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# The Australian CHRISTIAN

Vol. XIV., No. 36. Thursday, September 7, 1911.

It is scarcely up-to-date science to demand an enormous antiquity for man.



"We could not give a better illustration of the extremes to which the unguided human intellect is subject than the vacillating and extravagant notions of the antiquity of man."—Dr. J. A. Zahn.

## MODERN MAN: HIS PAST HISTORY.

The annual lecture of the Victorian Medical Students' Society was delivered this year by Professor Berry, of the Melbourne University. The subject chosen was "Modern Man: His Past History and Future Development." In the course of his lecture the Professor expressed his belief in the enormous antiquity of man, asserting that discoveries which have been made during the last century and the present decade showed the antiquity of man to extend over millions of years. It may be presumptuous for a mere layman to discuss the correctness of the conclusions arrived at by a teacher of science like Professor Berry, but all the same, the average intelligent man has an undoubted right to express an opinion on the evidence submitted to him. And because of this right, we have no hesitation in saying that the evidence submitted is very far from being conclusive. It may be that the requirements of the evolutionary theory require this stupendous draft on time, but as we have not pinned our faith to this theory, we are not tempted to overvalue evidence that has frequently been proved to be of an untrustworthy character. Apart altogether from any scientific discussion of the matter, and ignoring any special theories that may exist upon the subject, there is no apparent need for concluding that man's existence upon the earth requires any considerable length of time prior to the historic period.

### The population argument.

A popular and easily understood objection to an enormous antiquity is at once suggested when the question of population is brought under consideration. Within a comparatively short period of time, we have seen the populations of the older countries of the world growing to such an extent as to necessitate emigration in large numbers to newer and less populated countries. And

if the increase of centuries demanded this, what shall we say of the increase demanded by the idea of "millions of years"? This is a commonsense way of looking at the question, and suggests that our earth is hardly large enough to sustain the increase that would accrue in the course of millions of years. Of course a universal deluge would make all the difference, but as evolutionists do not believe in such a thing, they can only go by the law of averages, and consequently the prodigious population is not available to sustain their assumption of millions of years. In short, the claims of some scientists in regard to the enormous antiquity of man do not appeal to our commonsense, and because of this the evidence submitted must be strictly examined and must amount to something more than guesswork.

### Not up-to-date.

We are familiar with the evidence usually brought forward to sustain the idea of man's extreme antiquity. We imagine it is only convincing to those who wish it to be convincing. It is, however, scarcely up-to-date science to demand an enormous antiquity for man. The speculations previously indulged in regarding this matter are now generally discredited. As Dr. Zahn says, "We could not give a better illustration of the extremes to which the unguided human intellect is subject than the vacillating and extravagant notions of the antiquity of man." It would be quite easy to give a number of examples in which fossil remains, when first discovered, were supposed to prove the enormous antiquity of man, but after more strict investigation were found not to give any such evidence. One example will suffice. "A skeleton was discovered in New Orleans, which from the depth of the stratum in which it was found was estimated by scientists at the age of 57,000 years. Soon after, the gunwale of skeleton's Kentucky flat boat was found in the same stratum, and the age therefore of the remains was reduced from 57,000 to

50 years." It is safe to say that the evidence from peat bogs, stalagmite formations, stone, iron and bronze tools, is now considered unreliable by scientists generally. As a matter of fact, the tendency now-a-days is to allot only a comparatively brief time for man's residence upon the earth and were it not for the demands of evolution, we should hear very little of the enormous antiquity of man. When these demands are refused, what will become of the theory?

### Moderate views.

A more moderate view of the length of man's residence upon earth has its distinguished supporters. We have pleasure in giving a few of these. Dr. J. A. Zahn, the distinguished scholar, says, "I am disposed to attribute to man an antiquity of ten thousand years. It seems likely that the general consensus of chronologists will ultimately fix a date which shall be below rather than above ten thousand years as the nearest approximate to the age of the race." Professor Dawson, the eminent geologist, thought man had been on the earth for about seven thousand years. Geologists are in agreement that man did not exist before the ice age, or glacial period. This period has been brought down to comparatively modern times according to Professor G. F. Wright, who says, "The glacial period did not close more than ten thousand years ago. This shortening of our conception of the ice age renders glacial man a comparatively modern creature. The last stage of the excessive unstability of the earth was not so very long ago, and continued down to near the introduction of men." S. R. Patteson, F.G.S., tells us, "Science shows to us a number of converging probabilities which point to man's first appearance along with great animals about eight thousand years ago." Dr. F. Pfaff, Professor of Natural Science, thus sums up the evidence from geology as to man: "(1) The age of man is small, extending to only a few thousand



years. (2) Man appeared suddenly; the most ancient man known to us is not essentially different from the now living man. (3) Transitions from the ape to the man, or the man to the ape, are nowhere found."

#### Points to a better past.

We are quite content to take our stand with these men. Their testimony is sufficient to justify the non-scientific man in refusing to accept extravagant speculations regarding man's life upon earth. These speculations are just about as near the truth as another speculation made by Professor Berry, namely, that man and the anthropoid apes were the offspring of a common ancestry. We are firmly persuaded that the time is not far distant when the testimony of science will corroborate the fact that man in the first place was not an ascent from the savage, but that the savage is one of the evidences of man's degeneration. What evidence we have goes to show that savage nations are nations in ruins. Max Mueller says, "What do we know of savage tribes beyond the last chapter in their history? They may have passed through many vicissitudes, and what we consider as primitive may be for all we know, a relapse into savagery, or corruption of what was something more natural and intelligible in former ages." What Max Mueller puts in the form of a query might be affirmed as a fact. As we learn more of the ancient history of savage races, we get to know that their traditions point to a better past. The golden age seems to lie behind.

## Editorial Notes.

### S.A. Conference Reports.

The reports to be presented at the South Australian Conference on the 18th inst., are on the whole decidedly encouraging. 575 have been added to the Churches of Christ in the central State by faith and baptism, and the total additions from all sources totalled 1107, while the losses were 763, leaving a net increase of 344 members. The total membership is now 5395. There are 383 teachers and 3802 scholars in the Lord's day Schools, a net increase of 80 and 483 respectively. The church membership has advanced nearly 7 per cent. and the scholars 11½ per cent. The consistent growth of the cause is seen in the fact that the membership has more than doubled during the last 15 years, has increased 63 per cent. since 1901, and 26 per cent. since 1906. There has also been a gratifying increase in missionary contributions. At the Conference last year, Home Mission receipts were £810, while this year's report shows £1749. The Foreign Mission receipts last year were £687, as compared with £1001 this year. The reports are cheering all along the line, and there appears to be no reason for pes-

simism concerning the outlook for primitive Christianity in South Australia.

### "A Residential College."

In the last week's issue of the *Southern Baptist*, the editor in the leading article states, "It is our growing conviction that one of the earliest and most pressing needs of our times is a residential college." Among other points made is the one that "To live in a house with about 30 or 40 men is a grand schooling," while the students also derive much benefit from debating societies and sports' clubs, and are more likely to form industrious habits of study and regular methods of recreation. "Chiefest of all recommendations is this, that living in a house with the principal, students get to know him in an intimate sense, and are able to converse with him in spare hours on the multifarious problems that come into most minds during their student days. There are problems of theology, problems of church government, and problems of personal life, which should as far as possible be solved during student days. Neglected then, many invaluable lessons which should be learned, are pushed out of the way, and the loss to the future minister is often irreparable. The price of a strong, sane, spiritual resident tutor is far above rubies." The editor fears, however, "that our suggestion (to establish a Baptist residential college) may at first sight appear to be too great an undertaking," but believes "that if a strong and enthusiastic committee took this problem seriously in hand," something could be done, and he closes with the hope "that a scheme may speedily come into existence, and give us what we sorely require, and what we must have, if we are to hold our own against other denominations." It is said that "Imitation is the sincerest flattery," and we may feel flattered to find the Baptist organ advocating such a residential college as we already have at Glen Iris. It is somewhat singular that a body wealthier than our own should find "the old bogey of finance pushing up his alarming head" to hinder so desirable a work. A correspondent in the same issue laments that their work in Victoria is "virtually at a standstill," and he proceeds: "That there is plenty of room for expansion is proved by our friends of the Church of Christ. They have not got our splendid band of ministers, not near our organisation, neither have they a fund of over £70,000 to draw on, and without these means they are pushing forward on all sides and doing a good and great work. We do not envy them, far from it; we wish them God-speed, but we do not want to be put on one side as a branch that does not bear fruit."

### Vitality and Growth.

While we may allow a considerable percentage of discount in the quotation above for the pessimism of the writer or the object he has in view, to stir the brethren up to greater progress, yet a lesson may be built on his words, profitable for us as well

as the Baptists. Organisation is not to be despised, and money to carry on the Lord's work is very desirable; but after all, it is possible to have "a splendid band of ministers," an equally splendid organisation, and "over £70,000 to draw on," and even then "be virtually at a standstill." Important as money is, we must remember that the Founder of our faith "had not where to lay his head" and his most prominent disciple said, "Silver and gold have I none," but their poverty could not hinder the cause of truth. And organisation cannot take the place of consecrated energy. We may have "Too much harness and too little horse," as Sam Jones put it. The apostolic Christians perhaps lacked organisation, as we count such, but they had life and they had it abundantly. This is where we are in danger of failure. A strong faith in Christ, in the plea we present, and in the power of the gospel to save, is absolutely indispensable, and with this, even if poor and comparatively unorganised, we may remove mountains. We must be intensely evangelistic as well as evangelical, and evangelistic fervor cannot flourish long apart from vigorous spiritual vitality. We need money and ministers and method, but only as instrumentalities by which our spiritual energy can extend the kingdom of God. It is sadly possible for us to be more anxious about means and methods than about that which is infinitely more valuable, the abounding life.

If the crosses of life must sometimes make us sad, never, O Lord, may they make us ashamed; but may thy wisdom subdue us, and thy peace be with us, and, when we are weakest, make us strongest.—*J. Martineau.*

The physical disability that makes more frequent and larger drafts upon the thoughtfulness, the patience, and the unselfish behaviour of the circle where it exists should bring a blessing to all concerned.—*O. P. Fitzgerald.*

That truth is the corrective of error; that truth is mighty, and will prevail; that truth is lasting, and will hold the field—to these things we are all agreed. And so let us all be sure of the best things, and go on working for them.—*O. P. Fitzgerald.*

"Why do you struggle up a hundred narrow steps in a cold, dark, winding passage every night?" "Because I bear in my hand the spark of a light that shall shine for twenty miles at sea in any storm," said the lighthouse keeper.—*Gertrude R. Lewis.*

The discharge of duty to one's fellow-man, the work of resisting violence and maintaining order and righting the wrongs of the oppressed, is higher and holier than the following of visions. The service of man is the best worship of God.—*Henry Van Dyke.*





## The Lord's Supper.

By W. O'Brien.

The night the angel of the Lord passed over Egypt to deliver his people from the bitter and galling bondage of the Egyptian, Jehovah instituted the Passover Supper as commemorative of so great an event.

The night the Son of God was betrayed, which betrayal heralded the deliverance from the bondage of the law, Jesus Christ instituted his Supper.

### What is it?

How many are there, I wonder, who have a proper conception of what this is? What message it conveys? What recollections it brings before our eyes? What hope it implants within our hearts!

The Lord's Supper! The great memorial supper of the New Covenant, signed, sealed, and delivered with the imprint of Christ's bruised body and shed blood.

The greatest monument ever erected to convey, to a world steeped in darkness, the death of the only Son of God.

Just meditate here awhile on what all this means—the death of the only Son of God.

This is the message the Lord's Supper conveys to the Christians' hearts. When the message is conceived, what recollections crowd in upon us of the birth, life and ministry of the gentle, loving, unoffending Saviour!

What a tale it tells of wicked and lawless men, who with passions uncontrolled, heeding the evil counsels of a degenerate priesthood, slaying with agonising death the Saviour of the world.

We veil our faces and shudder at such an awful deed. We are justly and righteously angered at a crime so great, but—suddenly we remember that these lawless men, who slew the Messiah of prophecy, the God incarnate, were the tools to further the redemption scheme for mankind. This does not affect the enormity of the crime, but shows us how Jehovah confounds his enemies by making them work his will.

This divine sacrifice is just what the Lord wishes this Supper to recall to our minds.

When Christ the Lord of life, hung fainting, weary on the cross, his disciples could not bear to see his sufferings; aye, even nature was not allowed to witness the final death throes of the Son of God. That giant world, our sun, had his burning face darkened in this awful hour so that nothing might gaze with curious eye upon the cross of Calvary with its burden so precious.

But the dark side of the question does not remain before our eyes longer than necessary to imprint it indelibly upon our minds and hearts. The sun's face was uncovered, and so is ours. The consolatory corrective of this at first sight gruesome scene is the hope implanted by that very scene in the Christian's heart.

Hope! Ah, yes! What a world of meaning is in that little word hope! Could we exist one moment without it? I trow not.

In our daily life and its many and varied walks we all have hope, though maybe run to low ebb in some hearts. Still it is there, for in the most hopeless, despairing creature upon God's earth it is not entirely dead. One gentle breeze to fan the spark; ah! ever so feebly, and we know the spark is there. Our whole body quivers and leaps at a possibility, however remote, and be it ever so improbable. Some call it luck.

Those who have ever lived on a mining field must have noticed this quality there more than anywhere else. The industry could not exist without it. It is a common saying there as elsewhere, "Our luck is going to change." That very expression implies hope.

The disciples of Christ, when they viewed their Master on Calvary, had hope all but dead, if ever men had. They did not at this time understand that Christ must die to rise again. They were dispirited, dejected, all their earthly hopes knocked to atoms. They were eating Dead Sea fruit, crumbling to ashes in their mouths—and they were sad.

But one first morning a whisper comes to them. "The Lord is not in his tomb," Mary sends word. The spark is fanned, and they wonder what is to happen.

"We have seen him," say some, and the flame brightens.

"We have spoken with him and seen him," say all, and they rejoice and shout in the ecstasy of their unbelievable joy.

### "As oft as ye do it."

The sufferings of Calvary, of its harrowing scenes, are forgotten by these men who mourned and wept so long and so bitterly. Wonderful joy and hope have made change to all that. They begin to realise at last just how great Christ is and some inkling of what will be before them breaks upon their unclouding minds. Christ dead! Christ risen! Christ in glory!

When the Christian partakes of the emblems of the Lord's Supper it brings vividly before him everything that was and revives and vivifies hopes of all that it is to be. How can we neglect it, and have spiritual life? Is it reasonable to expect we should when the partaking leads our thoughts back and forward through an eternity of time?

Reason the matter out, and tell me was not Christ right in this instance, just as he always is, when he said, "Except ye eat the flesh of the Son of man and drink his blood there is no life in you" (John 6: 53).

The emblems of bread and wine are an everlasting monument to Jesus Christ both here and in heaven, for does he not say that he will no more eat of the bread nor drink of the cup until in his Father's kingdom he drinks it anew with the faithful redeemed. The emblems rightly partaken of sustain spiritual life. How many professing bodies to-day ignore this!

The great apostle Paul tells amongst other good things (1 Cor. 11: 20-34) that we are vivified "as oft as ye do it"; but alas! religious bodies to-day know better than Paul, that giant soul, speaking by inspiration, and practice, if not teach, "as seldom as ye do it."

Once a quarter, once a half year, and not at all, is quite enough for too many.

### Preparation.

The partaking of the emblems shows forth the Lord's death. M. M. Davis puts it that this commemoration service, this ordinance, is the picture Christ has left of himself as he wishes the ages to see him.

He further says if he could choose any way in which to be occupied when Christ called him it would be around the Lord's table with the faithful gazing upon his Master's photo. To his human affections he says it would appeal, if, while he were away from home and suddenly returned, to find his family gazing upon the photo. of the husband and father supposed to be far away.

Is not this a beautiful thought, and fraught with great depth of meaning?

It means so much to us all. It means our very spiritual life. Jesus Christ has said, "And I, if I be lifted up, will draw men unto me." Well, let each lift him up again for our own view and our neighbors will get a look too. This ought to stir up our lethargy, and make the spiritual blood course through our spiritual systems and lead us to fresh decisions of duty and service.

When the Lord of life hung upon the cross, as the sands of time of his earthly life ebbed away with the draining of the blood from his riven side, life and life power went out from him. Christ was more powerful in death than in life. The Christian realises this. It was Christ's death shook Judaism and the world, not his life. His life was the example, his death the marvel, his resurrection a fitting triumph of the foregoing. The Lord's Supper remembers this triumph. It is worth a little investigation and a little earnestness and a little hon-



esty to array ourselves to be acceptable at Christ's table.

A great man asks you to his dinner! You study your code of etiquette, your style of speech, and the form of dress you wear. You would not be odd for worlds, but yet so many are content to be odd when Christ bids them dine with him.

#### Time.

This is the Lord's day. What a fitting way to commemorate such a day. There could be no objection to observing the Lord's Supper every day, but the apostolic practice was every first day. This the practice under the very eyes of the inspired men of old and meeting their sanction and approval, it is tantamount to direct evidence that this is what our Lord intended when he instituted the Lord's Supper. Let us never forget the Lord's day for the Lord's Supper, and the Lord's Supper on the Lord's day.

### The Offering for the College of the Bible.

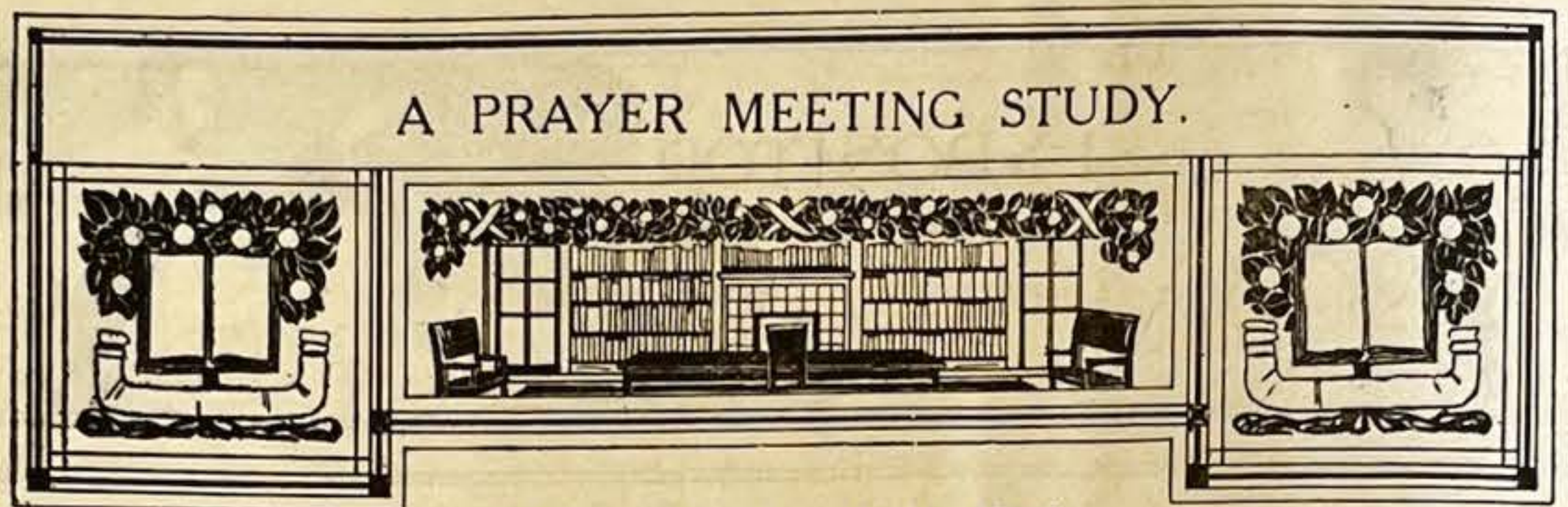
Fortunately for the agriculturalist, but unfortunately for the offering of our College, the weather throughout Victoria on September 3 was very bad; and if it was as bad in the other States, we fear that small meetings and small offerings will be the result. Now we specially ask all our brethren and sisters who could not attend the meetings on September 3, not to allow their absence to interfere with their offerings to our College. Kindly hand your offering to the treasurer of the church in which you have your membership. Do this as early as possible, so that there may be no delay in remitting the amount to our College treasurer.

Some of our churches have written to say that it would be inconvenient to take the offering on September 3. May we ask those churches to make the offering as early as possible after September 3?

We are about to assume heavy financial obligations in the erection of new classrooms and dormitories, which, with furnishings and other necessary improvements, will cost about £1500. Hence the loyal support of every church and every member in the Commonwealth is called for, and is most earnestly solicited.

Brethren, stand by us. Help this great work. It is God's work. It is a work which, in the years to come, will repay you a hundredfold for any sacrifice you may make for it now. No work promises greater returns for the church of Jesus Christ in Australasia. Therefore, help it, and help it generously.—C. M. Gordon, Organising Secretary.

There is a personal nobleness and even sacredness in work. Were he ever so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.—*Carlyle*.



### Glorious Verities of the Faith.

Romans 1: 1-7.

By A. W. Connor.

Paul, a servant of Jesus Christ (Phil. 1: 1), a called apostle (Acts 22: 14, 15, 21), set apart to the gospel of God (Gal. 1: 15, 16), which he promised beforehand (Acts 26: 6-8), through his prophets (Acts 13: 27-29, in the Holy Scriptures (2 Tim. 3: 15).

Concerning his Son (1 Thess. 1: 9, 10), who was made of the seed of David (Acts 13: 23), according to the flesh (Gal. 4: 4, 5), who was declared to be the Son of God with power (Acts 13: 33), according to the Spirit of holiness (1 Tim. 3: 16), by the resurrection of the dead (2 Tim. 2: 8).

Jesus Christ our Lord (2 Cor. 4: 5): Through whom we have received grace and apostleship (Eph. 3: 8), unto obedience of faith among all nations, for his name's sake (Rom. 16: 26).

Among whom are ye also the called of Jesus Christ (1 Cor. 1: 9).

Unto all that are in Rome, beloved of God (Rom. 8: 39), called saints (1 Thess. 4: 7). Grace to you and peace from God our Father, and (Eph. 1: 2) the Lord Jesus Christ (Gal. 1: 3).

This is certainly a marvellous sentence, even among the wonderful things in the Word of God. It is the greeting of Paul to all that are in Rome, to whom his letter would come. Yet interwoven with his greeting we have a glorious statement of the "things most surely believed among them." The incidental nature of these makes them more convincing than direct argument.

As found in the A.V. and R.V., the connection of thought is somewhat difficult to follow, but in the setting forth above, which is based on Rotherham's translation, the logical and grammatical connection can be easily followed. The eye at once connects "Paul" in the first line with "unto all" in verse 7. So also "concerning his Son" links on to "Jesus Christ our Lord," with the wonder of his two-fold nature set out between. So in a less noticeable way the occurrence of "Jesus Christ" in both the first and last line is a prophecy of the place he will occupy in the treatise to follow. Exposition is much simplified. Even the strange phrase "according to the spirit of holiness" loses most of its difficulties when we perceive that it is an intentional antithesis to the preceding "according to the flesh." The two phrases together compassing the whole nature of Christ,—“of holiness” being the genitive of quality qualifying

“spirit.” The references are statements from Paul's sermons and writings, and not only have expository value, but also reveal how consistent is Paul's statements on the great verities of the faith. They have an evidential value. The following imperfect summary of the truth taught in this passage may have some slight suggestive homiletic value.

I. God. 1. The gospel is his. He is its source. Hence his love to man is implied, as it is clearly stated in John 3: 16.

2. His special love for those “in Christ.”

3. He is the giver of grace and peace.

II. Christ. 1. As to his flesh he is of the seed of David.

2. As to higher nature, he is divine.

3. He is the “Son of God” and “our Lord.”

4. Declared such by resurrection of the dead (not made such).

5. Co-giver with God of grace and peace.

III. 1. It is God's. “His power and wisdom.”

2. Concerns his Son Jesus Christ.

3. Was promised beforehand “through prophets” and “in the Holy Scriptures.”

4. Preached—“to all nations.”

5. Is for the “obedience of faith.”

IV. Paul. 1. A bond-slave of Jesus Christ. 2. Set apart to the gospel.

3. An apostle, divinely called and equipped.

V. Christians. 1. Called of Jesus Christ.

2. Called saints, or holy ones.

3. Beloved of God.

Here then, in smallest compass we find the great truths upon which our hope must ever rest.

God's rich and loving provision. Christ's nature and mediatorial work. The proclamation of the good news. The sinner's acceptance and obedience. The high and holy calling of the Christian. The church's missionary duty and impulse. All these are here, in a single pregnant sentence. Most surely were these things believed, and to us, as to them, they are a granite foundation upon which we may build for eternity. These are the “assured results,” not of a criticism that would rob us of, both inspired Book and divine Saviour, but of a divine revelation that meets the deepest needs of the human heart.

“Remember Jesus Christ of the seed of David, raised from the dead according to my gospel.”



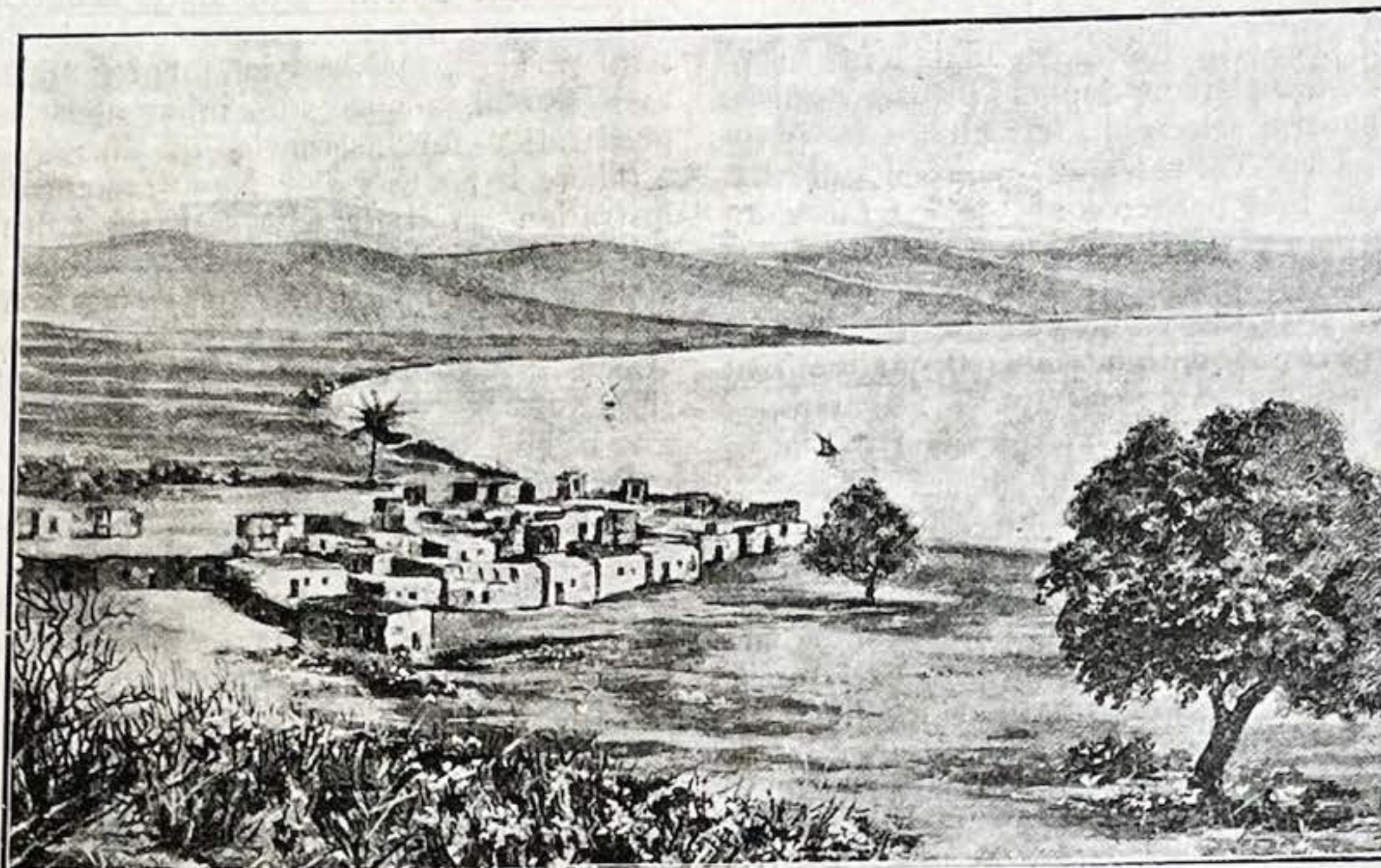
## The Trend of Present-Day Thought

By William Durban.

It may be a regrettable fact that the vast majority of our fellow-citizens are little enough interested in those matters which to us Disciples of Christ seem to be of supreme importance. But this constitutes no valid reason why we should ignore the other matters which to them appear to be of paramount interest and importance. Much of my own attention during many years has been devoted to a respectful examination of propositions, investigations, and conclusions of our contemporary thinkers in the various departments of science and philosophy. I have been impelled to accord this attention to their efforts and their appeals from the consciousness that there is an intimate interaction between religion and philosophy. Such books on the Philosophy of Religion as the works of Hoffding, of Denmark, and Eucken, of Germany, should gladden the devout reader, because they demonstrate how truly the tide has turned of late years. The day of arrogant and supercilious rationalism is manifestly over. Even in England such an attitude as that of Lodge is entirely in favor of spiritual thought. Sir Oliver Lodge is utterly independent of orthodox trammels, but he is becoming famous as a foremost champion of faith in the Unseen, the Divine, the Supernatural Mind, the Soul of the Universe, the Creator of the Universe.

### *The faith that lives.*

The days of the blasphemers are gone. Infidelity flourished under one type in the time of our grandfathers. It was the type of Hume and Voltaire, and its negationism was voiced by men of genius. There were giants in those days. They disappeared, and clever but far inferior representatives took their place. Some of these were ribald and scurrilous, one in England being imprisoned for what he ventured to print. Their time only covered one generation, during which they erected in English towns some "Halls of Science," not one of which is now in use. Their "science" was simply the silliest fraud, for it was empty nonsense. They became simply the sepulchre of a dead unbelief. I recollect how in a "free-thinking" paper a song was printed under the title of "The Faith that is Dying Away." It sang of the death of Christianity about to be witnessed, according to the poet. Whether he is alive, I know not; if he has survived to now he must be noting that the faith whose obsequies he so rashly celebrated is alive and growing in power, has shut up the meeting places of



Magdala.

"And he sent away the multitudes and took ship and came into the coasts of Magdala."—Matt. 15: 39.

the infidels, is building new churches which are being opened every day, is elastically adapting itself to every new requirement of the age, is raising armies of missionaries, is always being sadly checked, but is always reviving in greater potency than ever; and is conquering the allegiance of the foremost men of science and philosophy in every nation on earth.

### *Science and religion.*

My memory goes vividly back for very many years, but I cannot remember the time when there was no talk of the "conflict between religion and science." This I have noticed, that much that was called religion now proves to be no real religion at all; much that was called science is acknowledged by all recognised and authoritative scientists not to have been real science at all. The fact is, that both science and religion are always changing some of their positions. We are passing through extraordinary transitions now. And I note how some amongst us are always alarmed because they are constantly imagining that this is an age of special unrest of thought. They are mistaken. When I was a youth all sorts of terrible predictions were promulgated because Bishop Colenso attacked Moses and seemed to demolish the Pentateuch by the application of cold mathematics to Noah's Ark. Colenso had been a high wrangler at Cambridge, and at school I studied algebra from his famous treatise on that subject. But in a very short time it turned out that even a dead Moses was more than a match for a live Colenso. I find very many folks to-day intensely interested in Moses, but I do not know one person who cares to talk for one minute about Colenso. In America that clever New York lawyer made merry, some time afterwards, over "The Mistakes of Moses." Many folks laughed, but the heartiest laughter was over the remark of another

American, that he should be still more pleased to hear Moses on the mistakes of Ingersoll.

### *In favor of Christian thought.*

So I might go on to trace the foolish policy of those who have led reckless attacks on Christianity. The history is a very instructive one, but I do not purpose at this moment to pursue it. What I wish to emphasise is the error of those who think that the tendency to such assaults is distinctive of our day more than of previous periods. The truth is that science and religion, philosophy and Christianity never were so near an irenicon as they are now. We seem to be approaching the consummation of an entente cordiale between scientists and the believers in the gospel. True, this is not an age of the "hot Gospellers," but neither is it a day for rabid rationalisers. There are striking changes of positions on both sides. And these changes are all actually in favor of Christian thought.

Like the old type of Conservatism in politics, the old type of Rationalism in religion is dead. I have been extremely astonished at the loud outcry of those who are by an utter misnomer styled New Theologians for a "reconstruction of theology." The strange thing is that they do not seem to perceive that most obvious of facts, that in every age theology reconstructs itself. No age is content with the theology of the previous age. But what is to be said about the currents of thought now apparent? For one thing, it is manifest that Darwinism is not evolution, and evolution is not Darwinism. It was hastily concluded that the Young Darwinians, who were even more arrogant than the Young Hegelians before them, that Darwin had administered the death blow to telology, that is, to the idea of design or purpose in nature; that by a blind process of natural selection development produced the ape along one line and



man along another. Thus both man and the ape were airily explained.

But presently the most thoughtful scientists admitted their doubts; they recognised that natural selection after all creates nothing. They very frankly pointed out that Darwin had perpetrated some fatal blunders; that variation was not the fortuitous and indefinite causation that he had supposed; that the variations sprang mysteriously from within, not from without through environment only. So Huxley arose to contradict Darwin when the latter said that slow development took ages on ages, for nature makes no leaps. On the contrary, Lyall, Huxley, and Thomson declared that nature often worked by the "law of the sudden leap," making strange and spasmodic "strides." But this declaration about leaps and jumps and strides killed the Darwinian theory as far as natural selection was concerned. The original Darwinism is dead, but apparently many educated folks seem unaware of the fact, and go on glibly talking, writing, and even preaching as though Darwinism, pure and unadulterated, were still in the ascendant all along the line.

The Darwinian does not know what to say about the appearance of life. Evolution has no ray of light to illumine the darkness here. Again, it flings no elucidating ray for us on the mystery of animal consciousness. Lastly, no evolutionist can account for the self-consciousness of man, for the moral conscience, for the soul that differentiates man from the lower animals. And many of the foremost scientists to-day declare that there must be in the universe some creating and designing Mind. So God appears.—*Christian Evangelist*.

## The Need of Full Preparation.

By Prof. B. C. Deweese.

Most gladly do I send this note for the "Education Number" of the AUSTRALIAN CHRISTIAN. I prefer to write on "The Need of Full Preparation for the Ministry."

Too many by far fail to see this aright. Some are positively and aggressively wrong about it. Often we hear it said that Christ sent out ignorant men. Far from it. He personally instructed them for years, and after that ordered them to tarry at Jerusalem till endued with power from on high. Their malignant foes saw they were not college bred men, but these very foes saw clearly that they were men of great power. They took knowledge of them, that they had been with Jesus."

Paul was not only a fully educated man, but was specially trained in the school for rabbis, from which was the greatest of Jewish rabbis, Gamaliel. Few men ever had better human training than he did. More than this, Peter honors himself by saying of Paul that he wrote "according to the wisdom given unto him." On a solid foundation of Jewish training God placed a rich endowment of wisdom, one of the special

gifts of the Spirit. Our Lord believed in trained men, for the greatest of all Christian workers was this very man Paul. He easily stood above all other apostles in preparation for his service of Christ.

There is another fine New Testament illustration for those who seek the truth on this subject. Paul gathered about him and kept with him a group of younger men. These he personally trained for many years. When he passed on to receive the crown of righteousness to them he committed the care of the churches.

What must we say to these things? First, that God in his providence put the well-fitted-out men at the helm to direct the church. He never sent a fool to do a great thing. His chosen men for great leadership were drilled to great efficiency. It took God eighty years to get Moses ready for the next forty years of work.

Some tell us college spoils men. Aaron put gold into the furnace, and a calf came out, they say. To be sure, heads may be turned, but turned heads are also found outside of college men. How many self-made men spend part of their time finding fault with brethren trained in our colleges, and part of it in praising their self-made jobs without even seeing what sorry things they have made out of some of God's good raw material? I have not yet met a humble, first-rate college man who regretted that he got a college education as part of his preparation to preach Christ. Again, I have never met a wise and useful self-educated minister who did not sincerely regret that he had missed the opportunity to get a better education.

Once more, every year men with families and poor, who have preached for years, come to our colleges to get better training for service. It should be said here to the credit of many of them that under great privations they struggle on till they graduate. Therefore, may we not hope that the practical testimony of these three classes will settle this question? In short, it should suppress the critics of college education—put to silence the foolishness of ignorant men.

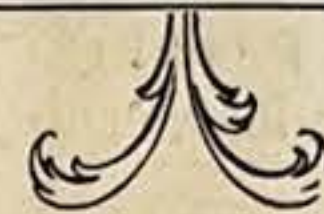
Education has never harmed the man who began and faithfully kept to his purpose to do excellent college work, both academic and Biblical, and then laid it on the altar of service for God and men. Young men should form this ideal and give their lives to its realisation. May no unwise counsel keep your boys who wish to preach Christ's gospel from getting the best possible education for their chosen life task.

"Now we advocate education, not merely to make the man the better workman, but the workman the better man."

There is no bondage like the bondage to self, none other that so enslaves. In our higher and happier moods I think we all have vision of the truth that we never are, nor can be, "paid" for our best save only in the doing of it.—*F. L. Hosemer*.

## SUNDAY SCHOOL

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## In the Realm of the Bible School.

### Baptism.

Sunday School Lesson for September 24.

A. R. MAIN, B.A.

#### Reading.

Rom. 6: 1-18.

Amongst the very last directions of the risen Saviour was the injunction to his disciples to make disciples of all the nations, baptising them into the name of the Father, and of the Son and of the Holy Spirit (Matt. 28: 19, 20). This ordinance, intended by Jesus to be the universal accompaniment of discipleship, is in itself wondrously beautiful, full of significance, honored by the Master's own example, and introductory to the blessings he was graciously pleased to promise to the qualified recipient of it. While it is lamentably true that that which should have been a bond of union and a sign of common Christianity has often been made an occasion of strife, we shall on examination of the Scriptures find that the Lord has so plainly revealed his will that we need not be troubled by the divergent beliefs of men. He who is interested enough in the subject of baptism to read what the New Testament has to say about it, with the determination in his heart to do whatever Christ would have him do, is not likely to go far astray.

#### The Action of Baptism.

We have first to find out what act was performed. Some tell us that a man may be baptised either by sprinkling, pouring or immersion. Does it appear so from the New Testament?

We may notice that were we to come across—as indeed we often do—the Greek word transliterated “baptise” in the classical writings of Greece, we should never translate it by “sprinkle” or “pour.” The word means “dip” or “submerge,” or “immerse.” That immersion is baptism has never been denied by any one; no debate ever was held in which this was denied. Ministers of churches which practise sprinkling will on occasion immerse. The Anglican Church has more than sanctioned immersion, for its Prayer Book explicitly states that the priest shall take the child (if it may well endure it) and “dip it in the water, discreetly and warily.”

But it is held by many that sprinkling or pouring will equally with immersion, fulfil the requirements of the New Testament. We shall see. (a) We have the record of the baptism of Jesus our great Exemplar. We are told that John, who was honored as the baptiser of our Lord, baptised the people “in the river Jordan” (Mark 1: 5). Jesus, we are also told, “was baptised of John in the Jordan” (Mark 1: 9). The preposition in v. 9 is not the same as in v. 5. Verse 9 says really that the baptism was “into the Jordan” (see margin, R.V.). It would make nonsense to use this preposition in the circumstances if sprinkling or pouring was the act, as may be seen by substituting either of these words for “baptise” or “immerse” in this verse. We are also informed that Jesus came “up out of the water” (v. 10);

so he had been down into it. (b) This agrees with the baptism of the eunuch, as recorded in Acts 8: 38, 39, where there was a going “down into the water” and a coming “up out of the water.” Some have in this latter case especially asserted that “into” may only denote close proximity to; but Luke said before they came “unto” the water, and now says that as a subsequent act they went “down into” it. When some try to break the force of this by saying that even if they were in the water, still sprinkling could be the act performed, we reply, first that the very reason which now generally keeps those who practise sprinkling or pouring from going down into the water (since in their case there is no need to take such a cumbrous method) would have kept John and Philip from doing so had they practised pouring or sprinkling; while the very reason which makes a candidate for immersion go “down into” the water would sufficiently explain the statements in Mark 1: 10 and Acts 8: 38. (c) John baptised in Aenon, near to Salim, “because there was much water there” (John 3: 23). That “because” does not suit sprinkling. (d) When we seek to settle what was performed “in the river Jordan” by John the Baptist, or by Philip when he and the eunuch “went down into the water,” there are illuminative passages in Rom. 6: 3, 4 and Col. 2: 12. There we are told that Christians were “buried” with Christ in or through baptism. In sprinkling or pouring there is no enveloping, no covering up, no hiding from view, such as is implied in the word “buried”; in immersion there is. We would be quite content that any honest seeker for the will of God should learn that in baptism he should go *down into* the water, be there “buried in baptism,” then *rise* or come “up out of the water” and should then do what in his heart he believes the Saviour and the early disciples did. That we are not peculiar in thus using Rom. 6: 3 and 4, we may show. John Wesley in his “Notes on the New Testament,” says: “We are buried with him—alluding to the ancient manner of baptising by immersion.” Coneybeare and Howson in “The Life and Epistles of St. Paul,” say emphatically, “This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion.” Hastings' Bible Dictionary says, “Immersion is implied in Rom. 6: 4 and Col. 2: 12.”

In addition to New Testament examples of baptism, we have two metaphorical uses of the word “baptise” which are important in this connection. (a) We read of Christ's baptism of suffering (Mark 10: 38; Luke 12: 50). Now, everybody agrees that Jesus' suffering was great, intense, that he was overwhelmed by it, and that therefore it is called a baptism. To liken that suffering to a sprinkling would be abhorrent to every believer. So the Oxford “Helps to the Study of the Bible” says: “The original mode of baptism was immersion. Hence the metaphorical use of the word of an overwhelming sorrow.” (b) The baptism in the Holy Spirit is only explicable on the view that the Spirit so took possession of those who were recipients of it that they might fitly be said to be enveloped in or overwhelmed by it.

We need not discuss in detail why a change was ever made from immersion to sprinkling or pouring. Various reasons are given, none of which can weigh with the man who has the supreme desire of finding out what the Lord appointed and of doing exactly what he said. Suffice to say that affusion first came in in cases of dangerous illness. There was a fear as to the fate of the unbaptised person, coupled with an over-rating of baptism *per se*. It is significant that the Greek Church has never practised sprinkling. Dean Stanley says: “For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and that which is the very meaning of the word ‘baptise’—that those who were baptised were plunged, submerged, immersed into the water.”

We may, ere passing on, mention that we have not ventured to discuss the *mode* of baptism. Immersion is not a mode of baptism; it is baptism. We do not know *how* the immersion was carried out in New Testament days, but we know that immersion was practised, nor do we speak of baptism *by* immersion (though one or two of our quotations from others contain that objectionable idea). “Baptism by immersion” means baptism by baptism or immersion by immersion.

#### Subjects of Baptism.

The question is, Who may scripturally be baptised? Nobody in the world, be he wisest theologian or profoundest Christian philosopher, knows one particle more about this question than what the Scriptures reveal. None have private revelations on the subject, and no one can presume to pit an opinion of his own as to the proper subjects against the teaching of the Bible. The professing Christian world is generally agreed that those who believe in Jesus Christ and who are truly penitent are fit subjects of baptism. Many claim that in addition thereto infants may also scripturally be baptised. Our practice of baptising penitent believers is admitted by all to be right. The practice of what is called “infant baptism” has been variously justified. Indeed, considerable difference has existed among pædobaptists as to what infants may be baptised; some said children of members of the church; others declared children of whom one parent was a communicant; others would have admitted children of believers who were not communicants; some declared, “Charity bids us hope well of all.”

There are three ways in which we can learn the will of God on this question: (1) We may have commands regarding baptism; (2) We may find examples of baptism; (3) We may have necessary inferences from Scripture records. Let us apply these methods in our study.

1. Have we a *command* to baptise? Yes, nearly all professed Christians believe baptism to be a command of permanent obligation. But whom does the command concern? Those to whose ears it comes, so that they can intelligently obey it. (a) Have we a command for the baptism of penitent believers? Yes. The apostles were charged to baptise those whom they discipled (Matt. 28: 19, 20). The gospel was to be preached, and “he that believeth and is baptised” was promised pardon (Mark 16: 15, 16). People who were pricked to the heart, believing they had crucified their Messiah, were commanded to “repent and be baptised” (Acts 2: 38). Gentiles on whom the Spirit had come, people speaking with tongues



and magnifying God (and therefore not unconscious infants) were commanded to be baptised (Acts 10: 44-48). Saul, a penitent believer of three days' standing, was commanded, by a special messenger from God, "Arise, and be baptised" (Acts 22: 16). (b) Have we a command that infants should be baptised? We can quote no texts. There is no such command anywhere in God's Word.

2. Have we *examples* of baptism in God's Word? Yes, many of them. (a) We have the following instances of the baptism of believers: Three thousand who "gladly received the word" spoken by God's apostle were baptised (Acts 2: 41); the Samaritans, "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ" "were baptised, both men and women" (Acts 8: 12); the eunuch, instructed in the things of the Lord was baptised (Acts 8: 35-38); "Many of the Corinthians hearing, believed, and were baptised" (Acts 18: 8). (b) We have no recorded instance in Scripture of the baptism of an infant. Infants are mentioned in some passages; baptism is mentioned in other passages: the infants and the baptism are not found together.

3. In the absence of command or example, advocates of infant baptism have recourse to *inference*. True, some (as Plummer in Hastings' Dictionary of the Bible) confess, "Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred." (a) Some say that because children were admitted to the old covenant therefore they should be admitted into the new. The inference is not valid, for this, if for no other reason: The Old Covenant has passed away (Heb. 8: 7-13); with a change of priesthood, there is a change of law (Heb. 7: 12). (b) What is a special form of this argument is the statement that baptism came in the place of circumcision, and therefore infants should be baptised. There is not a shadow of proof anywhere that baptism came in the place of circumcision. The latter was practised for long concurrently with the former. Circumcision was a fleshly ordinance, not requiring faith or any moral qualification in the recipient. Circumcision was based on conditions of flesh and property (see Gen. 18: 12, 13); Pædobaptists uniformly decline to claim parallelism here. It was not an initiatory rite, as baptism is. The descendants of Abraham entered the covenant by a birth of flesh and blood; baptism is initiatory to the body of Christ (1 Cor. 12: 13). We cannot go back to Genesis and search the law of circumcision for information as to another rite which was not instituted till nineteen centuries later, and then in words which never hinted that there was any connection between the two ordinances. (c) Acts 2: 39, "To you is the promise, and to your children" is oft quoted. "You" here represents the Jews present; "your children" were their posterity; both are distinguished from "all that are afar off," *i.e.*, Gentiles. That the "children" here were not unconscious infants is proved by two considerations: (i.) the promise was for "even as many as the Lord our God shall call." We wish all would wait for the children to hear and respond to God's call. (ii.) "The promise" which was to their "children" was the promise of the Holy Spirit's being given on condition of repentance and baptism in the name of Jesus (Acts 2: 38). Literally, the promise is for everybody who can fulfil its

conditions. (d) Household baptisms are often appealed to. These we may be sure were not out of harmony with the terms of the commission (Matt. 28: 19, 20; Mark 16: 15, 16). But we know the jailor and his house believed (Acts 16: 32-34), Crispus and his house believed (Acts 18: 8), the household of Stephanas addicted themselves to the ministry of the saints (1 Cor. 16: 15). In these cases we know no infants were baptised. Regarding Gaius and Lydia, we have the alternative of interpreting their cases in accord with the uniform teaching and example of the New Testament; or of *assuming* that these folk were married, had children, and children too young to believe, who must then as in the household be held to be baptised. Assumption is not a strong enough foundation for a church ordinance.

Infant baptism really came in through a strained view that "original sin" somehow imperilled the infant's soul, and through an exaggerated and quite unscriptural belief in the efficacy of baptism to save. Of course it is not the case that all Pædobaptists now take this view, though Roman Catholics and some others still do so.

#### The Significance of Baptism.

The Lord appointed the ordinance of baptism; therefore it is wise and good. He has been pleased to reveal to us something at least of its design; he has attached some promises to it, and has shown us some of its consequences. It must continually be borne in mind that the promises and blessings are not attached to baptism alone; faith and repentance are ever prerequisites. Nor is there any magical efficacy in the waters of baptism, or any merit in the believer's action in being baptised. The Lord has been gracious enough to promise certain blessings to the obedient believer. It is our privilege to thankfully accept these, and to pass along the promises to others by faithful proclamation of the Saviour's word. It is not ours either to promise blessings where he has not promised them, or to judge men who, ignorant of the New Testament teaching, yet live up to the light they have. We are now engaged in finding out what God has said.

"He that believeth and is baptised shall be saved" (Mark 16: 16). The baptism in the name of Jesus Christ of a penitent believer is "unto the remission of sin"; the gift of the Holy Spirit is promised to such an obedient one (Acts 2: 38). Men are said to be baptised "into Christ," in whom all God's promises are, "in whom we have our redemption." This baptism into Christ is not opposed to our belief into Christ (see lesson on Faith). Paul recognised the doctrine of baptism into Christ was compatible with and indeed explanatory of our sonship through faith: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ" (Gal. 3: 26, 27). We are baptised into Christ's death (Rom. 6: 3); when we remember that his death procured our redemption, the significance of baptism if we are "baptised into his death" is obvious. We are baptised into Christ's church or body (1 Cor. 12: 13; cf. Col. 1: 18). We are baptised "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19), or "into the name of the Lord Jesus" (Acts 19: 5). To come into the name means at least to come into a new relationship

with him whose name it is. The following words of Bishop B. F. Westcott, one of the greatest men engaged on the revision of our English New Testament, are noteworthy here: "Am I wrong in saying that he who has mastered the meaning of the two prepositions *into* the name (for *in the name* in the baptismal formula, Matt. 28: 19) and *in Christ* has found the central truth of Christianity? Certainly I would have gladly given the ten years of my life spent in the Revision to bring only these two phrases of the New Testament to the heart of Englishmen."

Notice, in closing this study, one great text which covers action, subject and design of baptism, and at the same time suggests a possible reason why the Lord chose immersion rather than sprinkling or pouring as the initiatory rite. The Apostle Paul wrote: "We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptised into Christ Jesus were baptised into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6: 2-4). Paul here in beautiful fashion shows the connection between God's appointed ordinance of baptism and the great facts of the gospel. He had said (1 Cor. 15: 1-4) that these great gospel facts were the death, burial and resurrection of Jesus Christ. Here he shows that God has ordained that the sinner seeking salvation must in baptism proclaim these facts; his experience must be one of death, burial and resurrection. See what the passage teaches: (a) Of the action of baptism. It is a burial; the baptismal waters constitute a grave. There is a covering over. This is in favor of immersion, and against sprinkling or pouring. (b) Of the subjects of baptism. It was the dead Christ who was buried. It is only one who has "died to sin" who can be scripturally buried. First dead, then buried—that is the proper order. It is a terrible thing in the natural world to have one buried who is not really dead. It is a worse thing when one is buried in baptism who has not died to sin. Faith and repentance are both implied here. Note that this is at once out of harmony with infant baptism and with the baptism of an unbelieving or impenitent man. The man of eighty years is not by reason of age more qualified than the babe of eight days. We plead not for adult, but for believer's, baptism. Only he who has died to sin is ready to be buried with Christ. (c) As to the significance of baptism. It is "into Christ" and "into his death"; therefore of great importance. But more, after burial comes resurrection. A dead Christ alone—a buried Christ alone—could not have saved. He was raised for our justification (Rom. 4: 25). But for his resurrection our faith were vain (1 Cor. 15: 14). As truly, will burial in baptism be quite fruitless unless it is followed by a rising to walk in newness of life. This rising to a new life is essential to Scriptural baptism, for Paul says: "Buried with him in baptism, *wherein ye were also raised with him*" (Col. 2: 12, cf. Col. 3: 1). We learn the efficacy of baptism: We "died with Christ" (Col. 2: 20; Rom. 6: 8), are "buried with him" and are "raised with him." "With Christ" and "into Christ"—these are great phrases to consider in connection with the import of baptism.

Continued on page 592.



Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest. Therefore read the letters on this page.



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### Activities on Pentecost.

The horse arrived by last steamer. Many, many thanks for the Committee's kindness in supplying him. We hope soon to have roads inland, so that we will be able to run along to the schools a little more often. Most of the past month has been spent in visiting, running patients to the hospital, school work here, improving the place in various ways, and putting up our new chapel. We have commenced clearing the land we have bought; but are adopting new methods. I find that as soon as the land is cleared and the ground becomes sunburnt for the first time the bushes shoot up at such a rate that they have to be cut down every quarter until the grass chokes them. Now my idea this time is to cut out the undergrowth and creepers, but leave the trees, then plant buffalo grass, which does well in the shade, let the grass get a good start, then down the trees and plant coconuts. Of course it will mean planting the nuts a little later than otherwise, but I think and hope it will save pounds and pounds' worth of labor. Have just got word that a poor little boy was shot, up in the bush about three or four miles. It was done by two men about a week ago for no apparent reason. I will have to run up to-morrow and investigate.—F. G. Filmer, Pentecost, South Seas, June 6.

### Success at Aoba.

We have had the pleasure of baptising another nineteen at Lovatukomban, those baptised having come from Vigkalato and Lolokarobuhi. Both these villages are up on the mountains, and the people met at a central place at the sea. There was a good attendance, and at the breaking of bread 78 sat down to remember his broken body and shed blood. At the baptism at the water's edge quite a number of the Christians spoke beseeching the unsaved onlookers to accept Christ and follow him in baptism. The baptism was held just a few yards from where a Frenchman was killed and eaten some years ago, though I believe it was his own fault, through his misconduct. There have been many put to death in the same manner. Only last week I heard of another having been killed and eaten at Waluriki, some years ago, probably eight years ago, and the one who killed him has just died, one of the most wicked chiefs on the island, and a great hinderer of the gospel's progress in his district. Sometimes I ask the Christians if they ever ate part of a man, and few can say they did not.

There is a chief here to-day, one of the most influential on the island, who comes from a village about twenty miles away, and who, the last time he was in this district brought a woman in a canoe to sell for meat, as he would sell a pig. Some one down the coast bought her and they ate her. But such times are past for ever, we

hope. This old chief, named Tese, is the most intelligent native on the island, and an orator of the first order, but a thorough schemer and rogue. We are hoping that he will allow us to build a school at his village, which is the farthest inland; but he is far from the kingdom just yet, and is not to be here in this world long, which makes his case all the sadder. Even in coming here he is only looking for the tusk pigs which are so connected with heathen practices, and the killing of which constitutes a chief—the greater the number killed, the higher the chief, so strange to our ears, yet so real to the native mind.—F. J. Purdy, Aoba, South Seas, June 23.

### New Missionaries.

The brotherhood will rejoice that Mr. and Mrs. H. Watson go to India in September to labor in the Baramati district on our behalf. The latest missionaries to be accepted are Mr. F. Gordon Goodwin, of the College of the Bible, and Miss M. J. Young. These two devoted servants of God, will be at the Adelaide Conference, and then spend a week in New South Wales in October, and leave for the South Sea Islands on November 1. Unfortunately the health of Bro. Purdy, of Aoba, has broken down, and he has asked to be relieved of the work, and by the good providence of God, Bro. Goodwin and Sister Young, who by that date will probably be Bro. and Sister Goodwin, will be able to proceed direct to the Islands and take up the work that Bro. Purdy has been so successful in. The Melbourne churches farewell Bro. and Sister Watson and Bro. Goodwin and Sister Young at Swanston-st. chapel on Monday, September 11, at 8 p.m.

### Farming at Diksal and Baramati.

I have got hold of another piece of land at Diksal. It is a 10-acre piece of good black soil, and the owner stood to lose it as he had not enough to pay up his Government taxes. He owns about 100 acres, and this year the Government is collecting extra half amount, on account of good season last year, so the owner was in a fix and let me have it cheaply. I paid Rs. 140, including exs. on it, that is £9/6/8. I have had it registered in the name of Wamanrao Gaikwad, trustee on behalf of Australian Christian Mission. We have two or three Christian men on now as farmers, and to hold one or two such pieces of land such as this means that their wages are easily provided for each year, and apart from that, this field ought to return a profit of at least ten per cent. over and above cost of working, on

capital expended. I can say to a married Christian man, "Here's this field, and here are two bullocks, as long as you behave yourself you can have all you can make on this, less a small charge for interest," and the man can take up hiring work with his bullocks during the season his field work doesn't claim him, and make a really good living.

This season I have taken on two other fields on lease from people who had no working bullocks, on half share of crops, in order to keep my four bullocks at work, and pay the wages of the three men employed, and have them living as independent Christians. One young man came to me a fortnight ago, with a good certificate from a master of a steamer on which he had been a Lascar working at Rs. 17 per month. He had previously been brought up in an orphanage, and taught farming, and is now a strong, powerful chap. I told him I could not offer him more than Rs. 7 per month as a start, with a promise of more if he did well at farming, and he said he would willingly take it, for he was sick of living amongst non-Christians, and wanted to marry a Christian wife and settle down amongst Christians. He has a nice face, and is of Mohammedan parentage and has been to England and Australia both, and named Ebrahim Abdul.

We went to Diksal two days ago to see the work there, and stayed to take the service this morning with the Christians there. Wamanrao conducts this usually on Sundays, but we aim to be there for one Sunday a month. Anandrao conducted the one here this morning. We got back about 1 p.m.—H. H. Strutton, Baramati, India.

### Hindoo Excuses.

Perhaps it may interest some to know what the people say to us sometimes. If I trust your Jesus how much money will you give me? How can I live if I trust your Jesus?

"I do not like your food; I cannot become a Christian."

"I have married a wife, so I cannot leave her and be a Christian."

A Brahmin said, "I am a sinner, and much need a Saviour, but I could never bear to be cast off by my people."

Once when showing a man his actions were not right, he thinking one was speaking in anger, said about it afterwards, "I thought you were ill in your mind that day."

An inspector of police, who had been given a copy of the Bible, remarked, "I am convinced I am a sinner, but think Ram is the one to save me. I read the Bible, and come to difficulties, and there is no one to explain the meaning to me. Cannot you come and stay at our village for six months and teach us regularly?"





## New Zealand.

**WELLINGTON SOUTH.**—Since last report the work has been carried on with indifferent success. Bro. Mudge has been giving some splendid addresses at the gospel services. The mid-week prayer meetings are fairly well attended, there being 47 present last Tuesday night. The C.E. Society received a visit from the Congregational Society. A very pleasant evening was spent. The Bible School is in a splendid condition. We have each class separated from one another by curtains and screens. The Young Ladies' and Adult Bible Classes have rooms to themselves. The infant class room is undergoing alterations. Through the energy of the School superintendent and the liberality of the church members, we have been able to purchase 50 small chairs, also two birthday chair for the use of the infant class. Taking all things into consideration, the Bible School work is indeed encouraging. Our Teachers' Improvement Class is still being conducted, the speaker for the next meeting being Mr. Holmes, Secretary of the Y.M.C.A. His address is on "How to Handle Boys at the Critical Period." The school here is studying "First Principles."—H.H.

**NELSON.**—Lord's day, August 20, the meetings both morning and evening were well attended. During the day Bro. Verco assisted other churches; in the morning at the Congregational, it being their church anniversary, and after the Bible Class at the Baptist, addressing about sixty young men on the No-License question. Bible School, record attendance, 128 present. The Endeavor Society journeyed to the Old People's Home, on Tuesday last, when a varied programme was presented. Our effort was much appreciated by the old folk. A pressing invitation was given to come again early. Large attendance at the meeting for prayer and Bible study, Bro. Knapp leading with blackboard drawing, which was very interesting and instructive.—E.M.J., Aug. 24.

**PAHIATUA.**—August 23, an elderly man confessed his faith in Christ, was baptised, and on Sunday morning the writer, on behalf of the church, extended to him the right hand of fellowship. At the conclusion of the gospel service on Sunday evening a girl from the Bible School decided for Jesus, and on Tuesday afternoon was immersed. A farewell social was tendered Sister Stratford on Tuesday evening, and a presentation was made. Sister Stratford and her daughter (the girl who decided on Sunday evening) are leaving the district.

**DUNEDIN.**—In connection with the church at Roslyn, three sub-committees have been set up to receive donations and promises for the building fund, to secure a suitable site for the building, and to look out for an assistant evangelist. There are about 50 of our members living in or about the Roslyn district. Interest in the Training for Service Class conducted by R. Gebbie, is being well maintained, the average attendance being about 60. At the close of the service last evening, when Bro. Gebbie spoke upon "Life and Death," there was one confession. Large audiences are the rule at the Sunday evening meetings.—L.C.J.S.

**CHRISTCHURCH.**—On Lord's day, Aug. 21, we had seasons of refreshing. In the morning five were received into fellowship, and in the evening, after an able address by Bro. McCrackett, on "At the Feet of Jesus," four more decided for Christ, and made the good confession. To God be the glory.—H.L., Aug. 22.

## Queensland.

**TANNYMOREL.**—The church met on the 30th August to put things in order as an organised church of Christ. When the cause was commenced in that district it was associated with the Toowoomba church, and through the instrumentality of Bro. Parslow the cause has been greatly strengthened. Some time ago the brethren in Tannymorel decided to launch out and build a place of meeting. This being done, a fine building now stands almost free from debt. After they had the building, the need was felt for the co-operation of an evangelist to work in the district. The church has secured the services of Bro. H. Urquhart Rodger, and has now begun upon their own. The brethren owe a debt of gratitude to the Toowoomba church, especially to Bro. Parslow, for valuable help given unsparingly since the cause was launched at the beginning. At the meeting on the 30th Aug., Bro. Rodger delivered his lecture upon "Ministry in Church: Its Place and Position." At the conclusion of the lecture, the offices in the church were filled, Bren. Blackwell and Henricksen being called to the eldership, Bren. Fred. Keable and Geraghty being chosen as deacons. Bro. Geraghty was appointed secretary; Bro. Blackwell, treasurer. The church would appreciate very much the prayers of God's people on behalf of the work in Tannymorel and district.—H.A.R.

**WEST MORETON.**—T. G. Mason has accepted an engagement under the Home Mission Committee of New South Wales, and will finish with the churches in this district early in November, having been at work here just over two years. At the recent Rosewood Show, there was a competition for an essay on "Temperance." This was won by Irene Mason, with W. H. Hinrichsen, of Rosevale, second, from five competitors. The winners are both church members, so the church holds its own in this direction.—T.G.M.

## New South Wales.

**BROKEN HILL.**—Railway Town Mission.—The second week of our mission in the new hall is concluded. The weather conditions were very adverse to the holding of nightly services. The city brethren, however, turned out fairly well. A young woman and a young man made the good confession. Bro. Tuck's health was not the best, but he labored faithfully. August 27, R. J. House exhorted in the morning and C. H. Hunt delivered the gospel message in the evening. The attendances are gradually growing, but we find, as others have found before, that a lot of hard ground has to be broken up before our plea can be fully accepted. Sept. 3, Bible School anniversary at Wolfram-st. H. James spoke in the morning. D. Woods (Baptist) took the afternoon service. Special singing by scholars, under the baton of Bro. H. James. Bro. E. J. Tuck spoke to a large audience in the evening.—C. H. Hunt.

**HAMILTON.**—Our aged Bro. Edward Taylor celebrated his 85th birthday last Monday. The brotherhood will be pleased to learn that he has been connected with the disciples of Christ for 58 years, and was well acquainted with the late David King. Bro. Hindle, of Enmore, was one of his Sunday School boys in the Old Country. He travels over 12 miles each Lord's day to keep his appointment with the Master and is seldom absent. We are pleased to have such a faithful pioneer amongst us. To-night the gospel was pre-

sented by Bro. More, and he was assisted by 50 of our Bible School scholars, who rendered special singing items and recitations. Stanley Boag won a special prize (presented by Bro. Nisbet) for bringing along the most new scholars. Glad to have as visitors with us, Sister Dawson, from Parramatta, and Sister Howard (Bro. Taylor's daughter), from Auburn.—S. G. Goddard.

**ENMORE.**—Yesterday, Sept. 3, was Bible College day at Enmore. Bro. Walden gave a special address on the work of the Bible College and its claims upon the brotherhood. Our Enmore church was 58 years old as on September 3rd, 1853, Dr. Joseph Kingsbury and some others were baptised, and met to break bread. The brother who immersed Dr. Kingsbury, Dr. Mitchell, fell asleep in Jesus a few weeks ago. He had been an isolated member for a considerable time, but whenever near one of our churches he never failed to be present at the breaking of bread. Bro. Theodore Waters addressed our brotherhood in the afternoon on his missionary experiences among the natives of Zululand, South Africa. At the evening service there was a good attendance. Our choir, under the leadership of Bro. Thomas Renton, rendered a splendid anthem. We are glad to report that a number of our members who have been sick are now recovering. We have had an unusually unhealthy winter. Our children are getting quite enthusiastic on the prospect of their Bible School picnic, which takes place at Cabarita, Parramatta River, on Saturday, Sept. 23.

**MEREWETHER.**—There was a good attendance at the meeting for worship on Lord's day morning. Bro. More delivered a fine exhortation. His theme was "Walking with God." In the evening the gospel was delivered by Bro. J. Wright.—S.L., Sept. 4.

**PADDINGTON.**—We were greatly cheered to-night at our gospel service by the decision of two more of our Bible School scholars to follow Christ, also a married woman. The work here is very promising, and we expect others to yield next Sunday. Bro. J. Fox was with us in the morning.—A.E.I.

**LISMORE.**—Lord's day, 26th August, Bro. H. B. Robbins exhorted the church very acceptably on the subject, "We are workers together with God." The afternoon saw the largest attendance at our Bible School since Bro. Hagger's advent here. At night we had a large number of strangers present, and splendid interest manifested. At Wednesday's prayer meeting one lad who had made the good confession was immersed by Bro. Hagger, a goodly number being present. We are pleased to have with us for the next six weeks Bro. A. H. Webber, who is relieving here for that time. Arrangements are well in hand in preparation for the school anniversary, Bro. H. B. Robbins taking the singing.—E.A.P.

**MARRICKVILLE.**—We are pleased to report that the contractor has commenced work on the new church building here. The plans and specifications prepared are for a fine structure capable of seating about 200. The present building will be utilised as a schoolroom, etc. £230 has been raised by the church. This amount added to the £650 loan will complete the building. The matter of furnishing is now being taken up, and we are in hopes that before the building is completed enough funds will be available to fitly furnish the interior, so as to make the house of God in Marrickville a monument to his glory, and for the furtherance of the Master's kingdom. We are indebted to Bro. Jas. Hunter for his help in negotiating the loan on such equitable terms. The work here is moving ahead. Lord's day morning meetings are just fine. Bro. C. Watt is faithfully presenting the Word, and every department working harmoniously for the extension of the kingdom in this district. One confession since last report.—T.C.W., Sept. 4.

**NORTH SYDNEY.**—On Wednesday, Aug. 30, the midweek meeting was well attended, there being a number of visitors present from Mosman. Bro. Alf. Saunders gave a much appreciated address, and at the close of the meeting two young ladies who had made the good confession at Mosman, were immersed. On Sunday last the attendance at the Lord's table was the best for some



time. Bro. Saunders gave a very instructive address on "The New Testament Deacon." The attendance at the Bible School was somewhat smaller than usual, due no doubt to the threatening weather. At the end of the usual lessons, Bro. Saunders gave a very interesting blackboard talk illustrating the lesson. At the gospel service the address was on the theme, "Is Lying Ever Justifiable?" The anniversary of the C.E. Society is to be celebrated on Sunday, Sept. 10, by a special service, and social on Sept. 14.—W.J.M.

MOSMAN.—Last Sunday we were privileged to have two very interesting addresses by Bro. Watson, missionary elect for India, at the service for breaking of bread, and the Bible School. Today Sister Miss Gifford, who was baptised on Wednesday last, was received into fellowship. Bro. Saunders delivered a forcible address on the College of the Bible, after which an offering for the College was made, amounting to £3/10/2. A large number present at the gospel service, when Bro. A. G. Saunders preached on "What Must I Do to be Saved?" At the conclusion we rejoiced to hear the good confession made by a young man.—S.G., Sept. 3.

## South Australia.

HINDMARSH.—Aug. 28 the annual meeting of the Foreign Mission Auxiliary took place. I. A. Paternoster presided over a good attendance. The members of the Grote-st. Chinese Class and their teachers, under Bro. McPhee, were present and gave a very interesting programme of solos and Scripture readings. Bro. McPhee also gave a short resume of the work of the class. Solos were also rendered by Miss E. Weeks. A. Glastonbury gave the annual report and balance sheet and stated that the Auxiliary had collected and disbursed during the 16½ years of its existence, £676 10/- towards the support of Bro. and Sister Strutton in India alone. The following officers were elected for the ensuing year: President, G. E. Duncan; vice-president, I. A. Paternoster; sec. and treas., Mrs. A. Glastonbury. At the conclusion of the meeting light refreshments were handed round. Sunday, Sept. 3, good meetings. The collection for the College of the Bible amounted to £9/10/-. At 6.30 we had the pleasure of listening to an address by Bro. T. J. Gore.—J.W.S.

MAYLANDS.—On Thursday the half yearly business meeting was held. The secretary's report showed 114 on the roll. The treasurer's statement was satisfactory, and in the past eighteen months £78 has been repaid to the Church Extension Building Fund, and all other expenses met. A report was given by the minister, Bro. H. R. Taylor, and reports by Sisters Mrs. Read, Miss Whitfield, J. H. Daniel, J. H. Hawnes, F. Sando and C. Dockett. All branches are in a healthy condition. A motion was passed increasing the subsidy to the Home Mission Committee from 10/- to 20/- per week. Good meetings to-day, and since last report two have been received by obedience. The Sunday School anniversary is set down for October 8.—R.L.A., Sept. 3.

KADINA.—This morning we had a large number to the prayer meeting. If there is one thing the church here has to be pleased with, it is the way our young brethren and sisters attend the morning prayer meeting. Bro. Killmier, from Wallaroo, was with us this morning. He exhorted the church this morning, taking as his subject, "Living unto God." Bro. Paterson presided. Bro. Warren took Bro. Killmier's place at Wallaroo. Bro. Edward Grigg presided down there. We are looking forward to Wallaroo and Moonta soon having their own preacher.—J. H. Thomas.

UNLEY.—Our 29th anniversary was celebrated to-day. In the morning showery weather somewhat militated against the attendance, but there was a very fair congregation. Mr. Gore presided, and Mr. W. C. Brooker spoke. He gave a splendid address, urging united effort in the Master's cause. A collection is taken up annually in aid of the Sunday School funds, and to-day the total offering amounted to £12/12/5. This evening Mr. I. A. Paternoster preached to a splendid audience on "Christ Uplifted." The collection for the Col-

lege of the Bible will be taken up on October 1. This afternoon a combined meeting of the Young Ladies' Bible Classes and the Men's Class took place in the large class, about 50 being present. Mr. R. Burns gave a fine address on "Lessons from the Life of Moses," and two of the young ladies rendered appropriate duets.—P.S.M.

TUMBY BAY.—On August 20 we organised a Bible School at Tumby Bay. We were encouraged to get a Bible Class of thirteen members. Sister Gwen Grigg, who was baptised the previous Lord's day at Butler, was received into the fellowship of the church here. Last Lord's day, August 27, we began special gospel services at Butler. The day was rough and wet and cold, but the attendances were good. A young man, Bro. A. Gordon, who was immersed at Kadina, was received into the Butler church.—R.H., Aug. 28.

PORT PIRIE.—Last Sunday the four young people who recently confessed Christ were immersed by Bro. Wilson and received into fellowship this morning. We had good meetings to-day, when Bro. Wilson preached his farewell sermon. The J.C.E. is still booming; this morning we had our record meeting, there being 38 in all present. The Juniors have just started on their second year. The annual meeting was recently held, which passed off very creditably. The meetings on the whole are keeping up very well.—H. W. Overland.

GLENELG.—August 30 was another red letter day in the history of the church here. We opened our new Bible School and Kindergarten room, 42 x 30. We were favored with a crowded audience, and the following contributed to the programme: Speakers, Bren. Gore, W. C. Brooker, Ross Manning. Elocutionists, Misses E. and A. Burford. Pianists, Misses Burford, Wright and Bolton. The Gard family also assisted. W. Burford occupied the chair, and in his address surprised the members by announcing that on August 13 the contributions amounted to £288/18/11. This was not a special collection, but was contributed in the ordinary way. This amount, with a little in the treasury, was sufficient to cover the whole cost. The evangelist, E. W. Pittman, presented Mrs. Burford with a silver key, from the Building Committee, and after she had declared the building open, Miss Invararity handed her a beautiful bouquet of violets from the Bible School. After viewing the new room, the evangelist was asked to accept a piano for the use of kindergarten and classes, from five members. It is only fair to mention that the builders, Messrs. Rose and Weston, have put the building up at so reasonable a cost as to amount to a gift of at least £50.—E.W.P.

OWEN.—A social was held in the Church of Christ on Wednesday evening, August 23, to bid farewell to R. J. Finlayson and Sister D. Hooper. Bro. Finlayson has for a long time been associated with the church in this locality, and has always been an earnest worker for the cause of Christ. He was a prominent business man and did much for the benefit of the town and district. Sister Hooper, who was our organist, was also a great help to us, and will be much missed. T. M. Hall and W. J. Marshman spoke on behalf of the church, Bro. D. Gordon for the Sunday School, and J. Harkness spoke on behalf of the Church of Christ, Alma. Musical items were rendered by Sister J. Harris, Mallala, and members of the church, Owen. Messrs. Ashman and Watt, from the Methodist Church, also spoke. Bro. Finlayson feelingly responded, and Bro. Jas. Gordon responded on behalf of Sister Hooper. At the close of the meeting refreshments were handed round.—W.J.M., Sept. 2.

## Victoria.

WARRACKNABEAL.—The brethren here are looking forward to a great tent mission being held at an early date. They have contributed well, and are praying and working to that end, and believe that a good church can be established here. The prayers of the brethren are asked for this little band of disciples.—W. Uren.

CARLTON (Lygon-st.).—Despite the unpropitious morning on Sunday last, we had a good meeting. Amongst the visitors present from a distance were: Sister Crowe, Hobart; and the two Bros. Orr, of Castlemaine. Two were received into fellowship. Bro. Reg. Enniss spoke very instructively upon "Baptism into Christ." The Century Bible Class enjoyed Bro. F. M. Ludbrook's talk, and felt grateful to him for his assistance. At night Bro. Enniss discoursed upon "Poverty Through Riches" to a large number, who closely followed the message. The offering for the College of the Bible amounted to £28/5/4, and this will be further increased. A very pleasant evening was spent on Tuesday evening, the 29th ult., when a large number of old friends and well wishers of Bro. W. C. Thurgood, who had contributed to a presentation, met to do him honor, Bro. W. C. Craigie being in the chair. When our esteemed brother retired from the school, it was proposed by the teachers to show some recognition of his untiring efforts. Others outside of Lygon-st. school heard of the proposal, and expressed a wish to join, and resulted in the substantial amount of £116 being raised. Bro. A. Crichton made the presentation on behalf of those who subscribed, and a large number of the brethren and Sister Davies made appreciative remarks also. Bro. Thurgood feelingly thanked all for their kindness, and had a good word to say for everybody. We regret to say that our aged brother has not been enjoying the best of health, but hope that he will soon be restored, and spared yet a good time to go in and out amongst us. Bro. Crichton gratuitously provided the refreshments for the evening. The prayer service on Thursday night was a very happy meeting. On the platform, and all taking part, were Bro. G. T. Walden, from Sydney, who gave the address; Bro. W. H. Allen, from Swanston-st., Bro. F. M. Ludbrook, from Brighton, who presided, and our own Bro. Enniss. The spirit for co-operation was manifested by all. The church is receiving added blessings by the mid-week prayer meeting.—J.McC.

LANCEFELD.—Much improved attendance at gospel service, notwithstanding extremely adverse weather conditions. Three of our members, including our organist, drove through four miles (each way) of driving rain and bad country road in order to be present. We were pleased to have Bro. Fischer, from the College of the Bible, with us all day. This morning and evening addresses were much appreciated by members and strangers.—A.C.F.

PRESTON.—Meetings somewhat smaller last Sunday owing to inclement weather. Bro. H. E. Hall addressed the church in the morning, also preached a powerful sermon in the evening on the "Tears of Jesus." On the previous Sunday one sister was received into the church who had obeyed her Lord by faith and obedience. We are still receiving visitors from different parts of the Commonwealth to view the "chapel built in a day," and all proclaim it marvellous.—G.A.D.

WILKUR.—Last Lord's day morning the writer delivered a gospel address to a goodly number, and at the close, a young woman, daughter of Bro. H. Everett, made the good confession. We are hoping to see things advance in this district.—W. Uren.

Continued on page 594.





It ought to be clear that the appointment of immersion was not an arbitrary thing. Coneybear and Howson, the well-known Church of England writers already quoted, say: "Baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a matter of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture." We altogether disagree with the parenthetical words in the above, but the writers' words are otherwise noteworthy. Would it not be well for all just to do what God would have them do, and even if they could not see, yet trust the Divine wisdom? He wishes all to become "obedient from the heart to that form of teaching" delivered by him (Rom. 14: 17).

"Thy will is good and just;  
Shall I thy will withstand?  
If Jesus bid me lick the dust,  
I bow at his command."

### The Society of Christian Endeavor.

#### LESSONS FROM NEHEMIAH: IX.

Topic for September 18.

Daily Readings.

A great joy. Luke 24: 50-53.  
A confident joy. 1 Peter 1: 3-9.  
A pure joy. Psalms 4: 4-7.  
A chastened joy. Ezra 3: 10-13.  
A sustained joy. John 15: 11; 16: 22-24.  
An eternal joy. Psalms 16: 8-11.

Topic—Lessons from Nehemiah: The Joy of the Lord. Neh. 8: 9-18.

How does Christ exalted give us joy?  
To whom is chastisement joyous?  
What attitude to the law is joyous?

C.E. demonstration (S.A.), Sept. 16. All asked to attend the song service at 7.20, especially Endeavorers, seniors, intermediate, and juniors. Each Society is asked to elect a young man to act as usher, also to send banners along early for display on walls. Special items will be rendered by the Juniors. An honor banner will be presented by Bro. Horsell. Collection for Temperance Alliance. This meeting promises to be a treat. Do not miss it.

The meeting of the Lygon-st., Carlton, C.E. Society on August 30, was one of the red letter nights in the annals of the Society. The students of the College of the Bible supplied the programme, which consisted of musical and literary items of a scriptural nature. The quartette by the musical party was very effectively rendered, and the solo by Mr. Swan was given with fine feeling, and was nicely appreciated by the large audience present. The Society is progressing splendidly. We have a membership of 103 active members. The spiritual standard of the class is well in evidence in all its departments, and the collection taken up on behalf of the College of the Bible amounted to £1/5/3.—F. Prittie.

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# Australasian Churches of Christ Directory.

## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade  
 Bairnsdale, chapel  
 Ballarat, cpl, Dawson-st, A. E. Pittock, 23 Hotham st.  
 Bayswater, chapel, C. J. Martin, Bayswater-rd.  
 Bendigo, Temperance hall, T. J. Cook, 156 Barnard-st.  
 Bet Bet, chapel, G. A. Savill  
 Berwick, chapel, J. Richardson, Narre-Warren  
 Blackburn, chapel, H. Edwards, Mary-st.  
 Box Hill, F. A. Bignill  
 Brighton, chapel, Male-st., H. Watts, Wilson-st.  
 Brim, chapel, Miss E. Hovey  
 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, Lygon-st., Chas. Hardie, Henrietta-st., Hawthorn. [Drummond-st., N. Carlton  
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongah,'  
 Carlton N., chapel, R. W. Jolly, 533 Collins-st., Melb.  
 Castlemaine, chapel, F. Jermyn jr., P.O. Barkers Creek  
 Cheltenham, chapel, R. W. Tuck, Wilson-street.  
 Collingwood, Tabernacle, Stanton-st., T. Towers, 36  
 Cosgrove, H. Skinner [St. Philip-st., Abbotsford  
 Colac, chapel, 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.  
 Dunmunkle, chapel, W. G. Smith  
 Elphinstone, chapel, W. Smith  
 Emerald, chapel, Wm. Bolduan  
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
 Fish Point, G. McMeekin [st., N. Carlton  
 Fitzroy, Tabernacle, Gore-st., H. Swain, Nicholson-  
 Fitzroy North, chapel, St. George's road, Jos. Collings,  
 692 Canning-st., North Carlton  
 Fairfield Park, chapel, Andrew McGregor  
 Footscray, chapel, Mr. A. A. Ley, Donald-st., Footscray  
 French Island, private house, J. Bond  
 Fernihurst, chapel, Joseph Evans  
 Galaquil, schoolhouse, E. Hands  
 Geelong, cpl., Latrobe Ter., H. Christopher, 35 High-  
 Harcourt, chapel, A. E. Garside [st., Geelong W.  
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.  
 Horsham, chapel, A. E. Gallop  
 Kaniva, chapel, John Goodwin.  
 Kerang, E. Bell  
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.  
 Lancefield, chapel, R. Gerrand, Wood View  
 Lillimur, chapel, B. J. Lawrance  
 Malvern, Tradesmen's hall, L. W. Holmes  
 Maryborough, chapel, J. G. Bridgman  
 Melbourne, chapel, Swanston-street, R. Lyall,  
 Leveson street, North Melbourne  
 Melbourne S, chapel, Dorcas-st., R. J. McSolvin,  
 14 Palmer-st. [19 Wood-st.  
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge  
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.  
 Miepool, private house, J. Cork  
 Murrumbena, chapel, A. Boak jr., Melbourne-street  
 Mildura, chapel, Chas. A. Faulkner.  
 Moot ose, 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,  
 Newstead, 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. Moody, 5 Porter St.  
 Preston, Chapel, T. Greenway, Regent-st.  
 Polkemmett, chapel, H. Oliver [ley-st., Burnley  
 Richmond N., cpl., Coppin-st., H. Chipperfield, Burn-  
 Richmond South—  
 Balmain-st., chapel, Geo. F. Nicholls, 63 Dover-st.,  
 Richmond [st., Burnley  
 Hunter-st. Mission, O. A. Carr Green, 350 Burnley-  
 Red Hill, chapel, J. Sheehan  
 Runnymede, private house, Mrs. W. Dickens.  
 Sawell, chapel, Sloane-st., A. P. A. Burdeu, Engine Sheds  
 Shepparton, chapel, E. Dudley  
 South Yarra, chapel, Cliff st., T. Murphy, 1 Surrey-rd.  
 St. Arnaud, chapel, H. Benson, Burnside-rd.  
 St. Kilda, chap l, T. M. Davis, 34 Prentice st  
 Surrey Hills, chapel., A. E. Seedsman, Albert Cres.  
 Swan Hill, C. McDonald, High-st.  
 Taradale, chapel, A. Clarke  
 Terang, Temperance hall, E. Rodgers  
 Warrnambool, chapel, Richard Petterd, King-st.  
 Wedderburn, chapel, Gabriel Duckett  
 Warrackneabeal, Masonic Hall, T. McFadden, En-  
 Warragul, Masonic Hall, R. W. Judd [gine-st.  
 Williamstown, chapel, W. T. Field, 99 Douglas Par.,  
 Nth. Williamstown [East Prahran  
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,  
 Wilkur, H. Everett, Cameron's Loose Bag  
 Yando, Mrs. J. Stanyer, Yando, via Boort

## NEW ZEALAND

Ashburton, chpl., Wm. Olsen, William-st. [Arch Hill  
 Auckland, Ponsonby-rd., E. Vickery, Gt. North-rd.,  
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace  
 Avondale, T. Hewitt, Manakau-rd.  
 Bainham, public hall, D. Brown, Rockville  
 Burnside, chapel, Mrs. Lindsay.  
 Christchurch, chapel, Durham-st., Herbert Langford,  
 Dunedin— [19 London-st., Richmond, Christchurch  
 Tabernacle, King-st. } J. W. Stokes, Princes-st.  
 Roslyn, hall,  
 Dunedin, Mornington, chapel, H. J. Naumann, 3  
 Burtoe-st., Mornington. [Caversham  
 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, Library, J. M. Miller, Havelock-rd.  
 Helensville, chapel, E. Cameron  
 Hoteo N, chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiwi  
 Kaitangata, chapel, Geo. Gray  
 Kilbirnie, chp, Lyall Bay-rd., M. Vickery  
 Lower Moutere, Charles Limmer.  
 Lower Hutt, chpl, G. Wright, Buckley st., Alicetown  
 Maitua, chapel, H. Townshend  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford  
 Oamaru, J. E. Ewing, Tees-st.  
 Onehunga, J. Raw, Queen-st.  
 Pahiatua, chapel, A. Thomson, P.N. Road  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Papakura, C. Wallis [Manson & Barr  
 Papakura Valley, L. Bodle, Alfriston  
 Petone, chapel, N. Battersby, Britannia-st.  
 Port Albert, chapel, Wm. Pricor  
 Pukekohe, public hall, Robert Begbie  
 Richmond, W. Donald, Richmond-rd.  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Chas. Downey  
 Takaka, meeting house, 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  
 Wanganui, chapel, H. Siddall, Abbot-st., Balgownie  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.  
 Wellington Sth, chapel, A. Thomas, Barnsbury Villa,  
 Crawford-rd., Kilbirnie  
 Wellsford, chapel, J. Pook, Tehana

## QUEENSLAND

Boonah, chapel, T. F. Stubbin [rd., Clayfield  
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, E. Pepper, Bluff-rd.  
 Eel Creek, chapel, James Dunmall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey [Gympie  
 Gympie, chapel, S. Trudgian, Harkins st., One Mile,  
 Ipswich, M. A. Boyle, Thorn-st. [via Grantham  
 Ma Ma Creek, chapel, T. Chappell, Mt. Whistone,  
 Malar, Private House, W. Pates, Booie-rd., Nanango  
 Mount Walker, chapel, F. Henrichsen  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Toowoomba, chapel, Russell-st. East, W. Brooks,  
 "Bogen Villa," Perth-st.  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house, H. R. White  
 Wooroolin, Private House, J. H. Aderman, Wooroolin,  
 Zillmere, chapel, J. Bruce

## NEW SOUTH WALES

Albury, hall, J. E. Black, Wyse-st. [son st.  
 Auburn, chapel, C. J. Arrowsmith, "Madelon," Raw-  
 Belmore, chapel, A. Barratt, "Arthurleigh, Kent-st.  
 Broken Hill, cpl., cr, Wolfram & Chloride-sts., R. J.  
 Bangalow, J. G. Snow [House, Wolfram-st. North  
 Bungawalbyn, chapel, Luke Patch [Cassino  
 Corowa, Chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl T. A. Ferguson, Hill Brow, St. Johns rd  
 Casino, Masonic Hall, H. B. Lee, Wheat st.  
 Dorrigo, Private House, W. Macindoe  
 Dubbo, private house, L. J. Stimson, Wingewarra-st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville  
 Erskineville, meeting house, Toogood st., George  
 Morton, Marrickville-rd., Marrickville [roonga  
 Hornsby, chapel, E. D. Andrews, Grosvenor-rd., Wah-  
 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.

Killabakh, private house, J. Woollard  
 Lilyville, cpl, W. Dane, Bunneroug rd, Kensington  
 Lismore, tabernacle, E. C. Savill, Union-st., S. Lismore  
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
 Marrar, chapel, F. A. Cowall [wich Hill  
 Merewether, chapel, S. Laney, 23 Scott-st, Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, G. Woolford [Avenue-rd, Mosman  
 Mosman, Town Hall, A. A. Mitchellhill, 'Braeside,"  
 Mulgoa, private house, R. H. Fancourt  
 Mulwala, private house, W. W. Pallot  
 Mungindi, chapel, Mrs. Butler  
 Narrabri West, private house, G. Carslake  
 North Sydney, chapel, Falcon-st., W. J. Modral, 24  
 Colin-st. [Strathfield  
 Paddington, chapel, A. W. Shearston, The Avenue,  
 Petersham, Tabernacle, T. Illiffe, Waratah-st., Haber-  
 Rockdale, hall, W. T. Black [field  
 Rookwood, 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. Louey, 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, L. Rich, "Richlands," Dhulura  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 2367 Miller-  
 Brokton, chapel, F. Jones [st.  
 Bunbury, Chapel, Spencer-st., T. T. Moore  
 Claremont, Town Hall,  
 Collie, chapel, L. J. Moignard, Robert-st.  
 Donnybrook, private house, E. J. Hadlow  
 Fremantle, chapel, C. A. G. Payne, P.O.  
 Harvey, private house, G. P. Charman [Kalgoorlie  
 Kalgoorlie chapel, Egan-st., J. Maloney, Maritana Hill,  
 Maylands, chapel, R. Berry, Hay-st., Perth [Priory  
 Maida Vale, private house, Mr. H. Berry, "The  
 Midland Junction, Masonic hall, Mr. Roberts  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, Fred Wickens, 26 Hanover-st.  
 Northam, chapel, Wellington-st., J. Platt, c/o Ezy-  
 walking, Northam [rd.  
 Subiaco, cpl., Bagot-st., J. L. Campbell, 235 Hensman-  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, A. Harkness [Terrace, Wayville  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, A. W. Patterson  
 Bews, chapel, J. T. Barr  
 Booleroo Centre, private house, C. C. Smith  
 Border Town, chapel, E. W. Milne  
 Butler, chapel R. W. Barr, Tumble Bay  
 Croydon, L. Minear, Grey Avenue, West Hindmarsh  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, G. Duncan, Richard-st.  
 Henley Beach, chapel, M. Noble, Lockleys  
 Kadina, Tabernacle, Jas. Thomas, Christie-st.  
 Lochiel, chapel, W. A. Greenshields, Nantawarra  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Mallala, chapel, A. W. Harris [Adelaide  
 Maylands, chapel, A. L. Read, Dover-st.  
 Moonta, public hall, C. W. McGregor  
 Narracoorte, chapel, J. Gou'd [East Adelaide  
 Norwood, chapel, G. H. Jenner, 46 Harrow-rd.,  
 Owen, chapel, W. J. Marshman, Owen  
 N. Adelaide, chapel, Kermode-st, W. Lyle, Bank of  
 Adelaide, King-William-st.  
 Prospect, chapel L. Thomas, Victoria Av., Medindie  
 Point Sturt, chapel, A. W. Pearce  
 Port Germein, J. H. Hall  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 S-maphore, Town Hall, A. Burdeu  
 Strathalbyn, chapel, C. E. Verco, "Sunnybrea"  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st, P. S. Mes-ent, Park-st.  
 Wallaroo, private house, E. J. Killmier  
 Wamboony, chapel, F. R. Dinning, Munda'la, via Bor-  
 Willunga, chapel, D. Chero weth [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Princes-st, Croydon

## TASMANIA

Circular Ponds and Mole Creek, J. Byard, Mole Crk.  
 Esperance, chapel, D. Purvis, Riminea  
 Gaeveston, hall, F. Ashlin  
 Hobart, chapel, J. Adams, Hobart  
 Kellie, W. Smith  
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
 New Ground, chapel, W. Reynolds, Boisdale, North  
 Nubeena, chapel, F. E. Smith [Down  
 Primrose Park, A. R. Taylor, Sulphur Creek  
 South Preston, G. Howard  
 South Road, Roy Hutton [Chudleigh  
 Western Creek and Caveside, W. Gillam, Dalebrook,



### From the Field—Continued.

MELBOURNE (Swanston-st.).—Last Lord's day's attendances were interfered with by wet weather, yet we had most enjoyable meetings. Bro. and Sister Mudge, of Kaneira, were present in the morning and evening, and Bro. Dr. Cook and Sister Cook, of Bendigo, were at the evening meeting. Bro. Allen preached on the theme "Conversion," and was listened to with great interest. Our meetings are improving. The Bible School is also receiving new life. The attendance at the Bible Class numbered 41. The study of the lessons on "First Principles" has been entered upon.

COLAC.—On August 30 we held our Bible School anniversary, which was a great success. At 6.30 the scholars met and enjoyed the tea which was prepared for them by the sisters. At 8 o'clock a public meeting was held, and a large number of members with friends were present. Bro. Swain presided over the meeting, and everything went off splendidly. There were quite a number of recitations, action songs and choruses, by the scholars, and were much appreciated by all. Bro. C. Sage was conductor, and Sister F. M. Lewis presided at the organ in her usual fine style. Bro. Swain distributed the prizes, every scholar receiving a prize. Meetings were somewhat small to-day, owing to the number of colds which still prevail here in Colac. Bro. Swain's sermon was listened to with rapt attention. At the close there was held a large after meeting.—J. G. Lacy.

NORTH RICHMOND.—Things are pretty busy with the church here. The Young Men's Mutual Improvement Society, while improving themselves spiritually and intellectually, considered that the general appearance of the chapel could be improved. On Saturday afternoon, 14 armed with saws, hammers, paint-pots and paint brushes made an attack on the picket fence, and after four hours' strenuous labor were rewarded by seeing the fence straightened, loose pickets tightened and painted. On the inside of the chapel others were fixing the cards on the windows, and fixing up generally. The C.E. is preparing for the anniversary, which takes place on September 17 and 19. We hope to have with us as speakers, Bro. J. E. Allan, and Bro. A. Eunsion (Baptist). Yesterday, Sept. 3, we were pleased to welcome into membership Bro. Diprose of the College of the Bible, and also to welcome into fellowship as visitors, Bro. Rooney and Bro. Abraham, from England; Sister Miss Brodie, of Ballarat; Sister Mrs. Dawson, of Somerville; and Bro. Thomas, of Preston. Bro. Davis was assisted at the gospel meeting by Bro. W. Murray, who sang two solos. At the conclusion of the address, four confessed Christ.

CHELTENHAM.—The week has been one of sorrow to the church in the death of Bros. J. Organ, senr., and J. Miles Jenkins. Suitable obituary notices will give particulars of these brethren. A largely attended in memoriam service was held on Sunday. Bro. E. T. Penny, as bosom friend of Bro. Jenkins, assisting in the service. The choir suitably sang, "Weep No More," and Miss Ruby Finlayson sang, "Old Jordan's Wave." The College collection is not yet complete, but is already above last year's.—T.B.F.

BALLARAT.—Since last report interest in the meetings is well maintained. The young man who previously confessed Christ has been baptised and received into fellowship. Bro. E. Stanley Tape has given two splendid exhortations from 1 Tim. 3: 11-22. His second "members' monthly memo" bears the motto, "God is greater than our hearts, and knoweth all things." The special church meeting to-night endorsed the engagement of our brother for the next two years, and we seek our Saviour's guiding Spirit in his own work.—B.

BRIM.—We are pleased to report fair meetings. Our Bro. Hand, who has been incapacitated for some time, is now progressing satisfactorily. Last Wednesday morning the wedding of our Sister Miss May Marshman with Mr. F. A. Cameron took place at the chapel, the writer of-

ficiating. The chapel was crowded. We wish them every success in life. The brethren here have contributed to date £15/5/- towards the expenditure of a tent mission to be held at War-racknabeal. Well done, Brim!—W. Uren.

BRUNSWICK.—Last Tuesday Bro. H. Jenkin and Miss Eva Scott were married, Bro. Way officiating. At worship we had as visitors Bro. Ewers, junr., from Doncaster; Bro. and Sister Skinner, from Cosgrove. Bro. Way being invited to the Conference at Bordertown, S.A., Bro. L. Williams, of Preston, preached in his stead. Topic: "Three Aspects of Man." Earnest were his remarks. Choir sang the anthem, "Behold," very well. College offering postponed to Sept. 30.—W.T., Sept. 3.

## Here & There.

South Australian Conference meetings commence on September 14th.

The Conference business meetings will commence on Monday, September 18th, in the Grote-st. chapel.

Further particulars in regard to Conference meetings will be found on next page.

S. G. Griffith, of South Australia, is now on a brief visit to the Pinnaroo district in that State.

South Australian church workers are reminded that the President's reception will commence at 7.15 next Thursday night in Grote-st. chapel.

The meeting next Monday evening in the Swanston-st. chapel, is almost unique, as no less than four missionaries will be farewelled. See Coming Events.

The subject of S. G. Griffith's Conference Sermon in the Adelaide Town Hall on the afternoon of the 17th inst. will be "The Changeless Creed." It sounds orthodox.

The South Australian brethren have published a neat little pamphlet with complete programmes for all the meetings from the 14th to the 22nd of September, and which also contains the hymns to be sung, and photos. of some of the prominent brethren. This can be had for one penny.

C. M. Gordon, Organising Secretary of the College of the Bible, would be glad to hear from all brethren and sisters to whom he has recently sent circulars. Many have responded, but he is still waiting the courtesy of a reply from quite a number.

The *Queensland Times* has published several gists of A. W. Jinks' addresses. We are being noticed by the press in Queensland. The press can be a great factor for righteousness. The *Brisbane Courier* is very fair to Bro. J. I. Mudford.

On Thursday, the 14th inst., the Victorian Sisters' Prayer Meeting Committee will visit Footscray. The meeting will be held at the home of Mrs. Elders, Albert-st., at 2.30, and on Wednesday, 27th inst., Ascot Vale Sisters will be visited at 3 o'clock.

The Home Mission balance sheet of the South Australian Conference year, which closed on the 16th of August, shows an income of £1749/7/3, an expenditure of £1696/10/-, and a credit balance of £52/17/3. But by the time Conference meets this will be converted into a debit of about £80. The F.M. contribution amounted to £100.

The sacred cantata, "Faith Triumphant," will be rendered by the Musical Society, on Tuesday evening, 12th inst. A description of the work will be given by Mr. W. H. Allen, before rendering. Principals: Miss Marion Morley, Miss Lena Kemp, Miss Mary Anderson; Mr. F. Barnden and Mr. T. W. Groube. Pianiste, Miss Jeannie Dickens. Organist, Mr. S. H. Pittman. The proceeds are in aid of the United Dorcas Society.

Victorian Girls' Mission Band.—Suggested uniform programme for the month of October:—Hymn, Sankey, 274. Prayer. Responsive Read-

ing, Acts 1. Business. Roll Call. Verse, Hymn 194. Offering. Short Paper, "Care for Sick." Verse of Hymn. Short Papers or Talks on "Care of the Poor and Destitute," and "Care for Sinners." Sentence Prayers. Hymn 323. Benediction. Any correspondence re mission bands to be addressed to Miss R. Hayden, "Marana," Coch-rane-st., Brighton.

When opening the West Riding Assizes at Leeds, recently, Mr. Justice Strutton made some strong remarks on the betting evil. "If the crusade of public feeling which had resulted in diminishing drunkenness would also turn its attention to the national danger of indiscriminate betting, a great advance would be made in public morality. He felt that the State should set an example; and if the Postmaster General declined to receive, send, or deliver betting telegrams and betting circulars, much evil would be nipped in the bud."

Interest is growing in the Bible School at Swanston-st. The Berean Bible Class for adults has doubled in numbers in three weeks. An interesting feature of last Sunday's lesson on "The Bible," from "First Principles," was the exhibit sent by the British and Foreign Bible Society, of 83 translations of the Word of God. Mr. Allen, leader of the class, also produced a copy of the *Chicago Times*, of May 22, 1881, which had printed in full the Revised Version of the New Testament. This was the first time the Revision made its appearance in America.

There is urgent need for the distribution of "Our Position" (Isaac Errett) in Queensland. The writer finds that members and preachers of the denominations misrepresent us, because they neither know what they say nor whereof they affirm. They think we teach "water salvation," and that we adopt the name "Church of Christ" in an exclusive sense. We can promote unity by associating with the different religious bodies, but we must use our association as a means to an end, and that is to get the churches to give up sectarianism and be Christians only.—A. W. Jinks.

In the South Australian Conference reports prominence is given to the work of the State Evangelist, S. G. Griffith. It is stated that his appointment met with the hearty endorsement of the brotherhood, and during the year he held missions at Mallala, Semaphore, Broken Hill, Narracoorte, Williamstown, Long Plain, Owen, Balaklava, and Mile End. Owing to the liberality of a Norwood brother, a mission tent was constructed, in which the last five missions were held with much success. 300 chairs have also been purchased for the tent, £74/0/6 being specially contributed for this purpose. In connection with the mission mentioned, 273 confessed Christ and 239 were added to the churches. The thankofferings at these missions amounted to £141/8/8.

A surprise visit was paid to the home of Bro. and Sister W. C. Craigie on Saturday evening last. The occasion was their silver wedding. The visiting party included the Lygon-st. church officers, members of the Home and Foreign Mission Committees, and the Sisters' Executive. A number of short congratulatory speeches were delivered, and M. McLellan, on behalf of the visitors, presented Bro. and Sister Craigie with a silverplated rose bowl and cake stand. We endorse all the kind things that were said on the occasion, and believe that no presentation in connection with the brotherhood was better deserved. We are glad that the opportunity presented itself of expressing appreciation to our fellow-workers, and am quite sure that the brotherhood generally join with us in hearty congratulations.

On Thursday, August 3rd, the Jews observed the Fast of Ab, the day being the ninth of the eleventh month, whereon is commemorated the destruction of both the historic Temples of Jerusalem. The fast is kept with special rigor, and lamentations and woes engage heart and mind. No "modernisation" is held to justify a disregard of this day. In the words of the *Jewish Chronicle*, "The circumstances of the Jewish race to-day—secular or spiritual—by no means warrant the



abandonment of the celebration. Rather do they emphasise its profound significance. The eyes of Jews still look to the old soil; they still hope that they may breathe Jewish freedom and Jewish independence in the land of the nation's birth. So long as this passionate sentiment resides in the Jewish breast, the anniversary of the Ninth of Ab must remain a sorrow-day in the Jewish calendar."

Dr. Booker Washington finds great satisfaction, says *The Christian*, in the progress of the negroes. He calls them "a new race"—a race with a future. Speaking the other day at the Christian Endeavor Convention, in Atlantic City, he said: "The negro is going forward. The Indian refused the white man's customs, his religion, his clothes, his houses, but the negro says, 'We'll take everything that we can get from you, and weave it into our life.' Negroes own nineteen million acres of land, or about 30,000 square miles. One day in a pretty little negro settlement, he asked his guide: 'What is the name of this place?' Usually ignominious names like Bug Hollow, or Little Africa, are appended to such places, but in this case the reply was, 'This is Columbia Heights!' Forty-five years ago, only three per cent. of the negroes could read and write; to-day fifty-eight per cent. can do both."

From the statistical table to be presented to the South Australian Conference, we learn that during the 13 months ending July 31, 575 were added to the churches by faith and baptism, 416 by letter, 79 who were formerly immersed, and 37 by restoration, the total gains being 1107. The losses were: By death, 43; discipline and revision of roll, 318, and letter, 402. Total losses, 763, and net gain, 344. The present membership is 5395. The Sunday School statistics also indicate progress. There are now 3802 scholars and 383 teachers, a net gain of 483 scholars and 80 teachers. 228 scholars were baptised and added to the churches. Four new churches appear on the schedule this year—Croydon, Semaphore, Prospect and Kerebrook, but the two former, organised just before last Conference, were then admitted into the Evangelistic Union. Kerebrook is an old established Christian church which now seeks affiliation with the Conference. The C.E. membership has increased from 1253 to 1329.

The recent Congress of Races held in London is thus spoken of by one of our contemporaries:—"The political and other excitements of the hour have more or less eclipsed the Congress of Races, meeting at the London University. The first of its kind ever held, the Congress aims at the promotion of cordial relations between men of all colors—in the light of science and the modern conscience." Happily the 'modern conscience' has in recent years shown itself increasingly sensitive to the spirit of Christ, and here representatives from fifty races, and many creeds and religions, have met to discuss how the children of the great human family may improve their mutual relations, and dwell together in peace. London, it is truly said, is about the only place where such a Conference is possible. Under the British Flag all creeds and colors meet; and it is for this great Empire, under God, to give effect to the glorious doctrine of him who has created men in one divine image, and has wrought redemption by the precious blood of the one Cross."

#### S.A. CONFERENCE MEETINGS.

Thursday, Sept. 14, 7.15 p.m. President's Reception, Grote-st. chapel.  
Friday, Sept. 15, Sessions 10.30 a.m., 2.30 and 7.30 p.m., Sisters' Conference, Grote-st. chapel.  
Saturday, Sept. 16, 7.20 p.m., Christian Endeavor Rally, Grote-st. chapel.  
Lord's day, Sept. 17, 3 p.m., Conference Sermon, S. G. Griffith, Adelaide Town Hall.  
Monday, Sept. 18, 9.30 a.m., Conference Business, Grote-st. chapel.  
Monday, Sept. 18, 7.45 p.m., Sunday School Union Demonstration, Exhibition Hall.  
Tuesday, Sept. 19, 9.30 a.m., Conference Business, Grote-st. chapel.  
Tuesday, Sept. 19, 7.45 p.m., Foreign Mission Demonstration, Exhibition Hall.

Wednesday, Sept. 20, 9.30 a.m., Conference Business, Grote-st. chapel.

Wednesday, Sept. 20, 6 p.m., Great Conference Tea, 7.30 p.m., Home Mission Demonstration, Exhibition Hall.

Thursday, Sept. 21, Conference Picnic. Trams leave Adelaide Town Hall, 10 a.m., Ridge Park.

Friday, Sept. 22, 7.45 p.m., United Meeting, Baptist Churches and Churches of Christ, Flinders-st. Baptist Church.

Note.—Pamphlet with full particulars, full programmes, and hymns to be used at meetings, one penny.

**EAST SUBURBAN CHURCHES OF CHRIST CO-OPERATION.**—A temperance rally was held in the Church of Christ, High-st., Prahran, on Tuesday, August 29th. Chairman, Bro. E. Davis, President of Co-operation. A good programme of solos and action songs was presented. The speaker for the evening was Bro. W. L. Jones, who gave a vigorous address on "Temperance," which was listened to by a large and enthusiastic audience. The speaker referred to the many noble workers in New Zealand and credited their success in the temperance cause to education, organisation, and united effort. Two pledges were taken at the close.—Mrs. R. B. Tucker.

### Correspondence.

#### A MODERN SECT.

In the leading article of this week's *CHRISTIAN* I am pleased to see that the utterance of Mr. Walker, of Ballarat, has not escaped notice. While that gentleman withdraws the word "audacity," would it not have been the correct thing to have withdrawn the whole statement? We are not a "modern sect" as that gentleman would have us believe. If we are, then the religion of Christ is only modern.

Well, we know that Christianity dates back to Christ and his apostles, and we as a body of people plead for a return to Christianity as it was in the apostolic age. We are identified with the old Jerusalem gospel, the gospel of Pentecost. How, then, are we a modern sect?

Modernism is denominationalism, and denominationalism is anti-Christian.

Such statements as Mr. Walker makes are deplorably ignorant ones, and deserving of severe criticism, and those who make them should be made to smart under the rod of truth.—W. Waters.

### ACKNOWLEDGMENTS.

#### FOREIGN MISSION FUND.

Victoria—Churches—Ballarat, £27/12/-; Meredith, £1/1/-; North Richmond, per Miss V. Ward, 16/-; Sister Jones, Frankston, per Sister Hagger, 5/-.

F. M. Ludbrook, Collins-st., Melbourne.  
T. B. Fischer, Cheltenham.  
R. Lyall, 39 Leveson-st., Nth. Melbourne.

### COMING EVENTS.

**SEPTEMBER 11.**—(This Monday.) Public farewell to four missionaries, in the Swanston-st., Melbourne chapel, at 8 p.m. Everybody is invited to bidding God-speed to Mr. and Mrs. Watson, who go to India, and Mr. Gordon Goodwin, and Miss M. J. Young, who go to Aoba, in the South Seas. Various brethren will say farewell, and our four missionaries will respond. Bro. Watson will also give a short lantern lecture on his previous association with India. Miss Ruby Finlayson, of South Australia, will supply the solos, one being illustrated by lantern scenes. Admission free. No collection. All invited.

**SEPTEMBER 12.**—Lygon-st. chapel, Grand Sacred Cantata, "Faith Triumphant," will be ren-

dered by the Musical Society, in aid of the United Dorcas Society.

**SEPTEMBER 28.**—The North Fitzroy Church of Christ Girls' Guild and Boys' Gymnasium are holding a Combined Display in the Fitzroy Town Hall on Thursday evening, September 28. Splendid programme. Tickets, 1/- each.

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### IN MEMORIAM.

**COLBOURNE.**—In loving memory of J. Colbourne, evangelist, who passed away at North Sydney on September 10th, 1910. "Peace, perfect peace." Petersham, N.S.W.

**BARRETT.**—In loving memory of my mother, Mrs. E. J. Barrett, who entered into rest, September 3, 1910.

"Will the circle be unbroken,  
By-and-bye, by-and-bye;  
In a better home awaiting,  
In the sky, in the sky?"

Rev. 21: 4; 25.

S.J.H.

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## Obituary.

**ORGAN.**—One by one the pioneers of the Cheltenham, Victoria, church, are entering into rest. After a long period of weakness, our dear Bro. Joseph Organ, senr., passed away to be with the Lord at the age of 84 years, on the 26th of September. Our late brother was a foundation member, being identified with the church for over 50 years, and serving the church as deacon and exhorting brother until advancing years compelled him to retire from active work. He loved the church, and the church loved him. He was one of God's gentle men, and those who knew him best say that no one could disturb his calm, peaceful spirit. One who knew him intimately for 40 years, said, "I have never seen him take drink, smoke, get angry, or use a wrong word." He was a very humble man and full of the Spirit. He leaves eight grown-up sons, seven of whom were at the graveside, the eighth being in W.A. Their names are Edward, Joseph, Samuel, Arthur, Charles, William, George and Daniel. One daughter, Mrs. W. Martin, is also left, and she with loving hands has ministered to her dear father for the greater part of his last illness. We commend the bereaved to that Lord whom our dear brother loved and served.—T.B.F., Cheltenham, Victoria.

**MITCHELL.**—On the 6th of August there passed away Bro. Henry Mitchell, at the ripe old age of 84. Our Jubilee History records the fact that Bro. Albert Griffen and Bro. Henry Mitchell met for worship in the year 1852. Our brother was therefore one of the pioneers of the cause of Christ in New South Wales. Living for over 40 years at a place called "Canadian Lead," over 200 miles from Sydney, he was isolated, but on the rare occasions in which he visited Sydney he took the opportunity of meeting with the church at Enmore, and was known to the older members of that church. Bro. Mitchell was born at Belfast in 1827, went to Scotland as a boy and was baptised and became a member of one of the churches there. From a local paper we learn that he was a much esteemed and prominent person in the district, the funeral being largely attended. He leaves a widow, four sons, four daughters, and fourteen grandchildren to mourn their loss. He lived a good life and died a happy death, trusting in the Lord.—C.A.R.

**BELCHER.**—The church at Prospect has just suffered a great loss in the passing away from this life of our beloved A. C. Belcher. Our brother, who was born in Adelaide in 1846, was brought to Christ at about the age of 20 by Pastor Playford, at Bentham-st. chapel. Some four years later, business having taken him to Willunga, he there heard Bren. H. S. Earl and T. J. Gore, was won by the plea for the restoration of apostolic Christianity, and at once identified himself with the Church of Christ in that place. Later on, returning to town, he took membership at Grote-st., and so continued for many years. On the cause at Prospect being started, however, he at once threw in his lot with it, and has ever since been a valued worker there. In church, Sunday School, Band of Hope and Y.P.S. he rendered most useful service. For many years he was the only Prospect deacon on the board of officers of the North Adelaide church, and was secretary for Prospect till a few weeks ago. After little more than a week's illness, our brother passed away on Tuesday, Aug. 22nd, the spirit returning to God who gave it, and the body two days later being committed to the earth by the writer, assisted by T. J. Gore. May our late brother's example of constancy and zeal stimulate us all to greater diligence in the service of Christ and his church. And may our heavenly Father comfort and sustain the widow and family in their sore bereavement.—A. M. Ludbrook, Adelaide, S.A.

**JENKINS.**—The district was stirred to its depth, when it became known that Bro. James Miles Jenkins had been thrown out of his trap and dislocated his neck on the morning of August 27th, death being instantaneous. The deceased was a member of the Cheltenham, Victoria, church, and had reached the age of 73 years. He was one of the best listeners a preacher ever could wish for, and a man whose delight it was to speak on divine things. He had often expressed a wish to die suddenly, and the Lord fulfilled his desire. His brother, the late Sir George Jenkins, predeceased him by just six weeks. He leaves a

widow and three daughters and one son, who are heartbroken at the suddenness of their father's call, but who rejoice in the knowledge that their loved one is safe in the glory land. May he who has promised to be a Father to the fatherless and a Friend to the widow, manifest his presence and speak peace into the sorrowing hearts.—T.B.F., Cheltenham, Victoria.

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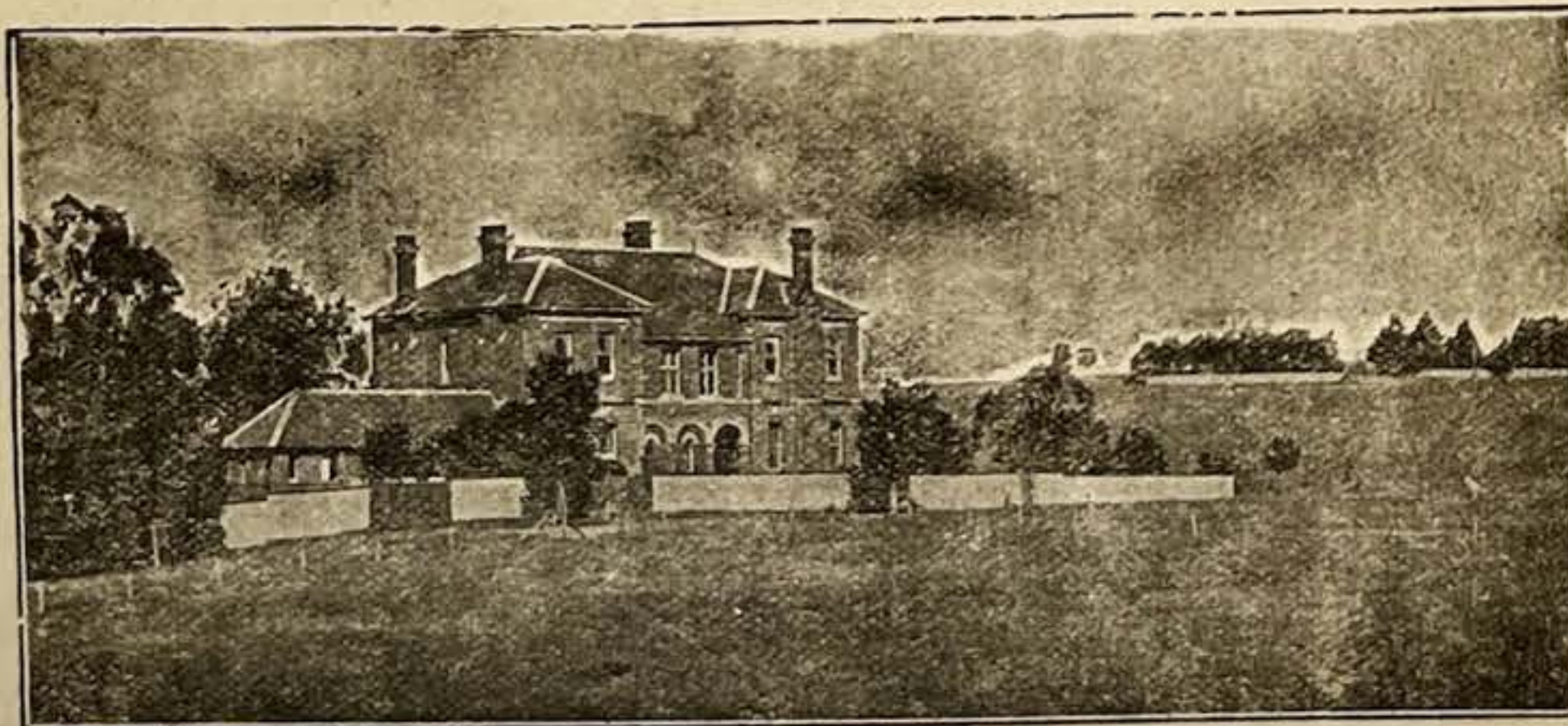
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