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# The Australian CHRISTIAN

Vol. XIV., No. 34. Thursday, August 24, 1911.

For a true conception of what the church really is, we must go back to apostolic days.



"What never happens is that an up-to-date audience should regularly and faithfully attend an up-to-date church. Miracles do not happen now-a-days."

## RECENT UTTERANCES ABOUT THE CHURCH.

It is always a good thing to define your terms. Indeed, if one desires to escape confusion he must do so, either in the written word or have the definition clearly before his mind when in the act of dealing with a subject. Neglect of this elementary principle is frequently observable in our public speakers and writers for the press. They start from nowhere, and end, if we may be allowed to say so, in the same place. Instead of instructing the mind, they leave it in a state of bewilderment. The utter disregard of definitions is even worse than when the attempt to define is obviously incorrect. In the first, one is apt to be off his guard, while in the latter case, one is warned, and is on the alert as to the inevitable conclusion. Probably in nothing else is the absence of clear definitions so noticeable as in the discussion of religious subjects. Take, for example, some recent utterances in regard to the church, and we will find an exemplification of what we have been saying. We have had different voices speaking on the same subject. The Romish, the Presbyterian, the Australian Church, and the press, as represented by the *Argus*, have all had something to say about the church. Needless to remark, they do not all say the same thing.

### Unwarranted assumptions.

It is not so much that they do not attempt to define, but that they define the wrong thing. It is no definition of the church to tell us what the Romish, the Presbyterian, or the Australian Churches are, simply because we cannot recognise any of these or all combined, as the standard by which we decide the question. The Roman Catholic definition, for example, is no definition at all, except in so far as it is a definition of unwarranted assumptions. In Ballarat recently a prominent Jesuit Father preached a sermon in which he claimed that the Holy Catholic Church was the Church of Rome, that and no other. The Universal

Church, from which all other communions were excluded. Amounting to this, that the religious world was divided into two classes, namely, Romanists and heretics. There was a time, doubtless, when its claim to universality was not without reason, but that time has long since passed, never to return. Even its claim to be the Church of Rome is no longer valid, seeing that it ceased to be so when Church and State were divorced from each other. Indeed, when we come to define things, we very soon find that Romanism, so far from having any right to be regarded as *the* Church, can only be looked upon as an excrescence—a kind of fungus growth. For that which makes it what it really is, is the human accretions which differentiate it from the church of apostolic days.

### Church of Christ.

As might be expected, the utterances of the Jesuit Father were not allowed to pass unchallenged. On the occasion on which the sermon was delivered, there were present by invitation the mayors of Ballarat, and numbers of other governing bodies. In view of this, Mr. John Walker, of the Presbyterian Church, made a forcible reply. We regret, however, that in the course of this reply he made an unwarrantable statement in regard to the churches represented by this journal. Referring to the title of "Catholic Church," he said: "Other churches might just as reasonably take that title, but they were blest with a little modesty; the only exception he knew of being a modern sect which had the audacity to call itself the Church of Christ." As this statement was published in the *Courier*, Bro. E. Stanley Tape, of the Dawson-st. church, sent a courteous remonstrance, which elicited an apology from Mr. Walker, from which we take the following paragraph:—"I can see from Mr. Tape's letter that such a church-name may be chosen (though I venture to think unwisely) from the humblest, purest, and most Christianly loyal motives, and so I regret the word 'audacity' in this connection." Mr. Walker deserves thanks for his

courteous and Christian-like reply. This circumstance, however, shows the necessity there is for giving a wider publicity to the position we take on this and other questions. When our position on the question of name is understood, it will be seen that it is in harmony with our plea for unity. For "Church of Christ" is the one name upon which all can agree, while all others are expressive of disunity.

### Our position.

Our position in regard to name is well expressed by Zollars in his "Great Salvation," which is one of the text books used in our colleges. He says: "They have sometimes been censured for taking to themselves the name 'Church of Christ,' on the ground that it savors of egotism, or bigotry; but how little ground there is for this criticism will appear when it is remembered that they do not claim to monopolise the name; they deny it to no church. On the contrary they ask all to accept it. They simply choose to wear it because it is in harmony with the genius of their plea, and they would be glad if all who profess to be Christians would be satisfied with this simple Scriptural designation of the church, since at least one cause of division would thus disappear." While dealing with this question, it will not be out of place to notice another objection urged against the use of the name. It is said that even the name of Christ can be used in the spirit of partyism, and reference is made to 1 Cor. 1: 12. Well, when we use it in the way the Corinthians did, the charge will hold good, but not till then. The essence of partyism in the church at Corinth was this—Paul, a leader as against Apollos; Apollos as against Cephas; and Christ to the ignoring of the legitimate leadership of them all. It is only the exegesis of ignorance or prejudice that can make this Scripture apply to our position in regard to the name we use. When we speak of ourselves as a whole, as "Churches of Christ," we do so because we cannot accept as a designation of Christ's church any name that has not apostolic authority or sanction. Those



who charge us with the spirit of partyism in the use of this name, thereby lay themselves open to the charge of censuring the apostles of our Lord.

### The up-to-date church.

We have not space at our disposal to discuss at length what Dr. Strong, of the Australian Church and the *Argus* say about the church. It is in their respective utterances that we chiefly find a lack of clear definition. Much is said about an up-to-date church, of which Dr. Strong appears to be the chief advocate. As the representative and founder of such a church he ought to know something about it. Unfortunately for him, the *Argus* critic expresses the matter exactly when he says, "What never happens is that an up-to-date audience should regularly and faithfully attend an up-to-date church. Miracles do not happen now-a-days, and that would be one of them." In contrast to this up-to-date idea, let us turn to an unknown poet's conception of a church.

A band of faithful men  
Met for God's worship in some humble room,  
Or, screened from foes by midnight's starlit gloom,  
On hillside or lone glen,  
To hear the counsels of his holy Word,  
Pledged to each other and their common Lord.  
These, few as they may be,  
Compose a church, such as in pristine age  
Defied the tyrant's steel, the bigot's rage;  
For, when but two or three,  
Whate'er the place, in faith's communion meet,  
There, with Christ present, is a church complete.

The poet's conception does not preclude organisation in larger assemblies, but expresses the true spirit of the thing. Up-to-dateness has not caught this spirit, hence its failure. For a true conception of what the church really is, we must go back to apostolic days.

## Editorial Notes.

### Our College.

The great work of the church is to extend the gospel at home and abroad. The great work of the Bible College is to equip preachers for this purpose. From every State in the Commonwealth and from New Zealand comes the insistent and persistent call for men. Where are they to be found? Not in America, for with all their colleges the brethren there cannot nearly supply the rapidly increasing churches of that great country with preachers. Not in England, for they have not half enough men for their own fields. We must look for them in Australasia, and find our own workers for our own work. We cannot send them to America to be trained, for the fields there are so inviting that they will be likely to remain. Many of our brainiest men have thus been lost to Australia. There is only one so-

lution of the problem. We must educate them ourselves.

The support of the College of the Bible has become an actual necessity if we are to advance. We have no option unless we are prepared to sound the bugle call for retreat. But our watchword is Forward! Our faith in God, in the plea we present, and in the great future of this rich and immense country is too great for us to falter. On the 3rd of September we shall have an opportunity to show our practical appreciation of the excellent work being done in the educational equipment of preachers for the proclamation of the gospel.

### Our Students.

Not less than 100 students are required for our College at Glen Iris. This would mean, allowing for failures, withdrawals, etc., the graduation of about twenty men every year. But Australasia can easily absorb more than twenty men annually. New churches are being established rapidly, and more would be if we had the men to assist them. Small churches are continually growing larger, and calling for preachers. Then, some of our old preachers are passing away or retiring from active service, while others are dropping out of the ranks. And so for old and new work there is an ever increasing demand for workers. We cannot be satisfied with less than 100 consecrated men preparing themselves for the greatest work in the world, the work of saving souls. Our Foreign Mission income, too, is increasing and men are needed for the vast heathen fields. We need never be afraid of enlisting too many students. Even if our Home and Foreign fields are ever fully supplied, which is scarcely thinkable, our faithful men would be received in England and America with open arms. But to accommodate 100 or even 75 students, our College must be enlarged, new class rooms and dormitories must be added, and other expenses incurred. All the indications point to a rapid increase in the number of pupils. We are out for progress. The men are coming. We only want the means. Will an enthusiastic, a missionary brotherhood withhold these on Education Day, the 3rd of September?

### Our Fields.

The harvest is great, but the laborers are few. We are unable to occupy the fields already available, and new ones are ever opening. Districts which lay desert but a few years ago, are now covered with smiling farms. The immense interior is yet to be opened up. Our territory can as easily support fifty millions as five. The stream of immigration is already pouring its tens of thousands every year into our vast domains, and the current is ever increasing in volume. Other religious bodies are occupying the newly settled districts, while we look on idly, longing for men and means. Our College is languishing for lack of funds to prepare men for the work of the gospel in this country, so big with existing certainties and latent potentialities. In the past we

have had to use men without special training, and while some of these have rendered excellent service, they will be the first to admit the importance of efficiently equipped workers. If they have succeeded, it has not been because, but in spite of, educational defects. From the standpoint of future development there is no more important country in the world than this unoccupied but wealthy continent, and that the cause of primitive Christianity may grow with the growth and become one of the dominating religious forces of the future it is all-essential that it should be ably and acceptably presented by men with the requisite spiritual, intellectual, and educational qualifications. We not only require preachers fitly educated for the work of the gospel, but we require to an equal extent a brotherhood educated up to a realisation of the importance of an educated ministry. We speak as to wise men. September 3 will reveal how far this requisite education has advanced during the year.

### The Key to the Problem.

By F. J. Goodwin.

For years the brotherhood in Australasia has been fronted with the mighty problem: How shall we maintain the fields we have already opened, and at the same time push forward into new fields? The College of the Bible holds the key to the problem; to her we must turn for help.

The ills which have impeded the progress of the church can only find their panacea within her dominions.

The church needs all-round men, men educated physically, mentally and spiritually, in order to adequately fulfil her mission. The College is nobly preparing men to meet the need. God bless our College.

"The object of education is to form men not simply to enjoy life, but to accomplish something in the life they enjoy."

Whether the education of our youth be an education in science, or an education in language, whether it be mainly occupied with the secrets of nature, or with the soul of man, or—which is better still—with both, we must ever bear steadily in mind what is the end and aim of all education. "There are some," says St. Bernard, "who seek to know only that they may know, and it is base curiosity; and some who wish to know only that they may be known, and it is base vanity; and some who wish to know only that they may sell their knowledge, and it is base covetousness. But there are some also who wish to know that they may edify, and it is charity; and some who wish to know that they may be edified, and it is heavenly prudence." In other words, the object of education is neither for amusement, nor for bread, nor for fame, nor for controversy, nor for profit, but that we may know God here and glorify him forever in heaven hereafter.—*Farrar*.





By Prof. Edgar J. Banks.

Who shall say that the sculptured monuments and inscribed records buried in the ruins of Bible lands and cities have not been preserved there by Providence, who is revealing them in our day as the faith of man wanes and his doubts increase? Strange is it that when there arises some great Biblical controversy, which seemingly can never be settled save by some word from the ancients themselves, a record or a monument rises from the ruins to supply the needed information. Equally strange is it that most of the records, so necessary to the understanding of the obscure portions of the Bible, have not been found by the trained archaeologist, but accidentally by children, or by peasants, or by Bedouin women, or by the traveller, and at just the moment when they were most needed.

#### **Tel-el-Amarna.**

It was about a generation ago when Sunday School scholars all over the land were asking their teachers if Moses could write. They had been reading the books of the critics, who said that during the days of Moses no man could write; that civilisation had not yet so far progressed; that no part of the first of the Biblical books could have been written by him, for then writing did not exist. This belief was about to be thrust on the people, when, in 1887, a wandering Bedouin woman of Egypt suddenly brought it to an end. This Arab woman, longing for a new necklace, went to the ruined city of Tel-el-Amarna on the Nile, to search among the ruins for stone beads which frequently appear on the surface after a heavy rainfall. Instead of beads, she found something of far greater value; yet she did not know it. She picked up a piece of baked clay, all covered with wedge-shaped marks. Thinking that it might be of some value as a curiosity, she took it to an Englishman, who recognised it. Immediately search was made in the ruins, and three hundred and twenty large clay tablets, covered with the writing of Babylonia, were discovered. When the inscriptions were read, an entirely new chapter was added to Biblical history, for many of the tablets were letters written in Palestine before the age of Moses. There were letters from Jerusalem, from Tyre, from Sidon, and from Askelon; they told of the ancient cities, of the people, of the customs, and wars, and our knowledge of Palestine of the days before the Israelites, which till then had been confined to a few Bible ver-

ses, now fills large volumes. Naturally the tablets do not tell us if Moses wrote any of the Biblical books, but the controversy as to whether writing was known in his time ceased at once; it almost seems as if these letters rose from the ground to end it.

#### **Babylon.**

"Belshazzar is a mythical character, the hero of a legend." So asserted the German critics of a few decades ago. Never was there such a king of Babylon, they said; never a Belshazzar who saw the writing of the hand on the wall, for Belshazzar lived only in the imagination of the author of the book of Daniel. In the year 1853, their theories came to a sudden end. Mr. Taylor, an English government official, who was at the time in southern Babylonia on a mission connected with the Turkish boundary, was exploring about a mound called Mugheir. He found a small barrel-shaped object of clay covered with Babylonian writing. The archaeologists who read its inscription found that it ended with the prayer of Nabonidus, the last king of Babylon; and the closing words of the prayer were these:

"May reverence for thy great divinity dwell in the heart of Belshazzar, my first-born favorite son; may he commit no sin, and with the fulness of life may he be satisfied."

Belshazzar was no longer a mythical character; even the critic acknowledged that he lived, and that if not the king, he was at least crown prince. Since 1853 his name has appeared in several inscriptions, and now the doubting Thomas may see in the British Museum the leases of the houses in which the once supposed mythical Belshazzar used to live.

#### **Capernaum and Nain.**

As great as any of the difficulties to be met by the explorer in Bible lands, is to determine the location of the ancient cities. Even now it is not quite certain just where Capernaum stood, or where Nain was, and the men who have made our maps of ancient Palestine have always employed considerable imagination when marking the sites of the towns and villages of Bible history. Over beyond the Jordan, near the base of Mt. Nebo, is the little village of Madeba. A few years ago the modern Greeks occupying the village wished to build a church, and they sought their building stones not in

the quarries, but among the ancient ruins. In Madeba were the ruins of an ancient church, which they used as a quarry. Had they been trained archaeologists, instead of ignorant peasants, imagine their surprise and excitement when they cleared the floor of the ancient church to find it covered with a beautifully colored mosaic map of ancient Palestine. It was just such a map as the explorer in Bible lands most needed.

#### **Sinaitic MSS.**

Students of the Hebrew and Greek Bible have always sought for older and older copies of the text, for before the days of printing the Bible was copied by hand, and the scribes whose business it was to make the new copies frequently made mistakes or omitted words. Thus in the course of many centuries errors crept into the text, and these errors, causing endless confusion and discussion, would thus be corrected. Early in the last century, Tischendorf, a young Russian scholar, was spending the night with the monks in the convent of St. Catherine on Mount Sinai. In the morning the air was so chilly that a monk brought a bundle of old papers to kindle a fire. The eyes of the young Russian caught sight of one of the papers on which appeared the familiar characters of the early Bible. Seizing it before it reached the fire, he found that it was a page from a manuscript older than any known to exist. He learned that there were other pages of the same book in the monastery, and when they were gathered they formed the nearly complete manuscript which is known as the Codex Sinaiticus. It is now in St. Petersburg, and it has been of inestimable value in correcting the errors of the Biblical text. The discovery was due to the chill morning air of the mountain.

#### **Pool of Siloam.**

In 1880, a little Arab boy who had run away from school, went down to the pool of Siloam in the Kedron Valley, east of Jerusalem, to bathe. His foot slipped on a wet stone, and he fell into the deep water. As he came up with his eyes open, he thought he saw beneath the surface some marks resembling writing. The story goes that when the boy went back to school and was about to be punished for running away, he told the teacher of the writing, thus hoping to escape punishment. Forgetting the boy, the teacher went down to the pool, and at the mouth of the aqueduct bringing the water from an upper pool, he saw an inscription in strange characters. The letters, half concealed with lime, were cleared and copied: it was the oldest Hebrew writing in the world—the pure Hebrew of the Biblical books of the Kings. In 2 Kings 20: 20 we read that Hezekiah "made the pool and the conduit, and brought water into the city." The conduit at the mouth of which the inscription was found was the one King Hezekiah built. The inscription was later cut from the rock and is now preserved in the Constantinople Museum.



In 1842 the French Government stationed a consul in the little Arab town of Mosul on the upper Tigris River, with instructions to dig into the ancient mounds on the opposite shore, for there it was believed the city of Nineveh once stood. As the Frenchman was searching among the ruins, an Arab enquired of him what he was trying to find.

"Stones with pictures upon them," replied the consul.

"Come to Khorsabad, my native village in the north, and there you will find as many stones with pictures as you want," said the Arab.

After some hesitation, the consul accompanied the Arab to Khorsabad. He dug into the great mound beneath the village and found the wonderful palace of the Biblical king Sargon. The walls of its chambers were lined with sculptured slabs and with inscriptions of historical value. Later, when one of the inscriptions was read, the scholars were amazed to find these words:

"I besieged and occupied the town of Samaria, and I carried away as captives 27,280 of its inhabitants."

These people were the famous lost tribes of Israel, and the account of their captivity was written by the very man who took them captive. The curiosity of an idle Arab led to the discovery of this great palace and its many treasures which are now the pride of the Louvre Museum in Paris.

#### Pharaoh.

In 1871, at Deir eb-Bahri, in upper Egypt, an Arab discovered in a rocky cliff a hole which led far into the mountain. He followed the hole, and at its end he found himself in a cavern filled with mummies and treasures of untold value. In 1881, from the cavern there were brought down forty mummies of the ancient kings and queens of Egypt, and when they were unwrapped, one of them was found to be Rameses, the Pharaoh who oppressed the Israelites while they were in bondage in Egypt. Now in the Cairo Museum we may look upon the very face of the great king who, to many, has seemed more of a myth than a real king.

Thus it is not always the trained archaeologist who finds the treasures which are buried among the ruins of Bible lands. More frequently it is the peasant or even the child who accidentally reveals them. And may it not be said that these long lost records have been preserved for us, and are revealed at the moment when we most need them?

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with him from whose hand it came.—*H. W. Longfellow.*



### The Peace of God—What is It?

Phil. 4: 7.

By H.N.B.

The Lord Jesus, in the records given of him in the Gospels, made it abundantly clear that there was to be a vast difference between his disciples and the mere man of the world. "In the world ye shall have tribulation, but in me ye shall have peace, for I have overcome the world." This is as true to-day as it was when it first fell upon the listening ear of his wondering apostles. The world satisfies no longing of the heart, no aspiration of the soul. Riches, honor, earthly glory and power bring with them no satisfying peace. "The paths of glory lead but to the grave," and however ample may be the rewards which one may win as the result of a successful solution of the problems of life, none of them have "power to quieten the restless pulse of care" with which man is face to face from earliest to latest manhood. The questions, "Whence?" "Why?" "Whether?" will recur, and so long as they do recur there is an absence of peace, there can be only tribulation. But it is the peculiar province of the gospel of our Lord, or rather of faith in that gospel, to supply that for which all are seeking. Christ is the "fulness of him that filleth all in all." He alone of all teachers is able to truthfully say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls." And the Christian finds as the days go by, and as he puts to the test these promises of his Lord, that they are more than fulfilled in the experiences of life.

#### He careth for you.

There is no life without care and trouble, as there is none but has some seasons of joy and gladness. And however great the care and trouble may be, they cannot be too great to be grappled with by the Shepherd of our souls. And not until he has put the matter to the test can the Christian realise how gloriously true it is that he careth for him. "Casting all your care upon him, for he careth for you." Therefore when the business worries, the family cares come upon the Christian, he is not called upon to bear them unaided and alone, there is One who will prove a true yoke-fellow, and with him to help we find that his yoke is easy and his burden light. Weeping may endure for a night, but joy cometh in the morning.

Then, to every one comes the day of sorrow. "Because man goeth to his long

home, and the mourners go about the streets, or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, when the dust shall return to the earth as it was, and the spirit return to God who gave it." In the hour—the supreme hour of bereavement—we want some one to whom we can go for comfort. To whom, to what, shall we go? It is possible to drown one's sorrows in the bowl of intoxication. It is possible for a time to forget them in a whirl of dissipation, but there is no way of escaping them, there is no palliation of them but in him who knoweth our sorrows and is able to soften and make them endurable. "Let not your heart be troubled; ye believe in God, believe also in me." And so it is that in the time of sorrow the Christian is drawn nearer and nearer to the "Man of Sorrows," who as a "Comforter" is a joy to the whole earth.

"Nearer, my God, to thee, nearer to thee;  
E'en though it be a cross that raiseth me."

It is greatly and enduringly true that in the supreme hours of life, "when sorrows like sea billows roll," Christ can satisfy and appease. He can, and he does, give "the oil of joy for mourning and the garment of praise for the spirit of heaviness." He alone can speak peace to the soul. "In the world ye shall have tribulation, but in me ye shall have peace." And when that dread hour draws nigh, as it surely will, when the things of this life are done with, and eternity opens up before us, then we want some one, strong and true, faithful and enduring, upon whom we can lean and to whom we can look. Who, then, shall speak peace to my soul? To whom can I turn in the hour of my great necessity? Who but to the "Lord strong and mighty," "who openeth and no man can shut, who shutteth and no man can open." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." So with this assurance we are able to await with complacency the voyage "to that bourne from whence no traveller ever returns." As we go down into the dark valley his voice cheers the way. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Thus he giveth his beloved peace.



And then when the books are to be opened, when we are all to stand before the judgment seat and answer for the sins done in the body, unless I am to be ashamed and lost, I want some one who is mighty to save. Whom shall I get? There is none but Jesus. He only is the propitiation for my sins. Unless he shall stand by me I am lost indeed. But thank God he has promised, "Though your sins be as scarlet, they shall be white as wool." And he is made unto me "wisdom and righteousness, sanctification and redemption."

"Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace.  
Vile, I to the fountain fly,  
Wash me, Saviour, or I die."

In the vision given to John the divine, there was one "of a great multitude which no man could number of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes and with palms in their hands, and cried with a great voice, saying, Salvation to our God who sitteth upon the throne and unto the Lamb." "And he said to me, these are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Victors then over death and the grave, through the merits of Christ their Saviour, they look forward to an eternity to be spent in service and in adoring worship, saying, "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever."

These are some of the blessings which result to the Christian as a consequence of his faith in Christ as Comforter, Saviour, and Sanctifier, and some of the reasons why in the battle of life the Christian has a peace which the world can neither give nor take away. "And the peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus." Amen.

### College Life.

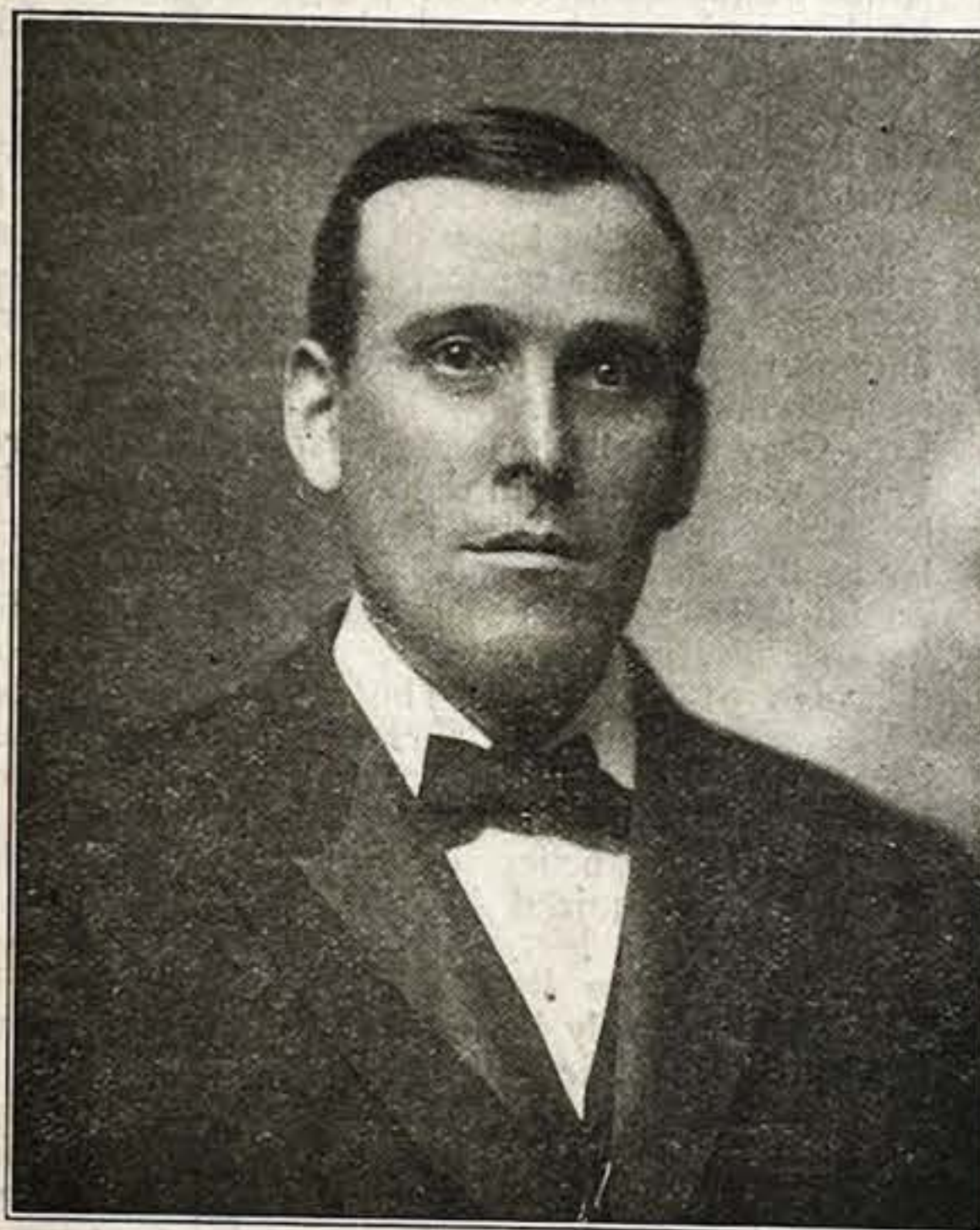
By Randall T. Pittman.

Life! The term is appropriate, as a visit to Glen Iris will prove. That which it so fittingly expresses may be viewed from various aspects. As seen from the economic point of view, it is the simple life.

Luxuries, save on rare occasions, are not a part of life at the Bible College. Every man his own housekeeper is the rule. He becomes expert in tidying rooms, waiting on tables, doing laundry work, and in mastering all the varying arts and artifices of the youthful bachelor. He does his own carpentering, digs his own garden-patch, chops his share of firewood. He and his companions live on the "club" system, and keep down expenses. But pity he needs not. Good food in abundance, comfortable

dormitories, healthy discipline and cheerful surroundings—these are not the conditions of life which excite commiseration.

From the educational standpoint, it is the strenuous life. The greater part of the day is taken up with class work, and that means a constant mental effort in the direction either of examination or of masticating the solid food provided by the lecturers. The proposition "All men are mortal," may appear simple enough, but by the time the student has struggled through all the inferences derivable from that statement, he almost marvels that he has not long since demonstrated in his own experience that he is a particular instance of the alleged mortality. But what a privilege it is, nevertheless, to be instructed by those who have drunk deeply of "the Pierian spring"! In private study hours the work is still more strenuous. Often the problem presents itself—how to prepare several lessons for each day, write an essay for the Literary



W. H. Allen.

Society, take part in a week-night meeting of a suburban church, and prepare two or three addresses for the Lord's day, and do justice to all! The tension is strained almost to breaking point for a few days before terminal examinations, and then comes a sudden relaxation for a day or two. But this struggle with books is a joyous battle: there are glorious laurels to be won. And, besides, there are periods of recreation. Sports of various kinds, the Literary Society meetings, pleasing episodes such as are reported in the College Magazine, balance the arduous toil with necessary change.

Viewed in the light of its achievements and aims, the College lives on the plane of the higher life. Already the College has sent out men to various parts of Australia and New Zealand, and one foreign missionary to South Africa, as soul-winners for Jesus. Teacher and student focus their attention on one object—equipment for service. Col-

lege life breathes the atmosphere of devotion. Prayer-meeting exercises every day keep the right motive prominent. The daily study of the sacred Word fills the mind with thoughts of God. The missionary spirit is fostered; the needs of Home and Foreign fields are studied.

Christian young men, are you wishing to fulfil the Master's loving will? Enter this life of "training for service." A hearty welcome awaits you at the College of the Bible, Glen Iris.

### Correspondence.

#### EVANGELISTS, ELDERS AND DEACONS.

Would you kindly give me answers to the following questions:—

1. Would you consider that Titus 1: 5 gives authority and power to evangelists to appoint elders of their own choice? or does it mean that the evangelists are to advise and direct the churches to select and appoint in the ordinary way, by vote?

2. Would you consider that the elders are the executive as regards the temporal or business affairs of the church? If so, in what does the duties of the deacons consist?

3. Would you not consider it an outrage on decency and order, when the elders and deacons combine together to resign office because its recommendations as to the appointment of an evangelist or any other business was overruled by the church?

4. Would not such an attitude persevered in on the part of the officials come dangerously near fulfilling 3 John 1: 9, and 1 Peter 5: 3, first sentence?—"Enquirer," New Zealand.

1. In a properly organised church it is not the duty of evangelists to appoint elders. In organising a new church, it would be their duty to place it on a proper basis, and if elders were available, to see that they were appointed, but with the approval of the church. The apostles and Titus ordained or appointed elders in the churches, but the Greek word rendered ordained carries with it the idea of election. Alford says, "The verb means appointed by suffrage."

2. In our opinion, the elders in the early church were sufficiently numerous in each congregation to form what we would call a board of management. The deacons were principally concerned with the almsgiving of the church.

3 and 4. We should require to know more of the circumstances of the case before expressing an opinion. Even then we should doubt the propriety of sitting in judgment on the matter.—Ed.

### THE HANDBOOK OF "First Principles"

By A. R. MAIN, B.A.

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THE AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth-st., Melbourne.



## Captain James Stewart.

A Father in Israel.

Early on the morning of Saturday, the 29th of July, Captain Jas. Stewart entered into his rest, and full of confidence and peace, departed to be with Christ.

The greater part of his long life of nearly 79 years had been spent in the service of his Lord and Saviour, and he might truthfully have said, "I have fought a good fight, I have finished my course, I have kept the faith."

He was laid aside about seven months ago, and until the last few days his mind was perfectly clear and active. During the two days preceding his death, when lying apparently almost unconscious, he was heard to mutter, "Happy! Happy! Happy!" and again in a gleam of consciousness said, with great energy, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

No member of the church was better known to the brotherhood in the Dominion than Captain Stewart. The welfare of the church and the cause of righteousness were his constant concern. "He was a homely Scotch sailor," said the *Evening Star*, in an obituary article, "with a will of his own, and an old fashioned sense of duty. To meet him casually, he might have seemed blunt, precise, unaccommodating. Men who knew him used to say that he was guileless and straight and honorable, ready to sacrifice himself and to dare any penalty in defence of what he believed to be the truth." A worthy estimate of a heroic character.

His purse and his home were ever at the call of the cause he loved, and particularly in the early days of the church, the hospitality of Mrs. Stewart and himself gave their house the aspect of a private hotel. Up and down Australasia and New Zealand to-day there are scores of brethren who enjoyed the hospitable kindnesses of "Manor Place."

Captain Stewart stood firmly on the basis of Scripture truth, and demanded a "thus saith the Lord" for every position he occupied. Some years ago he dotted down some data, as a basis for a short sketch of his life for the Jubilee History, and though not much of it was used then, now that the hand which wrote it is stilled, we print it almost *verbatim*. It reveals, perhaps better than anything we could say the true character of the man. He wrote:—

"Capt. J. Stewart's recollections of the Church of Christ. Bro. Stewart went from Scotland to Melbourne, Victoria, in 1852. Having been brought up a Presbyterian, he could not understand how there could be so many parties all getting authority for their separate existence from a divine revelation that condemned divisions and taught unity. On hearing primitive Christianity as made known by the Disciples of Christ, on the Melbourne wharf, it attracted his attention as being in harmony with Revelation, and finding out where they worshipped, visited them on next Lord's day morning, and was so much pleased with all he saw that on their attending to the fellowship, he put a silver coin into the box, which on being made known to the president (Bro. R. Service), was handed back, with the information from the president that they believed it was a divine principle that the Church of God should only be supported by its members. Bro. Stewart still remembers vividly the humiliating sensation he then received and which he declares he never



Captain James Stewart.

got rid of until years afterwards he became obedient to the faith.

"Some years later Bro. Stewart came into contact with Bro. Captain Rattray, of Auckland, from whom he received some numbers of the *Millennial Harbinger*, published by Bro. Wallis, and was also informed by Bro. Rattray that there was a meeting of the Disciples of Christ in Dunedin, so that in the year 1863 Bro. Stewart united with the very few brethren that were then in Dunedin.

"Bro. Stewart having heard Bro. H. S. Earl in Adelaide, induced the brethren to invite him to pay a short visit to New Zealand. (Captain S. made a special trip in his schooner to Adelaide for the purpose of hearing Bro. Earl.) By coming to New Zealand Bro. Earl gave a great stimulus to divine truth, especially in Dunedin, where a Presbyterian minister challenged him to debate the question of baptism, and then declined. Afterwards Bro. Earl gave two addresses on baptism in the largest hall in the city, and at the second address the crowd was so large that the one half of the audience could not get admission. Bro. Earl's two addresses were afterwards published in pamphlet form (at the expense of Captain Stewart), and they were the means of opening the eyes of many to the will of God in this matter.

"In the month of June, 1874, Bro. Stewart being in Wellington, and hearing Bro. George Gray speak of the ability of Bro. Edward Lewis as a teacher and preacher, and although Bro. S. had never seen Bro. Lewis, yet on the strength of the recommendation of Bro. Gray and others, he, when on a voyage from Wellington to Hokitika, wrote to as many of the Churches of Christ in New Zealand as he knew of, urging them to contribute towards the support of Bro. Lewis as their evangelist, requesting them to send their contributions to Bro. Gray, Wellington, who would act as secretary, *pro tem*. The support was sent. Bro. Gray did all the secretarial work, and Bro. Lewis was sustained in the field for two years, he being the first sustained evangelist in New Zealand. To show how some of our churches were established: Bro. Stewart was at Lyttelton, talking to a brother skipper—a zealous Wesleyan—on the plan of salvation. The Wesleyan retorted, "You are as bad as a person in a certain place near Christchurch, who preaches in a small place and who has got upon the side of his meeting-house, 'He that believeth and is baptised shall be saved.' He enquired for the name and address of the person—a Mr. Morris—found he had been a member of the Baptist Church, Christchurch, which had recently been broken up through having a badly qualified minister; found Mr. Morris willing to receive any teaching that came to him with divine authority, so that a Church of Christ was soon established at Ferry-road, now Woolston, and was afterwards removed into Christchurch.

"Bro. Stewart has a strong conviction of the extreme necessity of being alone guided by divine Revelation in order that we as a people may be instruments in God's hands in bringing about what the Saviour prayed for, that his people might be one, so that the world might believe. He has been deeply grieved by the church meeting in the Tabernacle, Dunedin, introducing into the worship of praise instrumental music, holding that such was an innovation from the Church of Rome.

"Bro. Stewart believes that the most concise statement of the objects and aims of the Disciples of Christ is that put forward by Thomas Campbell, where he declares his conviction that the Sacred Word was all-sufficient as a basis for Christian union and co-operation, urged the entire abandonment of everything that could not find a divine warrant, and announced the sentiment, 'Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.'

The above was written nine years ago, and for the reason stated, Captain Stewart left the Tabernacle and took membership with the church in the suburb of Mornington. He looked with anxiety at the sacrifice of principle at the shrine of popularity, and deeply as it wounded him to leave the meeting which he had done so much to build

up in its early days, he felt that a ninth century innovation of Roman Catholicism, no matter though, like infant baptism, it commanded the approval of the masses, had any place in a church pleading for the restoration of primitive Christianity. He enjoyed the fellowship of the little church referred to.

The unity of God's people, the Bible in Schools and the cause of Prohibition commanded his voice and pen wherever opportunity offered.

Over 150 letters and telegrams of sympathy and condolence to Mrs. Stewart, including messages from the churches at Auckland, Vivian-st., Wellington, Gore, Oamaru and the Middle District Conference are in some measure evidence of the high esteem in which our deceased brother was held.

Mrs. Stewart enjoys good health, and our prayer is that she may long be granted this blessing.

Dunedin, N.Z.

J. INGLIS WRIGHT.

## Acknowledgments.

### VICTORIAN MISSION FUND.

Churches—N. Fitzroy, collected by Sisters, per Mrs. W. Forbes, £8/11/4; Swanston-st., per Miss Rometsch, £2/5/3; Terang, 10/-; Colac, £7; Maryborough and Bet Bet, £18/2/6; Drummond, £5 4/7.

M. McLellan, Sec.,  
263 Lit. Collins-st.,

W. C. Craigie, Treas.,  
263 Lit. Collins-st.,

### FOREIGN MISSION FUND.

Including July Special Offerings.

#### Victoria.

Churches—Brim .....	£6	8	3
Tankerton, French Island, additional .....	0	10	0
North Melbourne .....	3	2	9
Northcote .....	3	10	3
Surrey Hills .....	2	5	0
Swanston-st., per Miss Gracie .....	0	6	7
Collingwood .....	4	0	0
St. Arnaud .....	2	17	9
Mission Band, Doncaster .....	3	0	0
Bro. H. Cust, Hawthorn .....	3	3	0
Sister Styles, Croydon (Birthday gift) .....	0	6	9

#### Tasmania.

Church, Kelleve .....	£6	5	0
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#### Queensland Churches.

Received by F.M. Committee, Brisbane:—

Brisbane .....	£35	11	6
Tannymorel .....	8	0	0
Bundamba .....	2	13	1
Ipswich .....	1	10	0
Charters Towers .....	2	10	0
Eel Creek, Gympie .....	2	0	0
Vernor .....	1	0	0
Ma Ma Creek .....	7	4	9
Do. ....	1	10	0
West Haldon .....	0	19	0
Zillmere .....	6	12	0
Toowoomba .....	10	0	0
Boonah .....	51	6	7
Do. ....	0	12	6
Rosewood .....	2	0	0
Mt. Walker .....	4	13	0
Rosevale .....	6	11	6
Maryborough .....	2	0	0

#### New Zealand.

Mrs. McMillan, Invercargill .....	0	13	0
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#### Other Contributions.

"Gratitude," for support of Worker ..	2	0	0
Students, College of the Bible, for support of Worker ..	10	10	0
Mrs. E. R. Cripps, Gippsland .....	0	5	0

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



## The Dawning.

They dwelt in the darkness and shadow of death,  
They wept in their dungeon cell;  
They bowed at the shrines of their lifeless gods,  
In heathendom's deadly spell.

The darkness and shadow had closed their eyes,  
Their minds were as barren soil,  
And the coldness had crept to the core of their hearts,  
As they lay in the serpent's toil.

But the "Light of the Ages" one day was born,  
His beams pierced the pall of night,  
And the darkness was shattered, the death was destroyed,  
And the dungeon was filled with light.

## THE DAY.

The land that was desert rejoices,  
The wilderness blooms like the rose,  
The feet that had stumbled are strengthened,  
The weary have found a repose.

The barren that bore not hath children,  
The people that knew not are known,  
The nations are reaping the harvest  
That God in his mercy hath sown.

Oh, sing then, ye hills and ye valleys,  
Re-echo, ye mountains, again;  
Give songs for the sighing of ages;  
Give laughter and joy for the pain.

He comes as the dew on the hill-top;  
He comes as a breath on the plain;  
He comes as the King of the Ages,  
To take up the sceptre and reign.

—G. E. Burns.

## The Society of Christian Endeavor.

## THE LORD'S PRAYER: VIII.

Topic for September 4.

Daily Readings.

In pilgrimage. Exod. 13: 20-22.

In perplexity. Dan. 2: 27-30.

In danger. Acts 27: 21-26.

In disaster. Hab. 3: 17-19.

In youth. Prov. 2: 17; Jer. 3: 4.

In age. Psal. 73: 22-26.

Topic—The Lord's Prayer: Divine Guidance. Matt. 6: 13; Jas. 1: 12, 20.

Give some promises of divine guidance.

How may we be sure we are being divinely led?

Give some instances from Scripture and experience.

Mr. R. Conning has been appointed by the Victorian Churches of Christ C.E. Union, Junior Endeavor Organiser. Will all Junior Superintendents send their addresses and general information about Society to his address, 77 Westgarth-st., Northcote. Any church desirous of commencing a Junior Society are asked to communicate with the Superintendent. Our motto is "A Junior Endeavor Society in every church."—C.W.T.

Geelong.—The third anniversary of our C.E. Society was celebrated on Tuesday evening, when there was a good congregation of the church, including representatives from the various C.E. Societies, who were welcomed by the chairman, Mr. Gifford Gordon. A musical programme was greatly appreciated. An address was given by Mr. T. B. Fischer, of Cheltenham, on "The Secret of Power." Greetings were received from the various societies and read to the meeting, and the singing of the Endeavor consecration hymn brought the meeting to a close.

## In the Realm of the Bible School.

## Faith.

Sunday School Lesson for September 3.

A. R. MAIN, B.A.

## Reading.

Jas. 2: 14-26.

We have to deal with the foundation principle of the gospel of Christ, that without which all else is unavailing. Faith is the characteristic principle animating the Christian; so much so, that the beautiful description "believers" or "they that had believed" became a standing name for the followers of Christ (see Acts 2: 44; Rom. 10: 4; 1 Cor. 14: 22; Acts 5: 14; 1 Tim. 4: 12).

The word "faith" is used in the Bible in at least three distinct senses: (a) We read of "the faith," when the religion of Jesus, the system of truth revealed by him, is meant. In Gal. 3: 23, Paul says, "Before faith came, we were kept under the law" (Common Version). But we know there was "faith" in pre-Christian times. The R.V. gives a better translation: "Before the faith came." See also Acts 6: 7; 13: 8; Gal. 1: 23; Jude 3. (b) The word is used of the *faithfulness* or *fidelity* appropriate to believers, and required by the gospel. See Rom. 1: 8; Gal. 5: 22; Tit. 2: 10. (c) Generally, a certain *state of the mind* is indicated by the word "faith." It is with this third that we specially deal in this article, since it is one of the initial terms of salvation. [It seems clear that the Greek substantive and the corresponding verb are at least as flexible as the English word "faith." The shades of meaning, too, almost certainly vary according as the words are used in conjunction with one preposition or another. It is possible here to give only an elementary study, in which passages between which fine shades of distinction may be made are grouped together.]

## What is Faith?

We have a suggestive description, if not definition, in Heb. 11: 1, "Faith is assurance of [or, giving substance to] things hoped for, a conviction [or, test] of things not seen." Of things which are the objects of hope, as God's promises, faith is assurance or confidence. Of the wider class of things unseen, whether objects of hope or not, faith is conviction that they are or are not so-and-so. Rotherham translates the verse: "Faith is of things hoped for a confidence, of facts a conviction when they are not seen." Abraham's belief in God's promise (Heb. 11: 8) may be cited as an illustration of the first clause; our belief as to the making of the world (v. 3) of the second.

The same chapter shows us that faith and belief are the same thing. See verse 6. This is obscured by the fact that in English we have not a verb corresponding exactly to the noun "faith." If we could talk of "faithing" a thing, our language would be more nearly in the position of the Greek. Sometimes we hear of men who pray for "faith to believe," which really is equivalent to asking for faith to have faith, or for belief to believe.

It is at the present day often imagined that there is a difference in kind between faith or belief as it affects the grand concern of our salvation and faith in a truth of every-day life or in a friend. Now, it must be held that it is precisely the same mental process or state for me to believe in God as to have faith in any human friend, to believe the truths regarding Jesus Christ and his salvation as to believe a man when he tells me of some alleged fact. The truth is that the difference is not one as to the *kind* of faith, but it is a difference in *object*. Why it is immeasurably better to trust in Christ than to have faith in man is because of the person of Christ and the glorious work he can do. My faith is the same, but it is directed towards a Redeemer and Saviour, who is worthy of confidence, and who is a rewarder of trust, far beyond any human being in whom I may believe. A friend makes a statement to me and advises a certain course. I believe his word and do as he suggests. Everybody is familiar with that simple belief. Now, a similar belief in Jesus' word and acquiescence in his will will save.

It may well be said that the common use of the phrase, "saving faith," is one of the misfortunes of Christendom; for it suggests to me that the efficacy is due to a difference in my faith subjectively considered, when the saving power of my faith depends wholly on the fact that its object is the Saviour and that it leads me to accept and obey him as my Saviour. Learn and teach this glorious truth: "The saving power of faith resides not in itself, but in the Almighty Saviour on whom it rests."

The faith which saves may be seen from two passages of Scripture. (a) James speaking of a certain man's faith, says it is "dead." What for James is a dead faith? Simply a faith that is not allowed to have its legitimate outlet in works (James 2: 17). We have indicated in this verse the weakness in the faith of many to-day. There is little fault to be found with their faith as such; the trouble is that that faith is by itself and is therefore profitless. Most men in our land believe the words of Jesus; if they would only let that belief lead them to obey Christ and have its fitting result in works of service, theirs would be a "saving faith." Man is not saved by faith alone. True, man has no meritorious works; his salvation is an act of free grace; yet he must let faith issue in action, else it is dead, barren, profitless, according to God's Word. (b) The Apostle Paul wrote: "With the heart man believeth unto righteousness" (Rom. 10: 10). This verse has given rise to the popular distinction between a "heart belief" and a "head belief." There should be no incompatibility between a head and a heart belief. Apparently what Paul means is that our belief should be one in which our emotions, affections, are involved. Mere intellectual assent to gospel truths is not enough. The case of the rulers who believed on Jesus, but did not confess him, since they loved men's praise (John 12: 42) may be cited as a good illustration of belief which is neither "with the heart" nor "unto righteousness."



### How is Faith Produced?

We believe in the occurrences of every-day events which have not happened in our own presence on the testimony of others. Belief in Christ and the gospel facts comes in precisely the same way. Some have denied this; but they do so only on the mistaken notion that the denial of the sinner's power to exercise saving faith on the simple proclamation of the gospel honors God, and because they strain to breaking point certain statements as to man's helpless condition. We need not enter into argument. It is sufficient to quote the Bible's own statement as to the production of faith. (a) John said he wrote his gospel to produce faith. "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 31). If the gospel story is given to produce faith, surely it is idle to expect faith apart from such testimony as the gospel gives. (b) Paul asked, "How shall they believe in him whom they have not heard? and how shall they hear without a preacher?" and in most explicit fashion continued, "Isaiah saith, Who hath believed our report? So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 14-17). A volume of argument could make the matter no clearer. (c) Jesus said: "Preach the gospel to the whole creation. He that believeth and is baptised shall be saved" (Mark 16: 15, 16). As in the former cases, the preaching has as its consequent belief. It is worse than sad, it is sinful, to say aught to men which will keep them from the appointed method of getting faith in Christ. Men who lack it should be referred to the divine testimony. When this is once fairly put before them, it is in their power either to believe or disbelieve.

There is one passage which is often quoted in favor of the view that faith is the direct gift of God to the human soul. Paul says: "By grace have ye been saved through faith: and that not of yourselves, it is the gift of God" (Eph. 2: 8). This text does not prove it. It is almost certain that the word "that" refers to the idea of salvation running through the whole passage. Yet we do know that faith has its origin in God (Eph. 6: 23; Phil. 1: 29). Just as repentance is a man's own act, yet is said to be given by God (Acts 5: 31), since he furnishes the motives; so faith is at once man's act and the gift of God who provides the testimony. What we have said already of the Spirit's work in conversion applies here. Man is commanded to believe (Mark 1: 15; Acts 16: 31). A gift is not commanded. If man is told to believe, it implies he can do it. God would not command belief but for this ability. He would not condemn men for the disbelief which did not lie within their power. We must not teach that faith is God's gift in such a sense as to make him responsible for the unbelief of men. Much mischief has been done to human souls by the doctrine that "saving faith" is some mysterious and direct gift; the sinner is often encouraged to wait and agonise, when as a matter of fact the testimony of the Word of God through which faith comes (Rom. 10: 17) is within his reach; or when, as often happens, it is not faith which is lacking but letting faith find its legitimate outcome in obedience to and service of God.

### The Importance of Faith.

Faith is all-important. The first work of the

Christian preacher should be to bring men to a heart-felt belief in God and in Christ, for without this other instruction cannot profit. This is easily seen from some Bible statements.

1. Faith in God is declared to be so essential that men cannot please God without it (Heb. 11: 6). That is fairly sweeping. There is sin in unbelief, just as fatal in its effects as sin in action. Faith not issuing in holy life profits nothing. A moral life without faith in God is not enough. That God should furnish motives to faith, and that his creatures should yet not believe on him, not trust him, how could that be aught but deadly sin?

2. Faith in Jesus Christ, belief in the gospel, has been made an indispensable condition of salvation. Of him to whom the message fairly comes it is said: "He that disbelieveth shall be condemned" (Mark 16: 16). "He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (John 3: 18). These verses are called harsh by some. These should remember that faith is just as essential in our ordinary life—family, social, business, political. Why should it not be vital in the spiritual sphere as well? "The law of nature is as imperious and universal as the law of the gospel." Each of us passes through a stage, in which the law of our natural existence says, "If he believe not his mother or his nurse, he must die." Again, it has to be borne in mind that there is a moral cause of unbelief; it is not all intellectual. After John 3: 18 we must read verses 19 to 21. Also, we may see the bright side even of "He that disbelieveth shall be condemned." If a loving Saviour who died for men said that, then all may believe if they will. Accountability presupposes ability.

3. The effects of faith proclaim its importance. The gospel is God's power unto salvation. Grace is free to all. Provision for this life and life eternal is abundant. But faith is the channel through which these blessings flow. We are saved through faith (Eph. 2: 8), justified by faith (Rom. 3: 28; 5: 1), live by faith (Rom. 1: 17; Gal. 2: 20), are sanctified by faith (Acts 26: 18). Faith overcomes the world (1 John 5: 4), and purifies our hearts (Acts 15: 9). Christ saves us, but obedient faith brings us into Christ. We are "sons of God, through faith, in Christ Jesus" (Gal. 3: 26). We are said to believe "into" or "unto" Christ. We believe Jesus, believe in Jesus, believe on Jesus, but perhaps the best thing the New Testament tells us about faith is that we believe into or unto him, or his name (see Matt. 18: 6; John 17: 20; Acts 10: 43; Phil. 1: 29; 1 John 5: 13). In the lesson on Baptism we shall find that we are "baptised into Christ" (Gal. 3: 27); here we learn that we believe into him. There is no discrepancy. It is obedient faith which counts. There is an "obedience of faith" (Rom. 1: 5; 16: 26), and wherever the blessing of God is attributed to faith, that faith is meant which issues in obedience, and not faith which stands alone or refrains from obedience. Thus Abraham was justified by faith (Rom. 4: 2, 3, 9); but it is equally true that he was justified by works, and not by faith alone (Jas. 2: 20-23), i.e., by works not as meritorious but the fruits of faith.

### What Must We Believe to be Saved?

It may seem strange to leave so important a question to the last. But in our lesson on Con-

fession it will be shown that there is a divine confession of faith, in which we must express our belief. We have already seen that we must believe in God (Heb. 11: 6); in or on Christ (Acts 16: 31); in the gospel (Mark 16: 15, 16), which includes the great facts of the death, burial and resurrection of Christ (1 Cor. 15: 1-4). God is not the justifier of all, but of "him that hath faith in Jesus" (Rom. 3: 27). It was to bring men to the faith in him that John wrote (John 20: 31). The fundamental proposition is, as we shall see later, that Jesus is the Christ, the Son of the living God (Matt. 16: 16-18).

As we close this study, it should be with the desire and determination to be "full of faith" (Acts 6: 5), to "fight the good fight of faith" (1 Tim. 6: 12). To this end, it may be our appropriate prayer, "Lord, increase our faith" (Luke 17: 5).

### A National Loss.

Quite a large number of in memoriam services were held throughout the Dominion on Sunday, in memory of the late Mr. T. E. Taylor. The united service held in Christchurch, with the patronage of the mayor and city councillors, held in His Majesty's Theatre, was crowded, and many were turned away. Among the speakers were Mr. L. M. Isitt, and Mr. J. Dawson, Secretary of the N.Z. Alliance, who paid high tribute to Mr. Taylor's noble life and character, and expressed the belief that his dying words, "They call us fanatics, but national prohibition is worth living for and worth dying for." "This year of 1911 is the year of our emancipation, if we are true to God and our opportunities"—would give such an impetus and inspiration to the cause of Prohibition, that would tell even more than had he been spared to have labored on. Scores of expressions of regret at his death, and of sympathy towards his aged mother, wife and family, have been pouring in to the local papers from all parts—from the Government, public bodies, and from all manner of institutions and societies, and individuals. "No other popular hero, no statesman, no soldier, no social reformer, has ever been laid to rest in this country amidst such spontaneous expressions of warm appreciation and genuine affection," writes the editor of the *Lyttelton Times*. "The death of Mr. Taylor is a national loss"—Hon. George Fowlds. "The best man we have ever had in this country. God grant that we may see his like again"—A Woman. "To him many of us owe all we have that is worth having"—A Humble Friend. "Tommy Taylor, boy and man, was the best fellow I ever knew; the thought of him makes one feel it's worth being a man"—School-fellow. "He saved my boy from a drunkard's grave, and made a man of him, to be a comfort to me in my old age. If there is a heaven above he is getting his reward"—A Mother's Tribute. Many other such like eulogiums from numerous others have been recorded. The memorial fund is being taken on well. Brethren in Christ, shall we all take courage, and "be true to God and our opportunities," and though we may not expect such praises to be sung over our silent tombs, yet we may all count upon hearing the greatest of all plaudits uttered by the King Eternal before the assembled concourses of heaven and earth, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."



T. E. Taylor.

Christchurch, N.Z.

W. CROWE.



"Look towards the dawn or you will be lost in the darkness," was the message sent by the Mikado of Japan to the Emperor of China a few years ago.



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tions to  
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### A Visit to Our Mission Stations.

By F. M. Rains.

#### A Trip to Korea.

Korea is one of the modern wonders in missionary history. For long centuries it was known as the "Hermit Nation." It is also known as "The Land of the Morning Calm." It is now Japanese territory. A splendid standard gauge railroad, with American coaches and engines traverse the land from Fusan on the extreme south to Wiju on the north. This road was built as a war expedient during Japan's struggle with Russia. Thirty locomotives were built by the Baldwin Company in America in thirty days. It was quick work. Japanese troops were sent over this line by the tens of thousands. Of course Russia wanted Korea, but failed.

Missionaries in China and Japan told me I must visit Korea. The success of missions here outranks any other field in modern times. Only twenty-six years ago this field was opened. There has been an average of one addition for every hour, day and night for all that time. The number is now about two hundred and fifty thousand. This is equal to China after a hundred years. Not only so, but China has over three thousand missionaries while Korea has less than three hundred.

Note another interesting fact. Fifteen years ago there were only about one thousand Christians in the whole land. The past few years have witnessed the great results. The number of churches is about seventeen hundred. One missionary told me he had one hundred and twenty churches under his charge. He is away from home on trips lasting three months.

#### Are They Genuine?

This is the old question. It has been asked for more than a hundred years. The evidences of sincerity are as numerous, and perhaps more numerous than for the same number in America. Let me give a few:—

1. They keep Sunday as a sacred day. This is positively required. This means more in a land where there is no law for such a day than in a country where all the business places close on that day, and it is recognised by all classes.

2. Christians do not use tobacco.

3. Men give up their concubines that they may be admitted to the church. I was in a church on Sunday when one of the officers announced that a certain member had taken a concubine, that the officers had done all in their power to have him give up his sinful life, but without success, and the church formally withdrew from him.

4. The Christians build their own chapels except in the largest cities, where a system of church extension comes to their aid.

5. The churches do much to support their own evangelists.

6. The Christians go everywhere telling the glad story of redemption. They are full of the evangelistic spirit.

7. The Christians have organised a missionary society and now support a missionary of their own in Shang Kwann, China. His name is Shan-Chun-do.

8. The attendance at the church services is loyal and inspiring. I attended the services at Pyeng Yang on Sunday morning, and there were no less than one thousand Christians present at the regular service. In the afternoon at another church about twelve hundred were present at the ordinary services. Every member has a New Testament and a hymn book. All the people sing, and all read the Scriptures with the leader. There are sixteen churches in Pyeng Yang, a city of forty thousand population and about eight thousand Christians attend services every Sunday. At the Easter service in Seoul there were four thousand present.

9. Many evidences of sincerity may be mentioned. The following are only examples: In one village two thousand days of work and more than one hundred dollars were contributed toward a chapel. The missionaries tell of a girl sixteen years of age who was repeatedly whipped and driven from home by her father on account of her faith, but she remained faithful. Four boys gave six months each to teaching in country schools which could not afford a teacher, receiving their board only as their compensation. A lady of wealth fills her sedan chair with tracts and Bibles to give to unbelieving friends and walks fifteen miles home because these books leave no room for her to ride. A book might be filled in recounting such instances of vital interest.

Many Christian institutions have sprung up. Many large schools. Large hospitals are to be found in different places. The Korean Religious Tract Society is a pretentious and useful organisation. The Y.M.C.A. at Seoul has come to be a great power in seven brief years. The Crown Prince laid the corner stone of the building. John Wanamaker gave 40,000 dollars toward the structure. The friends of Prince Ito gave over 5000 dollars.

The Bible Classes have about eight hundred men in them. A vast work is being done in many different directions.

#### Our Own Brethren.

We have no missionaries in Korea. A few of our Japanese brethren have gone there from Japan. Bren. Maturawa and Kakai, bright young men from Tokyo, made a vow last December to do something for Korea. They soon started a Bible Class. The whole gospel was taught, of course. Four men demanded baptism. On Sunday, April 30th, in the afternoon, they were bap-

tised by Mitsuaki Kakai in Han Gang River. It is believed that this is the first time anyone has ever been immersed in the land of Korea. If so, it may indeed prove an historic event. A little church has been started. It will grow. Korean friends are asking for a full gospel. There are four members of the Christian Church in Seoul, from Japan, who have not yet been able to meet with the little band. I met with the infant church on May 2. It was a unique service. We all sat on the floor. The service was in three different tongues—English, Japanese and Korean. I spoke to a brother who understood English and Japanese. He then spoke to a brother who understood Japanese and Korean. One of the young Korean brethren will go to Tokyo and enter our Bible College next October to prepare for a life work among his own kinsmen. These brethren will meet every first day of the week at the table of the Lord. There are no women in this little church. This was true of the first church organised in Japan in 1872. And this reminds me that Kudo Honjo, one of the eleven members of the first Protestant church organised in Japan in 1872 is now one of our evangelists in the Sendai district. He has been a Christian longer than any other Japanese now living, I am told. He is 68 years of age and still vigorous and useful.

#### Japan is On Trial.

Japan is on trial in Korea. She has made a number of blunders in managing the people. She seems to lack tact. The Government is not as considerate of the missionaries as it ought to be. But it is believed that the rulers will learn. It was a great loss to Korea, to the missionary cause and to the Government of Japan when Count Ito was assassinated. He was a strong friend of missions, although not a Christian himself. He gave a church building to a band of believers in Korea. He showed his interest in many ways and on divers occasions. I believe Japan will win in Korea, and that the cause of the Lord will not be embarrassed with unreasonable and unnecessary hindrances.—Seoul, Korea, May 4.







## New Zealand.

**DUNEDIN.**—The anniversary of the Tabernacle Bible School was celebrated on Friday evening. After the tea an excellent programme was submitted. J. W. Stokes, supt., in his report stated that the number on the roll was about 140, and since the arrival of the evangelist the Bible Classes had been reorganised. That more interest was being taken in these was evinced by the increasing membership. At the last Otago Sunday School Union examination, 16 scholars passed the Scripture test, and 4 were successful in the essay examination. In the former, Mary Batchelor, who gained 95 per cent. of marks, was the highest of the school, second place being secured by Isabel Bremner, with 94 per cent., while in the essay, Muriel Christensen was first with 87 per cent. Mr. and Mrs. C. F. Macdonald were first and second respectively in the teachers' examination. On Monday evenings a training for service class is conducted by R. Gebbie, and is largely attended by teachers from the Dunedin and suburban Churches of Christ. For one quarter the scholars are being instructed in lessons on "First Principles." In the death of Jessie Kroon, the school and C.E. Society lost one of their best scholars. The children were again prepared in singing for the anniversary by W. H. Mackenzie. We are hoping soon to secure a suitable assistant evangelist so that evening services on Lord's days may be held at Roslyn.—L.C.J.S., Aug. 14.

**WANGANUI.**—We have been called upon to part with a valued church worker, Harry Richards. He was a deacon, secretary of the Young Men's Class and choir. He was indeed an active worker, and we will feel his removal severely. New Plymouth is his destination, and we trust God will ever guide and direct him in life. The various societies are working steadily. The Young Men's Improvement Class had 12 at its meeting last week, and the interest is growing. The following meet regularly every week: The Y.M.I.C. choir, Ladies' Sewing Circle, and Band of Hope. The C.W.B.M. meet once a month.—H. Siddall.

**MATAURA.**—We have completed one week of our mission with Bro. Harward. The meetings are being held in a large public hall, and notwithstanding somewhat inclement weather, the attendances have been very encouraging. Last night a large congregation listened to a chart address in answer to the question "By What are we Saved?" One young woman responded to the invitation and confessed Jesus as Lord. Miss Cocker is ably assisting in the ministry of gospel song and adding to the attractiveness of the meetings.—T. J. Bull, Aug. 14.

**CHRISTCHURCH.**—The first Lord's day in August will long be remembered as a red-letter day here, a day of ordination and of consecration. At 8 a.m., with prayer and fasting, the church assembled, when Bro. McCrackett, assisted by Bro. H. G. Payne, ordained Bren. Manifold, J. Rhind, and H. Langford as elders; and Bren. J. Beattie, J. Olley, J. McLeod, J. McJarrow, W. J. Mason, and L. Slade, as deacons of the church. The elders have long been acting as such in the church. The church re-assembled at 11 a.m., when the usual service was made an occasion of special consecration. All present felt the meeting to be a spiritual uplift. Two new converts were received into fellowship. Bro. McCrackett is doing a fine work among us, and endearing himself unto the hearts of the members. Bro. Payne is doing a grand work in the No-License movement. We

shall be sorry when the time comes, as it too soon will, for him to relinquish this to take up evangelistic work in N.S.W. once more.—H.L.

**WELLINGTON (Vivian-st.).**—On Sunday, the 30th of July, the Bible School celebrated its anniversary. A large choir of children had been in preparation for several weeks, and their fine singing was a special feature. The afternoon address was given by Mr. H. M. Holmes, General Secretary of the Y.M.C.A., who is soon to leave Wellington. His stirring appeal was listened to very attentively by the children. In the evening the chapel was very largely attended, when A. J. Saunders, M.A., gave an inspiring address on "Flags of Different Nations." The following Wednesday the children were entertained with the usual tea, which was followed by a demonstration by the scholars, including choir singing, recitations, dialogue, and the presentation of prizes. The attendances at these meetings were most gratifying, and the offerings well up to the standard of former years. Our Bible School is established firmly and with careful oversight will prove a valuable adjunct to the church.—H.G.S.

**NELSON.**—Lord's day, August 6, the meetings all day were well attended. In the evening Bro. Verco delivered a fine gospel address on "Christ at your Door." We are favored with many strangers attending our evening service. Some we observe are very regular; these are warmly welcomed, and we trust may soon be led to confess their Lord and Master. Monday with the Endeavorers was consecration night. This was a nice meeting; 33 responded to the roll call. Arrangements are being made to early visit both the Old People's Home and the Hospital.—E.M.J., Aug. 9.

## Queensland.

**CHINCHILLA.**—We had an impressive service on Lord's day, July 30, when another of the Scott brothers decided for Christ. Bro. Miller immersed five young men in the waters of the Wambo Creek. They were welcomed into the church, and to the Lord's table the same day. We had a joyful time. The young daughter of Bro. and Sister Davis will be baptised later on. We are sorry to lose Bro. Miller, who has had occasion to go back to Victoria for a while. His visits here were a source of both pleasure and profit.—S.C.F.

**WEST MORETON.**—On August 11 a temperance rally was held at Rosevale chapel. The building was nicely filled and a good programme of readings, recitations, and singing was rendered. Evangelist Mason gave a temperance address. On Lord's day morning, 13th, at Mt. Walker, a splendid meeting was held. Bro. Mason spoke especially of the claims of the Bible College upon the brotherhood. At night at Rosevale, another good gospel meeting was held. A large attendance and great interest shown. Subject: "A Guilty Conscience Aroused." Seed is being sown.—T.G.M.

**BOONAH.**—On Sunday, July 16, a fine number met for worship, and at night a memorial service was held for our late Bro. Young. There was a big congregation, and Bro. Hutson gave a fine discourse on "Blessed are the dead that die in the Lord." It was a very impressive service. Bro. Young's favorite and other suitable hymns were sung, also two solos. Sunday, July 23, Bro. W. Alcorn gave a spirited address at the worship meeting on the "Christian's Fight." At night Bro. Hutson preached to a full house, and at the close two men were immersed. Last Sunday the

meetings were not so large, but we had two fine addresses from Bro. Hutson. One man received into fellowship at the morning meeting.—T.F.S.

**DISCENDEN.**—At the invitation of the writer Bro. W. Waters, of Zillmere, visited here and took part in our Sunday School entertainment, distributed the prizes, and gave us a splendid address on the Bible. He also gave us three splendid gospel addresses, but owing to counter attractions and the hall being a little out of the way there was not the attendance we would have liked. Still, we pray that the good seed sown will bring forth good fruit, and that our brother will long be spared to work for the Master.—A.C.

**EEL CREEK & GYMPIE.**—The disciples are contributing well to State Home Missions, and when they have secured the preacher they are in correspondence with, will give still more money. A faithful and energetic preacher would be appreciated, and the disciples would stand by such a man. The writer again visited these places on August 14, and had large meetings.—A. W. Jinks.

**TANNYMOREL.**—Bro. Hugh Rodger has arrived to take up the work here as evangelist. He addressed the church last Lord's day morning and preached the gospel in the evening. We held an open air meeting in the main street, when a good number turned up to listen, and several followed us into the chapel, where we had a splendid meeting. We are hoping to see our building filled in the near future.—F.G.B., Aug. 17.

**CONFERENCE EXECUTIVE COMMITTEE.**—August 9 witnessed two interesting functions in Brisbane, in which Bren. A. Hutson, Conference Secretary, and A. W. Jinks, State Evangelist, figured prominently. The first event was the marriage of Bro. Hutson to Miss V. M. Moffat, of the Brisbane church, in the Ann-st. chapel, before many friends and wellwishers. J. I. Mudford, assisted by A. W. Jinks, performed the ceremony. Our brother and sister have already proved themselves useful and efficient servants of the cause in Queensland. We trust that in their united capacity they will be increasingly used by the Master. Many of our scattered churches having members in the city at Show time, the opportunity was taken by the Executive Committee to extend an official welcome to Bro. and Sister A. W. Jinks. The welcome was held in Ann-st. chapel, T. F. Stubbin, President, being in the chair. There was a large and representative audience. Addresses of welcome were delivered by Bren. Waters, Green, Wendorf, Jones, Gole, Boyle, Stewart, and Mudford, on behalf of the churches and the H.M. Committee. Proceedings were brightened by two selections given by the Brisbane choir, under F. Day, a solo by Miss G. Moffat, and a recitation by Miss L. Moss. Bro. Jinks thanked the brethren for the cordiality of their welcome to himself and Mrs. Jinks (who was unavoidably absent), and in an enthusiastic speech pleaded for earnestness in the tremendous task of evangelising Queensland with the New Testament gospel. Our Committee voice his sentiments, and ask for the moral, prayerful, and financial support of the whole Queensland brotherhood.—J. I. Mudford, Asst.-Sec.

## South Australia.

**YORK.**—We commenced the fifth and last week of the tent mission to-day. Three fine meetings were held, and tent packed at night. Since last report three married women have made the good confession, making in all 21 decisions. We are hopeful that some more will decide to follow Jesus during this week.—H.J.H., Aug. 20.

**NORTH ADELAIDE.**—We were pleased to have meet with us on Lord's day, Aug. 20, Sisters Mrs. Greedy, Mrs. Hudd and her daughter Daisy, all from South Africa, and in former membership with the church here. This was also the opportunity of our saying good-bye to our Sister Ethel Marshall, who will shortly leave for South Africa, per s.s. Suevic.—V.B.T., Aug. 21.

**HENLEY BEACH.**—Our meetings are keeping up well. Last Sunday morning we had the



privilege of listening to Bro. Pike, from the China Inland Mission, which was very helpful. Our Bible School is growing steadily, there being present to-day 67. We are striving for 100 before examination. The J.C.E., which has challenged the Port Pirie J.C.E., is doing good work, and all the auxiliaries are in good condition, which we are pleased to report. The sisters have formed a Dorcas Society, which is held the 4th Thursday in each month. The president is Mrs. C. L. Thurgood; vice-president, Mrs. Warren Cosh; secretary, Mrs. Fred. Charlick; treasurer, Mrs. Keyser; designer, Mrs. C. Woods.—M. S. Noble.

**BORDERTOWN.**—The half-yearly Conference will be held here on the 3rd and 6th of September. W. J. Way will be the Conference speaker. The Christian Endeavor rally in connection with the Conference will be of special interest this year. The societies have invited I. A. Paternoster, President of the S.A. Endeavor Union, to deliver an address on that occasion. Bordertown church takes up a golden offering on the 20th of August, to pay off their building debt. They are so earnestly interested in this matter that I believe they will be successful. At the afternoon service at North Leor, on the 6th inst., a young man decided for Christ. He walked eight miles the following morning to be baptised.—E.E.

**BERRI.**—I hear the nine brethren at Berri have commenced gospel services in the town, the proprietor of the hall kindly loaning the building and lights, and also boxes and planks to sit on, and a lady supplied and played a little cabinet organ. A start was made on the 6th with Bro. Jarvis as the preacher, and 29 hearers, mostly men. The preacher's seat was a bag of chaff and the pulpit two empty boxes with a fancy table cover and a hurricane lamp for pulpit light. Bro. Reeves was to follow on the 13th, and Bro. Edwards on the 20th. The morning meetings are held in Bro. Edwards' house, in which also a Sunday School has been commenced. The Berri brethren seem to be alive.—D.A.E., Aug. 14.

**SEMAPHORE.**—On Lord's day, the 20th, we celebrated our first church anniversary. At the morning service W. C. Brooker, who has always had our cause at heart, exhorted the church, and brought us greetings from the church at Queens-town. The meeting was well attended; 92 present and 74 partaking of the Lord's Supper. In the afternoon we were delighted with the attendance, 160 being present. The meeting was bright and full of interest. C. L. Thurgood gave us a fine address on the boyhood of Christ, which was greatly appreciated. The Hindmarsh prize quartette rendered "Rock of Ages," which was very sweet and acceptable, and Miss Harmen rendered a solo, "The Children's Home." The choir gave an anthem, "I am the Way." The evening service still had a surprise in store for us. It was a record attendance, close on 300 attending. W. J. Taylor, taking as his text our Saviour's last words, "It is finished," delivered a fine address. The Hindmarsh quartette again favored us with a quartette full of appeal, entitled, "Let Him In." Sister Carmen Wright sang a solo, "Galilee," very sweetly. The choir also rendered an anthem. Thus ended our first church anniversary, that will long be remembered by those who spent the day with us in the Lord's service.—S.D.W.

**KADINA.**—This morning we had a good number at the Lord's table. This evening the church was full, Bro. Warren speaking on "The Power of the Gospel," and at the close of the service one lady came out and confessed Christ. This morning eight of our young brethren went to Wallaroo, when Bro. S. Trenwith presided, and Bro. R. Raymond gave the address. There is a grand future before these young brethren. May the Lord keep us all faithful even unto the end. Wanted a preacher for Wallaroo.—J.H.T.

## New South Wales.

**BROKEN HILL.**—Our mission hall at Railwaytown is now an accomplished fact. Several

of the brethren turned up on Saturday to put on the finishing touches, and a real live prayer meeting followed. The opening services were held on Lord's day, Aug. 20. Bro. A. E. Chapman presided at the Lord's table, and Bro. E. J. Tuck addressed the 24 who had gathered to break bread. He based his remarks on Acts 20: 7, and undoubtedly impressed some of the strangers who were present with the objects of our morning gathering. At 3 o'clock Bro. Tuck again spoke to the assembly, which now numbered 30. His topic was, "Jesus, the Perfect Model." At 7 o'clock our brother again held forth, giving in a most impressive manner Peter's greatly blessed address on Pentecost, Acts 2. There were present 43 persons. We purpose conducting a mission in the new hall for at least one week. Bro. Tuck is billed as missionary. We are working and praying for great things. Brethren, pray for us.—C.H.H.

**JUNEE.**—We are pleased to report one confession on the 6th inst., at the conclusion of Bro. Cust's address, when a young man came forward. He was baptised on the following Tuesday evening, and received into fellowship last Lord's day, 13th inst. We are thankful for this addition to our ranks, and we feel sure that we are going to receive valuable assistance from our new brother. On 13th inst. the attendance was small at the gospel service, when Bro. J. Wilson delivered the message, in the absence of Bro. Cust, who had been delayed owing to the rough weather.—S. Wilson.

**PADDINGTON.**—The special services in connection with the anniversary of the Bible School commenced yesterday, and were a huge success every way. There was a full meeting at 11 a.m., many of the scholars being present, as well as a large number of visiting brethren, including Bro. T. Bagley, who formerly labored as evangelist at Paddington. Bro. Franklyn gave a timely and appropriate address on "The Relation of the Bible School to the Church." In the afternoon a good audience was delighted with the special singing of the scholars, and a most interesting address by Bro. F. Collins, on "Shining for Jesus." The crowning meeting was at 7.15 p.m., when the chapel was packed to its utmost capacity, many being turned away. Bro. Illingworth preached a "Sermon in Clothes' Pegs," and our hearts were cheered by seeing four from the Bible School make the good confession. Our services continue on Tuesday next, when the entertainment and distribution of prizes will take place. Further report later.—A. W. Shearston.

**ROOKWOOD.**—Good meetings to-day. Bro. Miller, of Marrickville, exhorted the church in the morning. Sister Miller also visited us, also Bro. Jones, of Hurstville. Bro. Williams again delivered the gospel message to a good audience. Last Lord's day we had with us Bro. Watt, of Marrickville, to teach and exhort. Last Monday evening we spent a profitable and pleasant time with some Chinese brethren and teachers from the City Temple. They came in response to an invitation from the Junior C.E.—M. Andrews, Aug. 20.

**MEREWETHER.**—Good attendances at the meetings yesterday. Bro. Laney exhorted the church at the meeting for worship. At this meeting we had with us Sister W. Cox, of Greta, one of our isolated members. At the gospel meeting the message was delivered by Bro. More. An enjoyable social gathering was held last Tuesday evening, when the brethren of the church tendered a complimentary social to the Sisters' Sewing Class. The gathering was unique, in that it was organised and conducted wholly by the brethren. The sisters took no part whatever. The members of the Sewing Class are a most devoted band of workers, and in many ways have greatly assisted in furthering the work of the Lord in this place. They deserve all the encouragement the brethren can give them. During the evening Sister Nisbet was the recipient of a presentation in appreciation of her service as organist. Bro. More exhorted the church last Lord's day morning, and delivered a fine address. The gospel was preached in the evening by Bro. J. Fraser.—S.L., Aug. 21.

**NORTH SYDNEY.**—On Wednesday, August 16, the first regular quarterly social was held in the chapel. The threatening weather interfered with the attendance, but a very enjoyable time was spent by those present. At the morning meeting Bro. Wooster, of Canley Vale, on Sunday last, Bro. At the gospel service Bro. exhorting the church. An instructive and inspiring Saunders delivered an address on "What Makes It?"—W.J.M.

**WAGGA.**—Good meetings all day yesterday. Bro. Wilkins was with us in the morning, and gave a splendid exhortation on "Every Man to his Work," which was greatly appreciated by all. We had the joy of receiving into fellowship by letter, Sister Alice King. Our building fund is growing, thanks to our local members, who are doing their very best.—A.B.

**MOSMAN.**—Attendance and interest in meetings increasing. Several strangers at the gospel service. A. G. Saunders preached a sermon on "The Holy Spirit in Conversion," at the conclusion of which we rejoiced to hear the good confession made by a young lady. The Bible School is on the upgrade. Special preparation classes are being held for the examination on "First Principles."—S.G., Aug. 21.

**ERSKINEVILLE.**—On Aug. 20 Bro. Clydesdale gave a stirring address to a fair audience. We are looking and praying that God will bless our united efforts. Trustees appointed in connection with our land are brethren Carter, Nixon, and Slater. Our land fund is creeping up still, and now stands at £338. We are sorry to have to report that our young Bro. Willie Budgen had his left hand taken off at his work. He is in the hospital, but is progressing very favorably. We ask for your prayers, that God will protect and bless him through life.—Geo. Morton.

## Victoria.

**BERWICK.**—We are pleased to report an increase in the attendance at our gospel meetings. After a splendid gospel address by Bro. Swan on Sunday night, a promising young lad made the good confession.—E.E.H.

**MIDDLE PARK.**—Since our last we have one confession to report. Good meetings and encouraging attention at all services.—J.S.M.

**CARLTON (Lygon-st.).**—Last Lord's day morning there was a large attendance, and we had a helpful service. Three were received into fellowship by obedience. Bro. Reg. Enniss gave a fine exhortation on "The Good Confession." Amongst the visitors present were Bro. T. Mann, from Bunbury, W.A., formerly of Lygon-st.; Bro. H. Clapman, Enmore, N.S.W.; Bro. Organ, of Cheltenham, and Sister Lucas, from Ballarat. We are sorry to lose Sister Ames, who is leaving for Nelson, N.Z., and wish for her every blessing. In the evening the chapel was full, Bro. Enniss preaching on "Jesus, the Friend of Sinners," and one young man in response to the invitation acknowledged Jesus as his Saviour. At the Century Bible Class 100 were present. Acting under medical advice, Bro. Kingsbury has been compelled to take a change and rest. His voice has been troubling him of late, owing, it was found, to undue strain, and the doctor advised a change to a warmer climate. The church officers urged Bro. Kingsbury to go to Queensland for a few weeks, and reluctantly he left for that State last Saturday, taking with him our kindest sympathy, and with our prayerful hope that he will soon be enabled to return to his work fully restored. Bro. Enniss has cheerfully shouldered the full burden of the work in the meantime, with the assured co-operation of the church. At a recent meeting of the church it was unanimously resolved further to raise the salary of Bro. Kingsbury, and thus show our appreciation of his labors.—J.McC.

**MELBOURNE (Swanston-st.).**—Our meeting last Lord's day morning was very enjoyable. We had several visitors, amongst whom was Bro. Howie, from Maylands, S.A. Bro. Allen

Continued on page 562.



## Mission Notes.

## N.S.W. HOME MISSIONS.

## Men's Meeting at Enmore Tabernacle.

On August 7, under the auspices of the New South Wales Home Mission Committee, a very successful rally of men only was held, in the interests of Home Missions.

Bro. J. Stimson, President, in his opening address, showed that eleven evangelists were in the field, three more were expected before the year closed, and early in 1912 an experienced State Evangelist from England would in all probability be added to the staff.

The monthly pay sheet was now £130, and it would then be £185.

Bren. L. Rossell and T. Rofe, as representative business men, spoke pointedly upon the need of money for the Lord's work.

A. G. Saunders had a fine reception and delivered a most animated and inspiring address on the urgency of the call to preach the gospel all over the State.

W. H. Allen, evangelist elect, for Swanston-st., Melbourne, was cordially welcomed. In a typical and witty address, he captivated the audience, and was cheered to the echo when he produced two little flags from his pocket—those of U.S.A. and Australia, and put them side by side in a peculiarly, happy manner, showing the kinship of the brotherhoods of Australia and America.

He conveyed greetings from the great Portland Convention of Disciples of Christ recently held there, and also greetings from the Australian boys in the States.

A. E. Illingworth and F. Collins introduced the idea of erecting a chapel in one day at North Auburn. This was enthusiastically endorsed, and names of tradesmen were handed in as volunteers. It was stated that an architect had promised to supervise the work and draw the plans; that Bro. T. Credington, of Paddington, and W. C. Dane, of Lilyville, had volunteered to take charge of the painting and plumbing respectively. It was also stated that G. H. Browne, of Belmore, had offered to make the seats, that eleven Chinese brethren would help as carpenters.

The views of the Preston, Victoria, chapel built in this manner (which Bro. W. C. Craigie had so kindly lent) were exhibited and much appreciated.

Excellent musical items were given by Bro. F. Burns, of Auburn, and the Enmore Quartette Party, the latter being encored. W. Clay was musical director, and J. G. Tingate pianiste.—A.E.I.

## QUEENSLAND HOME MISSIONS.

The year 1911 has marked a new era in Home Mission work in Queensland. This year a very workable Executive has been appointed, and the Home Mission work is progressing rapidly. Most of the brethren are getting the larger vision; they are beginning to attempt greater things for Christ and the church.

A State Evangelist in the person of Mr. A. W. Jinks, was appointed in the early part of the year, and began his work at the annual Conference. Mr. Jinks has been touring up to the present, and has visited most of the churches in Southern Queensland, confirming the churches and establishing them in their most holy faith.

The Executive have received many letters from the churches thanking them for a visit from the State Evangelist. The first quarters report of Mr. Jinks is interesting. He has travelled 2,500 miles, held 30 meetings, received 26 confessions, written 150 letters, and given six special talks on Home Missions. He reports financial aspects healthy, and more evangelists are urgently needed. Places visited since last report are:—Boonah, Rosevale, Mt. Walker, Rosewood, Roma, Ma Ma Creek, West Haldon, Tannymorel, Ipswich and Bundamba. Mr. Jinks will begin his first tent mission at Bundamba on August 20. He will thereafter hold missions at Ma Ma Creek and Zillmere.

The state of finances at the Executive meeting held on July 29, showed that since the previous meeting held seven weeks before, the income amounted to £13/6/2. Expenditure, £33/1/6, leaving a credit balance of £12/11/7.

The brethren might study these figures.

We understand Tannymorel is trying to get a preacher of their own, and the Executive has granted a subsidy of 5/- per week from the date of the evangelist's arrival until next Conference. The Executive are looking forward with much hope to the visit of Bro. Scoville, and they pray his visit will be a great blessing to Australia.

On August 9, at 7.30 p.m., the Executive Committee are holding a welcome social to the State Evangelist in the Ann-st. church, Brisbane. Delegates are being invited from all the churches, and we trust those who are in Brisbane during that week will make a special effort to be present. All are heartily welcome.

The Brisbane church are taking up some of the most important parts of this social. All necessary arrangements are left in the hands of the Asst.-Sec., J. I. Mudford.—A. Hutson.

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"Francella" Hornby-St., E. Prahran, Aug. 28, '10.

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ORDINARY Scissors soon wear loose at the joint, and then it is difficult to cut with them, because the blades do not come together. The cutting is badly done, it is very tiring and the hand becomes cramped and sore. The Scissors can be adjusted, but before long they are worse than ever. The Constant Tension Scissors perfectly overcome this trouble. The patented fixture attached to the bolt always keeps the blades closely in contact, so that the scissors cut easily, with no need to tightly grip the bows; by simply pressing the thumb and fingers the blades cut evenly without effort, from butt to point. It is a pleasure to use them. This automatic tension on the blades also has the effect of keeping the edges sharp. The strain necessary with ordinary scissors to force the blades together generally causes the edges to fall, one blade unevenly grinding the face of the other until the material slips between them without being cut. The Constant Tension device completely prevents this, for it holds the blades firmly at all times, and one blade sharpens the other in exactly the same way as a steel sharpens a knife. Every cut actually sharpens the Scissors. It puts on a keen edge every time you open and close the blades. This is a most valuable invention; besides making the scissors work very easily in the best possible manner, it constantly keeps the blades in the finest cutting order. The blades are made of the best Magnetic Steel, carefully forged and highly tempered and rendered rust-proof by heavy nickel-plating. The pattern is the very latest improved American style, the specially shaped bows comfortably fit the thumb and fingers and give the most complete control of the scissors, while making them pleasant to use. The curved edges of the blades is one of the secrets of the easy cutting of these scissors. They actually cut. The ordinary styles merely break the material between straight edges. Though these patented devices are such a great improvement, the Constant Tension Self-Sharpening Scissors cost no more than ordinary scissors. The price is only HALF-A-CROWN for this Handsome Seven-Inch Magnetic Steel Scissors, full Nickel-Plated, and we pay the carriage to any address. Two Scissors to one address for 4s. 6d. The makers assert that these Constant Tension Self-Sharpening Scissors will outlast six ordinary scissors and give better satisfaction all the time. As a special inducement to early buyers, we will GIVE AWAY with the first thousand orders a well illustrated Book of 64 double-column pages entitled "The Ladies' Fancy Work Manual," containing instructions and designs for many kinds of elegant needlework. You should order at once and secure this valuable present, as well as the Best and Easiest Cutting and most Durable Self-Sharpening Scissors. Obtainable only from

THE UNION COMPANY, 299 Elizabeth Street, Melbourne



## VICTORIAN HOME MISSIONS.

By T. Bagley.

During the past month the writer has devoted nearly all his time to the work of organising. He will now be on holiday in Sydney for two weeks prior to entering upon a series of missions.

Middle Park.—Since Bro. Irvine commenced his work here, 13 have been added by faith and baptism. Attendance at all meetings has increased. Chapel is well filled every Sunday night. Splendid interest.

West Wimmera Circuit.—Bren. Benn and E. Edwards report progress. Four confessions during the month. On September 3, the church at Bordertown hope to liquidate a debt of £55 on their chapel.

Warragul.—Since Bro. Gordon Goodwin commenced his work here there have been 8 confessions. Great increase in interest and attendance. The church members are working hard to raise sufficient means to purchase land on which they hope to erect a chapel about November.

Maryborough and Bet. Bet.—Four additions during the month. The chapel at Maryborough has been renovated and enlarged, and yet proves itself too small. The interest in both places has never been greater than at present. Great good has been accomplished since Bro. Leng took up the work in this district.

Kyneton, Taradale, and Drummond.—Bro. Combridge continues to do good work in this circuit. During the month he has visited Rochester, and found 16 disciples there who are anxious for preaching help.

St. Arnaud.—Bro. Sivyer is preaching to good audiences, but the church has suffered much by removal of members from the district.

Shepparton and Cosgrove.—Bro. H. M. Clipstone is doing good work. Preparations are being made for a tent mission at each place, to be conducted by Bro. Bagley, commencing Sep. 10.

Preston.—Two confessions during the month. Bro. Hall did some house to house visitation during the College vacation. With the growing district, the prospect is bright.

Mallee Circuit.—Bro. Uren is now settled in his work in this great circuit. He looks with anxious eyes to the development of the work in Warracknabeal. He is hopeful of big things in this important town.

Stawell.—The Committee have decided to help the little band who have been working so faithfully at Stawell. Bro. A. P. A. Burden has preached nearly every Sunday since the cause started, and now they are to have an evangelist to work the district. Bro. J. E. Shipway has accepted an engagement, and will commence about Sept. 10.

Castlemaine.—The church here is in good condition. Bro. Gale, the evangelist, has recently entered the marriage state. During his few weeks' absence, Bro. Stevens, of Newmarket, conducted the services.

Croydon.—Since Bro. Pratt has confined his week-end efforts to Croydon only, the attendance at the gospel meeting has doubled itself.

Wonga Park.—In this little scattered community Bro. Wedd is hopeful of building up a church. Attendance and interest good.

Montrose.—Meetings improving. Bro. Noble, of the College, is the preacher. Bro. G. Chandler, who recently arrived from America, has been of special help during the past few weeks.

Fairfield Park.—Bro. Geo. Black is working hard in this field. Meetings improving.

Colac.—Bro. Swain will continue to conduct the services until Bro. G. Chandler, who has recently accepted engagement, is ready to take up the work.

Good work is being done in all our Home Mission fields. £200 per month is required—£100 from assisted churches, and £100 from the brotherhood. We need the help of every member. Send special donations to the Treas., W. C. Craigie, 263 Little Collins-st., Melbourne.

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T. G. Mason, of Rosewood, Q., has accepted an engagement under the N.S.W. Home Mission Committee.

Sydney and suburban members, please note that the Erskineville Bible School picnic will be held next Saturday, September 2, at Athol Garden. Tickets, 6d. Come and encourage us and enjoy yourself.

At North Sydney on August 15, an enjoyable rally of sisters was held in the interests of Home Missions. Mrs. J. Fox presided, and A. G. Saunders and A. E. Illingworth spoke on the needs of the State. The Sisters' H.M. Supt., Mrs. F. T. Saunders, had arranged a good programme.

A. E. Illingworth has resigned at Paddington. He will take up the work at Mosman from the beginning of the year, and continue to act as Organising Secretary for the H.M. Committee of N.S.W. By this arrangement it is expected that he will be able to devote more time to the State work, which requires very active attention.

Brethren in N.S.W.—The first annual appeal to the churches for the Bible School work will be made on December 3. This appeal is made in pursuance of the direction of Conference, when the Committee was instructed to secure a specialist, and trust the churches. Past committees were charged with lack of faith in the brethren. £350 is the smallest amount with which the work can be done. The Committee is asking for this amount. It is prepared to trust the churches, and has unlimited faith in the brethren. Will you justify their faith?

J. J. Franklyn writes:—The work of the Australian Protestant Orphans' Society has strongly appealed to the Churches of Christ in Australia, probably owing to its unsectarian nature. The Sisters' Conference of N.S.W. decided to give a stall at the forthcoming non-gambling fair in the Sydney Town Hall, to be opened on October 31, and to be continued until November 4. In aid of the "King Edward VII. Home," Auburn, the sisters of the various churches are busy preparing to make the church stall one of the biggest and most attractive. The church at City Temple, Sydney, held a gift evening on August 17, when a large number of beautiful and useful gifts, in addition to money, were received. An advertisement referring to this subject appears in another column.

Several disciples in Queensland are deeply concerned about the revival of New Testament Christianity in the large and progressive town of Warwick, where the remains of the late Bro. Stephen Cheek were interred. It is proposed to have the monument which was erected in memory of that devoted preacher attended to. It is thought by several men of judgment that a series of special lectures on the late Bro. Stephen Cheek's life and work would be a splendid introduction to a special effort. The special meetings would need to be followed up by a capable, faithful and well-equipped preacher. At least £100 is required to revive the cause in Warwick, and already I have received a guarantee of £10. Who will send a £1, 10/-, or 5/-? The money sent will be banked and used exclusively for Warwick. Who will support us in this matter?—A. W. Jinks, Organising Sec., Markwell-st., Toowong, Brisbane, Q.

S.A. Sunday School Union Annual Meeting.—There was a large attendance at Grote-st. school-room on Thursday, Aug. 17, and the President, E. R. Manning, was in the chair. The secretary's report was read and will be laid before Conference. Good progress had been made, two new schools had joined the Union, and reports of two new schools had been received. The statistics to date show an increase of about 100 teachers and 400 scholars. The treasurer, (Bro. Riches) in his statement, showed a very satisfactory balance in hand. Bro. Thurgood gave an address at the meeting on graded lessons, which was very educational and received with marked attention. The questions in regard to adopting the name "Bible" School Union, and continuance of Scripture examinations were referred back to the Executive for further consideration. Recitations were given by Miss Carmen Wright (Semaphore) and Miss Storr (Unley), Chorus

(Norwood), and a quartette (Henley Beach school). Reference was made to our "Flying Squadron," which is now on active service. Refreshments closed a helpful and happy meeting. —A. L. Read, Union Sec., Aug. 19.

#### RICHMOND-TWEED RIVERS DISTRICT.

The District Conference will be held at Lismore on Wednesday, October 11. Brethren are urged to come in large numbers from all parts of the district, and any who can come from more distant places will be heartily welcomed. A feast of fat things is being prepared for that day. Don't forget the date—October 11.

C. T. G. Rose now preaches regularly at six places, and so is working up quite an extensive circuit around Casino and Bungawalbyn. He is having splendid audiences at every place except Casino itself.

W. A. Strongman is trying to arrange for the disciples about Uki to meet each Lord's day to break the memorial loaf.

The Tyalgum land and Building Fund is still going up. Chapels are needed at several places, so that after Tyalgum, others must be taken in hand. Which shall be next?

District brethren are urged to send on all contributions and donations before September 30, so that they can be included in this year's balance sheet. Send to T. Delzoppo, Bridge-st., North Lismore.—T.H.

#### N.S.W. BIBLE SCHOOL NOTES.

The Committee expect to commence the support of a cot in the Alexandra Hospital for children at an early date. The response made by the schools has been very gratifying, and the amounts guaranteed are nearly sufficient. Some schools have not yet replied to the appeal and the Committee is waiting on them now.

The Hornsby school forwarded their first annual report. The Committee would be pleased to receive copies of the annual reports of all schools as they are presented. We note the following cheering notes in the Hornsby report.

The school has grown from 10 to 21 scholars. Three scholars have been baptised. A library has been inaugurated and has 90 books on the shelves. The average attendance of scholars was 16½, and the average contribution per scholar for the year was 3/11. The balance sheet shows credit balances of £3/17/5½. There are many other good things in this report, and we commend the officers.

The school visitor's report of the school visited showed a very satisfactory state of affairs.

A resolution of appreciation of the services of the late Bro. Herbert H. Moninger to the Bible School work of the brotherhood was carried, and the secretary was instructed to write conveying our sympathy to Sister Moninger in her loss.

Bro. Moninger had been asked to recommend a brother for the work of Schools Organiser in N.S.W., but his illness, and call home, has prevented him doing so. The Committee have written to America, making other arrangements for the selection of a suitable brother. A short delay is unavoidable, but an appointment will be made as quickly as possible.

Arrangements for Bible Schools' Day, December 3rd, were advanced a stage further. The Committee realise the greatness of the task on hand, and confidently appeal for the necessary funds. £350 at least will be required per annum. At present our credit balance is under £5. Are there not some brethren in this State who will be willing to make special gifts to this cause to enable the Committee to go forward more aggressively? We need funds now, or the Committee will be in difficulties before the offering is received.

Teachers and school officers are reminded of the Social Conference in the City Temple on August 29th. The topic for the evening will be introduced by Bro. A. G. Saunders. The meeting is expected to be helpful to all.—F.T. Saunders.

#### Individual Communion Service

With Neat Tray and 36 Cups.  
25/-. Carriage Additional.

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#### WANTED.

A strong lad to learn Blacksmithing, or one who has had some experience at trade. Member of church preferred. Apply as early as possible to J. C. Skinner, Cosgrove.

Board and residence for two persons and child, near Melbourne. State full particulars, "Evangelist," c/o Austral Publishing Co., 528 Elizabeth-st., Carlton, Melbourne.

Reliable young man with knowledge of drapery for hawker's waggon. Apply, enclosing testimonials, to W. J. Leech, Korong Vale.

An earnest, energetic evangelist to labor with the Mallala and Long Plain Churches. Full particulars on application. All communications to be addressed to W. S. Harris, Mallala.

A Children's Nurse and help with sewing. Another maid kept. Good wages. Apply by letter, Mrs. Campbell Edwards, Alecia-st., Hampton.

About 20 Waitresses, for the Royal Agricultural Show Grounds Tea Rooms. Apply to A. L. Crichton, Masonic Hall, Collins St., City

#### BIRTHS.

FIELD.—Aug. 5. The wife of C. P. Field, Chas-sarfield—a son.

#### DEATHS.

FIELD.—Aug. 8. Charles Fordham, beloved infant son of Charles Percy and Lily Field.

#### IN MEMORIAM.

MASTON.—In loving memory of our dear husband and father, A. B. Maston, who passed away on August 28th, 1907. Mosman, N.S.W.

McCANCE.—In loving memory of our beloved Will, who fell asleep in Jesus, Aug. 28, 1907.

"Only the toilers know  
The sweetness of rest and calm."  
"We shall meet to part, no never,  
On the resurrection morn."

—R. McCance and Family.

#### COMING EVENTS.

AUGUST 28.—Lygon-st. chapel, at 8 p.m., a Grand Temperance Rally, under the auspices of the Conference Temperance Committee. Addresses by W. H. Allen, Evangelist of Swanston-st. Excellent programme provided. Vocalists: Miss M. Bryans, Miss N. Gray, Mr. E. G. Kelson, and Mr. F. J. Lang. Elocutionists: Miss J. McIlroy, Miss H. Way. Admission free. Collection. A hearty welcome extended to all.—J. H. Barrett, Secretary.

SEPT. 3 & 4.—Dandenong Anniversary Services in Town Hall, on Sunday, Sept. 3. Afternoon at 3; Evening at 7. Preacher, A. R. Main, B.A. Meeting in chapel, Monday, Sept. 4, 7 p.m. Trains from Dandenong at 9.35 and 10.22.

#### "FAITH TRIUMPHANT"

A beautiful Sacred Cantata will be rendered by

The Musical Society, in aid of General Dorcas Funds,

LYGON ST. CHAPEL, TUESDAY, SEPT. 5th

8 p.m. Doors open, 7.30 p.m.

Tickets, 1/-

Obtainable from all members of Dorcas or Musical Society.

Come and show your sympathy with this good work.



## Obituary.

NEAL.—The church at Doncaster has been called upon to part with one of its members in the person of our Sister W. Neal, who died on the 9th inst., after a long and painful illness, which lasted about four years. About two years ago our sister underwent an operation which seemed for a time to have removed the cause of the trouble, but it again returned, and she gradually got worse until death came to her release. She was cheerful to the last. She leaves a husband and family of four to mourn her loss. Our sympathy goes out to these, and we pray that the God of all consolation will keep and sustain them in their great loss.

Doncaster, Vic.

GEO. T. PETTY.

GRACIE.—On the 29th of July our Sister Mrs. W. Gracie passed away. She was for some years a worker in the church at Park-st., Unley. She and Bro. Gracie have lately been living in Melbourne. Sister Gracie suffered a good deal in the last months of her life, and some while ago came over to be with her parents. She was a good woman, and tried to do her duty in the family and the church. Our sympathies are with Bro. Gracie and his little boys.

Unley, S.A.

T. J. GORE.

SMITH.—On Friday evening Bro. J. Smith, of Tenth-st., Bowden, suddenly passed home. Bro. Smith had been in indifferent health for a while, but his death was very sudden. He has gone home. A quiet worker, faithful in attendance and loyal to his Master, he was quite prepared to meet his Saviour. This must always prove a great comfort to those left behind. The sympathy of the church goes out to Sister Smith, Miss Harriet and Doris Chillman, praying the blessing of God upon them in their hour of grief.

Adelaide, S.A.

I. A. PATERNOSTER.

PRIOR.—Frederic Carlton Garfield, the youngest son of Mr. and Mrs. James Prior, of Midland Junction, fell asleep on Sunday, July 30, 1911. He was taken in the forenoon of life, being only 24 years and nine months old. Eleven years ago he confessed his faith in Jesus and united with the church at Fremantle, transferring his membership later to Lake-st., Perth. For nine months of intense suffering from a hopeless disease, the faith which as a boy he found in Jesus sustained and soothed him. During this last, long illness, he was cheerful, uncomplaining, and resigned. His forti-

tude, his unselfishness, his heroism in the midst of great and unspeakable suffering will not soon be forgotten by those who visited his bedside. Courageous in life, patient in suffering, into his eternal rest. To the bereaved ones our hearts go out in loving sympathy. May the God of all comfort and consolation speak his message of peace to their sorrowing hearts.

Perth, W.A.

W. B. BLAKEMORE.

ENGLAND.—Bro. England, after long years of patient suffering, passed away at the residence of his son, at Balmain, Sydney, on the 8th inst. Some twelve years ago, while working in a coal mine, he received an accident to one of his legs. As a result of the accident it was found necessary to amputate the injured limb, which operation was performed at the Newcastle Hospital about fifteen months ago. We thought he would soon recover, but such was not the case, and he passed away as stated. He did good work both in the church and Bible School. He was a member of over 20 years' standing. He was baptised by Bro. J. Fraser, senior, in the public baths, Newcastle. He leaves two sons, who have been in fellowship with us, to mourn his loss.

"In suffering oft, with pain severe,  
He bore it well with Christian cheer.  
To him the promise true was seen,  
With joy he went to see the king.

Merewether, N.S.W.

JOS. FRASER.

Australian Protestant Orphans' Society.

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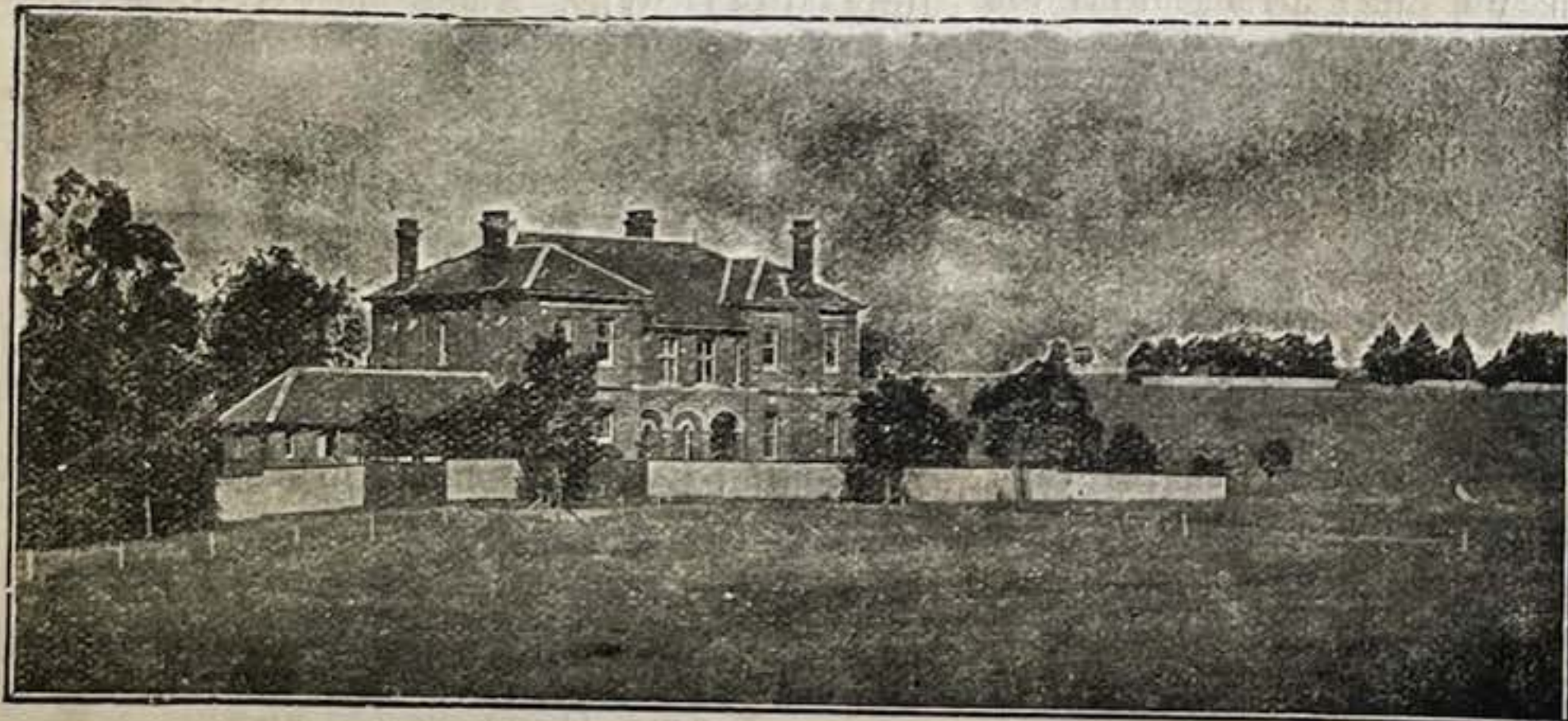
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