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"Call Out the Reserves!"

J. Inglis Wright.

"What the church most lacks is the faithful and conquering spirit of primitive days"—and these words are true. The war spirit of conquest is needed in our churches, the aggressiveness of stern souls bent on fighting, determined to overthrow the "strongholds of Satan," to deliver those who "all their life subject to bondage" are held captive by the powers of darkness. There can be no peace between the "rulers of the darkness of this world" and the Son of God who came "that he might destroy the works of the devil," who "desireth the whole world," and under whose rule "the whole world lieth in wickedness."

They went.

The "Hold the fort" theory is applicable to the individual life of the Christian, but emphatically not to the carrying out of the commission of the Lord Jesus Christ. He, the world's Redeemer, said to his first disciples, "Go ye into all the world and preach the gospel to every creature." They knew what *going* meant, and they *went*. Yes, they went into that "rotten, aimless chaos of sensuality," as Gibbon describes the Rome of Nero's day, with the gospel of a crucified Christ, who demanded repentance and confession of sin. They *went*, and their pathway lay through torrents of blood and under clouds of agony. They went, but theirs was like the Master's, a veritable "Via Dolorosa"—a way of sorrows, of suffering, of death.

They *went*, through the persecutions of Nero, of Domitian, and the eight more

which follow up to the reign of Constantine. The Catacombs tell the story of this period, with their estimated four millions of Christian graves in 300 years. The tread of the rank and file of the army of Christ is heard through the succeeding 1200 years. East, west, north, south, they went, seeking but to preach Christ, and to be faithful to the light they had. To witness for Christ in India, Persia, Britain, where not? On—on—on to the confines of the world. Souls that lived and breathed in the presence of Christ, and died for love of him. To quote figures is but to write in a dead tongue—to wax eloquent in an unknown language. The rise and fall of the voice, the inflections are caught, but, alas! the meaning is lost! And the meaning of the figures is lost to us. They represent a dead language—the language of the rack, the lions, the torture, the stake, the language of blood, suffering, agony!—but they *went* through it all. In the fifteenth century, in Spain alone, 234,506 suffered under the first four Inquisitors-General in one form or another. Torquemada in his 18 years of office as Spanish Inquisitor buried alive over 10,000 Christians.

Absolutely invincible.

The graves of the martyred missionaries during the Boxer rising in China a few years ago, and of their murdered converts, bear tribute to the awful cost which even now may be found to attend upon obedience to the "Go" of Christ. But why say more? Shall the remembrance of these

things not stimulate us to greater strivings, that those who live in the lands of darkness *shall have at least a chance* to hear of the salvation of Christ? Ours is a mission of conquest, to wrench from the grip of Satan those who are held captive at his will, to set them free, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound"—to bring to them the redemption of Christ. We *must* get into our very souls the consciousness that in this task we are absolutely invincible; if we be but faithful there can be no barrier to our progress but the limitations of our own souls and the feebleness of our own faith. The Lord Jesus Christ, the "Captain of our salvation," the Supreme Head, said, "ALL power is given unto me in heaven and in earth. Go ye, therefore. . . . And lo, I am with you *always*, even unto the end of the world." In this sign we conquer!

The company of Christ.

"Lo, I am with you"—the war-cry of the invincible army of Christ; and possessing this, let us call up our reserves, let us determine to fight better, more vigorously, more strenuously in the spirit of conquest, realising that when Christ said "Go," he also added, "Lo, I am with you." Like him of old who said, "I being in the way the Lord led me," we will find that if we are to have the company of Christ we must walk in the "way" he is going—which is that "into *all* the world"—beyond the limits of race, color, or nationality, of creed



Kaffir Huts and Kraals close to the New Hillside Mission Station.

God is love; and to love men till private attachments have expanded into a philanthropy which embraces all—at last even the evil and enemies with compassion—that is to love God.

F. W. Robertson.

or religion, beyond—beyond—into the outermost darkness where men fashion a log into a god and bend to it the knee of suppliance and worship. Let us call up our reserves—reserves of prayer, of knowledge, of sympathy and of giving—which last is in measure the tangible expression of our inward longings and desires.

An Apostolic Church.

W. J. Hastie, Dunedin.

Christianity is nothing if not a missionary religion. The primitive church, after the first few years, became an aggressive evangelising force. "The wrath of man was made to praise God," for we read, "and they that were scattered abroad went everywhere preaching the word." Persecution drove the disciples out of Jerusalem. Love is now our constraining power.

One in sixty-eight.

The Moravian Church is the pioneer of Protestant Missions to the heathen. Generations before the fathers of the Restoration movement were born, they were preaching Christ to the benighted and priest-ridden people of Bohemia, as well as to those who knew not God. Many of them sealed their faith with their blood. Persecutions and afflictions awaited them, but the marching orders of Christ inspired them. Even in these days, one of every sixty-eight adult members becomes a Foreign Missionary and the sixty-seven support him. "They first gave their own selves to the Lord," if you will allow another setting to a much perverted text. It is easier to give property than "our own selves" sometimes.

Life held loosely.

In the apostolic church many like Paul "counted not their life dear unto themselves that they might finish their course with joy, and the ministry...received of the Lord Jesus to testify the gospel of the grace of God." The missionary spirit is an essential feature of the gospel. All men are lost. Christ came to seek and to save the lost. God will have all men to be saved and come to the knowledge of the truth; therefore the gospel must be preached to all nations, and this is why Jesus said, "Go ye into all the world and preach the gospel to every creature." The burning enthusiasm of the apostolic missionaries and the loyal co-operation of the churches soon spread the gospel to the known world, until the Emperor of Rome laid down his sceptre at the cross of Christ.

A vast missionary society.

The Moravian Church have no missionary society, for like the apostolic church, the whole organisation was a Foreign Missionary society. Hear this of the church in Thessalonica, "And ye became imitators of us, and of the Lord, having received the word in much affliction with joy of the

Holy Spirit, so that ye became an ensample to all that believe in Macedonia and Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth, so that we need not speak anything." Is not this a glorious testimony to a church that we might well follow after?

Are we apostolic?

We call ourselves an "apostolic church." Can we sustain this claim, or is it merely a vain and empty boast? Can it be said of us, "For from you hath sounded forth the word of God not only in New Zealand and Australia, but in every place your faith to Godward is gone forth"? One generation and a half have passed since the plea which we advocate was first brought to New Zealand. How many have "given their own selves to the Lord"? How many sons and daughters have been sent forth during these last fifty years from the church in New Zealand to carry the gospel of Jesus to the perishing millions of earth? Is it not a fact that in this we are not as apostolic as some other churches which some denounce?

A glimpse of the Christ.

Oh! Churches of Christ in New Zealand, get a glimpse of the Christ! Hear his pleading voice to "behold the fields, white unto the harvest." The golden offering idea is the thing. Prepare for it months ahead. Give not only of our substance, but "our own selves unto the Lord." "Lord, I give myself to thee; 'tis all that I can do." Enough should be offered of men and means to enable Bro. Hadfield to establish another station or two among the native villages, with a doctor to heal the body as well as the life. A school for the training of native evangelists is a necessity. The enlargement of the foreign work will be the salvation of the church at home. Our time in Conference and church business meetings will then be taken up preparing and planning for the furtherance of the gospel at home and abroad, instead of questions which gendereth strife. When that time comes we shall then have a greater claim to be called an apostolic church.

**I CAME.
GO.
COME AGAIN.**

T. J. Bull, Maitauro.

These simple but profoundly significant sayings of our Lord embrace the great movements and processes of redemption.

I came.

On this bedrock fact, as on a divine foundation, our faith and hope rest as to

God's gracious design for the world. "I am come down from heaven, not to do mine own will, but the will of him that sent me." God's will is that earth's blasphemy shall give place to heaven's supreme reverence for God, that earth's misrule shall be supplanted by heaven's perfect recognition of the fact that God is King, and that earth's lawlessness shall be superseded by heaven's absolute submission to, perfect acquiescence in, and unspeakable delight to do God's will. Christ came under the impulse of the divine love, and the divine commission which bade him lay down his life, and take it again that he might impart it to those who would hear his voice.

I go.

"It is expedient for you that I go away... if I go away, I will send" the Advocate "unto you," who "will convict the world." Christ entered heaven with his own blood, to appear before the face of God for us. Christ's ministry as High Priest in heaven, and the Holy Spirit's ministry on earth, which could not begin until Jesus was glorified, were both essential to make effective for men the values of the perfect life, the sacrificial death, and the triumphant resurrection accomplished in his incarnation. Without these there would have been no church, and no mission enterprise for the world's evangelisation. "I go," therefore "Go ye," was the logic of our Lord.

I come again.

This word is the crown and consummation of the other two. It is our Lord's own solemn pledge of final redemption. He went into heaven with blood, he would come out with blessing. "Having been once offered to bear the sin of many," he "shall appear a second time, apart from sin, to them that wait for him, unto salvation." The coming of the Lord is more certainly guaranteed by Scripture than even the death of the saints ("for we shall *not all sleep*"). To believe this is strangely supposed by many to cut the nerve of interest in missions, and to paralyse the spinal column of missionary enthusiasm and activity. The church at Thessalonica was noted for missionary enthusiasm, and splendid evangelistic work. Its members had "turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven." Their joyful anticipation of the coming of Jesus did not clash with the activities of present service. The greatest apostolic missionary said much about the coming of the Lord. All service should be done in the light of that coming, when "we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Let us, with a sanctified imagination, try to anticipate the revelations and rewards of that day, and our Foreign Mission offering will be commensurate with our ability, and no condition that makes our giving acceptable to God will be wholly wanting.

Foreign Missions.

A. F. Turner, Auckland.

The final commission of Jesus, announced after he had demonstrated his power over death and the grave, and given with a view to the evangelisation of the world, not only gives us authority for, but places us under obligation to engage in the work of Foreign Missions. As those to whom it was immediately given, actively and earnestly engaged in the work of proclaiming the message of eternal life, so we in like manner must seek to unfurl the blood-stained banner of the cross whenever and wherever it is possible to do so. Such is binding upon us, for the simple reason that men are sinners to-day, and needing the salvation which is made known in the gospel of Christ, the same as they were 1900 years ago. It is still our duty to interest ourselves in those who are in heathen lands, that they may have the opportunity of being delivered from its moral and spiritual darkness, and be brought into the marvelous light of the gospel.

Willingness to sacrifice.

If we cannot do this by direct testimony, then we must do it by showing practical sympathy with those who *are* doing it in this way. We should *all* contribute of our means to support those who are laboring in foreign lands, and thus help forward the cause of our blessed Redeemer, for as a general rule, even the poorest can do something, and many, both rich and poor, can do a great deal more than they have done in the past, if only they have a willingness to make a little sacrifice.

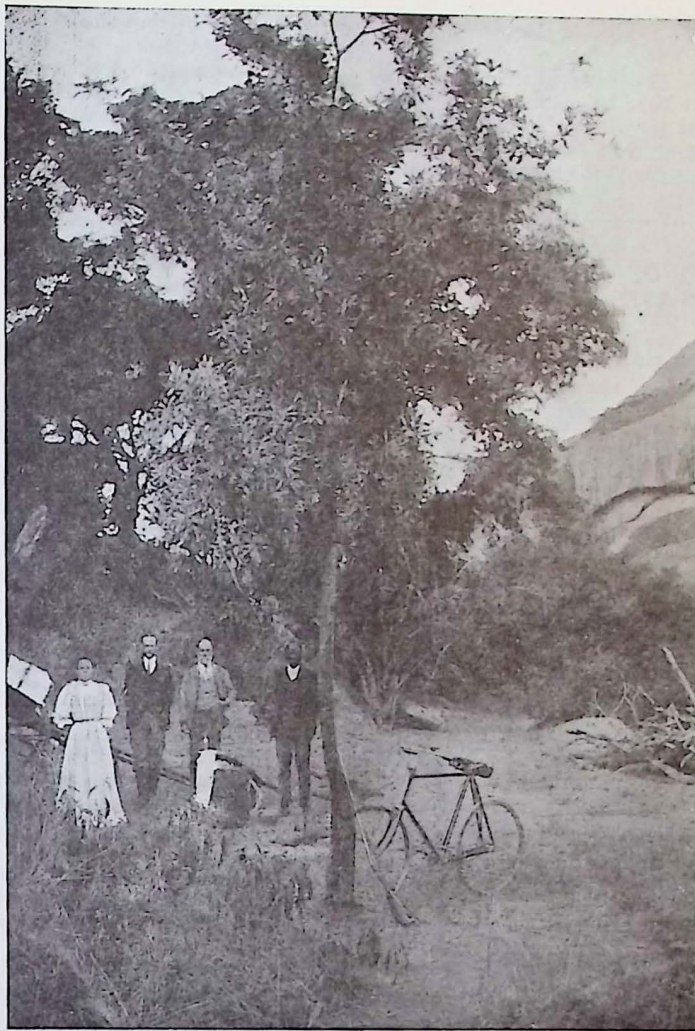
Heroic self-denial.

I remember reading some years ago a letter in which the wife of the late Bro. Wharton spoke of the way in which the Salvation Army in India raised their portion of the amount asked for by their General. She stated that the officers there—Europeans—receive a salary of not quite two shillings per week; the ordinary soldiers receive nothing in the way of wages, other than that which they can succeed in soliciting, consequently their style of living is not very extravagant. The food of all consists chiefly of rice and coarse wheaten cakes, the officers alone enjoying the luxury of tea and coffee. And when it is remembered how many of them have suffered from exposure and want of food in that deadly climate, we imagine that the sacrifice they already make is pretty well nigh beyond human endurance. Yet, when from headquarters there comes the request for two weeks of self-denial in order that sufficient funds may be raised for carrying on the work of the Army, these officers cheerfully, and without a murmur, give up their tea and coffee, and the ordinary soldiers give up all of the little they can. Now, I do not admire the generalship that allows, or expects of, those people to thus suffer, but I do say that such heroic acts of self-

denial ought to make most of us ashamed of ourselves, because of the little which we sometimes are unwilling to deny ourselves for the sake of that One who for our sakes did so much.

Liberality and character.

We profess to be disciples of Christ, and yet do not deny ourselves perhaps of one luxury for his cause. The people just referred to counted it an honor to act as they did, and this is the very essence of self-denial and self-sacrifice. The trouble with too many of us is that instead of counting it an honor to be permitted to contribute to the work of Foreign Missions, we regard it as something we would just as soon not bother about. Brethren, you can depend upon it that God does not ask us to interest ourselves in this work without having some purpose in view which will further our eternal well being. He knows the effect which liberal giving has on *character*, and this is the only thing which you and I can take with us into eternity.



Sister Miss Dobson, Bro. Hollis, Bro. Hay (a visitor from N.Z.) and Bro. Agrippa at the foot of the World's View.

There is a story told of a lady who had a dream. She thought she was brought to heaven, and as she was going along she saw a large building, and she asked her guide, "Who is that building for?" Her guide replied, "That is for your gardener." The lady was greatly surprised, and said, "Why, my gardener has always lived in a cottage. He could have lived in a better house, if he had not always given away so much." She travelled further, and came to a small cottage, "Who is that for?" she asked. The guide said, "That is for you." "Oh!" she exclaimed, "I have always lived in a mansion, and I could never bear to live in a little house like that!" But the guide made answer, "The Master Builder is doing the best he can with the materials that are being sent up." True, this was only a dream, but the story represents a phase of a duty which is founded upon a truth taught in the word of God, and this being so, let us see to it, lest we be greatly disappointed, even if we reach the better land. Let us rather take advantage of the privilege which it is ours to enjoy, and then when by

death removed from our position of trust, instead of being charged with having wasted our Lord's substance, it will be found that we have helped to push forward the wheels of the chariot of divine truth, and at the same time have laid up an imperishable treasure in the eternal storehouse of God.

A Dead or Live Church : Which ?

Ralph Gebbie, Christchurch.

A great truth is illustrated in the old story of the artist who was asked to present on canvas his idea of a dead church. Instead of painting a building dilapidated and shabby as one might expect, he painted a magnificent building, sumptuously furnished, but over the opening of a collection box marked "Foreign Missions," he placed some dusty cobwebs. A dead church in his estimation was a church not giving to missions. The more we muse on this point, the more will we discover it to be true.

Revival in the church.

The church that gives liberally to Foreign Missions is obeying in spirit the Master's command, "Go ye into all the world, and preach the gospel to the whole creation." It understands the trend of prophecy, which declares that the heathen are the inheritance of Christ, and the uttermost parts of the earth are his possession. It is entering into the spirit of the Master, who was lifted up that he might draw all men unto him. The church that is not alive to the imperative call of the foreign field, hears not the Master's command, grasps not the prophetic vision of the kingdom's sway, and has no heart-throb in sympathy with the yearning of Christ for the world's unsaved millions. This being so, to arouse a church to a genuine interest in missions is to cause it added prosperity; or if dead, to revive it in every phase of Christian endeavor. Andrew Fuller's church was almost dead spiritually. He was alarmed, and began to preach on the duty of the church to carry the gospel to the whole world. He preached on this subject for Sunday after Sunday, till the people began to say, "If the gospel can save the world, why cannot it save our children, and our community?" The result was a revival.

The proper spirit.

If a church neglect its work of world evangelism, how can it with the proper spirit enter into the work of Home Missions, since the Saviour's last command is unheeded, his glorious world-wide vision passed unnoticed, and his soul left alone in travail for the heathen? With no ear, eye or heart for the foreign field, there will be none for the home field. He who prays from the heart to the God of all salvation must be fired with missionary zeal, and he who by the Spirit is led to missionary giv-

ing will be led by the same Spirit to find an outlet for his heart's feelings in prayer. A church composed of such will pray for power to successfully enter the open door in heathen lands, and that his will may be done as in heaven so in all the earth. This will all be reflected in the daily life of the church. With the listening ear for the Master's commands, and the desire for fellowship with him in all his work, there will come an uplift in the life that makes for righteousness.

A worthy offering.

If a church would estimate its worth in the eyes of God, let it ask, "Are we fulfilling our obligations in the foreign field?" Let us see that our churches are occupying their proper place in the world's evangelisation. Let each ask, "What is my duty?" With the Master's "Go ye" ringing in our ears, our eyes beholding the ultimate universal reign of the Christ, and our hearts yearning with Jesus for the unsaved, let us cheerfully fulfil our obligations on Oct. 10, and give into the hands of the Lord such an offering for his work as is worthy the King of kings.

The Necessity of Foreign Missions.

F. W. Greenwood, Ashburton.

As a people we have done much to emphasise the great commission. But as we hold a unique position in the religious world and claim to have returned to primitive Christianity and to teach it in its pristine purity, we had better examine our standard and see if we are living up to our privileges and to our enlightenment, for "to him that knoweth to do good and doeth it not, to him it is sin." Much remains to be done, as there are millions in heathen darkness, and their Macedonian cry sounds louder and louder every year, and

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of light deny?"

Let us briefly consider three things bearing on the necessity of Foreign Missions.

1. The command "Go."

If there were no other reason why we should support Foreign Missions, this would be enough. This was all that Paul had. He did not know how he would fare, or what the results would be. When God speaks, that is enough for the sincere disciple: he listens and obeys.

An opponent of Foreign Missions once asked the Duke of Wellington if he thought it would pay to spend so much money on the heathen. The Duke said, "What are your marching orders? You have got nothing to do with results. Your marching orders are 'Go ye into all the world.'" True soldiers do not reason why—"Their's but

to do and die." Paul did not concern himself about results. He said, "Woe is me if I preach not the gospel."

2. The reflex influence.

Our salvation does not depend on the mere obedience of our Captain's command—there is life in the doing of it. Christianity means service for others. The servant of all is the greatest of all. It means a life of self-denial, and those who have not begun to deny themselves for others have not begun to live. Selfishness is spiritual death. God has put us under an immense debt, and instead of paying it to him he says, "Pay it to others." Paul said, "I am debtor both to Greeks and Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." The effort to pay this debt develops our spiritual life. "There is that scattereth and yet increaseth." As we exercise and use our strength, we develop our muscles, and thus get more strength. We save ourselves by saving others. This principle runs throughout our physical, commercial, and spiritual life. When asked, "Will the heathen be saved without the gospel?" Spurgeon replied, "The question is, Will we be saved if we don't take the gospel to them?"

"Heaven's gate is closed to him that comes alone. Save thou a soul, and it shall save thine own."

3. Co-laborers with Christ.

This is a great honor conferred on us. God could have written the gospel on the clouds, or sent angels to preach it, or made every church treasury an unfailing one, like the widow's cruse of oil; but he has called us to be co-laborers with him. No one can be saved without human instrumentality. The gospel is the power of God unto salvation, but it has to be preached, lived and printed by us. We are responsible.

Set to work in your sphere immediately yourself. When a ship like the "Waratah" is missing, steamers are put on the track. If the ship is found the steamers render assistance. If the storm is raging, they "stand by." Get on the track of some frail bark of humanity and stand by. Seek to arouse every Christian organisation with which you are connected. Be a living member of it. Don't wait for some one else or some organisation to move, but without delay rise to your present duty by taking advantage of present emergencies and opportunities. If we rise to our duty, no matter how humble our sphere may be, we shall share in the great work of redemption, and we shall find that the joy of soul-winning is a glory uneclipsed.

The Offering for N.Z. Foreign Missions will be taken up on LORD'S DAY, OCTOBER 10th.

Individual Responsibility.

C. Fleming McDonald, Dunedin.

To say that the responsibility of preaching the gospel devolves upon those who have come under its emancipating power, would be to proclaim a truth as old as Christianity itself—a truth, nevertheless, which is either misconstrued, or absolutely neglected by a large section of the professed followers of our Lord. One would naturally conclude that the heart that would respond to the loving invitation, "Come unto me," would throb with delight when the same voice was heard to say, "Go ye"; and yet, although it is nearly 2000 years since the marching orders were given, we have only reconnoitered the outer fringe of the enemies' camp, and to-day, Satan and his forces hold sway to an appalling extent over the earth.

Not transferable.

We know that the powers of evil shall be broken, and the darkness of ignorance dispelled before the illuminating headlight of the gospel van, but how shall the Christian people of to-day justify the limited knowledge of the Christ existing throughout the world at this, the dawn of the 20th century? We shall certainly not be held responsible for the neglect of past generations, but it is equally true that we can not relegate our duty to those of the future. The responsibility rests with the individual, and is *not transferable*, for ours is a personal salvation, and gratitude to a personal Saviour should lead us to gladly and thank-

fully honor his word and obey his commands. Glad, that while we rejoice in so great salvation, we have been chosen to sound forth the universal message, "Who-soever will may come," and thankful that, though obedience may mean for us personal inconvenience and sacrifice, we have had vouchsafed this opportunity of demonstrating our loyalty, that, having received so much through Christ's atoning sacrifice, and escaped so much through his substituted sufferings, we are esteemed worthy to serve him.

"No opportunity."

Who would dare attempt to shirk his responsibility, and seek to obscure himself behind the hackneyed and humiliating excuse, "I have no opportunity," and therefore no responsibility? No opportunity! in a world where the intermingling of humanity, the many-sided daily life, where every day of every year presents to us a world of opportunity! Oh, that eyes might be opened to see the subtle influences which war against our glorious message, and the ears earstopped to hear the cry of those in dark places; then would the murmur "No opportunity" be silenced for ever.

The measure of love.

Our effort to take advantage of the opportunities presented can only be measured by our love for the Saviour. If that love is weak, our sense of responsibility will be limited, and our efforts to serve him correspondingly weak; but that great, strong love which should characterise every child of

God will make us swift of foot, and ready of utterance, in conveying the Lord's message to those for whom he died.

What can I do?

Can I go? Can I send? Can I pray for those who go, and the success of their mission? The answer to the above should find every disciple of Christ engaged in this great and glorious work. It is necessary that some should go. It is essential that many should send. But, oh, how important that *all should pray!* Pray first that we may each recognise the responsibility which God has, in his infinite wisdom, laid upon us, and that we might be filled with a desire to serve, commensurate with the opportunities given, and the existing need. Then let us arise and DO the Master's will.

Letter from Nyasaland.

Church of Christ Mission School,
Namiwawa, Zomba District,
Nyasaland, July 28, 1909.

It is again my great pleasure to write these few lines, asking your prayers for us in this land of Africa, and the work, too. It will interest you to know that last month (June), 17 have been won for the Master, and the gospel flag is flying a head on nicely. And our need of a white teacher is still. So, brethren and sisters, you are responsible for this great need we have in this part of the country. Our dear brethren Hollis and Hills are still in Bulawayo, South Africa, and are anxious to return to this work, but how can they come if you do not send them? It is a great pity to the Disciples of Christ when they hear a cry in a dark place wishing for light, when they have it and do not seem to take any notice to the cry! Ah! brethren and sisters, hear to the cry again once more for light, "*Come over and help us.*"

Our number of Christians this date the writer is writing, numbering up as follows: Blantyre District, 40 miles from here, there are 41, and here in this District of Zomba are 182. Total being 223. Praise the Almighty!

May the Lord's richest blessing be to you all in Christ Jesus.

Yours truly, in his service,

ELLERTON M. KUNDAGO.

N.B.—Excuse the strange language.

The Need of To-day.

We need the faith that will compel us to give to God our very best of everything, to be used by him in the way that seemeth best in his sight. This faith in God would secure all the men and the means required to carry on the missionary enterprise with unflagging energy and signal success.—*Griffith John.*



The New Church at Hillside, just Finished.

Why I Believe in Foreign Missions.

C. Silvester Horne, M.A.

Mr. C. Silvester Horne is one of London's foremost preachers. And though it seems somewhat late in the day to advance arguments in favor of Foreign Missions, it is none the less a fact that a good deal is said in regard to them, in the way of misrepresentation, by people whose selfish interests are not furthered by the reforms effected by mission work. Mr. Horne replies to some of these misrepresentations, and puts into the witness box men of high standing who are in a position to speak from first-hand knowledge.

After giving testimony from various sources, he goes on to say:—

Witnesses in the box.

I pass on from Sir Richard Temple to another great pro-consul, of whom every Englishman is proud—Sir William Macgregor. He was a Lieut.-Governor of British New Guinea. He says in his report: "The lapse of time has steadily strengthened the conviction that mission labor is of immense value and importance in the possession. The example of the regularity and purity of life of the missionary is an object lesson of great significance; the humanity they practise to the sick and castaway and the abandoned; the moral force by which they exercise restraint over bad characters, and their sympathy for the weak and suffering, are all softening and ameliorating influences that could not otherwise be supplied." Let us take, again, another man whose name is on all men's lips—Sir William Hunter, a man worthy, surely, of the admiration and affection of every English Christian assembly. He says: "I know of no class of Englishmen who have done so much to render the name of England respected in India as the missionaries. Speaking as an Englishman, I declare my conviction that missionary enterprise is the highest expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion, and I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay." Well, now, I put it to this audience—I am speaking to you, as you see, in a perfectly straightforward, simple way, putting the argument derived from those who have seen the life on the spot, because I am tremendously anxious to remove the growing impression in this country that missionary effort is a failure, and that missions ought to be altogether abandoned out of the programme of Christianity. I am going to put one or two other witnesses in the witness box. I leave the pro-consuls, I come to those who went out to those lands simply as travellers, whom we recognise to-day as people whose word of observation, scientific observation, is worthy of all confidence and trust.

Now, let me appeal to one whom I am quite certain we shall receive with sympathy as she gives her witness—Mrs. Isabella Bishop. "I am a traveller, solely; and it is as a traveller that I desire to bear my testimony to the godly and self-denying lives, the zeal, the devotion of nearly all the missionaries of all the churches I have ever seen. This testimony from a traveller may be, I trust, of some value, and I am prepared to give it everywhere." I turn to America, I take this testimony from one of the leading American writers, a very brilliant writer in his way, Demetrius Boulger, from a recent article in the *Fortnightly Review*. He says: "I am no proselytising zealot. I think that each man can best find his way to heaven by himself. But the study of the Chinese history compels me to say that the missionary efforts in China form one unbroken chain of good doing in the record of foreign intercourse with that Empire. To whatever sect they have belonged, we owe to the missionaries the greater part of our knowledge of China and of the favorable impressions left on the Chinese millions by their devoted and charitable deeds." Surely an extraordinary testimony from one who, as he says, sets out with no idea whatever of proselytising. Then here is the word of one honored the world over—Mr. Theodore Roosevelt, of the United States of America. He says: "I think if we realise but a tenth part of the work that has been done we should understand that no more practical work, no work more productive of fruit for civilisation, could exist than the work being carried on by men and women who are giving their lives to preach the gospel of Christ to mankind." That was after a visit he had paid to a number of mission stations among the red Indians in America.

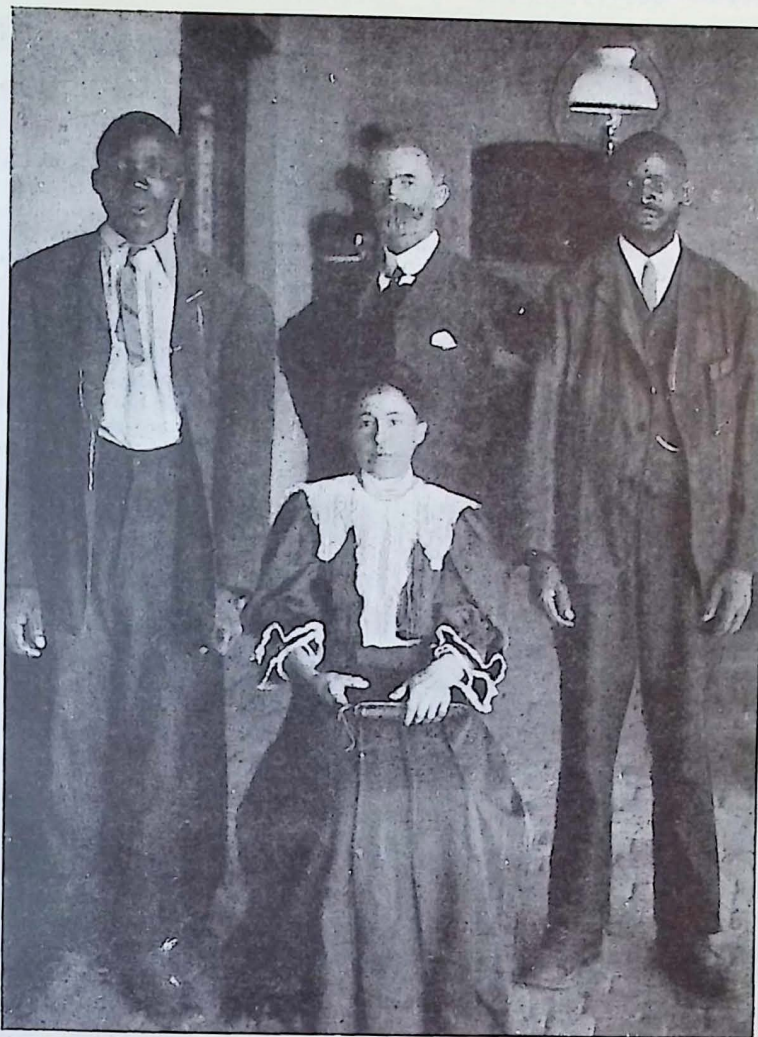
Literary testimony.

Well now, in order not to weary you, I will simply, in closing this part of my subject—I will simply appeal to two or three who have treated the question purely from the literary standpoint. Rudyard Kipling, R. L. Stevenson, and Mr. Frank Bullen, men whose point of view you know, and men whose opinions no doubt you respect. Rudyard Kipling writes this characteristic sentence. He says: "Ask the grey heads of the Bannockburn Medical Crusade what manner of life their preachers lead; speak to the Raoiné Gospel Agency, those Americans whose boast is that they go where no Englishman dare follow; get a pastor of the Tübingen Mission to talk of his experience—if you can. You will be referred to the printed reports, but these contain no mention of the men who have lost youth and health—all that a man may lose, except faith—in the wilds; of English maidens who have gone forth, and died in the fever-stricken jungles of the Panth Hills, knowing from the first that death was almost a certainty. The reports are silent here, because heroism, failure, doubt, despair, and self-abnegation on the part of a mere cultured white man are things of

no weight, as compared to the saving of one half-human soul from a fantastic faith in wood spirits, goblins of the rocks and river fiends." What did Stevenson say? He said: "I have conceived a great prejudice against missions. I have no sooner come here than that prejudice was reduced and at last annihilated. Those who come and see them on the spot." What does Frank Bullen say? "When all has been said that can be said against the missionaries, the fact remains, the whole vile character of the populations of the Pacific has been changed, and where wickedness is rife to-day, it is due largely to the hindrances placed in the way of the effort of the missionaries by the unmitigated scoundrels who vilify it." I am glad Frank Bullen used those words for me: they are so out of place from this pulpit. And then I found the other day this peculiar paragraph in a paper to which I do not think I should have turned for a defence of missions. I mean the *Saturday Review*. The *Saturday Review* says: "The missionaries have saved the Polynesians from extermination. They represent in the heart of a materialistic and cynical and selfish culture a genuinely heroic tradition. Almost every family of consequence in the country numbers among its members some exiled crusader spending his life in solitude in the ends of the earth; and every corner of the globe is hallowed by their grave." It is perfectly true, the heroic tradition to-day lives in the mission field, and the greatest deeds which England is doing she is doing out there; and the men who sit at home and criticise are men who would be better employed if they themselves would do something, at any rate, to see that England stands for humanity and brotherhood the wide world over. And if these testimonies are not enough, I would appeal to one that is an absolutely hostile testimony from its standpoint. Perhaps the leading native paper of India is the *Hindoo*. And yet in a recent number of that paper, these words were contained: "Speaking of the missionaries, it is not so much their intellectual as their moral qualities that challenge admiration. Their simple lives, their sympathy with the poor, their self-sacrifice, all force admiration from their critics."

Life by big ideals.

I remember a gentleman returning home and saying to me that missions in South Africa were no good, and that the natives who were Christianised were no good. I know the man who made that statement, and I also had some slight acquaintance, when he was in England, with King Khama, one of the Christianised natives to whom I suppose he referred. I will put their lives side by side, the critic of King Khama, and King Khama himself; the representative of men who tried to force liquor upon King Khama's natives, and the king who dared to stand against all their influence for a sober and pure nation, and I have no hesitation in saying on which side the great moral balance lies.



The Workers, Forest Vale Mission, Bulawayo.

No, dear friends, we have to recognise that if Christianity is going to live at all it is going to live by its big ideals. If it once begins to lose its commanding hope and faith, all will be lost. I do not believe any man has ever seen Jesus Christ who has not seen him as the Saviour of the world. You may see a Christ who is a Saviour of England. You may see a Christ if you like who is a Saviour of Europe, but you have never seen the principal glory of the Christ until you have seen him as the Saviour of the world. What I say is this: if the thing is true here in England, it is true in India; it is true in China. Truth is not a matter of parallels of latitude. If Jesus Christ is the highest and the best here, he is the highest and the best there. If he is the revelation of God here, he is the revelation of God there. If he is the Saviour from sin in London, he is the Saviour from sin out there. We have got to see him as the Saviour of the world; and I repeat, only the churches that hold by the big ideals are the churches of power. Let me give you an example of what I mean. Eight miles out of the city of Homburg

there is the little town of Heumannsburg. Many years ago now a new pastor came to this little village church, and he began to talk about the gospel of Christ, and about the claim there was upon all Christians to send the gospel to the heathen. And the people listened, thinking it was a craze of the dear good man, and that before long he would get over it, and would return to his senses; but by-and-bye the impression became produced upon their own hearts that what he said was true. What did they do? Out of their little handful of members they set aside eight to go out to the mission field, and for five years they trained the eight that they might be fit to carry the message. At the same time, they built their own ship, they manned her, they provisioned her, and when the hour came not eight, but twelve out of that little church went out to South Africa as representatives of the Moravian Mission. Well, but what happened to the church itself? A visitor who went there said the whole village was changed. He said there was a fragrance about its life that he had never found anywhere else. "Oh! but," you say, "they

were concerned for such distant people; why did not they turn attention to the people at their own door?" They did. They sent to the authorities at Homburg, they said to the authorities, "Send us out some of the worst criminals; we will surround them with all brotherly sympathy; we will give ourselves to their reformation." And they did. Home Missions and Foreign Missions went hand in hand. Now, that was a very little church, but it was a very great church also. Every church that has got that spirit is in itself a great church, and a great power for good in the hands of God. And oh! will you let me say, as I close this word: the final argument against scepticism is not going to be an intellectual one; the final argument against scepticism is going to be the sacrifice of the Church of Jesus Christ for the good of all the people all the world over. Show men these results, and men will see that Christ is still alive, and his cause is still true. It is still winning. It has won victories in the earth.

A Call to Service.

Many souls are daily crying
For the light of God;
Millions yet, of free salvation
Ne'er have heard a word.
Will you rise and tell them, brother?
Will you with the gospel go;
Go and help the poor, the needy,
Help to ease their load of woe?

Will you take the blessed tidings
Of a Saviour's love,
To those people now in darkness,—
Led by God above?
Will you tell them that the Saviour
Died to save each one from sin,
That by believing and obeying,
Heaven's bright home they enter in?

Go and do your duty, brother,—
And reward is thine;
Christ bestows his blessing richly,
Make it yours in time.
For just now is time accepted,
And to-day's the day of grace;
Go and tell the joyful tidings,
Fill your heaven-appointed place.

Auckland.

—T. C. Hartward.

Do we want to attain to the highest character? Do we want abiding happiness? Do we crave a true immortality? All this has but one secret—doing the will of the Father in heaven.—*Dr. J. B. Shaw.*

Not until we know all that God knows can we estimate to the full the power and the sacredness of some one life which may seem the humblest in the world.—*Ruskin.*

Hold fast upon God with one hand, and open wide the other to your neighbor. That is religion; that is the law and the prophets, and the true way to all better things that are yet to come.—*George Macdonald.*

The Decaying Church.

Jos. J. Franklyn, Wellington.

The story is told of an artist who was requested to paint a picture representing "a decaying church." Instead of producing on the canvas—as was expected—a shabby chapel, a sort of monument of departed glory, with crumbling walls, broken windows, and weed grown paths, he painted a stately edifice, with all the embellishments of a fashionable house of worship. Just inside the porch, fastened to the wall near the swinging baize doors, was a box on which was printed in bold, gold letters, the word "MISSIONS"; but owing to indifference, or defective vision, the worshippers failed to heed the mute appeal of the mission box. At length, the church spider spun a flimsy web over the slot intended to receive the offerings of God's people. The cobweb became the symbol of neglect, ingratitude, and spiritual decay.

Spiritual dyspepsia.

This story may serve a twofold purpose. It may illustrate, first, that the non-missionary church is always, and everywhere, the dwarfed, decaying, and dying church. A cold, soulless, rigid congregationalism will freeze into "icebergism," and bring into being assemblies of selfish, shrivelled, "shrimplified," Christians, as dry as the lones of Ezekiel's vision, and as small as a molecule. Sam Jones, the American evangelist, referring to such souls, said, "You could put a dozen into your vest pocket and forget they were there, until you felt for your toothpick." May the Lord save the churches from the "home, sweet home" variety of evangelism. "Selfism" is in the very nature of things opposed to the message and spirit of apostolic Christianity. "Freely ye have received, freely give," should be the guiding principle of the Church of Christ. It is only the liberal soul, and church, that gets fat. The church that robs the missionary funds because the chapel needs painting, or a new carpet must be procured for the platform, is developing symptoms of "spiritual dyspepsia," and sadly needs a good dose of Paul's tonic as contained in 2 Cor. 8: 1-15. Are you a "dulce domum" sort of disciple? Then look up this prescription, and take the medicine, and do it now! You will then be ready for the annual appeal for funds to send the blessed message of life to your brethren of other lands.

The fence round the cemetery.

But now, there's the person who neither gives to Home nor Foreign Missions on principle. He reminds one of the stingy old man who was never known to give a cent to anything. But as the village cemetery needed a new fence, a deputation waited upon him for a "sub."—only to be told—"What's the use of a fence around a cemetery? Those that are in can't get out, and those that are out don't want to go in." And so he trudged along his weary,

stingy way. Are you shirking your responsibilities, my brother? Look at the ever-beckoning hands of the masses in the "heathen's modern Macedonia." Can you not forget "your Troas"—to send them the light? Listen, oh! my brother, listen—to the pitiful cries from the unsaved millions of the dark places of the earth, and then, throw your F.M. envelope in the waste paper basket—if you can! But above all, let us open our ears, hearts, and purses to the inspiring mandate of the triumphant Messiah—your Saviour, and mine—"Go ye into all the world and preach the gospel to every creature."

Brethren, are we doing this? If not, kindly ponder over the story of "the decaying church." May our sympathies and efforts be as large, and unselfish, as the Master's. Consider him! Though he was rich, yet for our sakes he became poor, that WE through his poverty might be rich." Don't let us miss the opportunity of doing our part in a world-wide evangelism. Thus shall we "follow his steps."

A Solemn Thought.

W. Kilgour, Oamaru.

Will God reject the unevangelised heathen who die in their sins? Can he be love and yet punish his creatures by everlasting destruction from his presence? What judgment will he pass on the honest doubter? Such questions trouble us not. But here is one of vital interest—*What will God do with the Christian who has no part in the conversion of the world?* Said Paul, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

Woe to the Christian who gives himself to the theatre, the ball room, the card table, the race course, the wine cup! Woe to the Christian in business whose time is too precious to give to the Lord; whose F.M. offering is shillings when it might well be sovereigns! Woe to the Christian in good social position whose "engagements" so often clash with prayer meetings; whose meanest chamber is a palace beside the Kaffir brother's hut! Woe to the struggling Christian with many roads for his money, who has not the true desire to spread the gospel! Give a worthy offering in faith, my brother, remembering Mal. 3: 10. A good answer to our query is found in Ezek. 33: 7-9.

"For ourselves," says a thoughtful writer, "we think with an awfully solemn conviction, that it is time the church was done with trifling! The desperate need of a fallen race, the divine remedy of a God-given salvation, the august position of a trustee of a heavenly Sovereign, and the changeless prophecy of a final and universal triumph, ought to be enough to silence any doubt, quell any fear, surmount any obstacle, and gird our loins with a celestial zeal."

Lost Opportunities and Forfeited Glories.

W. D. Little, Invercargill.

Narrowness of view tends to loss of opportunity. As our future reward shall be according to that which we have done, small success means limited glory. This is clearly demonstrated in the book of Acts, and the attitude taken by the twelve apostles to world-wide evangelisation. They were sent into all the world, having only to wait in Jerusalem for the promise of the Father, which was to be fulfilled "not many days hence." After the Holy Spirit came upon them, they were to be witnesses for Christ unto the uttermost parts of the earth. Their Jewish predilections chained them to Jerusalem, and for a long time they failed to recognise the world-wide character of the commission. They had been commanded to make disciples of all the nations; and although the Holy Spirit strove for years to lead them into this truth, it needed a thrice-repeated heavenly vision and the Lord's own voice to induce Peter to go to Cornelius.

The world-wide vision.

Their loss of opportunity, success, and glory is most unmistakable. It was not reason for them to serve tables; but of those set to this work, the first became so successful a preacher of the word that opposition centred upon him, and he is the first to seal his testimony with his blood. The apostles alone remained in Jerusalem, evidently secreting themselves, during ensuing persecution; while those who were scattered abroad went everywhere preaching the word. Unto Philip, another faithful server of tables, is granted success in the gospel, and multitudes of converts in Samaria. When Peter and John, sent by the apostles, have seen the result, and conferred upon the converts miraculous gifts by prayer and the laying on of hands, they returned again to Jerusalem, evidently still failing to recognise the universality of their commission. Then, in view of such failure, and with the determination of an original purpose, the Lord Jesus appeared to Saul of Tarsus, and appointed him a minister and witness, "delivering thee from the people and the nations unto whom now I send thee." The church at Jerusalem, beloved and labored for by the apostles, hedged in by racial exclusiveness, numbered thousands "all zealous for the law," spent its force in debating circumcision and the customs of the fathers.

A missionary centre.

The church at Antioch was chosen by the Holy Spirit as the centre of missionary operations, and Philippi became pre-eminent for fellowship in the work of the gospel. The twelve apostles, limited by their Jewish prejudices, were circumscribed in their operations, and recognised this seventeen years after Paul's call. "And when James,

Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen and they unto the circumcision." They had forfeited any personal share in the glorious triumphs of the cross in Pisidia, Galatia, Macedonia, Achaia, and the regions beyond. The latter portion of Acts is a record of the opportunities, labors, sufferings and triumphs of Paul and his fellow missionaries—men with a recognition of the universality of Christ's love and presence. Let us learn that great opportunities are for those who are engaged in world-wide evangelisation; and that churches have most prosperity and peace at home when they make the greatest effort to spread the truth abroad.

others are now doing in Bulawayo and beyond. The commands of our Lord are unrevoked, the way of salvation is to many yet unknown, and the Bulawayo mission so well begun and sustained calls loudly, "Come over and help us."

A Christian rule.

In the primitive churches there must have been some arrangement, for orderly working is a Christian rule. The wonderful success of the Foreign Mission undertaken by the Churches of Christ in N.Z. is largely due to adherence to this rule, to having a definite purpose, a chosen field, to the District Committees wisely composed of males and females, both working together with zeal and love, in harmony with the Executive as arranged by the promoters of

abound in the work of the Lord. So also may we by aiding this special Foreign Mission at Bulawayo loyally and liberally, having such full proof that the labor there is not in vain.

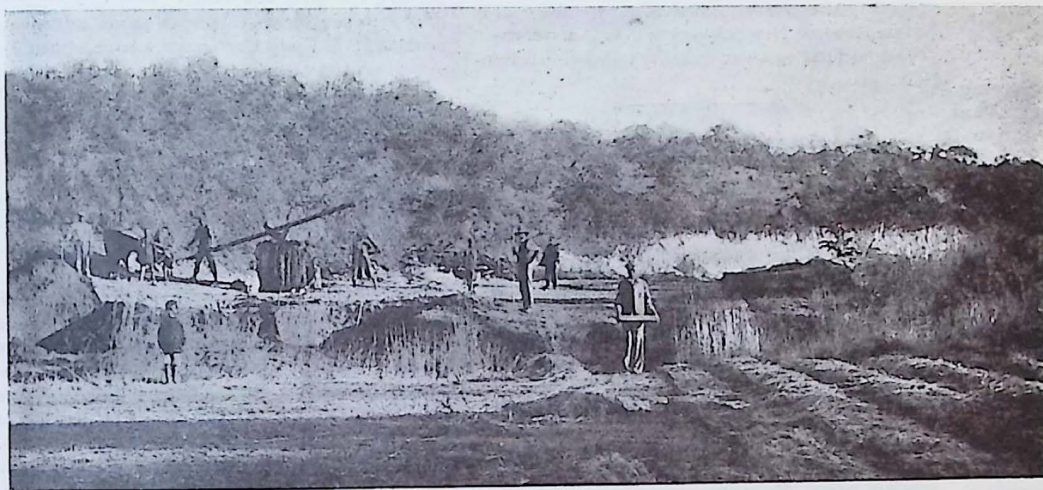
"God! fight we not within a cursed world, Whose very air teems thick with leagued fiends—

Each word we speak has infinite effects—
Each soul we pass must go to heaven or hell—

And this our one chance through eternity:
Be earnest, earnest, earnest; mad if thou wilt:

Do what thou dost as if the stake were heaven,

And that thy last deed ere the judgment day."



Brickmaking on the Site of the Proposed Mission Buildings, at the Forest Vale Agricultural Station.

Loyalty and Liberality.

E. Carr, Auckland.

We are commanded to go into all the world, preach the gospel, make disciples, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins, in the name of Jesus the Christ. "The Acts" records the heroic endurance of privations and persecutions by those who went abroad obeying this charge, and in the Epistles their partners, i.e., those who aided them, are commended. In response to the cry "Come over to Macedonia and help us," Paul and Silas went, preaching in Philippi and in Thessalonica with such power that some Jews, and a great multitude of Greeks, "first gave their own selves to the Lord," and then of their means so liberally, that they are cited as an example, "for from them sounded forth the Lord, not only in Macedonia and Achaia," but beyond.

Unrevoked commands.

These converts became examples of Christian faith and love operating in Foreign Missions, by proclaiming or aiding the proclamation, even as Agrippa, Khosa, and

the mission. The arrangement by which the Australian brethren and the brethren of this Dominion care for and provide for the Foreign Mission each has undertaken, has worked so well that there is no desire to change it. The management in N.Z. has proved its capability, and should be aided loyally. We in the Auckland District earnestly desire this, and hope that there will be no divergence of funds, for the Churches of Christ in the Dominion have chosen this field, and all the means that can be raised are needed to sustain, and if possible enlarge, the sphere of effort.

Beyond all expectation.

The actual results of the Bulawayo mission are above all expectation. Bro. Hadfield was appalled at the first sight of his work. Like Paul in Macedonia, "within were fears." Like Paul he has overcome these, and can rejoice in the success of his labors for the temporal and spiritual betterment of the natives. That these can progress in grace and Scriptural knowledge I know, for one of my dearest and best informed brethren is a black. The work of the native preachers at Bulawayo with Bren. Hadfield and Sherriff, and the letters they have written, proves their capability, as they

"The Great Commission
is also a great permission."

"Our task is not to bring
all the world to Christ, but
Christ to all the world."

Are You There?

T. H. Mathieson.

Only the voice of the telephone girl or the man ringing up his friend. A simple question, too, yet in other connections, mighty possibilities lie in the right answer. The commercial man knows what it means. His great business has been built up because he has been "there." Translated into the spiritual world, the question grows in importance. Oh, the deadness of so many of our churches; the lack of progress; the almost lost art of saving souls. And why? Because when God calls, "Are you there?" so few are present to respond. The fact is, plainly stated, the majority of us are not "there." If Christ himself were to appear in person at our Lord's day services, or at the prayer meeting, or out on the great field of work, and call the roll, how many of us would be truly present?

But my message in this brief article refers to our work in Bulawayo. We must not, we dare not, slink away from our responsibility. The call to-day, NOW, is for sympathy, for prayer, for money. Brother, "are you there?" Take a few reasons why each one of us should be "there."

1. You have been saved yourself, have you not? At how much do you value your soul? Is not the soul of the Kaffir as precious as yours in God's sight? And do you not know that the only man that continues "saved" is the man that helps to save others?

2. What do you think of a man that undertakes to do a piece of work and shirks it? You and I are part of the New Zealand brotherhood, and that brotherhood has undertaken to send the gospel to South Africa. The responsibility is upon US, and as we value our eternal safety, we dare not turn back.

3. Christ's call rings out as clearly, his command is as binding, to-day, as when he told the apostles to go into all the world. That sinful, heartbroken world is still before us: it is still unsaved. We must save it, or be counted among those that do not obey his commandments, and hence do not love him.

October 10 is the day of the offering. When that day comes, and we hear God calling "Are you there?" may we respond with such gifts as will furnish clear evidence that we have been with Jesus and have learned of him.

From the Field.

West Australia.

SUBIACO.—H. J. Banks is giving a series of sermons on "The Plan of Redemption," and in the morning addresses is dealing with the subject "Why we have the Jews with Us." Good meetings to-day; record Bible School and Adult Class; 16 new scholars. One young man confessed Christ to-night. Bro. Banks' subject was "Directions for Accepting Christ."—A.W.M., Sept. 12.

NORTHAM.—Very successful anniversary services in connection with the Bible School were held on Sunday, Sept. 5. W. B. Blakemore, of Lake-st., was with us, and addressed the church in the morning, the Bible scholars in the afternoon, and proclaimed the gospel to a crowded audience at night. Northam audiences like him. Three solos by Hy. Wright added to the success of the services. At 6 p.m. on Monday, Sept. 6, the anniversary tea, followed at 8 p.m. by American Children's Day Exercise, "Arise, Shine" by the school, under the conductorship of J. Higgs, with Miss H. Menzies as organist. The exercise was well delivered, and was enjoyed by a large audience. A Red and Blue rally is being conducted by the school, and already the attendance has increased more than 50 per cent. We continue it for two more weeks.—W.L.E., Sept. 10.

SUBIACO.—We celebrated our eleventh anniversary on Sunday, Sept. 5. Special singing was rendered by the scholars under the baton of H. Miller, and an address was given by H. J. Banks. In the evening H. J. Banks delivered a special address, "Step by Step." Both meetings were crowded. On Monday a tea-meeting was held for the scholars. At 7.30 p.m. the parents and friends were welcomed to a concert given by the scholars. J. Richardson occupied the chair. He has been superintendent for some time,

and has filled that office in an able manner. The prizes were presented by J. Richardson, also two silver medals, and a watch, donated by the superintendent, the recipients being Mr. Pollard, Miss R. Hardacre and Miss Matilda Joyce, for gaining the highest number of marks (100%) in the examinations. H. J. Banks delivered a short address on "The Graded School," and explained the system to the parents and scholars. We intend introducing the American graded system in our school. One of the most important features of our work during last year was the formation of the New Movement Adult Bible Class. Mr. Evan is the president, and H. J. Banks the teacher. The class is regularly attended, and now numbers about fifty. When we reach a century we intend removing to the King's Hall. The following officers have been appointed for the ensuing twelve months:—Superintendent, J. Richardson; vice-supt., E. Nelson; secretary, T. Hutchison; assist. secretary, G. Fishwick; treasurer, G. Birchell; organist, Miss Priestly. Our motto for the year is "One Hundred New Scholars by Next Anniversary." We intend having a Red and Blue rally.—T. HUTCHISON.

New Zealand.

DUNEDIN.—On Sept. 12 the anniversary of the Bible School was held. In the afternoon T. Arnold (N.E. Valley) addressed the children upon "The Old, Old Story." The scholars of Miss L. Neil's and Mrs. C. F. Macdonald's classes sang two hymns, and Miss M. Alexander rendered the solo "Nearer, my God, to Thee." The subject of Bro. Hastie's sermon in the evening was "And a little child shall lead them." The secretary's report to be presented at the annual tea meeting on Friday evening, Sept. 17, shows the number of scholars on the roll to be 113, and of teachers 4 male and 9 female. At the last "Otago Sunday Schools' Union" examination 9 of our scholars passed the Scripture examination and 3 the essay. During the recent mission two of the Bible School boys confessed Christ. C. F. Macdonald is still in charge of the Young Men's Bible Class (18), and Bro. Hastie is teacher of the Young Women's Bible Class (18), while Miss M. Alexander teaches the infant class.—L.C.J.S., Sept. 13.

SOUTH DUNEDIN.—At the South Dunedin chapel on Sept. 7 the Women's Missionary Society held their first annual meeting. There were a large number of representatives from the North East Valley and Tabernacle auxiliaries present, also the president and secretary of the Dominion Board. The yearly report showed almost a double membership, and steady increase in contributions. The president, Mrs. W. Powell, gave an earnest and sympathetic address, reviewing the past year, and looking forward to a bright future. Mr. and Mrs. Alexander, missionaries on furlough from Argentine, South America, were present. Mr. Alexander spoke for a short time on the social and religious state of the people there. W. J. Hastie, of the Tabernacle, gave a bright interesting talk.—MAGGIE GLAISTER, Sept. 8.

Tasmania.

PRESTON.—Since last report we have had very fine congregations. Some have attended whom it was considered next to impossible to persuade to attend a religious service. Bro. Way has given very impressive addresses, dealing forcibly with sin, the love of God, the sufferings of Christ, resurrection of Christ, etc. We feel that God has spoken to the people

through the services. On Sunday night, before a large congregation, one young woman confessed Christ.—GEORGE HOWARD.

Victoria.

WARRNAMBOOL.—One more confession last Tuesday. Interest increasing every meeting. Splendid meeting to-night, and another fine young man confessed Christ.—J. G. SHAIN, Sept. 19.

FREE KINDERGARTEN.—The North Melbourne Centre was re-opened on Sept. 6. The Director, Miss Alexander, had benefited by her short respite. There was a full complement of Kinders in attendance, in good health, and all glad to be back in the circle. The Hon. Supervisor, Miss Wilson, has returned to Melbourne much improved in health, after a three weeks' holiday in Sydney. Gifts acknowledged: Miss Stewart, one dress and sweets; Mrs. Craigie, three boys' suits and shoes; G. Dorcas, parcel secondhand clothing; S.S. Union Conference, a large basketful of pastry.—A.D.A., Sept. 15.

BRUNSWICK.—Sister Emily Collings was on Wednesday united in marriage to Mr. Garnet Scott. Bro. Quick officiated. The chapel, which was nicely decorated, was crowded. To-day, an exhortation on "The Lost Ten Tribes" was given by M. Wood Green and was much appreciated. C. A. Quick preached; topic, "Paul before Felix." Good audience and attention.—W.T., Sept. 19.

STH YARRA.—On the 12th Bro. McKean exhorted. Sister Sherar and Edgar Sherar, from Sth. Melb., and W. Wright, from St. Kilda, were received by letter. On Saturday evening the S.S. teachers and scholars tendered to D. A. Lewis, their superintendent, a welcome social on his return from a four weeks' holiday trip to Queensland. W. Nightingale presided, and Bro. Eaton on behalf of the teachers presented Bro. Lewis with a framed photo group of the S.S. workers as a memento of esteem. Bro. Lewis feelingly responded. A programme was rendered by the scholars, and a very enjoyable evening was spent. On Sept. 19 F. Cleary exhorted the church, and in the evening W. Nightingale gave a very interesting discourse on "The Action of Baptism." A young woman from Red Hill made the good confession and was immersed.—T.M., Sept. 20.

BERWICK.—In the absence of Bro. Wilson, who is on a visit to S.A., Bro. Noble is filling his position, and is much appreciated. We had with us Bro. and Sister Nightingale and daughter, from Emerald, also Bro. Comer, who exhorted the church in the morning. He made the good confession here some two years ago, and has worked for the cause ever since.—E.E.H., Sept. 20.

ASCOT VALE.—Splendid meetings last Lord's day at both services. Robt. Conning gave a splendid exhortation, and W. A. Kemp delivered an excellent gospel address, which was listened to most attentively. Two confessions. C. A. Batt, of the Bible College, will conduct the gospel services to October 31.—J.Y.P.

SOUTH MELBOURNE.—Bro. Rowlands exhorted in the morning, and in the evening Bro. Stevens preached a powerful sermon on "Dwellers in the Dust." One young man made the good confession.—S. NORTHEAST, Sept. 20.

BENDIGO.—A large number of visitors were present at our morning meeting on Sunday. Bro. Cleary addressed the church. Our evangelist, Bro. Collins, and the various committees are having a very busy

time making known the great tent mission commencing on Sunday next. Bro. Bagley, by the kind permission of the Lygon-st. officers, is to be the missionary. The brethren are very earnest over this mission. Sunday 7 a.m. prayer meetings, cottage prayer meetings, talks to personal workers, have kept Bro. Collins busy. A. E. Streader, with the combined choir of Golden Square and Bendigo, intends making the singing a feature of the mission.—J.S.

MELBOURNE (Swanston-st.).—Last Lord's day week we had amongst our visitors Sister Mary Thompson and Sisters Hodgson and Lyall from Launceston. Sister Thompson and her work were commended to our heavenly Father for journeying mercies. We trust she will be safely taken back to India after finishing her visit to South Australia and Western Australia. At the evening service there was one confession. Last Sunday we had a fine address from Linley Gordon on "The Church of Christ." Good meeting in the evening, and fine address from C. M. Gordon. Last meeting of Mutual Improvement Society well attended, over 40 being present. The exercise was contributions to the "Manuscript Magazine," which proved very profitable and enjoyable. Bro. Gordon's monthly weeknight lecture was on the subject "What shall we do with Spiritualism?" There was good attendance and interest. The October lecture will deal with "The Relation of the Churches to Spiritualism."

ST. ARNAUD.—There are about fourteen licensed hotel premises here, and most of large two-storeyed buildings, and there is every indication of a big consumption of liquor. Besides this there are two grocers' licenses. The only temperance organisation, as far as I can learn, is the I.O.R., with a membership of about eighty, and the attendance at the quarterly meeting on Friday numbered twelve. These facts are—to say the least of it—deplorable, and I hope soon to take some steps to rescue the children, at least, from such temptation.—W. G. ORAM.

CARLTON (Lygon St.)—Splendid meetings on Sunday. Dr. Porter, of Sydney, was the speaker in the morning, and gave an excellent address. Bro. and Sister Mantell were received by letter from the church at Windsor. The subject of Bro. Bagley's address at night was "Led by His Spirit." There were six decisions, including one who decided after the meeting. Bro. Bagley goes to Bendigo this week to conduct a month's mission. The platform will be filled by H. G. Harward and H. Swain during the time.—J. McC.

S.S. UNION.—The teachers' conference and social was held in the Swanston-st. chapel on Sept. 13. It was the best meeting of its kind that has been held for some time. The president, C. M. Gordon, occupied the chair. T. B. Fischer read a paper entitled, "How Best to Arouse the Interest of Members in S.S. Work." The paper was of a very interesting character, and as a resolution was passed asking the Editor to print it in *Pure Words*, there is no need for an abstract of it in this report. It was well received, and evoked a considerable amount of discussion, the following taking part therein:—J. Collings, B. J. Kemp, Linley Gordon, P. Conning, M. W. Green, H. G. Harward, F. W. Martin, R. J. McSolvin, and the President. T. B. Fischer replied briefly. A hearty vote of thanks to the essayist was carried. An adjournment was then made to the schoolroom for refreshments.—J. Y. POTTS.

Queensland.

WEST MORETON CIRCUIT.—We have lately celebrated the anniversary of the Band of Hope at

Coleyville, Mt. Walker and Rosevale. The services were large and the programmes good. At Rosevale some new seats have been called into use to seat the growing audiences, and at other places nice meetings are the rule. The book "Training for Service" is being carefully studied by many of our young men, who hope thus to fit themselves for nobler service. One addition lately.—P.H.

MA MA CREEK.—Record attendance at breaking of bread last Sunday week. Gospel services well attended. Fine meetings at all the outpost places. At Flagstone Creek, on August 31, there was a splendid service and one confession. The Sunday School is also flourishing in that centre, John Chappell working with good interest. The writer specially addressed the Sunday School scholars here last Lord's day morning, when two young lads confessed their faith in Christ.—W. WATERS, Sept. 14.

BRISBANE.—Geo. T. Walden, who is attending the C.E. Convention in Brisbane, was with us yesterday, and we had a glorious time. In the morning Bro. Walden answered the questions which might have been asked by a new convert, "What is expected of me?" and "What do I gain by accepting Christ and coming into the church?" It was a fine exhortation, and helped us all. In the evening we had the finest gospel meeting we have had for two or three years, both in numbers and in the spirit of the meeting. Bro. Walden took the theme "God's Love," and delivered an able discourse which held the people in rapt attention. Although we saw no immediate result, it was evident that a very deep impression was made by Bro. Walden's preaching such as we have not seen here for a long time. In the afternoon Bro. Walden addressed a good meeting of men in the Y.M.C.A. rooms on "Wanted, a Man." Visitors on Lord's day to Brisbane church were Bro. and Sister Inverarity, S.A.; Sisters Mrs. and Miss Oldfield, N.S.W.; Sister Sherman, Ma Ma Creek.—L.G.

New South Wales.

BELMORE.—A young man made the good confession last evening, and was immersed at once, G. H. Browne being the preacher. The prospects seem brighter now than for some time.—W. H. H., Sept. 13.

BROKEN HILL.—Splendid meetings last Lord's day. Re-opened our S.S. Several new scholars enrolled. Had to form another class. We are outgrowing our building. Four confessions at the close of Bro. Tuck's address—three married women and one S.S. scholar. Three baptised at midweek meeting.—R. House, Sept. 17.

Acknowledgments.

VICTORIAN HOME MISSION FUND.

Churches—Berwick, £1; Wortongle, £2; Geelong, £6/5/-; Swanston-st., per Miss Philp, £2/4; Warragul, 10/-; Brunswick, per sisters, £1/17/-; J. Hattwell, Bendigo, 5/-; W. F. Fiebert, Winina, 10/-

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Foreign Mission Fund...

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New Library, Abbott-st. Worship, 11.15 a.m.; Bible School, 3 p.m.; Gospel Meeting at 7 p.m., conducted by F. M. Ludbrook. Brethren spending holidays in neighborhood specially welcomed.

The Glorification of the Christ.

J. G. Price, Motueka.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2: 8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72: 8. "I saw... one like the Son of man. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 13, 14. "And he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth."—Zech. 9: 10. "And I am glorified in them."—John 17: 10. "Crowned with glory and honor; that he... should taste death for every man."—Heb. 2: 9.

Our *ne plus ultra*.

The glorification of Jesus Christ is the ultimate of the redemption scheme. "Crowned with glory and honor" in tasting death for every man. The poet in the person of the Psalmist; the prophet in Daniel and Zechariah, the preacher in John, and the historian in Paul, all point, as the final issue, the supreme glorification of the Man of Calvary. Above kings or lords, superior to statesmen or poets, higher than angels or men, on the highest pedestal of the universal myriads, will be placed the glorified Lord. But not yet. The conquest of eternal dominion must be his. Not by war. "He shall speak peace unto the heathen." The acquisition of universal empire is the aspired goal, the *ne plus ultra*, of the "only begotten Son." Civilisation and heathendom must coalesce into an homogeneous pageant in his honor.

Crowned with many crowns.

The glorification by civilisation only, will be but partial. The highest glory will be the blending of Caucasian and black, copper and brown, Mulatto and Creole, into the pure white of the "blood of the Lamb." Universal adulation is the prerogative of "A Lamb as it had been slain." Reverent prostration at the shrine of the "Man of Sorrows" is the unified culmination. Can we hesitate? Shall we minish one scintillation from the concentrated halo centring on the "visage that was marred more than the sons of men"? The great crowds that no man can number came from all nations, kindreds, and peoples, and tongues. Every clime and nation joined in the great acclaim. The "white robe" of Christ's righteousness unified the whole. The "Ethiopian changed his spots" and merged into the universal splendor. Black and white, bond and free, touched by the one power, responded to the impulse, and "cast their crowns at his feet."

This result is obtained by the diffusion of the gospel. It is the power of God. Without this power, all are impotent. The nations that "sit in darkness" must see the light. And when the light of the glorious gospel is shed abroad in their hearts, then will commence the universal procession towards its source, and all nations will concentrate their glory and honor unto it. This will be accomplished when the uttermost parts of the earth shall come into the possession of the King of kings, and when its reflex influence shall be felt by every unit of the unnumbered total, and whose impulse shall sweep like an oncoming wave in profound and enthusiastic glorification of the world's Redeemer. Hallelujah! Praise ye the Lord.

At Home and Abroad.

H. Grinstead, Auckland.

It was a great joy to me on coming to New Zealand to find that the splendid work so nobly commenced by our Bro. John Sherriff was being carried on by Bro. Hadfield and his workers, and that it had found a soft spot in the hearts of the brethren here. Personally I cannot think of Foreign Mission work without thinking of a church of Christ in early Christian history, which realising that the Spirit of God wished two of their leading men—not only gave them, but bestowed upon them their blessing. That is as it should be. Foreign Mission work cannot be successfully carried on by the gift of men we can spare. It calls for our best, and the best it must have.

Our best men for this work.

It was on this principle the Presbyterians worked when they took the hero of the New Hebrides, J. C. Paton, from his splendid work in Glasgow. Surely it was the same principle that led to the choice of so able a brother for South African work as our Bro. Hadfield. Churches cannot lose anything by such sacrifices; other men will be found to step forward into their places. Lose anything, did you say? It is impossible. If any church on earth has gained by Foreign Mission work, it is the Presbyterian Church. It is only about 100 years ago that they had got into a terribly low condition by their exclusiveness. The idea of preaching to others whilst there was a person left at home who had not heard the gospel was absurd!

Home and Foreign interests.

But why talk of Presbyterians? have not the churches known as Churches of Christ benefited by their interest in F. M. work? I have often heard it said that F. M. men are so taken up with the native beyond that they forget the native at home. I have sat for several minutes trying to make a list of the men in the homeland of whom this could be said, but I could not get my list commenced. The Home Mission workers at home are the Foreign Mission

workers, and as far as I know my New Zealand brethren, I can say the same of them—they simply cannot allow the people of N.Z. to starve for the gospel whilst sending supplies to South Africa, and we thank God to-day for the "reflex influence of Foreign Missions." Let us then go forward—missionaries and home workers together, spreading the glorious gospel of our Lord, so that those who will hear, may hear.

A Golden Offering for October 10.

A TALK TO THE BRETHREN OF NEW ZEALAND.

J. Inglis Wright, General Secretary.

On October 10 our annual offering for the advancement of the kingdom of Christ and the preaching of the gospel of his love to the Kaffirs of Bulawayo will be taken up. Last year the churches of the South Island District acted upon a suggestion of J. M. Routledge's, and made the occasion one for great gladness by giving a golden offering. Now this is a suggestion which we would like every member in the Dominion to take up. Of course, when we say *every* member, we necessarily exclude two classes—1st, those whose income is so small that the supply of the necessities of life to their families leaves but little margin, and including also those Christians, young in years, who have not much money to call their own. These will do their best, we know—they always do.

Clean money, gladly given.

The other class are those "who have no part or lot in this matter," for reasons best known to themselves; they cannot see why they should give five sovereigns when a florin will do: and in very truth, their florin is enough—plenty, if that is all their heart-love for Christ prompts them to give, for we dare not take money given grudgingly or in a spirit of regret. It has always seemed to us that the money which is given for the carrying of the gospel to the heathen should be very clean, very gladly given, indeed, a real love token, because it is destined to be devoted to the same work to which Christ gave up his life on Calvary—the redemption of humanity.

Rising every year.

And how generous our brethren have been in the year that has passed away! How full of gratitude are our hearts for the noble way in which they have responded to this annual call! Every year finds them rising to a higher point of attainment. Then we have had a few who never fully realised the claims of Foreign Missions, and they are thanking God as we are, that they have had their eyes opened to see that the gospel message is to "all nations," and are rejoicing to co-operate in this work.

This year we ask for £600, and we are just as confident that you will give it as we are sure that you gave over £500 last year. You know, we are working for success. We all want to attain that in our work, and success in Foreign Missions means more money. God has very greatly blessed our Bulawayo mission, and that means that he has given us more to do. We have a new station to support, so you will kindly think of this. "O!" says some one, "then you intend always to keep on asking for more?" Yes, assuredly, as long as God opens up the way, so long will we strive to follow his leading. Think! Every day we are asking God for our personal needs, telling him all our wants, and he supplies them *all*, so lovingly, so generously. He never says, "Why, you're always asking for more and more." No! Christ said, "Ask," "Ask," always "Ask," and "ye shall receive." How terrible then for us, the beneficiaries of his love, ever to dream of setting a limit to the little we give for the salvation of the heathen for whom Christ died. But we do not think at all that our brethren will do that.

Our growing interests.

Remember, please, this opportunity comes to you but once a year, so if you can make the offering golden, do so. Don't let us forget that Christ will know the fulness of our gifts for his beloved "all nations" just as surely as if he stood by and saw them placed in the box. But, brethren, we leave it all in perfect confidence to you, and you will not fail us; nay, not "us," you will not fail Christ.

There is the work at Bulawayo, extended now by the out-station at Hillside (a picture of which is shown). A great part of this building was erected by Bro. Hadfield with his own hands. A native preacher will have to be supplied for the post. The day school is progressing. The Agricultural Station of Bro. Snerriff's at Forest Vale, though independent of the F.M. Union, is nevertheless very much inter-dependent, and needs our support, for at it the student work is being carried on. At Hillside, it has been decided to concentrate the evangelist training work, so that Bro. Hadfield may give it his personal attention. The reports from our brother fully explain the position of the mission, so that there is no need to enter into details concerning it.

Our beloved workers.

Dear brethren, once again we commend to your love and affection, to your sympathy and prayers, Bro. Hadfield and his sister wife, who directly represent you at Bulawayo, together with their co-workers, Bro. Anderson, Bro. Agrippa and his wife, Bro. Hollis (who has been acting in place of Bro. Anderson for several months back), and our dear native brethren Thomas, Daniel, and others. At Forest Vale, Bro. Sheriff, Bro. Hills, and Sister Miss Dobson. At Zomba, Bro. Ellerton, and many others more or less directly identified with the work in Rhodesia. For your generous and



Bro. Geo. Hills and Children. Bro. Hills is now at Forest Vale working in Conjunction with Bro. John Sheriff.

practical co-operation with them in the past we do indeed thank you, and pray that God may dower you with his choicest gifts, and that greatest of all gifts, transcendent in its glory—the Spirit of Christ—to possess which is to possess everything.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

FOREIGN MISSION UNION OF THE CHURCHES OF CHRIST IN NEW ZEALAND.

COUNCIL.

J. C. Morton, Auckland (representing the Auckland Conference).
Miss M. H. Craig, Wellington (representing the Middle District Conference).
J. Inglis Wright, Dunedin (representing the South Island Conference, GENERAL SECRETARY AND TREASURER, Stokes Buildings, Princes-st., Dunedin.

CONFERENCE DISTRICT COMMITTEES.

Auckland Committee.—Bren. J. C. Laing (President), J. C. Morton, Herbert Smith (Treasurer), J. Allen, A. Donald, W. Cammell. Sisters

Miss J. Morton and Miss A. Tabb. Bro. W. R. Hibbert (Secretary), Aitken Terrace, Glenmore, Auckland.

The Committee meets on the 4th Friday in each month.

Middle District Committee (Wellington).—Sister Miss Craig (President), Bren. D. Campbell (Treasurer), H. Owen, Williams, Hearle, Nimmo. Sisters Callam, Owen and Pritchard.

The Committee meets on the 3rd Monday in each month.

Southern Committee (Dunedin).—Bren. J. Inglis Wright (President), W. Kippenberger (Treasurer), H. Holmes, C. Aburn. Sisters Mrs. T. Brown, Miss Alexander. J. L. Stewart Wright (Secretary), "Kelvin Bank," Springhill-road, Mornington, Dunedin.

The Committee meets on the 2nd Tuesday in each month.

Brethren from country and other churches who may happen to be in the respective towns in which the Committees meet, upon the night of meeting, are cordially invited to be present at the same.

It is requested that all donations be sent to the Secretary of the District in which the donor resides. Country and isolated members are asked specially to note this.

THE DATE
of the
OFFERING:
OCTOBER 10th.

Here & There.

Decisions reported in this issue, 29.

Jas. E. Thomas will conduct a mission at Prospect (S.A.) beginning Oct. 17.

The Victorian Sisters' Executive will hold a Home Missionary meeting at Hawthorn next Wednesday at 8 p.m.

The New South Wales Bible School examination results arrived too late for this issue. They will appear next week.

Bro. Frank Taylor has gone to reside c/o Mr. C. H. Jones, Linda Valley, Tasmania. He would like to meet other brethren.

On Bro. Clydesdale's return from his trip to Queensland, three adults made the good confession at the gospel service last Lord's day.

The South Australian and N.S.W. mails arrived so late that a number of reports had to be omitted. We had to go to press early in order to catch the New Zealand mail.

We are asked to state that a public farewell is being tendered to Bro. and Sister G. P. Pittman on Monday evening, Oct. 4th, in the Swanston-st. church building.

The Committee of the Free Kindergarten Centre, North Melbourne, will be pleased to hear from any young ladies desirous of helping in the Kindergarten. Helpers specially needed on Monday mornings.

TO NEW ZEALAND AGENTS.—The New Zealand Foreign Mission Committee has instructed us to send extra copies of this issue to all New Zealand churches. We trust our agents will distribute them at once to non-subscribers.

We regret to say that up to the time of going to press Bro. Hadfield's report of the work at Bulawayo had not come to hand. We are sorry for this, as the special issue seems hardly complete without it, but we waited until the last possible moment.

TO CHURCH SECRETARIES.—Parcels of "Children's Day Exercise" (Foreign Mission) have been sent to all secretaries in Victoria, South Australia, Queensland, West Australia and Tasmania. They are for the Sunday Schools, and should be handed at once to the superintendent or secretary.

S.S. UNION, Vic.—Next meeting of the General Committee will be held in the new hall, Swanston-st., on Monday, Sept. 27, at 8 p.m. Business, to consider alteration of date in connection with annual examination, etc. All delegates are requested to attend, and to come prepared to discuss the question.—J. Y. POTTS.

Alan Price writes from Moulamein (N.S.W.):—"Our Sunday School is regularly attended, although the flood waters are giving some trouble. There are some regular attendants at the gospel meeting; no actual result yet visible. We had a free advertisement in a local paper lately commending the work. I had the unpleasant duty of burying an unfortunate visitor to the place. People seem to associate gospel work with burial services."

The Annual C.E. Convention has just been held in South Australia, the theme for which was, "Thy Kingdom Come," the idea of the phrase being the extension of the kingdom. Jas E. Thomas, who is the President of the S.A. C.E. Union for 1909-10, was the chief figure at the Convention. His happy manner and forceful personality did much to brighten and enliven things at the meetings. We congratulate our

brother upon being elected to the office of president, and wish him much joy during his occupancy of the same. Ira A. Paternoster has also been put into office, having been appointed Quiet Hour Supt. for the State. We trust he will have great blessing also in his work.

We have received a press-cutting report of the opening services in connection with the new church building at Mount Walker, Qld. As the report would occupy a page of the CHRISTIAN, we regret that we cannot find room for it. If the brethren will send along a report suitable for our church news columns, we shall be pleased to insert it. We are glad to notice that all concerned seem to have had a good time, and we congratulate the church on its entrance into its new home.

On Sept. 18 the foundation stone of new class-rooms at Queenstown, S.A., was laid, in the presence of a gathering of about 200. J. E. Thomas, President of the Conference, in presenting Sister W. C. Brooker with a trowel and level, suitably inscribed, spoke of the work the evangelist had done, and the wisdom of the brethren at Queenstown in looking after the needs of the young. Sister Brooker, in a neat speech, declared the stone well and truly laid. After a photo had been taken by Bro. Roberts, of Hindmarsh, adjournment was made to the chapel, where the President, supported by Bros. Horsell, T. B. Fischer, J. Fischer, I. A. Paternoster, A. M. Ludbrook, W. C. Brooker, senr., F. Thomas (Narracoorte), E. Hall (Milang), Hawke, W. C. Brooker and others delivered addresses. The choir under Bro. Pilkington rendered anthems in an efficient manner. Tea and light refreshments were partaken of under the supervision of the sisters of the Dorcas Society. The foundation-stone was the gift of Bro. Cleavland.

Coming Events.

SEPTEMBER 26 & 27.—Windsor S.S. Anniversary. Sunday afternoon, F. M. Ludbrook. Monday, 7.30, Empire Hall, Chapel-st., near Commercial-rd., Demonstration. Address, Mr. Ludbrook. Good programme. All friends welcome.

SEPTEMBER 26.—Swanston-st. Sunday School. Sunday, Sept. 26, at 3 p.m. Special Programme. Chairman, P. B. McMaster. Speaker, C. M. Gordon. All invited.

OCTOBER 4 (Monday).—Public farewell to Bro and Sister G. P. Pittman in the Swanston-st. chapel. Brief, bright farewells from the Austral Publishing Company, Sisters' Conference Executive, and Home and Foreign Missionary Committees, and the English brotherhood. A select musical programme will also be submitted. Come and do honor to our departing friends. (Inserted by F.M. Committee.)

NOVEMBER.—Opening of new church at Middle Park in November, and Harward mission.

MARRIAGE.

HORTON—SYMES.—On August 25, at the Christian Chapel, Harcourt, by H. P. Leng, evangelist, Albert Ernest, fourth son of Mr. D. Horton, of Elsternwick, to Olive May, second daughter of Mr. C. Symes, of Harcourt.

For Private Sale.

A splendid wheat or sheep property, 632 acres, in a real good district, rainfall 27in., red loamy soil. Almost every acre could be cultivated when cleared; 250 acres now under wheat, giving promise of a real good crop. Otherwise well improved; 3 miles from rail. Price, £4/10/- per acre, with wheat crop and stock and plant given in. A tip-top little property, and a bargain. Full particulars from E. J. Kingston, Baan Baa, via Sydney, N.S.W.

IN MEMORIAM.

HERON.—In loving memory of my beloved husband and our dear father, James Heron, who departed this life on September 22, 1908, at North Melbourne. —Inserted by his loving wife and family.

FINGER.—In loving memory of my dear husband and father, who departed this life on September 26, 1907. Rest, sweet rest. —C. Finger and family.

GRAY.—In loving memory of our dear Rosa, who passed away at Port Fairy on Sept. 28, 1907.

"Blessed are the dead who dying in the Lord, Rest from their labors; that sweet rest be thine, Rest in the promise of his gracious word, Rise in the likeness of the life divine."

—Inserted by father and mother, J. and S. Taylor, and sisters, S. and A. Taylor, Castlemaine.

ANNEAR.—In loving memory of my dearest Auntie Phoebe Elizabeth Annear, who was called home on Sept. 15, 1908.

"Trusting him while life shall last,
Trusting him till earth be past;
Till within the jasper wall,
Trusting Jesus, that is all."

—Inserted by her loving neice, E. F. Brown, Auburn, N.S.W.

RICH.—In loving and faithful memory of our dear little May, who went to be with Jesus on Sept 21, 1905, aged 4 years.

"O Lord, thy purposes we cannot see,
But all is well that's done by thee."

—Inserted by her loving parents, brothers and sisters.

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The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

Aaron opened the letter, the others watching eagerly. He glanced down the page, and turned a bit pale under the sun-brown of his face. Then he read aloud the disjointed message by the distracted little mother:

"I have found out something that is awful for me to know, and I would never have told anybody if you had not helped save my baby. Now I must tell you, and trust you never to let my husband know I told you. And I must trust you, too, not to make any trouble for him, either; but of course that you couldn't do if you get your money all right. For that is what I must tell you—take your money out of the bank on the fourth, before some one gets it. Get it out before eleven in the morning of the fourth, and never tell my husband."

"Lawyer Brooks!" exploded Brown. "Is it possible—Brooks? I've never just liked the man, but I never dreamed he was a scoundrel."

Maria's fingers closed tightly over the arms of her chair. "Then it was the money they were talking about getting in the fish-house—as well as the boat—he and Reuben."

"Reuben—ha!" ejaculated the missionary. He arose, thrust his hands into his pockets, and took a turn about the room, looking keenly at Aaron.

Aaron's head sank until his chin rested on his breast, his brows knit in thought. There was a moment's silence, which Maria hesitatingly broke. "Then, Aaron, it must be that it's with your money the lawyer intended to back Reuben with the Annie Rey."

Aaron raised his head, but not his eyes. The missionary, leaning against the mantle, his hands still in his pockets, never removed his eyes from Aaron's face. "After all, 'blood is thicker than water,'" he thought; "and Reuben's his brother."

"You overheard," Aaron addressed Maria, "where Reuben's to stay here?"

"Yes, I remember the name. It's the Ocean Hotel."

Aaron nodded, his chin dropping again to his breast. "How," he asked slowly, "has Brooks found where I'm keeping money, how much I've got, and that it's all in one bank? How does he know that?"

"Reuben!" cried the missionary and Maria simultaneously.

Aaron showed no surprise. The name was evidently in his thoughts also. Still, he shook his head. "I've never told Reuben one word of my business."

Suddenly Maria sat up with a start. "Aaron," she ejaculated, "you remember the night that I saw a man go into your house and strike a match in your bed room?"

The reference brought a gleam of light to Aaron's face. "That explains." He hesitated. "Yes, that explains how he might know."

Maria related the incident to the Browns.

"Then it's either Brooks or Reuben," supplemented the missionary eagerly. "I tell you

what; better put your business affairs under lock and key even in Utopian Muskeges."

"Everything's open at my house, same as everywhere else on the island," Aaron explained; "and right now I'm thinkin' that this wa'n't the first time my old desk's been rummaged. But the time Mariar saw some one go in was the night before I come down here. I'd taken my money out of my pockets, and put it together with my bank book in the desk."

"Ah, I see," responded the missionary quickly. "The intruder would know, then, just how large a haul he could expect after you'd banked it."

"But how will this Brooks go about it to get your money?" cried Mrs. Brown.

It was a question no one could answer, although they spent an hour in such excited conjecture that dinner was forgotten.

"Anyway," said Aaron at last, "I'm here, and in the mornin' we can reach the bank before it opens. I guess I can take out my money quiet like, and Brooks will never know how I found out—"

"What?" The missionary's face fell. A look of blank dismay swept all its eagerness. "Not bring him to justice? Aaron!"

Aaron looked down at the letter. "She's saved my money, and trusted me not to bring him trouble. I guess I'll do it quiet like."

"I'm glad," cried Maria, relieved. "She was so afraid of her husband's anger—I'm glad you can spare her that. It's so like you!" she added in a lower voice.

Aaron looked at her with an expression that caused the eyes of husband and wife to meet in a glance of delighted understanding.

Shortly after, Mrs. Brown remembered that it was long past their dinner hour. She hastened from the room, and a moment later Brown joined her in the dining room, his brows contracted in a frown.

"If that man Aaron has two eyes in his head," he exclaimed impatiently, "maybe he can see beyond the end of his nose: but it's further than he has been able to see so far in some matters!"

Mrs. Brown was arranging the table. She smiled wisely. "My dear, don't worry; I'm sure that to-night Aaron's eyes are good in number and true in vision."

Brown wandered over to the window. But that scoundrel Brooks! he burst out. "To let him go—though of course"—his tone softened—"there's the wife. It was a brave thing for her to do this, warning Aaron."

Coming nearer, down the street sounded a boy's shrill voice. "Extry! Extry! All about the loss of the Halifax. Lives lost in storm! Extry! Extry!"

The missionary felt absently in his pocket for a penny. "I wonder," he began, "what Aaron will do with Reuben."

"Extry! Extry!" The voice was beneath the window now, and Brown threw up the sash.

"Here, boy, toss me a paper. Catch your penny. Thanks."

Standing beneath the gas-jet, he unfolded the extra and began reading an account of the disaster. *C.E. World.*

To be continued.

W. DONAHAY.



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Would you be good enough to find space to publish the enclosed half-yearly balance sheet, which has been passed by the Provisional Committee as correct.

It is rather late in appearing, but I may say that all future balance sheets will date from this one. Work here is still forging ahead. The school is increasing in numbers, and, we trust, influence. We have now called a halt in brick-making, and have a kiln up ready for firing next week. As soon as burnt, we shall start on the "students' quarters." We are living in anticipation of putting up a more commodious and permanent schoolhouse next season, but must at present content ourselves in the grassed-in verandah now in use by us for school, meetings, etc.

I am glad to report all of us in fair health. Sister Dobson continues to supervise her ever-increasing circle of juveniles with great skill and characteristic patience, without too frequent resource to Solomon's "rod." And Bro. Sherriff, well, he's too busy to get sick, while your humble servant is living in anticipation of sufficient to turn the present balances from the debit to the credit side before next half-yearly balance sheet falls due. Trusting to receive your continued prayers and financial assistance, we remain, yours in the great commission,

GEO. HILLS.

BALANCE SHEET

For Half-year Ending March 31, 1909.

GENERAL MISSION FUND.

RECEIPTS.

Oct. 1—Bal. Credit brought forward	£9 19 5
By Collections from Forest Vale	
Church	4 19 3
By Subscription from Bro. Findlayson	2 5 0
	£17 3 8

PAYMENTS.

Oct. 1—Wine	£0 18 0
School Books Bought	1 3 0
Testaments Bought	0 5 11
Lennon Ltd., Photographic Materials	1 13 6
School Table	0 8 0
Table for Boys' Room	0 10 0
Refreshments (for break-up of School)	0 5 0
Light, Stationery and Sundries .. .	4 10 0
Bal. Credit	7 10 3
	£17 3 8

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DANIEL SHANDAVU FUND.

RECEIPTS.

Oct. 1—Balance Credit brought forward	£4 10 0
Loan by a Brother .. .	4 10 0
	£9 0 0

PAYMENTS.

Salaries—Daniel .. .	£9 0 0
	£9 0 0

"SELF. SUPPORT" FUND.

RECEIPTS.

Oct. 1—Bal. Credit brought forward	£31 16 2
Subscriptions—Sister Pittman .. .	1 4 0
Bro. Streader .. .	2 0 0
Sister Johnson .. .	0 8 0
"Leader & Way," per Bro. Loving ..	20 2 6
	£55 10 8

PAYMENTS.

Salaries—Bro. J. Sherriff .. .	£35 10 8
Balance Credit .. .	20 0 0
	£55 10 8

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