

# THE Australian Christian

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## South Australian Conference.

The twenty-fifth annual Conference of Associated Churches of Christ in South Australia was preceded on Sunday afternoon, Sept. 19, by a service in the Adelaide Town Hall. J. Fischer presided, T. B. Fischer led in prayer, and F. G. Dunn read the Scripture lesson. J. E. Thomas then delivered the Conference Sermon, the subject being, "The Church of the Future." It was a fine address. There was a splendid attendance. During the service Sister Minnie Leedham sang "O Divine Redeemer," and the Grote-st. Quartet contributed selections.

### OPENING SESSION.

On Monday morning, business was preceded by a devotional service, conducted by R. Harkness. At 10.30 J. E. Thomas, President, took the chair, and expressed the hope that he would have the help of the brethren in expediting the business of the Conference.

The minutes of the previous Conference were read by the Secretary, H. J. Horsell, and confirmed. It was resolved that in future the minutes of Conference be read and confirmed in the Evangelistic Committee, and be signed by the President, Vice-President and Treasurer.

### Greetings and Welcome.

Greetings were read from the Federal Conference Executive Committee, the Associated Churches of Christ in Victoria, the students of the Bible College in Melbourne, the West Australian Conference President, D. A. Ewers (Suez Canal), F. Pittman (Manchester), the Australian Club at Lexington, and the South Australian Sisters' Executive. It was resolved to send grateful acknowledgments of these.

A hearty welcome was tendered to visitors, including F. G. Dunn, C. Edwards, T. B. Fischer, and G. Wilson, from Victoria, and Mrs. Gole, from Sydney; also to W. Pascoe, I. A. Paternoster and F. Wiltshire, of South Australia.

### Elections.

Nominations were then received, and in due course the following appointments were made: President, J. Fischer; Vice-President, W. C. Brooker; Treasurer, T. H. Brooker; Secretary, H. J. Horsell; Auditor, Walter Manning. Evangelistic Committee,

I. A. Paternoster, T. Johnstone; S. G. Griffith, J. Manning, W. Burford, Dr. Magarey, R. Burns, T. J. Gore, W. Mathews, A. M. Ludbrook, W. Charlick, W. J. Harris, J. E. Thomas, K. W. Duncan, and T. B. Verco. Foreign Missionary Committee, T. Colebatch, J. E. Thomas, H. J. Horsell, I. A. Paternoster, E. W. Pittman, A. M. Ludbrook, E. McPhee, W. T. Manning, H. D. Smith, R. Harkness, Mrs. Milne, Mrs. Glastonbury, Miss Pepperill, Miss Hume, Miss Hughes, and a representative from each F.M. auxiliary. It was decided that T. Ryan, S. G. Griffith, and W. Charlick represent us on the Temperance Alliance, and that these, with Dr. Magarey and J. Manning, constitute the Temperance Committee of the Conference, W. Charlick convenor.

### Delegates.

The following is the roll of delegates, of whom a large number were already in attendance:—

Grote-st. church, Messrs. James Thomas, A. J. Gard, and J. Fischer; Alma, John Baker and D. Gordon; Balaklava, A. G. Day, L. Curtis and J. J. Helleur; Bews, A. Nelson and R. Barr jun.; Butler, D. Butler and J. Greenshields; Broken Hill, E. J. Tuck and W. H. Wright; Glenelg, W. Burford and E. W. Pittman; Goolwa, J. Train, J. Gordon and J. Burger; Henley Beach, H. J. Horsell, G. Noble and A. Corbet; Hindmarsh, I. A. Paternoster and T. H. Brooker; Kadina and Wallaroo, E. G. Warren, W. J. Neill, and D. Wright; Lochiel, J. McGregor and R. J. Clow; Long Plain, W. H. Parker and R. Gale; Mallala, E. Griffiths; Milang, C. Hall, D. Griffin, and L. Gordon; Mile End, R. Harkness and J. Manning; Moonta, C. W. McGregor; North Adelaide and Prospect, A. M. Ludbrook, Banks, Belcher, and Jackson; Norwood, Messrs. Griffith, Johnson, Wilson, Lawrie, Wright, and Freestone; Owen, J. Gordon, W. J. Marshman, and D. Finlayson; Point Sturt, J. H. Yelland and E. Hall; Port Pirie and Port Germein, W. Morrow, W. T. Mitchell, and D. Beyer; Queenstown, W. C. Brooker, R. Lawton, Pilkington, Hawkes, Hill, Marquardt, and R. Harris; Stirling East and Aldgate Valley, T. B. Verco, J. Wiltshire, T. Ashurst, S. Ozanne, G. Rudd, and E. Kelly; Strathalbyn, G. W. Jenner and J. Taylor; Unley and Cottonville, T. J. Gore, M.A., W. Charlick, R. Burns, A. Verco, W. T. Manning, and J. McNicol; Williamstown, W. A. Pascoe and W. Bain; Willunga, J. Weeks, M. Jacobs, and O. Chenoweth; Narracoorte, F. E. Thomas; York,

J. Swain, F. Tatam, W. Brooker, C. Fiedler and H. J. Horsell.

### AFTERNOON SESSION.

At 2 p.m., G. W. Jenner conducted a short devotional service, after which business was resumed. It was moved by I. A. Paternoster, seconded by W. Brooker, and carried, "That we as a Conference place on record our appreciation of the services of Bro. R. Burns on the F.M. Committee, and elect him a life-member of the same."

### Sunday Schools.

W. J. Harris moved the adoption of the S.S. report, and regretted that more had not been done. T. H. Brooker seconded, rejoicing in the fact that nearly 200 scholars had been added to the churches during the past year. Carried.

W. J. Harris proposed, "That it be a recommendation from the Conference to the S.S. Union, that in future the S.S. Committee be appointed by Conference." Seconded by W. C. Brooker, and spoken to by W. Jackson, W. T. Manning, and Dr. Magarey. Carried.

J. Fischer moved, and W. Brooker seconded, "That the Conference recommends to the churches the advisability of greater interest being taken in the work of the Sunday School, especially urging the attendance of church members thereat, and that an effort be made during the coming year to increase the attendance by at least a thousand scholars, and that a copy of this resolution be sent to each church, and also to the Executive Committee of the S.S. Union for their organising oversight." Carried.

### "Matters of Importance."

H. J. Horsell then read a paper on "Matters of Importance in Sunday School Work." He pointed out that the churches of Christ had 3,665 fewer Sunday scholars than the Baptist Churches, though the latter had only 474 more members than the former. Many schools had not half so many scholars as church members. He urged the evangelists to give more attention to the children in their visitation, and that the members of the churches should take greater interest in the schools. Large Bible Classes might be established for the young men and women, kindergartens for the juniors (especially in the larger schools), and



the training of teachers should be encouraged. In the case of children from 10 to 15 years, it would probably be better to group all the classes together for instruction by means of blackboard and object lessons. In view of the fact that the greatest percentage of converts would come from the Sunday Schools, the leakage of scholars over 16 (especially youths) should claim serious consideration. Child evangelism should be more cultivated as a study, and every effort should be made to secure greater efficiency for the teachers.

F. E. Thomas, E. Hall, E. G. Warren, J. Helleur, A. M. Ludbrook, T. B. Fischer, J. Hawkes, T. H. Brooker, R. Burns and J. E. Thomas took part in the discussion that followed, of which the preceding resolution was the outcome. Bro. Horsell was heartily thanked for his suggestive paper.

#### *Foreign Missions.*

At this stage, Sisters Mary Thompson and Edith Terrell were welcomed amid hearty applause, and briefly responded.

R. Burns moved the adoption of the F.M. Committee's report. He urged that while the foundations of their enterprises were being laid, they should not be impatient for results, nor too critical of the work of the missionaries, but sympathetic with them, and ready to help with prayer and monetary gifts. Seconded by H. D. Smith, and carried. T. Colebatch moved the adoption of the Treasurer's report, seconded by A. M. Ludbrook, and carried. It was resolved to send hearty greetings to our missionaries.

A. M. Ludbrook moved, and T. B. Verco seconded, "That greetings be sent to our British brotherhood, congratulating it on its entry into foreign work in India, and trusting for the heartiest co-operation possible between their missionaries and ours in the foreign field." Carried.

A motion was carried that a letter of sympathy be sent to Bro. W. T. S. Harris, of Balaklava, on his serious and long-continued illness.

#### *Public Demonstration.*

On Monday night there was a very large gathering in the Exhibition Building. H. J. Horsell presided, and spoke of his pleasure that the first evening meeting of the Conference should be in advocacy of Foreign Missions, also that we had with us our pioneer missionary, Miss Thompson, and our latest missionary, Miss Terrell. Our 19,000 members are only supporting 10 missionaries; it is not much for 1900 Christians to be supporting one in the foreign field. When we think of the ignorance and degradation of the heathen millions, common decency and humanity demand that we give them of that which we have, and which has so blessed us.

T. B. Fischer, of the F.M. Committee of Victoria, conveyed greetings, and also congratulations on having not only reached but considerably exceeded the apportionment. He trusted that the individual churches would give our two sisters, and also Bro. and Sister G. P. Pittman, a very hearty

welcome on the occasion of their visits. Some had said that Miss Terrell was too good to go to India, but we must give of our best to God's service.

Miss Terrell, who received a warm welcome, gave an earnest address on the need for Foreign Mission effort. There had never been a time when the door had been so wide open in India, China, Japan and Africa. She described the steps that had led up to her own decision to engage in the work, and pleaded for a larger missionary enthusiasm on the part of the churches.

Miss Thompson, who was also accorded a hearty reception, said that when she went to India, there were six of our American missionaries there, of whom only two now remained. The churches of Christ now support 14 mission stations in that country, with 800 native converts, 1300 children in the day schools, and 15,000 in the Sunday Schools. Also 5 hospitals. There are 29 students in the Bible College at Jubbulpore. Our sister desired our prayers for herself and fellow-missionaries, that they may be blessed in the work to which they have devoted themselves.

I. A. Paternoster, the new Secretary of the S.A. F.M. Committee, also delivered an eloquent address, dwelling on the obligation laid upon us by the Master to spread abroad a saving knowledge of his truth. The world could be won for Christ in this generation. How? By Christian parents consecrating their children to the great work of spreading the gospel. By setting aside largely of our means for this glorious cause, and by our prayers for its furtherance. Then soon "the knowledge of the Lord shall cover the earth as the waters cover the sea."

During the meeting the Grote-st. choir rendered "This is the Lord's Doing," and "King of Kings."

#### SECOND DAY'S SESSIONS.

On Tuesday morning, preliminary devotions were conducted by E. G. Warren.

At 10.30 business was resumed. The Secretary read digests of letters from churches. These showed that altogether there had been 426 baptisms during the past 12 months.

#### *Broken Hill.*

E. J. Tuck said that at last Conference he asked for three things for Broken Hill—£500, evangelistic help, and the prayers of the churches. They had received over £700, through a special mission conducted by J. E. Thomas 27 had been added to the church, and he was sure they had had the prayers of the brethren. Since their new building was opened seven months ago, there had been an increase of 150 per cent. in the membership, over 150 per cent. in the S.S., and 300 per cent. in the attendance at gospel services.

#### *Statistics.*

In the discussion on statistics, James Manning deplored the high percentage of members struck off the rolls. Last year these, compared with members received,

had totalled more than 50 per cent. F. G. Dunn held that the churches ought not to publish all their bookkeeping, but only net results. He believed in the principles for which the Churches of Christ stood, but many of their meetings were conducted too crudely, and men incompetent to appear in public were sometimes allowed to do so. A system of training should be established for young men who were to become workers and leaders in the services. The unattractiveness of some of their morning meetings often drove people away.

The President-elect, John Fischer, said he intended to take as his motto for next year, "That all may be won, and that all may be one." He intended to communicate with each church on that line, and also to place before them a scheme for church rolls, so that the effective strength of the membership might be readily ascertainable. He also referred to the Federal Conference to be held in Adelaide next September, hoping that all would co-operate in making it a great success.

It was resolved that fraternal greetings be sent to the Evangelist Union now in session.

The Treasurer's report was adopted, on the motion of T. H. Brooker. There had been more money handled than in any previous year. He urged systematisation and continuity of method in relation to finances.

#### *Evangelists' Reports.*

In the afternoon there was a large attendance, when evangelists from various parts of the State gave interesting accounts of the year's work and methods.

E. W. Pittman, Glenelg, reported a growing S.S., and a good Bible Class of 30. Had had an average attendance of 75 at weeknight meetings with lantern views. T. W. Mitchell, Port Pirie and Port Germein, said that the work in his district had suffered much through industrial strife. Port Germein church was formed of isolated members who met first at Bro. Hall's house, and to the latter much praise is due. F. E. Thomas said they were thankful for D. A. Ewers' visit to Narracoorte, which resulted in five additions. There were only 12 in the S.S. a year ago, now 49 and a good C.E. E. G. Warren said that the outlook at Wallaroo was hopeful. Kadina was known as a live church. It had an average evening attendance of 200; good Bible Class and fine prayer meeting. Thinks it would be good for evangelists not to preach at the latter, but give the members time to pray. We should keep the young church members working. J. T. Train hoped that brethren taking a holiday would not forget Goolwa, near the Murray mouth, and almost a seaside place. Their building is too small for some of their meetings. Had recently put in a baptistery, many objecting to the river. G. W. Jenner had only been at Strathalbyn two months, but is getting into touch with the people. Thinks it a hard field. H. D. Smith described the difficulties of their present unsuitable building at Maylands. He wished Norwood



members living at Maylands would more consistently support the latter cause. They sometimes had 40 at the morning meeting, and 60 at S.S. Had had five additions, and were very hopeful of the future. *J. Green-shields*, from Tumby Bay, on the West Coast, in the absence of *O. Forrester*, reported that the latter is going in for farming, but will still help all he is able. But a good evangelist and organiser is needed in the district. We are late in the field, and no further time must be lost.

#### Church Extension Building Fund.

*J. Manning*, Treasurer of the Church Extension Building Fund, presented the report, which showed £1675 received; made up of donations, £542; church collections, £27; interest, £16; and loans free of interest, £1000. Printing and stationery had absorbed 48/-, loans to churches, £1666, and there was a balance of £6 in hand. The report was adopted. On the motion of *Bro. Manning*, seconded by *Dr. F. Magarey*, it was decided to extend the time for repayment of loans over 15 years, instead of 10 years.

#### New Church at Maylands.

*J. Fischer* moved that a chapel be erected at Wellington-road, Maylands, the Church Extension Building Fund to lend half the cost. The Maylands brethren had raised £100 towards the building, which would cost £700, and some one had promised to lend the rest. It was proposed to put up a building that could afterwards be used for a lecture hall. *H. D. Smith* seconded, reading a notice to quit from the owner or lessee of the present meeting place. Carried.

#### Home Mission Demonstration.

There was a very large attendance at the Exhibition Building in the evening, the body of the hall and the side galleries being fairly well filled. *J. E. Thomas* occupied the chair. After opening hymn and prayer, *Sister Hilda Lawrie* sang "From Love to Light."

The general theme of the evening was "Calls of To-day," and the first speaker, *R. Harkness*, spoke of the need "for better knowledge of the message and of the field." He urged that all subscribe to the AUSTRALIAN CHRISTIAN, and read it, that we put more of our money into the enterprises of the church, and that we make acquaintance with the field as far as possible, and take a great personal interest in the work. Perhaps we haven't the grit of the pioneers, but we can honor them by upholding and advocating the plea they fought for. Let us say all we can for it, and pay all we can for it, and pray all we can for it.

The choir sang, "Blind Bartimeus," the soloist being *Sister Minnie Leedham*.

*J. E. Thomas* then delivered the retiring President's message—"For Greater Personal Effort." This he illustrated and enforced by references to the work of *Andrew* and *Philip*, and the Master himself. During the past year we had contributed

per head 2/2 for Foreign Missions, 2/7½ for Home Missions, £1/10/7½ for all purposes. For every eleven members one convert had been made. Cannot we say in this new year that each one shall win one? The greatest motive in service is love, but Christ graciously encourages us with precious promises of rich reward.

The choir sang an anthem, entitled, "The Resurrection."

The retiring President then introduced the new President, *J. Fischer*, and commended him to the churches. The new President was given a cordial reception, and after giving thanks for the honor conferred upon him, delivered an address on the need of better organisation. If in their business they were to adopt the methods which they too often brought to the work of the church, they would soon be in the Insolvency Court. In religious work they must begin with the individual members, and seek to utilise to the utmost the latent talent available. Some of the church rolls were in such a condition that they gave no idea of the effective actual membership. By striking a man off the roll, they did not strike him out of the kingdom of heaven; and one of the delegates had said that the same year in which his church had crossed off 37 members was the one in which it noted the greatest increase. Too often work was left for the evangelist which the church officers should do. The Chapman-Alexander mission had given a marvellous lesson in the importance of organisation. His own business life satisfied him that it paid to organise; and if the church engaged an organising secretary it would pay over and over again in the creation of a powerful soul-saving institution. American commercial houses were adopting a "department of to-morrow," and said, for instance, "If we buy that coal and store it for so long it will pay 15 per cent. interest for the time it has been kept." They wanted a department of to-morrow in the church.

#### THIRD DAY'S SESSIONS.

A devotional service was conducted by *F. E. Thomas*, after which business was again resumed.

During a general discussion on special missions, which, the Secretary said, had resulted in about 100 additions during the past year, it was agreed that the claims of *Lochiel*, *Walleroo* and *Moonta*, *Port Germein*, and the West Coast, should have the Committee's favorable consideration.

On the motion of *W. Morrow*, it was resolved that the churches at *Port Germein* and *Tumby Bay* be added to the list of churches co-operating.

*A. M. Ludbrook* moved, and *R. J. Clow* seconded, "That the Committee consider the practicability of arranging for a simultaneous mission in connection with the State and Federal Conferences in Adelaide next year."

*T. H. Brooker* moved, *Dr. Magarey* seconded, that *D. A. Ewers* be asked to write the next Conference essay.

#### Obituary Report.

*T. J. Gore* read the obituary report. During the Conference year 38 members had died. The more prominent names were those of *Bren. W. Brooker*, *Hindmarsh*; *Charles Clark*, *North Adelaide*; *W. Gard*, *Grote-st.*; *W. Pearce*, *Point Sturt*; *F. Farr*, *Glenelg*; and *Sisters Greenwell*, *North Adelaide*; and *Harris*, *Queenstown*. He then led in prayer.

#### Conference Essay.

In the afternoon, after a short devotional meeting led by *J. T. Train*, *T. J. Gore* read the Conference Essay. The topic was "The Silver Lining." An interesting discussion of the paper followed. It is to be published in full later. The writer was heartily thanked.

#### Christian Endeavor Union

*W. C. Beiler* presented the first annual report of the Christian Endeavor Union, which had increased 18 ½ per cent. and had nearly 1000 members. The report was adopted after a conversation, in which appreciative reference was made to the work of the organisation.

#### Organising Secretary, &c.

*J. Fischer* moved to suggest to the Evangelistic Committee the advisableness of engaging an organising secretary and State evangelist, to be wholly set apart for the work. *I. A. Paternoster* seconded, and the motion was carried.

*T. H. Brooker* moved, "That the Conference recommend to the officers of the Grote-st. church, that they consider favorably the advisableness of erecting on their land a building suitable for the accommodation of their increasing audiences, and large enough to meet the requirements of the gatherings of the brotherhood. We as a Conference pledge ourselves to render hearty co-operation." *I. A. Paternoster* seconded the motion, which was carried.

At the instance of *Dr. F. Magarey*, the Conference decided to place on record its sincere sympathy with *Lady Holder*, and its appreciation of the Christian work done by her late husband, *Sir Frederick Holder*.

#### Harmonious Churches.

The President informed the Conference that enquiries had been made in reference to opening work at *Mount Gambier* and *Murray Bridge*. Having heard that the Baptists were thinking of starting at the latter place, he had conferred with the President of the Baptist Union, who had said that if the Church of Christ would forbear to begin operations for the present at *Mount Gambier* it would help their work, but that the Baptists would stand aside from *Murray Bridge* if the Church of Christ thought it well to enter that town.

*T. H. Brooker* moved a vote of thanks to the retiring President, the press, and the various persons who had contributed to the success of the Conference.

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# Centennial Thanksgiving Offering.

£1000 for Victorian Missions by October 12.

## The Every Member Campaign.

In 1866 our total membership in Victoria was 749. There were 16 churches. In our Sunday Schools there were 377 scholars and 58 teachers. Our statistics for 1909 show that we now have in Victoria 24 churches, with 7576 members. In our Sunday Schools we have 6541 scholars and 625 teachers. We have thus made steady progress, for which we should be devoutly thankful.

## Home Missions and progress.

Since 1885, 31 churches have been established as a direct result of our organised Home Mission work. These churches are still in existence, and have a membership numbering 1200. During the same period 40 churches have been supplied with Home Missionary service, and 15 churches have been subsidised. Since the organisation of our Home Mission work in 1885, 54 distinct evangelists have been in the employ of the Committee, in addition to which 10 students in our Bible College have been employed part time. These preachers have baptised 3633 persons, and have done splendid work in many ways. In 1885, the sum of £444 was contributed by Victoria to Home Missions. In 1909, £1588 was contributed to this good work. And yet in the face of this progress there are brethren who withhold their support from Home Missions!

Through the kindness of Bro. M. McLellan, our Conference Secretary, I am enabled to present the foregoing statistics.

## A house without foundations.

Some of our brethren will contribute to Foreign Missions, Kindergarten, and other Christian work, but will give nothing to Home Missions. This is just as foolish as attempting to build a house without first laying the foundation. For our Home Mission work is, and must necessarily be, the foundation of all our other Christian activities. Consider the following diagram, and if you are disposed to complain about it, send me a letter to that effect.



This diagram is not presented for its artistic beauty; nor to show the relative importance of these various departments of Christian work. It is presented to show that Home Mission work is the basis of all other organised Christian service. Tear away Home Missions and the whole superstructure of organised Christian activity comes tottering in ruins to the ground. Your contributions to Christian work should begin with Home Missions.

## Now is the time.

By circular and through the CHRISTIAN we are appealing to every member of the church in Victoria for a contribution to our Special Centennial Thanksgiving Offering. This money we want to raise by Oct. 12 next, when we are going to hold great Centennial meetings in Melbourne and elsewhere throughout the country. If we are to succeed in this, then speedy must be the response on the part of all members of the church. The old century has closed bequeathing to us a thousand precious blessings, and the new century has opened, bringing to us a thousand hopeful prophecies. Surely our hearts must be made of stone if we cannot pause for a moment to register in some substantial way our thanksgiving to God for his marvellous goodness to us the children of men.

## Every member campaign.

If every member of the church in Victoria will take part in this offering, then we shall succeed in raising the £1000. The whole matter hinges upon this one thing. You might doom our project to failure by withholding your offering. You might enable us to realise a great victory by sending your offering. It all depends upon you! and you! and you! This is an every member's campaign.

## "The spirit is willing, but the pocket is weak."

So I heard one of our church officers say last Sunday. Agreed, with reservations. The pocket, like the muscle, often gets weak for want of exercise. The remedy is obvious. But I refuse to believe that there is one pocket among us so weak that it can not send a thankoffering to the Centennial Fund. Don't withhold your offering because you think it too small. It is the aggregate of small offerings that makes the large amount. I remember having read a very instructive piece of history concerning a widow and two mites. We have all read it, no doubt. The question is, have we taken its mighty lesson to heart?

## To whom to address your offering.

We have tried to get into the hands of every member a circular letter containing

a printed envelope for reply. This has been a strenuous and difficult job, as in some instances addresses of members have been hard to secure. If by inadvertence or accident you have not received this printed matter, will you kindly send your contribution along to

MR. W. C. CRAIGIE,  
Treasurer, Centennial Thanksgiving Fund,  
263 Little Collins-st.,  
Melbourne.

Remember that no amount is either too small or too large to send.

## Forthcoming Centennial meetings.

In Melbourne great Centennial meetings are to be held on the afternoon and evening of October 12 next. The meetings will be held in the Christian chapel, Lygon-st. At the afternoon meeting, Mr. John Baker, Vice-President of the Victorian Conference, will deliver an address on "The Forgotten Truth," and Mr. A. R. Main will speak on "The Place and Power of Woman in the Restoration Movement." This meeting will be succeeded by a large public tea meeting, organised and conducted by our hard-working sisters. This will be followed by a large meeting, at which three addresses are to be delivered. H. G. Harward will speak on "Old Century Conquests"; Linley Gordon on "Our Relation to the Present Religious Unrest"; and C. M. Gordon on "New Century Visions."

The Home Mission Committee are sending out various speakers to certain country centres at which meetings will be held. P. A. Dickson goes to Castlemaine; C. A. Quick to Kaniva; Gifford Gordon to Ballarat; H. Gray to Dunolly; Theo. Edwards to Colac; A. W. Connor to Geelong; Thos. Bagley will probably be at Bendigo. Other churches will do well to co-operate by organising meetings without the assistance of speakers from the city or elsewhere, and thus will there be a splendid spontaneity and simultaneity of enthusiasm throughout our State on the subject of our Centennial. All the speakers will deal with appropriate Centennial themes. Let every heart throb with thanksgiving to God for the numberless blessings he has showered upon us during the most marvellous century of history.

## Is it worth while?

Our movement stands for the restoration of a pure and authoritative Bible.

The restoration of the Christhood and authority of Jesus as expressed in the good confession, "Thou art the Christ, the Son of the living God."

The restoration of the church of the New Testament in its unity and ideals.

The restoration of a pure New Testament nomenclature.

The restoration of the true New Testament priesthood of believers.

The restoration of the Lord's day as commemorative of our Lord's resurrection.

The restoration of the Lord's Supper to its central place in the worship of the church.



The restoration of the ordinance of baptism to its original place and purpose in the gospel.

The restoration of Scriptural conversion, with its right adjustment of human and divine elements, and its plain apostolic instructions to enquiring sinners.

In a word, the restoration of those vital elements of New Testament Christianity, which had become lost to the world through the spirit and work of the apostasy.

Is it worth while to do our very best to extend the knowledge of these principles throughout our own State? If so, then, dear brethren and sisters, one and all, let us help by our means to place this message of the Restoration Movement within the hearing of every responsible person in Victoria.

Yours in the name of Jesus,

C. M. GORDON,

Doncaster.

## On the Way to Pittsburg.

(D. A. Ewers.)

V.—COLOMBO.

Although it was about 7 p.m. when we dropped anchor, the "Moldavia" was immediately surrounded by a number of boats, including the catamarans, with their peculiar outriggers; and the way was no sooner clear than scores of natives crowded up the steps, and the deck soon presented the scene of an Oriental bazaar on a small scale. Lace sellers spread out their goods before the admiring eyes of lady passengers, while the peddlers of jewellery, ebony curios, walking sticks, etc., pressed their wares upon us with a persistency that certainly deserved success. At least a dozen tailors canvassed for orders, promising white suits made to order for 8/-, and to be supplied by breakfast time next morning. For lace, jewellery and curios, the most outrageous prices were asked. One man offered me a brooch for 30/- which he unblushingly assured me would bring £3 in London. I ultimately bought it for 1/-, and have a suspicion I was got at even then. A really nice carved ebony inkstand which was offered for 25/- was reduced to 7/-, but found no buyer. Silk lace collars for 50/- each were finally sold for 10/-, and so on. It was quite a study to listen to the liars as they told their stories without the wink of an eyelid. In one breath they would call upon God to witness that they could not possibly sell an article for less than 20/-, and in the next close with an offer of 10/-, and sell a precisely similar piece of goods to some one else for 5/- a few minutes later. And it was almost impossible to get rid of a man if he thought he had the slightest chance of selling you anything. I had often heard about these gentlemen and their ways, but had no conception of the reality. "The half has never been told."

### An eastern city.

After breakfast next morning I went ashore, and had my first experience in an Oriental town. Colombo has, to parody Carlisle, a population of about 200,000, mostly rogues. Here you see motor cars, electric trams, bullock carts and jinrickshaws all together. The bullock carts are of all sorts and shapes. While there are a few large hotels and shops, nearly all the business is done by natives, and even in the European shops most of the employees are colored. Scarcely any white people were to be seen about the streets. I was surprised to find cocoanuts and other trees growing luxuriantly all over the city. The foliage is most beautiful and abundant, and the narrow winding streets were overshadowed by greenery. Even in the most squalid parts of the town the vegetation is very attractive. A dozen rickshaw men clamored for my patronage. It is interesting to stand for a while and weigh the arguments each presents. One has a vehicle with rubber tyres and ball bearings, another has a large family to support, a third draws you aside to say in a low tone that his charge is the lowest, a fourth pleads his poverty, a fifth his swiftness, etc., etc. I selected a decent looking fellow, and was soon rolling merrily along. It is simply wonderful how these men can keep up a steady trot in the oppressive heat. The sky was cloudy, and the day, for Colombo, was cool, but to the visitor it seemed very humid and warm. As I rode along, little boys and girls would run alongside, and, in some cases, throwing us flowers, would pat their naked stomachs with one hand and hold out the other for money, entreatingly saying, "Me so hungry, you my farder," etc. Some of these were really pretty, laughing little cherubs in bronze. Having supplied myself at the money changer's on the wharf with a quantity of cents (six cents make one penny), I was able to be generous at a small outlay. My man took me all about the residential portion of the city, and I got a good idea of native life.

### "Man IS vile."

The visitor is at once struck with the comparative absence of clothing. Many of the men wear nothing but a cloth about the loins, and hundreds of the little children are clothed as the American humorist would say, "in the scandalous clothing of the Greek slave." Some of the men are splendidly formed, and like bronze statues. The women generally have a little more clothing, but their husbands certainly can have no anxiety over dressmakers' bills. Boots, of course, are not used by the ordinary or common natives, though some of the better dressed wear them. It was interesting to see the people at work, mostly sitting down at it. The barber and his customer sit on the floor. Men, women, and children not at work adopt a squatting position. From my limited observation, this appears to be the national attitude. Scores of them were squatting along the sidewalks. I visited

the market, and sampled some of the many kinds of fruits new to me. Here were jack fruit, bread fruit, paw paws, mangostines, and many others. As in the streets, so here, everyone pestered me to buy. In the afternoon I asked a rickshaw man what he would take me to the museum for. He offered to take me there and to a Buddhist temple and back for fourpence. I went, and to my surprise it was over five miles out. When we got back he wanted 10/-, then came down to 5/-. I called up a native police, who told me his legal charge was two rupees (2/8), so I offered him 3/-, which he at first indignantly refused, but afterwards accepted. He certainly earned his money, as I had him for over three hours, and had he been less grasping I should not have been so sharp. So far as my experience goes, I fancy that no country in the world needs missionaries more than Ceylon. I can unhesitatingly endorse the statement in the missionary hymn that "man is vile" there. We left Ceylon soon after midnight, our next port of call being Aden.

## On Two Continents.

Here are two interesting incidents that happened on different sides of the world. The first was in Mexico, where a colporteur, on a long mountain trip, offered a Bible to an old Indian, eighty years of age, in an out-of-the-way village. The old man smiled and brought out a well-worn book. It was the Bible which he had bought from the same colporteur thirteen years before. "Listen, señor," he said. "If I had not chanced to buy that Bible of you, I would not be here now. I was a worthless drunkard. I would have died in my sins. But I have followed its counsels, and God has given me life." No wonder the colporteur did not know him. He was a new man, regenerated by the word of God.

The second incident happened in the mountains, too, but on the other side of the world, in Asia, in the Whang-Hai province in Korea. A boy of sixteen bought a Bible and carried it to his village of only thirty souls. He read it to them, and soon twenty more gathered from the hills to hear it in the evenings and on Sundays. Soon they utilised the noon rest hour, too, to study it, and now, from that beginning, a Christian church has been organised, and the seed of the word has grown to a full harvest.

Is the Bible losing its power? These two incidents, on two sides of the globe, prove the contrary. The lad of sixteen, the man grown old in sin—it reached them both, as simply and as mightily as in the days of the apostles. "The Bible," said Coleridge, "reaches me as nothing else does." Anglo-Saxon and Mexican and Korean, its message is to all, from the Father of all, and its power is as direct as it is universal.



# The Leader.

## THE CHURCH OF THE FUTURE.

John 17: 21, as illustrated by Acts 4: 31-33.

This passage of Scripture gives a graphic account of the splendid internal condition of the early church, and the consequent blessings that followed. These words are not chosen as a basis of a sermon on any debatable or impracticable theory of Christian communism, but given as a simple statement of certain things that led to a harmony of heart and purpose in the church of God, that this example might be used at this time as a contrast to what is manifest to-day. We must candidly admit, even though it is a grief to say it, that there does not prevail such a condition of things in the church now as did then. Nor is the success as great as in these prosperous days of the church. These apostolic days were times of deep spirituality and successful evangelism. "The Lord added to the church daily such as were being saved." Despite the awful persecutions, the success of the early church was such that historians tell us that after 150 years there was not a city in which Christianity did not prevail. The case is vastly different to-day. We know there were certain helpful influences in those days that are not found among us now, but they cannot account for so great a contrast.

### *Alienation of the masses.*

The great purpose of the church is to preach Jesus Christ as the only Saviour of men, and to lead them to him as the one sufficient friend and uplifter of our suffering humanity. Two thousand years have been occupied in this great God-given task, and yet there remains to-day two-thirds of this world that has never heard of Jesus Christ. When we look upon the great and mighty forces that have been at work seeking to accomplish the divine purpose and the efforts put forth by the churches of every name in every land to reach the masses and win the world for Christ, we are encouraged by the fact that great advance has been made in these last days. Yet to the most optimistic there comes a feeling of sadness when we realise how little has been done, and how distressing is the present actual condition of things. If the statistics of every religious body are examined, they show in many cases a loss, and at best but a small relative increase each year. Our church buildings are getting numerous, but the impeachment that they are many of them half empty is, alas, too frequently true. Meetings are held for men in many places, and special efforts made to reach them, but a majority of men still remain outside the church. We unite in spasmodic or occasional efforts to win the masses, but when we consider our own city and our Commonwealth, to say nothing of the millions beyond our shores, many of whom are even less enlightened, we are sick at heart at the sin still prevailing, and must feel compelled to admit that the masses are scarcely touched by the church. While we do not admit R. J. Campbell's remedy, we must admit that there is a good deal of truth in his statement of the case and in his assertion that "the masses of the people on the one hand, and the cultured classes on the other, are becoming increasingly alienated from the religion of the churches." If the statement of a London daily be true, that a census revealed the fact that only one-fifth of the population went to church, we must not pass it by too lightly. The fact is all too evident, even in Adelaide, the "city of churches," that a great number have no relation to the church till they get to the Adelaide Hospital, and then their religion is simply on the card that hangs by their bed. We have not stated these painful facts in any critical or condemnatory spirit. We speak such things because we feel that honest and sane judgment must admit that such is the case, even though we say it with sorrow.

### *The remedy.*

The foregoing considerations have led some to say that the church, having failed in her mission, should be abolished, and other methods used to save humanity. We believe this to be a libel on the church, and a disregard of the purpose of God in founding it on earth. Despite her weakness, the church has not failed, and we are bold to say that the world would be infinitely poorer, and a pitiable place to live in, were it not for the benign and holy influence of the church of Jesus Christ. Robert E. Speer says truly, "The church is not all she should be, but she is better than we are, and can lift us up if we will let her." Time does not permit us to tell of her glorious triumphs and noble work. The power for greater service is not found in her abolition, but in her reformation. The church is still as it ever was, the kingdom in which our Lord has his throne, and through her God moves still to make known in all ages his manifold wisdom and love. God has never supplanted his church by any other institution, and if men are to be saved and led to holier lives, it will be through the church. The fact of the apparent negligence and indifference of the church in past ages and even to-day, shows no weakness on the part of God. Any fault lies in man. But even now we may so adjust our forces and increase our efforts that God's purpose may be more rapidly accomplished in our own generation.

### *A united church.*

Believing that the church is God's channel and means of uplifting the world, and that to-day she is not doing all God expects her to do in the accomplishment of his divine purpose, we want to ask what kind of church is necessary, before all may believe in the Saviour, who seeks through the church to bring all men to accept him as their Redeemer and Lord. Our fundamental proposition is that in order to have the success of apostolic times, the church to-day must have the essential characteristics of the early apostolic church. It must be in the first place a united church. The church in these early days was of one heart and mind about the things concerning the kingdom. Not a unity in every detail of opinion, but a unity in matters of faith and principle. The weakness of the church to-day is its divided condition. Those who look at the matter lightly, content themselves to believe that there is great advantage in what they term "a little healthy rivalry." They take the church as on the level of a grocer's shop, and believe in "friendly competition." Others cling so to the traditions of their fathers that they treasure the idea that it would be a calamity were any "branches" of the church to cease to have a separate existence. The greater part of Christendom is, however, happily seeking to-day for unity as never before since these early times. We are learning something of the meaning of the strength that comes by unity. There is coming to our hearts something of the sorrow that must be in the heart of him who prayed "that they all may be one," when he sees the scattered condition of his flock.

### *Overlapping of interests.*

We are quite aware of the harmonious work on many lines that is being done by various bodies in Christendom; and yet when we see little over-churching towns throughout the land in which reside two or three preachers or more for every thousand people, each professing to represent the great church of God, and yet frequently arguing and even quarrelling over their differences, we are certain that the subject of Christian union has never been seriously enough discussed to be made a reality yet. Two-thirds of the world has scattered among it to-day a mere handful of faithful workers, while in our own land we have hamlets in which capable consecrated men are devoting their God-given talents to simply hold together a few dozen people. We need money, buildings and men in many parts of our own land, and in the regions beyond, yet in other places followers of Jesus Christ have

more buildings than seem to be needed, and men who have to work their very hearts out to raise a living wage. This policy is neither business-like nor Christ-like. Even if we cannot accept the argument, we can scarcely wonder that men in the churches that they cannot decide which is right, and therefore they will go to none. This condition of things must always be calamitous. Sir Andrew Wingate in a recent utterance on "The Call to Unity," said: "History furnishes us with a warning. It was the ambition of Europe to possess the Holy Land. Jealousies defeated the Crusades, and for 800 years since have maintained the Mohammedan crescent floating over the Cross of the Holy Sepulchre. Are similar dissensions to-day hindering the advance of the kingdom of Christ? There are villages in England and Scotland where there are two or perhaps three places of worship for a few hundred souls; while there are areas in India with a million inhabitants and not a single missionary. Korea, Manchuria, China, cry aloud for teaching. Africa rewards a hundredfold even one worker. Can our churches and societies refuse to draw their ranks closer in the presence of that life-and-death contest which is impending between Christianity and the forces of darkness?"

### *The problem in heathen lands.*

We may learn a great deal in our western land from the example of the churches in eastern countries among heathen surroundings. They are realising that it is impossible to win heathendom with a divided church. It has been truly stated in the minutes of the General Assembly of the Presbyterian Church of the United States in 1900 that "The object of the Foreign Missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines and according to Scriptural principles and methods the kingdom of our Lord Jesus Christ." If this is the necessity of heathen lands, may we not accept it as a need of our own land? At a great Conference of Christian missionaries held in Tokyo in 1900, they adopted the following significant resolution: "This Conference of missionaries assembled in the city of Tokyo proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his church in sincerity and truth to pray and to labor for the full realisation of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed." The meeting of missionaries at the Morrison Centennial in Shanghai have even more recently made a similar resolution. John R. Mott well says: "The sentiment in favor of this movement toward closer union is far stronger on the missionary fields than at home. Even greater progress in this direction would have been made on the mission fields had not the missionaries been hindered in their plans either by denominational ambitions or by lack of vision of the home churches. Without doubt the church in non-Christian lands has important lessons to teach the church in Christian countries both in the theory and practice of Christian unity and co-operation. Face to face with the vast and powerfully entrenched forces of heathenism, nothing short of a union in spirit, plan, and effort on the part of all true disciples of Jesus Christ will prevail." It is because we believe this that we exist as a distinct people. We believe that the success of the church in the future depends on its unity, and that a satisfactory union can only come when leaving all that is human that hinders, the followers of Jesus Christ unitedly band together, taking the word of God as their only rule of faith and practice. When the church thus unites, the kingdoms of this world will soon be won for our Lord and Saviour Jesus Christ. Signs of the dawning of such a day are not lacking. The recent pastoral address of the Bishop of Adelaide was a timely message bearing on this point, and we are encouraged to pray and labor for the day when all may be one, "that the world may believe."



### **Fidelity to the word of God.**

Another essential to success is a fidelity to the inspired word of God. The early church was not hampered by scholarly men who were able to dissect the false from the true in the word of God. They believed in all of it, because inspired and holy men had taught it as the word of the living God. They needed no modern critic to enlighten them, because Jesus himself had so little time left the earth, and his apostles were still with them. We need to-day this simple childlike faith that leads us to believe God's word and teach it in all its fulness and simplicity. The Bible of the early church, of Wycliffe, Luther, and reformers since, is still sufficient and powerful enough to-day. Principal Forsyth said recently: "I wish we had fewer sermons and more exposition, and that the preachers were more the servant of the word and less the servant of the public. The Bible is the book of the church, and thereby the book of humanity. The church and the ministry exist for the service of the living word of God.... It is essential that the members of the church should be brought back to the Bible." There is a heresy within that threatens to disrupt the church of the future. Men that profess to be custodians of the word and preachers of the gospel of the Son of God are taking the word of God as a fiction of man, and trampling it under foot. In the church of the future these men will not be tolerated in Christian pulpits, for the people who cry out for bread will not for long accept a stone. Whatever may have been the weakness of this restoration movement with which we are associated, we have for a century been faithful in our plea for a return to the word of God as the only foundation of Christendom. As the Bishop of Chester in quoting the words of the Bishop of Grahamstown has well said: "If it be true that there is sufficient guidance in Scripture (as to the form and polity of Christianity); if we may indeed determine thence with certainty, on questions which are now separating us, the will of God and the mind of Christ; if only we will lay aside our prejudices, and not be guided by mere feeling, but will patiently and diligently and impartially study the word of God as others are studying his work, then what a glorious future of the true union of Christendom is open before us."

### **An evangelistic and aggressive church.**

In the next place, we believe that in order to have greater success in fulfilling its mission, the church must be evangelistic and aggressive. We are used to the term evangelical in these days as opposed to ritualism, but a church may be evangelical in form and yet not evangelistic. We need to know that the great purpose of the church is not social or political, nor even moral. It is a spiritual power, and has as its supreme mission the saving of men through the gospel of Jesus Christ. Any lesser conception is a weakening of possibility and power. While the church should be a social force that makes it more congenial to live, and a force that makes it more possible to have righteous laws made by righteous men, and is even a custodian of the very highest principles of ethics, yet any of these to the exclusion of a greater end would be insufficient for starving dying men. The needs of the world are in the main the same to-day as in the earliest days of the church. Men need to know what they must do to be saved. Without Christ they are just as hopeless and helpless to-day as they ever were. The church stands between God and sinners with the message of the world's Redeemer, and no other power on earth can save men but the salvation that is from him. We are not so much concerned with a "social gospel" or a "political gospel" as with a saving gospel. The church is suffering to-day because of its inactivity. It has been so concerned with theology as to forget the study of teleology. Why do we exist? What is God's great end in saving men? Unless we realise that it is to save others we are unworthy of his name and traitors to our charge. The need of the church is not so much that of men or money. The church has both, but it is a need for the right use of both

in sending the gospel of Jesus to those who still long to know something better. This glad day is dawning, thank God. The time is hastening when the church shall increase its energies a hundredfold, and go in the spirit of Jesus to tell others of him. In a very true sense the salvation of the church depends on its effort to save others. This is the chief reason of our existence. The aggressive spirit that leads on to the regions beyond as well as to the strongholds of Satan around us, is at once the cause and effect of increased power in the church. No church will be aggressive unless it is alive, and no church can be aggressive without growing stronger and into fuller life. The success of the early church was due to the fact that they gave witness daily as to Jesus Christ, and ceased not to preach him. We need to remember in these days the great purpose of our being, and to seek to save men as the early church did by preaching to them the gospel of a crucified Saviour. The success of the future will be in proportion to our faithfulness to this great charge.

### **A practical church.**

In the fourth place, the church of the future must be a practical church. I chose this word for want of a better, but my meaning will be evident and probably accepted as we proceed. We are confronted to-day with great problems, social, political and moral, as well as religious, and I believe it is the mission of the church to so present Jesus Christ and the gospel as to make it the solution to every problem that confronts men to-day. The time has gone when the church can stand aloof from the consideration of things as they are. Men seek a substitute for the gospel and the church because they have misjudged its power. There is no problem in humanity that could not be solved were the church alive to its obligation. The religion of Jesus Christ as practised in his church is not something apart from men and daily life, but that which is a part of their daily lives. If men were living truly in the spirit of the gospel, and practising daily the sermon on the mount, the church would be the only organisation needed for the uplifting of our humanity. Jesus not only came to save our souls, and bring us to heaven at last, but he came to teach us the parable of the good Samaritan, and to help us to practise it in his church. It is not sufficient to say to the hungry, "Be thou fed," or to the man who is an outcast, "Poor fellow! how foolish you are." Our mission is to preach a gospel that teaches us that every sick one, every sorrowing one, every hungry one, is the one that Jesus seeks to befriend, and that it is the duty of the church to help such because he associates himself with them. He says to those who help, "Inasmuch as ye did it unto the least of these, ye did it unto me." I mean by a practical church a church that preaches the gospel of Jesus Christ in such a way as to make men feel that Jesus is not only a divine Saviour that they cannot live without, but that he is a tender, loving and precious friend who desires to associate himself with men in such a way as to make it easier for the poorest and weakest to live, to make home brighter and happier, to make pleasure purer, to make it possible to conduct business on honest lines, and to bring heaven near to us, even while we struggle onward in the life below. Men talk sometimes to-day of the Fatherhood of God and the brotherhood of man as though it were the discovery of some modern seer, but it is as old as creation, for it was known in Eden, and has ever since been taught to men, and is known to-day in his church. We need not a new organisation, but a greater zeal on the part of the church in the work of bringing the principles of Jesus to men and making them practicable in the daily life.

### **A spiritual church.**

Lastly, and most important of all, the church must be spiritual to be successful. These men in early days were Spirit-filled men. Apart from any miraculous bestowment of the Spirit, these men were guided and directed by the Spirit of God to lives of sincere and whole-hearted con-

secration. The greatest influence in those days was the power of holy living and the example that went with preaching. They were called Christians in a city in which there were but few of them, and this is a testimony to the fact that even their enemies saw Christ in their lives. We live in a day when prayer meetings have become old-fashioned, and the material too often predominates over the spiritual. The greatest power of Jesus was the blessed influence of a life that was hid in the things of his Father, and that was a message from his own presence. Men that have counted for most in the history of the church have been those whose lives were most in tune with the deep things of God. The revival of Pentecost will be realised a hundredfold in some future day when the church becomes filled with men who have been revived in their own souls. Pentecost started in an upper room, where men had assembled to wait upon God. As long as the church goes over to the world there will be little possibility of the world coming into the church. Worldliness in the church keeps the world out of it. There must be a very great difference between the life of the Christian and that of one outside the church. The consequence of a consecrated life is a spiritual church, and this is the greatest force God can use to win men to himself. Donald Fraser, a successor to David Livingstone, said once: "When a man is wholly dedicated to God, there is no limit to his opportunity of preaching Christ. He can live Christ day by day, so that his life becomes a daily proclamation of the sweet attractions of Christ to every one who comes in contact with him. And I think this, after all, must be the true fulfilment of our evangelism; that we shall seek to live ourselves in Jesus Christ, so that those who meet with us may learn to know our Lord." During the recent mission we had some evidence of what could be done when Christians are really in earnest about the King's business. But why should such a mission be necessary? Is not our responsibility just as great always? Men are near us every day, and needing Christ all the time. A Hindu once said, "If these men were as good as their book, India would soon be won for this Christian religion." We need to be as good as our book, and live the gospel of Christ in such a way as to appeal to even the scoffer, and compel him to think of the Christ we seek to live. Susa and his companions might forget all Livingstone taught them, or even fail to appreciate his preaching, but his life had so gotten hold of them that they bound up his poor wasted body and carried it to the coast. He had lived into their hearts. What a mighty victory will come to the kingdom of God when men live daily in the spirit of their glorious King! We do not lack saintly men in these days, but we need more of them as a constant daily witness for Jesus Christ. Not long since our hearts were touched by the appalling catastrophe in Messina, and the whole Christian world was moved to loving deeds of sympathy at the sight of thousands of homeless, helpless, hungry human beings, whose suffering appealed to the hearts of humanity and moved the world to united efforts of sympathy and compassion that the hungry and dying might be saved. A far more distressing cry comes to the church of God to-day. Thousands of those around us are living without Christ and without hope. The church must reach them. A hundred millions in lands beyond, of every nation and clime, are in darkness and superstition. Their voices of anguish and suffering go up before a loving Father, and to the heart of a Christ who died for them. Has not the day come for the church to unite in the fulfilment of this God-given and long-neglected task? We make a plea to-day, not for tradition or human creeds, however dear they may be, nor for a harmonising of the creeds of Christendom with each other. We plead for a harmonising of all creeds with the living word of God. Let us no longer sacrifice the church and the work of God by any exaltation of what may be dear to us, but giving up all that is of man, and accepting only what is his will, let us rise to greater service in taking the gospel of the Son of God to all mankind.

JAS. E. THOMAS.



THE SOCIETY OF  
**Christian Endeavor**

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

**WORSHIP.**

Topic for October 11.

Suggested Readings.

Deut. 12: 5-14. Matt. 15: 1-9. Acts 2: 41, 42.  
1 Cor. 11: 23-30. 1 Cor. 16: 1-2. Col. 3: 16.  
John 4: 19-24.

"There is a God; worship him.  
There is a Christ; believe in him.  
There is a Holy Family; join it.  
There is a gospel preached; listen to it.  
There is a Christian work to be done; do it.  
There are souls to be saved; save them."

We deal now with the first of these rules for the guidance of life. Charnock observes that wholly to neglect the worship of God is a high degree of atheism: "It must arise from a conceit that there is no God, or that we are equal to him, adoration not being due from persons of an equal state; or that God is unable or unwilling to take notice of the adoring acts of his creatures; what is any of these but an undeifying the Supreme Majesty?"

**"I can worship at home."**

Our topic has reference to public worship. The New Testament makes it apparent that on the first day of the week the Christians gathered to worship God, attending to the acts of worship recorded in our readings. Yet when we enquire of some why they are absent on any one day, they are apt to say they come fairly regularly, or, alas! even to retort, "I can worship at home." If this last means that one who could worship with his brethren can render as acceptable service in isolation, it simply expresses what is not true. Read Heb. 10: 25: "Forsake not the assembling of yourselves together." You cannot deliberately disobey the divine command, and with this sin of disobedience on your soul worship as well at home. Be as the Jerusalem Christians; continue steadfastly—not by fits and starts, not two Lord's days out of three, but constantly regard the exercises of the Lord's house. "Many chemical substances cannot reach their highest form till they are combined and certain latent elements are brought into activity; so common worship develops a gladness and strength that solitary worship never can produce."

**The mediation of Christ.**

Acceptable worship can only be offered through our Lord Jesus Christ. He is the only way to God (John 14: 6). Christians "come unto God by Christ (Heb. 7: 25). Our prayers have to be presented in his name. We are "a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Peter 2: 5).

**Reverence.**

A recent writer says: "Worship is most fatally checked by this lamentable, flippant, increasing,

irreligious habit of irreverence." Most of us are likely to err here. We see some smirk and chatter during a service ostensibly rendered to the Creator of heaven and earth; dull moments are filled up with reading or even pleasant gossip. Eyes wander during prayer. Hymns are recreation, not praise. Yet in the model prayer, Jesus taught us as the first thing to pray for; "Hallowed be thy name." The holy seraphim veil their faces before God; well might we approach in reverent fear. We should come to God with joy, but not with presumption. "The gospel, in advancing the spirituality of worship, takes off the terror, but not the reverence of God." Read Eccles. 5: 1, 2. One great religious poet, George Herbert, put it:—

"When once thy foot enters the church, be bare;  
God is more there than thou: for thou art there  
Only by his permission. Then beware,  
And make thyself all reverence and fear.  
Kneeling ne'er spoiled silk stocking; quit thy  
state:

All equal are within the church's gate."

**Whom the Father seeks to worship him.**

In John 4: 23, 24 we are told of the true object of worship, and of two conditions of acceptable worship. 1. *In spirit*.—Worship must be sincere, heartfelt, and offered with no mere formality. "Men may attend on worship all their days with a juiceless heart, and unquickened frame, and think to compensate the neglect of the manner with the abundance of the matter of the service." "Spiritual worship is worship from a spiritual nature." 2. *In truth*.—Sincerity is not enough; we must strive to be right. Many are sincerely wrong. God must be sought after the due order. Some in Christ's day sought in vain to worship because they taught as doctrines the precepts of men. Worship must be in harmony with the divine requirements and order. If the Lord asks for certain things, something else will not do as well. Whistling, for example, could not be allowed to take the place of singing with the heart and understanding. We must read the Bible to see what God asks for. Our chosen passages speak of the Supper, prayer, songs of praise, gifts. We cannot neglect these. We must have no mere "will-worship." The question as to how we worship is a serious one.

**"In the beauty of holiness."**

Worship comes fitly from those who are trying to honor God in daily life. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66: 18). The Psalmist wished to worship "in the beauty of holiness" (Psa. 96: 9). Israel's high priest, a man of fine physique, in splendid regalia, with "Holiness to the Lord" inscribed on the gold plate of his mitre, regarded as of peculiar sanctity, visibly worshipped in the beauty of holiness. "The outward beauty came to be identified with the act of worship and with the sanctity of the worshippers, so that it was easy after a time to conceive holiness itself to be beautiful, and that God desired to be worshipped in such charming vestment." The robes of righteousness are therefore the best "Sunday clothes." "Holiness becometh thine house, O Lord" (Psa. 93: 5).

**Summary.**

Our worship must be the very best we can give. Irreverence in speech or action, carelessness of

demeanour, slipshod methods—these are no less condemned than is the introduction of wrong kinds of worship. Realise the gracious condescension of the Lord our God, meditate on his greatness and holiness, and surely we will not presume. The most careful preparation should be made for an acceptable service—preparation of heart in general, and due consideration of the part we expect to take in the service. One thing more: "Let all things be done decently and in order."

**Pentecost Mission Motor Boat.**

*Endeavorers of Victoria.*—I hope you are working very seriously and earnestly about this motor boat. I have received orders for 71½ shares to date. Remember we have to sell 700 shares to pay for the "Endeavor." The following societies have subscribed shares:—Kaniva, 24 shares; Footscray, 8 shares; Swanston-st., 7 shares; Dandenong, 8 shares; Harcourt, 4½ shares; Cheltenham, 4 shares; Mildura, 4 shares; North Richmond, 3 shares; South Richmond, 2 shares; Lygon-st., 2 shares; Colac, 2 shares; South Yarra, 1 share; Fitzroy, 1 share; Geelong, 1 share. This list will be considerably lengthened and strengthened within the next two or three weeks. Behold the splendid example of Kaniva! How long are you going to let Kaniva hold the top place? Watch this list week by week now; it will make interesting reading. Let every society and every Endeavorer get to work, and we shall soon secure the 700 shares. Certificates will be sent a little later on to those who have subscribed shares. Hoping to hear from you soon, with best wishes, your President, CONINGSBY GORDON.

[The above was unavoidably held over last week. The following additional progress report has since come to hand.]

*Victorian Endeavorers.*—Since last report, a good number of shares in the motor boat "Endeavor" have been subscribed. The following list shows the relative positions of the societies at present:—Kaniva, 24; Footscray, 16; Lygon-st., 14; Williamstown, 8; Dandenong, 8; Swanston-st., 7; North Melbourne, 7; North Carlton, 5; South Yarra, 5; Harcourt, 4½; Cheltenham, 4; Mildura, 4; North Richmond, 3; South Richmond, 3; Colac, 2; Gore-st., 1; Geelong, 1. Footscray has advanced 100 per cent., and maintains a good second. Lygon-st. has made a good advance. Williamstown has come upon the scene with a fine contribution. But Kaniva still serenely leads the way. Are you large metropolitan societies going to allow the country to retain the laurels? North Melbourne, North Carlton and South Yarra have each appeared since last report with a healthy contribution. A number of societies have as yet sent no contributions. We shall hear from them soon, however. Let every Endeavorer contribute something to the motor boat fund. Don't be too impatient about your certificates; they will come along soon. We have them ready, but are anxious to save postage. You will each get a certificate, no matter how small your contribution may be.—C. M. GORDON, President.

The power of public worship is dependent upon and the outcome of healthy and faithful private worship, to say nothing of the rest of the personal life.—Bishop Brent.



## The Annual Meeting of Churches of Christ in Great Britain and Ireland.

Thos. Hagger.

The 64th annual Conference commenced at Fulham, London, with a temperance session and public meeting on Monday, Aug. 2. The public meeting was presided over by Bro. R. W. Black, and addresses were delivered by Bros. E. Hickens, T. E. Entwistle, and T. J. Ainsworth, all of which were of a high order. During the evening a deputation from the United Kingdom Alliance was introduced, and the President, Mr. Leif Jones, M.P., briefly addressed the gathering, during which he complimented the churches of Christ on their stand on the liquor question.

The delegates were formally welcomed by Bro. R. W. Black, on Tuesday morning, Aug. 3, after which Bro. Albert Brown took the chair. Bro. Brown delivered a very fine address from the chair on "The Necessity of a Knowledge of God's Word." In the course of the address, many splendid things were said, one of which was—"Never sacrifice a grain of truth for a bushel of culture."

Visitors were welcomed as follows: Bro. R. Halliday from Burma, Bro. B. Hay from N.Z., Bros. W. and A. Malcolmson from America, Bro. Anderson from Bulawayo, Sister Silvester and Bros. Thos. Hagger and T. R. Morris from Australia.

The statistical table showed 14,511 church members, an increase of 31 for the year's work; also 16,746 Lord's day School scholars, an increase of 7 schools and 558 scholars for the year. But there are some churches which have been established by the American brethren, which are not represented in these figures, but which hold a separate Conference; there are also a few churches not connected with either. The total membership in the British Islands will be about 17,000.

At the missionary meeting on Tuesday evening, addresses were delivered by Bros. H. J. Johnson, R. Halliday (missionary from Burma), W. G. Chapman, and Bartley Ellis.

On Wednesday, the F.M. report was considered; this work appears to be most enthusiastically supported. Stations have been established in Burma and Siam, and the Conference decided on an effort in Bengal, India, to which a Melbourne brother and sister are being invited, and in Nyasaland, Africa, in connection with the splendid work that has already been done there.

The Conference papers, for there were two, were on the instrumental music question, and written by Bros. McCartney and Marsden. Some of the brethren favor and some oppose the use of instruments in connection with church work and worship.

One of the finest Lord's day School meetings I have ever attended was held in the evening. Bro. W. B. Ainsworth, B.A., a school-master, occupied the chair, and the two papers which were presented were writ-

ten by a brother and a sister also in the teaching profession. The discussion which followed was participated in by a number, several of whom were also public school teachers.

Thursday was again devoted to business, and Thursday evening a fine public meeting was held, which the brethren call a "social meeting." One of the veterans—Bro. Chapman, senr., occupied the chair, and addresses were delivered by several British brethren, and by Bro. Malcolmson from America, Bro. Anderson from Bulawayo, and the writer from Australia. It was good to be at this meeting. The singing, which was unaccompanied, was fine and hearty; everybody seemed as if they wanted to sing their best.

Friday was devoted to a river excursion to Hampton Court Palace and Bushey Park. It was a most delightful trip and the fellowship with the brethren was all that could be desired.

I count it one of the privileges of my life to have been at this British annual meeting, and to have met so many fine brethren. They need, I fancy, a little Australian enthusiasm in Home Mission efforts. But perhaps it is the influence of the hardness of the field that makes the brethren go about this work as they do. In Foreign Missions and Lord's day School work the enthusiasm is fine.

## N.S.W. Bible School Union Examination Results.

### DIVISION I. Under 10 years.

- 1st prize, Fred. Illingworth.
- 2nd prize, Hy. Dane.
- 3rd prize, Eric Hilder and Eva Harrison.

Pass Certificates—Ried Wakeley, Clifford Stimson, F. Clancy, Isabella Coomber, Kenneth Mackenzie, Worth Crawford, Leslie Clay, Ruby Watts.

### DIVISION II. 10 years and under 12 years.

- 1st prize, Olive Berry.
- 2nd prize, Walter Wakeley.
- 3rd prize, Hattie Roffey.

Pass Certificates—Marjorie Archibald, Florrie Hunt, Nellie Withers, E. Burtinshaw, Hilda Clark, Jack Clancy, Nellie Crawford, Marjorie Crisp, Ed. Cox, Fred. Sainty, Essie Warner, Norman Morris, Clarice Rien.

Report of Divisions 1 and 2.—The answers on the whole are poor, but in this connection, in fairness to the scholars, I cannot refrain from saying that this result is largely attributed to the fact that, considering the tender ages of the children, i.e., 11 years and under, some of the questions as set were too difficult.—Joseph Collings.

### DIVISION III. 12 years and under 14 years.

- 1st prize, Roy McCoughtry.
- 2nd prize, Nellie Browne.
- 3rd prize, Rosie Beckingham.
- 4th prize, Geo. Weeks.

Honor Certificates—Mary Wakeley, Beryl Clark, Rose Harrison, Elma Bell, Gordon Tuck-

well, Alma Charter, Leslie Warner, Nessie Walden, Robert Walker.

Pass Certificates—Thelma Stimson, Emma Hunt, Hy. Kollu, Ida Williams, Jos. Furlonger, Jos. Parker, Hope Wilkins, Dolly Brooks, Ivy Murray, Willie Walker, Walter Hendry, Muriel Lea, Viney Ingram, Harold Illingworth, Gladys Mackenzie, Lilly Wiles, Ernest Warne, Morris Bebz, Wm. Evans, Amos Hodgkinson, Stanley Morris, Beryl Foster, Harold Chandler, Florrie Bagnall.

Report of Division 3.—Fifty-seven papers were submitted for examination. After carefully marking them, 19 failed to reach 60 per cent., and 38 reached over 60 per cent. of marks; of these 22 received over 80 marks. All of these 22 papers were of a high standard of excellence, and the first 4 papers, whilst small errors in each case prevented them obtaining full marks, yet the answers were clear, comprehensive and good. In my several years' experience of examinations, I have seldom had as great a difficulty in deciding between 3rd and 4th places as in papers No. 18 and No. 128, and if the Union is not offering a 4th prize, in this case an exception should be made, as only fractional marks separated the two papers. The questions were a good set, but a trifle hard in one or two instances. "Why did Paul go to Antioch?" was a stumbling-block, and only one scholar had the perfect answer; still, that question would easily be a hard one for older children. On the whole, this division was one the N.S.W. Union may well be proud of.—Theo. B. Fischer.

### DIVISION IV. 14 years and under 16 years.

- 1st prize, Dorothy Lewis and Eva Lennox.
- 2nd prize, Etta Fox and Lily Button.
- 3rd prize, Myrtle Stimson and Mary Lind.

Honor Certificates—Maria Wakeley, Elsie Wiess, Leila Hawkins, Maud Craggs, Myrtle Browne, Arthur Morton, Clive Cousins, Arthur Smith, Florrie Corbet, Gwen Gwyne, Florrie Lewis, Hazel Rofe.

Pass Certificates—Elsie Jeffries, S. R. Jordan, Stella Connor, Hazel Creek, John Donnelly, Sybil Robinson, Victor Way, Pearl Newby, Arthur Riddle, Cecilia Watkins.

Report of Division 4.—I have examined the papers of the 4th Division; on the whole I would consider them fairly good. The questions, in my judgment, were well framed, and were calculated to test the knowledge of the competitors. I commend the plan adopted of one man setting the questions for all the divisions. Quite a number have gained over 90 per cent. of marks, thus showing careful training and hard study. About 15 have fallen below 50 per cent.; many of these papers were poor indeed.—T. Bagley.

### DIVISION V. 16 years and under 18 years.

- 1st prize, Doris Stephenson.
- 2nd prize, Eleanor J. Winks.
- 3rd prize, Clarice King.

Honor Certificates—Mabel Stimson, Cecil Macindoe, Daisy Taylor, Hilda Stroud, Miriam Weeks, Beatrice Livingston, Fk. Morton, Violet Millen, Muriel Foster.

Pass Certificates—Elphis Higgins, Mary Parker, Alf. Withers, Ethel Carey, Isabel Stenning, Gladys Roffey.



Report of Division 5.—I am pleased to state that the papers as a whole were quite up to the usual standard. Out of 24 papers, 5 failed to reach the passing mark, 6 got over 90 marks, and most of those under 90 obtained a good average mark, while one reached the maximum of 100. This was one of the best papers I have ever examined, and easily took first place in this division. Every question in this paper was splendidly answered, and received a full mark, which was well deserved.—P. A. Dickson.

#### DIVISION VI. 18 years and over.

- 1st prize, Duncan Chisholm.
- 2nd prize, Winnie Farr.
- 3rd prize, Edith Scott.

Pass Certificates—Victor Stimson, Hilda Preston, Ettie Moncur, George McGlashen, Winnie Miles, Hannah Alberthsen.

#### TEACHERS. Under 25 years.

- 1st prize, Miss Kattenbach.
- 2nd prize, Thomas W. Smith.
- Honor Certificate—Daniel Wakeley.

Pass Certificates—Minnie Stimson, Marjorie Christopherson, Bertha Browne, Mina Clark, A. Morton, Daisy Winks, Wm. A. Sherwood.

F. S. STEER,  
Exam. Sec.

### South Australian Conference.

*Continued.*

#### Temperance Demonstration.

The annual Temperance Demonstration was held on Wednesday evening at Grote-st. chapel. Mr. Ryan, M.P., presided over a large audience.

The chairman said those who conducted the liquor traffic in the State had invited them to view the drink trade from the point of what it cost the community. Well, education cost South Australia 7/8 per head; bread, 14/8; but gambling cost 16/6, and the drink trade, £3/3/6. Those last amounts they could not afford to pay; but there was also the cost in the degradation of the community. The people interested in the liquor trade were prepared to give everything but the one thing that would entail a sacrifice on their part—that the children in the State should grow into brighter and better lives than they could grow when surrounded by the drink on every hand.

Mr. Smeaton, M.P., said the church as a church did not seem to take seriously the temperance question—which was a church question—though its ministers did. Drinking was less prevalent than 30 years ago, but there was never safety while the enemy was there. Parliament had legislated for the reclamation of the drunkard, and to regulate the sale of drink; it had tried to deal with the finished product, and so had passed the Inebriates Bill. The Salvation Army had another method of cure, and he believed that was the right mode. It used no drugs, but had the simple gospel alone, and claimed to have had 60 per cent. of cures. To make the man a Christ's man

would raise the drunkard and lift him to his place in society again. But there must be the "home" feeling about the church. Parliament should not put off dealing with immediate moral issues, though wisdom and caution should be exercised. He hoped that next session some one would bring in the No-License clause. It was by agreement, and because the late Premier declined to do it on the ground that he had no popular mandate for it, that the reform had not been included in last year's Bill.

Mr. J. Delehanty, Secretary of the Temperance Alliance, speaking on the topic, "Setting the Battle in Array," urged that in addition to the personal abstinence pledge there should be family pledges. The Alliance intended to ascertain the stand each candidate took on the temperance question before the next election. He hoped they would claim proper education in the schools in reference to alcohol. In nine cases out of ten the young Australian would not touch liquor if he knew what its effects were. Text books on the subject were in use in England, but the Education Department in Adelaide raised all sorts of objections when they were asked for in South Australia. Next March there would be a great opportunity to help on local option, and there would be no delay in acceding to the wishes of the people on that occasion.

Recitations were given by Miss R. Jarvis and Mr. T. Hubbard; Miss Violet Paine sang "O Hush Thee, My Baby" (Peace). "Three Green Bonnets" (de Hardelet), and Tosti's "Good-bye." Mr. R. Hindley, "Blow, Blow, Thou Winter Wind"; and instrumental music was contributed by Mrs. A. A. Verco, Miss Linke, and Miss G. Linke.

#### Endeavor Demonstration.

The annual Demonstration of the S.A. Churches of Christ C.E. Union was held at Grote-st. chapel on Thursday evening, Sept. 23. There was a crowded audience. Jas. E. Thomas, President of the Union, occupied the chair, and congratulated the society on the advance reported. He introduced H. J. Horsell, the new President. The latter claimed to have been an Endeavorer for 17 years. They had 1004 members, and he urged them to adopt as a motto for the year "250 increase in our numbers," and to work for the benefit and uplifting of the church. J. Fischer and T. B. Fischer also briefly addressed the meeting. Arnold Smith rendered a solo "Nearer, My God, to Thee," the Glenelg Juniors gave a dialogue, and Reginald Hayward sang "The Children's Friend is Jesus."

Mr. L. Murphy, of Albion Baptist Church, then gave an address on "C.E. and the Church," making an eloquent appeal for complete surrender and self-sacrificing service. A. G. Day, of Balaklava, spoke on "C.E. and Our Plea," urging that if we are loyal to Christ, we will be jealous for the principles and practices and purity of the church. Sisters H. Laurie, M. Laurie and E. Ralph, of Henley Beach, rendered a trio, "Peace, Be Still."

### N.S.W. Home Missions.

H. G. PAYNE

Auburn.—S. H. Mudge. Meetings very large. Two confessions.

Belmore.—G. H. Browne. General improvement in finances, in attendance at meetings, and in condition of auxiliaries. One baptism.

Erskineville.—H. G. Payne. General prosperity. S.S., C.E., and gospel meetings growing steadily. One baptism, one restoration.

North Sydney.—J. Colbourne. Good meetings. Bright outlook. Bro. Colbourne assists Mosman. Two baptised believers who have been attending North Sydney have united with Mosman.

Wagga.—W. B. Hayes has visited Wagga, Junee, Marrar, Lake Albert, and Burnside. Meetings at Wagga and Marrar are improving. One baptised believer added.

Richmond-Tweed Rivers.—The brother who had been engaged as evangelist being unable to take up the work, negotiations are being conducted to obtain another.

Mosman.—The Committee having decided to subsidise Mosman, this church has offered an engagement to an Australian brother in U.S.A.

Annual Tea and Rally.—Held on Sept. 14, and was very successful. It is estimated that the tea will return a profit of £10 or £12. At the rally, which crowded the City Temple, the cash offering amounted to £19/15/-. Promises, £30/12/6. Total, £50/7/6.

Finance.—Receipts for month, £81/7/1; Expenditure, £68/5/8; Debit Bal. to date, £207/13/-; Debit reduced during month by £13/1/5. This is the first credit on any one month's operations since April. Each month we have got nearer and nearer to meeting current expenses. We have now turned the corner. But the debit is still over £200. Brethren, help us to reduce it further, that we may be able to do the work God has entrusted to you, and over which you have given us the control. Send donations to H. G. Payne, 202 Wilson-st., Newtown.

## From the Field.

### New Zealand.

DUNEDIN.—The annual tea-meeting and entertainment of the Bible School was held on Sept. 19, and was very largely attended. The children were greatly assisted in the programme by the Young Men's Improvement Class and members of the choir. On Sept. 14 the Tabernacle auxiliary of the C.W.B.M. held its annual meeting. The membership is more than doubled: 156 now on roll, largely due to a rally led by Mrs. Jarvis and Mrs. Christensen. Mrs. W. J. Hastie, our president, has been elected first president of the New Zealand C.W.B.M. Election of officers:—President, Mrs. W. J. Hastie (re-elected); secretary, Mrs. W. Routledge; treasurer, Mrs. C. F. Sundstrum (re-elected). On Sept. 30 there was £55 in the bank to the credit of the general fund. There were two confessions last evening, when Bro. Hastie preached upon "Why be Baptised?"—L.C.J.S., Sept. 22.

AUCKLAND.—Having reported the ladies' evening at the Christian Standard Band of Hope, we must mention that the gentlemen's evening was an unqualified success. Mr. Scott made an enthusiastic chairman. Mr. Ready gave a good temperance address. He eulogised the preachers and members of the Church of Christ, because wherever he had been he found them fighting against the drink or any other evil. A number of novel and interesting items were given, and several pledges were taken both at this meeting and the preceding one.—F.D., Sept. 14.



## Victoria.

WINDSOR.—Anniversary services held on Sunday. F. M. Ludbrook spoke in the afternoon, and J. Pittman preached at night to a packed meeting. On Monday evening the demonstration was held in the Empire Hall, which was crowded. Bro. Ludbrook gave a short address, and the children presented an enjoyable programme. Reports from church and school were cheerful and optimistic. With the immediate prospect of a chapel of our own, the outlook is full of promise.—D.E.P., Sept. 28.

COLLINGWOOD.—The Sunday School held their anniversary on Sept. 5, 12, 7 and 14. At the close of Bro. Binney's address on Sept. 5 one made the good confession. The service of song under the leadership of L. Brooker was a great success. Every meeting was well attended. On Sunday, Sept. 19, Bro. Harward gave a splendid farewell address, when one young man made the good confession. Since Bro. Harward commenced with the church here we have had 15 confessions.—E. A. PAYNE.

BALLARAT EAST.—Meetings for worship are to be resumed under favorable conditions on Lord's day mornings commencing Oct. 3. The growth and interest in our meetings in Dawson-st., the Life-line meetings in Peel-st on Sunday afternoons, and the goodly number recently added to the church, through the mercy of God, give to us good hope that two strong congregations may be gathered for worship on Lord's days in Dawson-st and Peel-st.

CARLTON (Lygon-st.).—On Sunday we had the pleasure of receiving into fellowship four by obedience. J. W. Baker exhorted the church in the morning, and H. Swain preached at night. At a special meeting of the church on Thursday evening last, Bro. Bagley's resignation was tendered and accepted with regret, he having agreed to fill the position of State Evangelist subject to the church releasing him from his engagement. In accepting the resignation, several of the brethren spoke of the esteem in which he is held by the church.—J.McC.

BENDIGO.—The opening meetings of our tent mission were favored with fine weather. Fifty-five of our members met for the sunrise prayer meeting at 7 a.m. in the tent. Our meeting for worship in the Temperance Hall was largely attended. Bro. Bagley exhorted the brethren to some of the effective methods of presenting the gospel on the part of personal workers. In the afternoon the missionary preached to a large audience, and at night the tent was crowded, numbers being unable to get inside. The singing was very effective.—J.S.

DANDENONG.—Fine meetings yesterday. One young man baptised into Christ last night, and a woman made the good confession.

PRESTON.—This morning Bro. Fitzgerald, of the Bible College, exhorted the church, and to-night Bro. Goodwin delivered the message to a big meeting. We acknowledge with thanks the following amounts for our building fund:—Churches—Berwick, 15/-; Moree (N.S.W.), 7/6; Collingwood, 6/6; Dunmunkle, Geelong, Montrose, Cheltenham, Hindmarsh (S.A.), Kadina (S.A.), Lismore (N.S.W.), 5/- each. We would appreciate a reply from secretaries who have not yet sent. Send donations to 95 Albert-st., Footscray.—W. A. STRONGMAN, Sept. 26.

BRUNSWICK.—The Endeavor Society celebrated their anniversary by a private social gathering. Good meeting at worship, when C. Peters exhorted us on "Unity." The gospel was preached by C. A. Quick; topic, "The More Convenient Season." Many

strangers present. Have circularised the whole church re the Centennial mission offering.—W.T., Sept. 27.

SOUTH MELBOURNE.—Bro. Mudford exhorted the church in the morning, and in the evening Bro. Stevens preached to a large audience. After his discourse on "The Lost Christ," two young ladies made the good confession.—S. NORTHEAST, Sept. 27.

WEDDERBURN.—The recent mission was a decided success. The average attendance was 70. The gospel conditions of pardon were presented by Bro. Jinks to the people in unmistakable language. Much interest and excitement has been aroused. There were four added by faith and obedience during the mission.—J. A. MILLAR.

MELBOURNE (Swanston st.).—Last Lord's day morning Miss Shannon, from Perth, W.A., was present amongst our visitors. Bro. Gordon addressed the church on "Paul's Epistle to the Romans," the first of a series on the Epistles. In the evening the subject of the discourse was "A Question the Lord did not Answer." Good meeting and interest.

WEST WIMMERA CONFERENCE.—The half-yearly Conference was held at Bordertown commencing on Sept. 12. E. W. Milne presided at the morning meeting. H. Swain delivered an earnest and deeply spiritual address. The afternoon meeting was held in the Institute Hall, which was comfortably filled, to hear Bro. Swain deliver an impressive address on "What is Your Life?" In the evening a large crowd re-assembled to hear the same speaker, who took for his subject, "The Battle Cry of the Church." The speaker was in great form, and handled his subject in a masterful manner. On Sept. 15 the Conference was continued in the Institute Hall. Many of the brethren came in buggies a distance of 30 miles. A. R. Benn presided over the devotional service at 11 o'clock, and Bro. Swain again addressed the brethren on "A Message for the Times." It was an inspiration to have fellowship in that meeting. The afternoon's session commenced at 2.30, J. M. Goldworthy, circuit President, in the chair. E. Edwards opened in prayer. The President's address dealt with the need of deeper spirituality. Bro. Swain conveyed greetings from the Victorian Home Mission Committee and the Victorian Sisters' Conference. F. Thomas conveyed greetings from Narracoorte and the South Australian Committee. A greeting was also received from J. Mudford. Reports from the various churches in the circuit were given, showing that the work was moving steadily along, the absence of any additions during the last half-year being a theme of regret. A. R. Benn and E. Edwards delivered verbal reports. The President vacated the chair for an hour during the Conference, and R. Williams presided over a united meeting of Christian Endeavor Societies. Greetings were given from the following:—Bordertown, South Lillimur, Dinyarrak, Sandmere, Kaniva and Narracoorte. Good work was being accomplished by the Endeavorers for the church and Foreign Missions. One society (Kaniva) had given £5/10/- to the C.E. Union and purchased 22 shares in the mission motor boat. Bordertown society have a Teacher Training Class and have 17 members on the roll (we understand this society has sold 17 shares in the motor boat). Essays were read on "C.E. and the Church," L. M. McCallum; "Loyalty to the Pledge," by a Victorian Endeavorer; "How C.E. can Help the Church," F. Sheriff. The public meeting at night was splendidly attended. J. M. Goldworthy presided. A. R. Benn gave an interesting address on "Service." E. Edwards took for his subject, "Wanted—Men of Faith." H. Swain spoke on "The Evolution of Religion." During the evening

we were favored with some sweet singing. Bro. C. S. Wylie officiated at the organ throughout the Conference.—E. EDWARDS.

MILDURA.—Increased attendances and interest at our meetings of late. On Thursday, 23rd, H. P. Leng will commence a four weeks' mission. A good time is anticipated. While Bro. Leng is here the writer will take the opportunity of doing some special work at Koorlong (an outpost where occasional services have been held for some months past), preaching there every Sunday night. The prayers of the brethren everywhere are solicited on behalf of the mission.—R.G.C., Sept. 21.

STAWELL.—On Tuesday Sister Thompson spoke to a very fair audience about her work in India. On Sunday evening we had again a very fair attendance, when the three previously reported were immersed.—A.P.A.B., Sept. 20.

WARRNAMBOOL.—Declaration day addresses yesterday to grand meetings. Another fine young man confessed Christ at the gospel service. We have held open-air meetings throughout the winter with fair audiences, but last night on Cannon Hill a large number attended. Church getting ready for Centennial campaign.—J. G. SHAIN, Sept. 27.

WILLIAMSTOWN.—The meetings are steadily increasing. Last night we had the pleasure of baptising a daughter of the writer, who confessed her faith in the Lord Jesus Christ two Sunday nights previously. We also had the pleasure of witnessing three more make the good confession last night, Bro. Mudford preaching. Others seems to be impressed, and we expect more to follow. The four who have confessed are from the Sunday School.—E.M.H., Sept. 27.

MIDDLE PARK.—We had the pleasure of giving the right hand of fellowship to three new members on last Lord's day—Sister Aghan, and Bren. Aghan and Long, the two former being from the church at Brunswick, and the latter from Ballarat. Our preparations for opening the new building are progressing rapidly. The music is all in the hands of Bro. McKean, our leader of song, and we are looking forward to great things under the teaching of Bro. Harward.—J.S.M.

SANDRINGHAM.—The church has got into the fine new hall for its meetings on Lord's days. We are privileged in having the earnest and wholehearted services of Bro. Ludbrook, who conducts the gospel meetings in the evening, and is also leader of the song service. There have been splendid meetings. Last Lord's day morning M. W. Green exhorted. We are looking forward to a renewal of the open-air preaching on the beach.—A.R.M.

## South Australia.

GROTE-ST.—On Sunday, Sept. 19, we had the pleasure of listening to Frank Thomas in the morning and T. B. Fischer at night. This morning three were received into membership, Master and Miss Davies, from Paddington, and Miss Bottomley, from York. F. G. Dunn gave an excellent address. To-night J. E. Thomas preached to a large congregation.—E.R.M. Sept. 26.

MILANG.—The result of the recent mission here has been beneficial to the members, as well as adding to the church 9 members by faith and obedience, and one renewed attendance, while the writer had one confession at Port Sturt—a young lady.—H. EDGAR HALL, Sept. 22.

Continued on page 566.



## The Servant of the Isle.

By Alice Louise Lee.

### CHAPTER X.

#### AARON'S LUCK TO THE LAST.

The account of the disaster contained news that seemed vitally important to the anxious group within the missionary's home, for the passenger lost on board the sunken Halifax was no other than Charles Brooks.

"There was no clue to his identity found on the body of the drowned man," so read the extra edition; "but late this afternoon he was identified by W. L. Collins at Long Point as Charles Brooks, a lawyer who has been summering at Muskegeus."

"His poor little wife!" was Maria's first exclamation.

"But I think"—Mrs. Brown's voice was decisive—"that it's better—this way—for both wife and child, if he was such a scoundrel."

"It's queer," puzzled Aaron at the breakfast table, "that he was headed up Halifax way instead of to Portland. Mebbe," with an uneasy laugh, "he'd been down here and made the haul out of the bank before—"

"But the paper says there was but little money found on him," interrupted Asa Brown quietly. "No, I feel relieved as to the safety of your bank deposit."

"Reuben's in Portland," observed Aaron significantly. He glanced up at the clock. "I guess we'll be gettin' to the bank when it opens just the same. It's always best this bein' on the safe side, especially," he added with increased significance, "so long's Reuben's here."

The two started directly after their late breakfast. As they got into their overcoats in the hall, Brown called to his wife:

"Be sure you ladies are ready to go out with us as soon as we get back. It's such a fine day I want Miss Packer to see what a beautiful city we have here."

"We'll be ready," assented Mrs. Brown, appearing with Maria from the library. "There, Mr. Bristol, you just dropped something out of your overcoat pocket."

"My bank book," commented Aaron, stooping to pick up the small book with its stiff yellow paper covers, dog-eared at the corners. "I'll have to be givin' that up if I draw out all my money," he added, slipping the book into his breast pocket.

As they left the house, Mrs. Brown turned to Maria with the same question on her lips which her husband had asked the previous evening. "What will Mr. Bristol do with his brother?"

Maria stood in front of the glass in the outer door, looking after the departing men. Her small face was very attractive that morning with an expression of deep, sweet quiet. She answered her hostess's question half absently. "I don't think he knows yet himself." Then she added in a low tone, "Aaron is generous as well as prudent."

An hour later, as both women were watching from the library windows, Mrs. Brown cried,

"Here they come, and I know from his face Asa has news for us."

Maria looked out anxiously. "O, I hope it's not bad news!"

"No—Asa's waving his hand and smiling—but—it's something new, nevertheless."

The next moment the missionary burst into the library. "Another link in the chain is found," he exclaimed, "or lost, rather; isn't it, Aaron?"

"What is it?" asked both women in one breath.

"This," responded Aaron.

He drew out the bank book, and handed it over to Maria. "Slip the rubber band, and look inside."

Maria obeyed directions, Mrs. Brown bending over her. "Why!" ejaculated Maria. She was examining a blank book.

"See!" exclaimed Brown. "It's a new book with the covers rubbed and soiled and the corners broken—"

"Just as my old book was," interrupted Aaron. "That old rubber, even, was round the other."

"Aaron discovered the loss while he was lined up in the bank waiting his turn," explained Asa Brown. "He quietly pocketed this, and explained to the treasurer that he had lost his book; but they know him so well there from his two visits each year that he had no difficulty in drawing his money."

"I knew," supplemented Aaron, "to a penny how much I had on deposit."

"Then you have it safe," sighed Maria, relieved.

"But to steal your bank book—what a bold move!" cried Mrs. Brown.

"I've been thinking it over," began Aaron slowly. "He—that is, whoever done all this—knew my ways so well that he knew I'd likely not even find out that the real bank book was gone or the money taken till six months from now."

"How's that?" asked Brown.

"He probably reckoned on my doing this year the way I've done for years and years. Spring and fall I've come down with my savin's, and had my bank book fixed out. Then I'd put it away down in the bottom of my old desk where this was, and there it would stay another six months. He—they—of course didn't guess"—Aaron looked down at Maria—"that this fall everything 'd go different with me."

"Ha!" ejaculated Asa. "It's a neat plan, but a bold one."

The telephone in the corner of the library summoned him impatiently. He took down the receiver.

"Hello—yes, he's visiting me—he's here now."

"Aaron,"—the missionary held out the receiver—"it's the bank. The treasurer wants you."

An apprehensive expression swept over Aaron's face. He took the receiver in a shaking hand, and listened. "No, I never give such a cheque, never." Then his tones became husky. "Is it a big man with dark hair and eyes?"

As the reply reached him, he looked relieved. "I'm so glad—" He turned to the waiting group, but spoke to Maria. "I'm so glad it's not Reuben. No Bristol has ever been sent to gaol."

"But what—" began Asa impatiently.

Aaron answered quietly. "A cheque's been handed in nearly coverin' the amount I had on deposit. They want us right away at the bank. They're keepin' the man."

The missionary whistled, and turned to his wife. "Get into your hats, you and Miss Packer, and come with us, won't you? Then we can go out from the bank."

Aaron glanced around hesitatingly. "Reuben was to be at the Ocean Hotel at noon," he muttered speculatively.

At the bank the four were conducted to a waiting room in the rear of the building, where without delay the treasurer appeared to them, visibly agitated. With him came a man with sharp eyes and a nonchalant manner, whom the treasurer did not introduce.

"Must be a detective," Brown whispered to his wife.

"See here, Mr. Bristol, isn't that your signature?" asked the treasurer, laying a cheque in front of Aaron. "And isn't the entire cheque written in your hand?"

Aaron looked, ran his fingers through his hair, and looked again. "It seems to be my writin'," he said slowly, laboring under his old diffidence; "but I never give that cheque."

He rumbled his hair again. "I've never give but one cheque in my life, and that was just the other day—"

He stopped suddenly, and uttered an exclamation. Placing his finger first on the date and then on the signature, he said, "That much of it's mine, but the rest ain't."

Treasurer and detective exchanged glances.

Aaron spoke more rapidly than was his wont. "That's the date when I give the cheque—September twenty-nine; but it was made out to a stranger named de Schweinx, and 'twas for fifty dollars."

The cheque before him read "E. L. Davis or bearer."

"This de Schweinx bought a piece of land of me, and overpaid me fifty dollars. I couldn't make the change out of a hundred dollar bill, and so give my cheque for the fifty—"

Again the detective and the treasurer looked at each other. "Same trick that has been played on some farmers up in Kennebec County," remarked the former, "but those cheques were for small sums. Here they got bold. It looks as if we'd spotted at least one of the bunch, with another in sight."

"When I come to make out the cheque," continued Aaron, "I asked this man from Philadelphia how to spell his name. I'd got the date down already. He just laughed, and said his name was so long and hard to spell he always had to write it himself. I recollect he took a fountain pen out of his breast pocket, and took the cheque book; and, when he handed it back, I found he'd fixed out the cheque, name and all, ready for me to sign."

C.E. World.

To be continued.



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Edited by T. J. Gore, M.A., Adelaide, assisted by G. T. Walden and A. E. Illingworth. With Contributed Articles, specially written by well known writers in the Brotherhood.

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This Book was prepared as a Centennial Souvenir—a record of the progress, growth, and teachings of the Churches of Christ in Australasia, Great Britain and U.S.A.

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*From the Field—Continued.*

**WALLAROO.**—Good meetings continue. To-day ten members from Kadina came to worship with us, and the members were cheered by their presence and help. Bro. Reubenick presided, and Bro. Crouch gave a very helpful address. We were pleased to have with us Sister Miss McMartin, from Bordertown.—E. J. KILLMIER, Sept. 19.

**QUEENSTOWN.**—On Sept. 13 the Band of Hope was held, there being a record attendance—194, including visitors from Victorian and other churches. A number of musical items, recitations and reading were given by the members in continuance of the competition for prizes. C. A. Wilson delivered an address, after which W. C. Brooker spoke. At the close 14 pledges were taken.—A.P.B., Sept. 14.

**HINDMARSH.**—On Sept. 8 Miss Alinda Weeks, who has been a very active worker, was joined in matrimony with C. A. Wilson, an old and esteemed member of the church and Sunday School, but latterly studying at the College of the Bible, Melbourne. The bride's grandfather, J. Weeks, of Willunga, performed the ceremony in the Robert-st. church, which was tastefully decorated. A reception was held in the schoolroom, when Mrs. Wilson was the recipient of tokens of esteem from the Dorcas, Young People's Sewing Class, and choir. The newly-wed couple carry with them the esteem and good-will of the brotherhood at Hindmarsh. On Sunday, Sept. 12, C. A. Wilson gave a splendid address to the church, and in the evening he gave a good address to the West-st. Mission, a work in which he always took a keen interest, he being one of the originators of that movement.—J. W. SNOOK.

**NORWOOD.**—Good meetings yesterday. H. J. Horsell spoke in the morning, and Bro. Dunn assisted in the service. E. Warren, of Kadina, preached to a large congregation. Bro. Griffith will be with us for Oct. 10. Public welcome to be tendered to him on the 14th.—G.H.J., Sept. 20.

**GLENELG.**—On Sept. 15 a demonstration of musical and elocutionary items, together with an exhibition of chip-carving and knitting, testified to the splendid work which is being carried on by the Misses Burford among our young people. On Sunday mornings these Junior Endeavorers meet for the usual devotional exercises; but in addition to this, one evening per week is devoted to singing, elocution, and useful accomplishments. The crowded meeting was evidence of the appreciation of the church and friends. Mr. Burford acted as chairman and E. W. Pittman accompanist. Prizes were given to the children by the Misses Burford, and a presentation was made to Miss E. Burford by the girls, and one to Miss A. Burford by the boys. During the year these juniors have contributed £4/10/-, divided between Home and Foreign Missions and charitable institutions. They have made over 100 garments for Indian children, and each month brought gifts for the sick and poor. They also presented the church with two beautiful chip-carved offering boxes. The society now numbers over 60 members.—E.W.P.

**MILANG.**—Our anniversary services took place to-day, and we had beautiful weather. The subjects were, morning, "Lessons from Gideon"; afternoon, "Our Toolbag"; evening, "Companionship." The Junior Endeavorers held a surprise meeting.—H. EDGAR HALL.

**KADINA.**—This morning we were pleased to have Bro. and Sister Train, from Goolwa, with us. Our brother presided over the meeting. Bro. Neil ex-

horted the church. The writer went down to Wallaroo and had a very helpful time with the church. Several from Kadina were also present. Bro. Train gave an earnest address to-night.—E. G. WARREN, Sept. 26.

**West Australia.**

**BUNBURY.**—Sept. 26 marks the seventh year that the Church of Christ here has, with God's help, struggled to discharge its responsibility to the people among whom our lot is cast. Some years ago, hoping to abandon the expensive hall rent, we made an effort to purchase a block of land. We take this opportunity of thanking our helpers, and saying that though then we were unable to accomplish our desire, we have now concluded all arrangements for the purchase of a good block of land in our town. What we now require is a building; and believing that there are many who would like to help us, we make this appeal. Contributions sent to Francis R. Raisbeck, Bunbury, W.A., will be thankfully received.

**Queensland.**

**ZILLMERE.**—We had a visit on the 19th inst. from B. W. Collins, of Brisbane, who addressed the church, and preached the gospel at night to a good audience.—J.B., Sept. 21.

**BOONAH.**—Our meetings are on the up-grade. Prejudice, we believe, is dying out. The writer has been in conflict with the Salvation Army ensign, and he declared his intention to follow the dictates of his "General." He called his adherents together and strongly advised them to walk away should I attempt to speak baptism to them. This has caused much talk in the town, and we hope much good will follow. We have already started gospel meetings at Milford, four miles from Boonah, and we will hold gospel services at Mt. Alford, at the School of Arts. Large meeting last night, and at the close of the writer's address four made the confession, one being the brother of W. G. Alcorn, evangelist, of U.S.A.—W. UREN, Sept. 20.

**New South Wales.**

**INVERELL.**—On Sept. 12 we had a visit from R. Gilmour. We had the pleasure of listening to addresses from him on Lord's day, and at the Wednesday night cottage meeting. On the 19th, at Gum Flat, Bro. Waters had the joy of hearing the good confession from three young persons.—H. COOK, sen., Sept. 21.

**ERSKINEVILLE.**—The church has been much blessed during the month. Good meetings Sunday mornings and nights. On Sept 12 we received 7 by letter (Bro. Tewksbury and family, from Inverell, and Sister Mrs. Hampton, from Enmore). Sept. 19, one restoration. This makes a total gain since Conference of 28 members, and gives us 163 members on the roll. All departments are flourishing. Y.P.S.C.E. reports 43 active members. During the month the Bible School held its annual picnic to Shark Island. This proved very successful. Two new teachers during the month. Erskineville raised for the annual H.M. tea, £12/6. Bro. Payne is doing a good work in the district. Our one drawback is a building. If we had this we are confident Erskineville would be soon self-supporting.—GEO. MORTON.

**PADDINGTON.**—Special mission starts on Oct. 11. We pray for good times. To-day S. G. Griffith

addressed a large audience at the breaking of bread. In the evening we had a nice meeting, and were cheered with two confessions of Christ.—A.E.I.

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## Here & There.

Decisions reported in this issue, 35.

One confession at Petersham, N.S.W., on Sunday evening.

Read the page relating to the Centennial Thanksgiving Offering.

Two received by letter at Auburn, N.S.W., last Sunday morning.

A report of the sisters' sessions of the South Australian Conference will appear next week.

The Victorian General Dorcas will meet on Wednesday, October 6, in the Lecture Hall, Swanston-st., from 10.30 a.m.

If you have not received the circular matter regarding the Centennial Offering, write to C. M. Gordon, Doncaster, Vic.

The meetings at Ashburton, N.Z., continue to be well attended. Bro. Greenwood's lantern services have proved a success, large audiences listening to the illustrated gospel story.

Victorian brethren and sisters, rally to the support of the Centennial Thanksgiving Offering. We are aiming at a large extension of our Home Mission work, and we need your help.

Note the appeal from Bunbury, W.A. F. R. Raisbeck and other local brethren preach there at present. They have bought land after much effort, and now desire to erect a building.

The Adelaide daily papers published reports of the Baptist and Church of Christ Conferences under the one title of "Sister Churches." Comments on both gatherings were mingled in the same column.

Will all contributors to the Centennial Thanksgiving Fund kindly take notice that their contributions will be acknowledged in the CHRISTIAN, and that such acknowledgment will be equivalent to a receipt.

We are asked to direct attention to the advertisement *re* the farewell to Bro. and Sister G. P. Pittman, to take place on Monday evening in the Swanston-st. church building. A welcome is extended to all to be present.

All "tea table" money in connection with Centennial Home Mission rally tea in Lygon-st., October 12, is to be paid to Mrs. B. J. Kemp, Holms rd., Moonee Ponds, and ticket money to Miss Rometsch, St. Vincent-st., South Melbourne.

On Monday evening the following telegram reached us from Balaklava, S.A.:—"W. T. S. Harris passed away peacefully four-thirty to-day." Bro. Harris has been one of our prominent workers in South Australia, and we very much regret to learn of his decease.

Reporters who wish to ensure their items appearing in the CHRISTIAN would do well to address their letters to 530 Elizabeth-st., CARLTON, and not Melbourne. The Austral office is only just over the boundary, but letters must come through the Carlton post office.

The Editor is spending a few days in Adelaide and attending the Conference meetings in that city. Instead of the usual leader he is giving the place occupied by it to the Conference sermon delivered by J. E. Thomas, on "The Church of the Future." He commends it to the readers of the CHRISTIAN as a very fine deliverance, and worthy of careful consideration by all.

When a number of tourists climb the Alps, for their mutual safety and success they tie themselves together by strong ropes. Victorian members, let us tie ourselves together by Christian enthusiasm and make one mighty united effort to raise the Centennial Thanksgiving Fund of £1000. Let it indeed be an Every Member Campaign.

## Coming Events.

**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)

**OCTOBER 12**—Centennial Home Mission Rally, Tuesday, October 12, Lygon-st. chapel. Afternoon, at 3 o'clock; speakers, Bren. A. R. Main and J. W. Baker. Tea during interval in schoolroom. Evening at 7.30; speakers, Bren. C. M. Gordon, H. G. Harward and Linley Gordon.

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

## 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.

## MARRIAGE.

**WILSON—BOOTH** (Silver Wedding).—On Oct. 1, 1884, at the residence of the bride's brother, by Mr. J. J. Haley, evangelist, Alexander, eldest son of the late Alexander Wilson, Collingwood, to Sarah Jane, twin daughter of the late John Booth, of Carlton. Present address, "Eurona," William-st., Glenferrie.

**ELDER—McDONALD**—On Aug. 10, 1909, at Christian chapel, St. Arnaud, by W. G. Oram, evangelist, James G. Elder, second son of I. S. Elder, Elaine, to Lottie, eldest daughter of Angus McDonald, Charlton-rd., St. Arnaud. Present address, Pleasant-st., Mt. Pleasant, Ballarat E.

## Foreign Mission Fund...

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remittances. F. M. Ludbrook, Sec., R. Lyall, Treas., 151 Collins St., Melb. 59 Leveson St., N. Melb.

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Cashier, young lady, wants position; smart; good references. Honesty, North Carlton P.O.

## IN MEMORIAM.

**MEYER**—In loving memory of my dear mother, who was called home on Sept. 30, 1908, from Emerald.

Always loving, ever true,  
Mother dear, we still love you.  
—E. Hunt.

**MORRISON**—In loving remembrance of Richard Morrison, who entered into his eternal rest on Sept. 30, 1908.

It is, it must be well,  
Since God has willed it so;  
For he will cause no needless tear,  
Nor strike one needless blow.  
(Jane Selina Campbell.)  
—Inserted by his bereaved family, Dulwich Hill.

**O'BRIEN**—In loving memory of Stephen O'Brien, Post and Telegraph Master, Maryborough, Q., a disciple of Christ who was called by his Saviour on September 29, 1907. "To live is Christ, but to die is gain."

"I have a robe, 'tis resplendent in whiteness,  
Awaiting in glory my wondering view;  
Oh, when I receive it, all shining in brightness,  
Dear friend, could I see you receiving one too."

**WINTER**—In loving remembrance of my dear sons, Edward and Ernest, who fell asleep in Jesus Sept. 26, 1898, and Sept. 29, 1899, at Inglewood Forest, Moree. "If we believe that Jesus rose again from the dead, even so them also which sleep in Jesus will God bring with him."

How blest the righteous when he dies;  
When sinks a weary soul to rest,  
How mildly beam the closing eyes,  
How gently heaves the inspiring breast;  
Life's labor done, as sinks the clay,  
Light from its load the spirit flies,  
While heaven and earth combine to say  
How blest the righteous when he dies!

—Inserted by their loving mother, E. Winter.

## Schreck's Poulitice.

SCHRECK, SONS & Co., proprietors of the above remedy, wish to inform the public that on account of the wonderful success attending its use, they have been compelled to open a Branch and Factory at 235 Gertrude St., Fitzroy, to meet the increasing demand, where all information and Testimonials can be had. All wounds and sores will be dressed, free of charge, between 9 and 10 a.m.

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## N.S.W. HOME MISSION FUND.

From churches per collectors—Belmore, £1 6/4; Auburn, £1/8/5; Sydney, £4/7/2; Enmore, £6/8/8; Paddington, £1/12/8. From churches towards support of their evangelists—Belmore, to July 31, £11/5/-; Wagga, to April 26, £3; Junee, to Oct. 6, £2; North Sydney, to Sept. 19, £6/5/-. Individual contributions—Sister Lodge-gast, Erskineville, £1; Bro. and Sister H. G. Payne, £1; T. G. Cosh, Inverell, £10/0/6; H. Clark, Kangiara Mines, 2/6; J. Stimson, Sydney, £10; Bro. and Sister Davidson, Wagga, 10/-; J. Colbourne North Sydney, £1; Sister G. Logan, jun., Petersham, £5. Sisters' Conference special collection, £1/15/10; Offering at rally, £9/15/-; Corowa donation, 10/- Total to Sept. 20, £81 7/1.—Chas. J. Lea, Treas., 45 Park-st., Sydney.



## Obituary.

**FOOTER.**—After 12 months' great suffering, borne with true Christian fortitude, our beloved brother, William Footer, was called home. For nearly 15 years he has proved himself a faithful servant of Christ; and though isolated in the far north for 6 years, has done good service among the young in that distant land. The large concourse of people at the graveside testified to the esteem in which he was held by all classes of the community. We praise God for such lives as he lived, and our hearts go out in loving sympathy to his wife and children left behind for a while.

Glenelg, S.A. E. W. PITTMAN.

**METZENTHEN.**—R. J. E. Metzenthien passed away on Aug. 18, after a very long and painful illness. He has resided in our midst for a number of years and was very well known among the members. He has been a member of the church for a great number of years, and his death adds still another to the number of aged members who are fast fading away. To the sorrowing relatives we extend our deepest sympathy.

Wanganui, N.Z. H.S.

**PAUL.**—Bro. Paul, of Boolarra, Vic., fell asleep in Jesus on July 1. He was a great sufferer from Bright's disease, but bore all with great patience. He was sensible to the last, leaning on the promises of the Lord. Our brother was well known as a resident in Lancefield and Warragul. He leaves a sorrowing widow, who has our deepest sympathy. His life was a testimony to the power of the Lord. He has gone to his rest, and his works follow him.

**FOSTER.**—The City Temple has lost in the death of Vere Foster one of our best and most respected members. Until his life on earth came to such a sudden termination through contact with a wire highly charged with electricity while engaged at his work in the Newtown sub-station, Bro. Foster could always be depended upon, not only to be present at the church services, but to do whatever duties fell to him, cheerfully and well. Thus, although but eighteen years of age, he held a place of high esteem in the hearts of the church, and we feel that in his death we have lost one of our most promising young men. The family have our deepest sympathy.

Sydney, N.S.W.

S.G.G.

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