade, 16 Stuen, Copenhagen N., Denmark.

I may add that Wedderburn church is sending a little assistance to Bro. Jensen.

G. DUCKETT.

#### BIBLE STUDIES.

To the Editor.

Sir,—In last week's issue of your ably conducted journal an interesting article on "The Holy Spirit" appeared. The writer of that article showed that the Holy Spirit was a divine person. In these days there is a tendency to deny the personality of the Spirit, because so many objections have been raised against theories in connection with the "Trinity." We do not believe in using the word "Trinity," but we believe there are Father, Son and Holy Spirit. The reason that will admit two persons will include three. It is contended that the use of the masculine gender is the only argument in favor of the personality of the Spirit, but such is not the case. The Holy Spirit can be grieved and vexed; he guides—yes, guides and leads—into truth; and he can be resisted. The article in question would form the basis for a systematic Bible study, because it is concise and suggestive of extensive thought. I think that, as a body of people, we are weak in regard to teaching concerning the Holy Spirit—at least, I have found it so. We seem to be afraid of the subject, simply because we have turned against human theories. We have unconsciously allowed ourselves to hinder Scriptural studying of the subject. What we need is a thorough and working knowledge of the Bible. If we had such a knowledge we would not need stirring up by a regular or a visiting evangelist. I hope the day will come when we, as a body of Christians, will be noted for our working knowledge of the Bible.—Yours, etc.,

A. W. JINKS.

## The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.  
 W. E. Brooker & Co.  
 ARTISTIC FURNISHERS  
 93-95 Rundle Street, Adelaide.  
 Agent for Austral Publishing Co's. Publications.

#### IN MEMORIAM.

BISH.—In sad and loving memory of my dear wife, Emily Ann, who died at Swan Hill, Nov. 2, 1903.

Though her loving voice is silent,  
 And her true heart ceased to beat,  
 How I miss her well-known footsteps,  
 And her form I used to greet.

Sadly missed.

—Henry Bish.

KELSON.—In loving memory of Mary, dearly loved daughter of John and Alice Kelson, who went home Nov. 2, 1908.

Only a step removed,  
 And that step into bliss;  
 Our own, our dearly loved,  
 Whom here on earth we miss.  
 Only a step removed,  
 We soon again shall meet  
 Our own, our dearly loved,  
 Around the Saviour's feet.

—Inserted by her loving parents, sisters and brothers.

#### COMING EVENTS.

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.

NOVEMBER 13 16 & 24.—The Cheltenham Sunday School anniversary takes place on Sunday, 13th. 11 a.m., superintendent presides. Evangelist speaks to church and children. 3 p.m., T. R. Fischer speaks on "Scouts." 7 p.m., J. W. Baker preaches. Wednesday, 16th, children's tea at 5 p.m. Adults, 6 p.m., 1/- 7.30, free demonstration of trained exercises. Thursday, 24th, distribution of prizes and other items. We specially invite you.

#### WANTED.

An energetic evangelist (single man preferred) to labor conjointly between Maryborough, Ed Creek, and Gympie Churches of Christ (Old). Full particulars on application to Stuart Trudgian, One Mile, Gympie, Queensland.

Energetic organising evangelist, to work for N.Z. Christian Woman's Board of Missions. Full particulars may be had from the Secretary, No. 6, Montague-st., N.E. Valley, Dunedin, New Zealand.

The Bendigo church requires a resident evangelist. Applications should be forwarded to the secretary, T. J. Cook, 150 Barnard-st., Bendigo, from whom all particulars can be obtained.

Preacher for Toowoomba district immediately. One year's engagement. First half-year at Tam-mymorcl. Write to John Parslow, Toowoomba, Queensland.

#### TO LET.

Furnished rooms to let. Open till Easter. Apply by letter to Mrs. E. Nightingale, Laurel Grove, Emerald.

#### BOARD AND RESIDENCE.

##### Belgravo

Comfortable furnished rooms, board, tents, own fern gully, orchard, cow. Train met. Miss Hayes, late "Kia Ora," Waltham, Sandringham.

##### Broken Hill.

A good home away from home is offered to gentlemen. First-class table, cleanliness and civility. Charges moderate. Stone house; bath, piano, et. Sister E. Litchfield, 177 Oxide-st., Broken Hill.



## Obituary.

WEBB.—Bro. Webb, senior, one of our aged members, after a long and serious illness, fell asleep in Jesus on October 7. Bro. Webb had not been a member of the Enmore church for long, but during the time of his membership he lived a consistent, faithful life. He loved Jesus Christ with all his heart, and rejoiced in his relationship to him. He knew in whom he had believed, and was persuaded that he was able to keep that which he had committed unto him until that day. For some weeks past he had not been able to attend the meetings of God's people, but he lived in daily communion with his Saviour. Bro. Webb's wife died a little while ago, but during his illness he was ministered to by his loving children, who did all that could be done to make his last days comfortable. He was full of rejoicing. Nothing seemed to be able to quench his delight that he was soon to go to be with the Lord he had loved and tried faithfully to serve. Bro. Webb left several grown-up children, one of whom, Bro. George Webb, is a faithful member of our church. Before he became seriously ill, he gave expression to his own feelings in the following words:—

"I've passed from death into life,  
There's no more death for me,  
Praise the Lord, I am in the light,  
There's no more night for me."

In the full enjoyment of that life and light, he went home.

Enmore, N.S.W.

G.T.W.

SMITH.—The church at Murrumbidgee have been called upon to part with our much esteemed Bro. Thomas Smith, who has been in fellowship with us for some time. His work in the Master's cause here was highly prized by us, evidencing on all occasions the devotion of a sincere heart. Although he had been ailing for a few days, we did not think the end was so near. He was called home on the morning of Oct. 14, being found dead in his bed. His body was interred privately in the Melbourne Cemetery on the 17th. Brethren from the church here were present, also Bro. Davis, of North Richmond, who took part in the service at the grave.

TALBOT.—We are very sorry to have to chronicle the death of J. H. Talbot, one of our faithful hard-working members. Bro. Talbot had not been in very good health for some years past, but he kept at work, fighting against his disease, until about three weeks ago, when returning from work, he had hemorrhage in the street, and was carried to the Marrickville Hospital, where he died on Oct. 8. Bro. Talbot was a faithful teacher in our Sunday School for some years. In addition to this, on Sunday morning he spent some time gathering together the little children who played around the streets, and talked to them about Jesus their friend. Each little one received a text card, and when they had gathered a certain number of these cards, Bro. Talbot gave them books. In this way he had gathered together a peripatetic Sunday School of about sixty scholars, and each Sunday morning these little folks watched eagerly for the coming of their teacher. Some of the parents of these children have told me how much they appreciated Bro. Talbot's work. Our brother was employed by the Marrickville Council, where he enjoyed the respect of all his fellow-workmen, who indicated their esteem for our brother by attending his funeral in large numbers. The general expression of all the people in the neighborhood was that "we had lost a good man." Bro. Talbot leaves a wife and three children, two of them quite young. He was very faithful as a member of the church, attending its meetings regularly. We shall greatly miss him, but we know that he has gone to be with Christ, which is far better.

Enmore, N.S.W.

G.T.W.

When Requiring a Change of Air  
it can be had by going to Mrs. Griffiths, Mount  
Logan, Katoomba-st. Katoomba, N.S.W.  
Terms Moderate.

## Books, Stationery and Fancy Goods.

### New Books & Magazines

By Mail Steamer  
Every Week

Mechanics' Institutes and  
Libraries supplied  
...at Lowest Rates....

School and College  
Books & Stationery

BIBLES  
and  
HYMN  
BOOKS.

## M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE,  
305-307 LITTLE COLLINS ST., MELBOURNE

Malvern Bakery, 117 Malvern Rd.  
H. Stanton, Baker & Pastrycook.

Bread delivered daily in Malvern, Armadale,  
Toorak, Prahran, Caulfield and Glen Iris District.  
Sponge, Pound and Wedding Cakes Made to  
Order.

Purveyor to the College of the Bible.

"WOODLANDS,"

137 North Quay, Brisbane.

First-Class Private Board and Residence.

Overlooking the River. Large Alry Rooms, Newly Furnished  
MRS. NEILEN.

Get your next Suit from...

A. J. HARRIS,

Practical Tailor,

290 CHAPEL ST., PRAHRAN.

Fit Guaranteed.

Suits from 50.

A TRIAL SOLICITED.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Moun-  
tains. "Hurlston," Mrs. J. Thompson. Terms  
25/- to 30/- per week. Near Sights.

Why Suffer the Discomforts of Cooking with a Fuel Range?

When You  
can Obtain

A GAS STOVE

On rental at 1/6 per month or on Hire Purchase Terms—small deposit and 2/6 per month.

The Metropolitan Gas Co., Melbourne.

'Phone 2713.

## SCHRECK'S POULTICE CAN CURE

TUBERCULOSIS—Yes! You write to us and we will give you names and addresses of people  
cured, and it has never been known to fail for

Poisoned Sores, Abscesses, Boils, Carbuncles,  
Jar, Whitlow, Sprains, Burns.

SCHRECK'S POULTICE cleans the blood, heals the sore, and leaves the body healthy.

Melbourne, 5/11/09.  
To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what  
"Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it  
became stiff and swollen. I had the best medical advice, and an operation was performed, but it  
only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906,  
I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee joint  
taken away. I was attending the Hospital until the June following, when I noticed on your shop  
"Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me  
"Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee.  
three months after I had five; in 14 months I had none, nor have I had any since. I may say  
the majority of medical men said it was tuberculosis, and what gave me such great faith in  
"Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days  
treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment  
well and strong again, as I felt the disease was all through my system. I only wish I could tell  
everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it  
known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

SCHRECK SONS & CO,

235 CERTRUDE ST., FITZROY.

Depot—355 ELIZABETH ST., CITY.

And all  
Chemists—

1/6 and 5/6

## JOSIAH HOLDSWORTH, FUNERAL DIRECTOR,

Caskets of all kinds for Country. Prices Right. Satisfaction always Given. No Extra Charge for Suburban Funerals. No Distance if you Phone 1192.

380 Lygon St., Carlton. Branch, 689 Nicholson St., North Carlton.