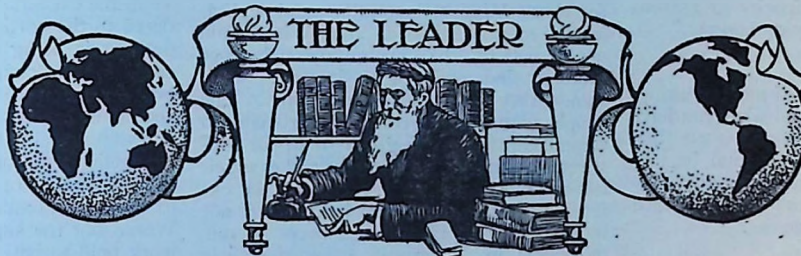


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A MODERN DELUSION.

Notwithstanding that the age in which we live is looked upon as one in which knowledge is more wide-spread than ever it was before, the deplorable fact remains that religious frauds find an easy prey among a considerable number of people. One of the most pitiable things in modern history is the strong grip which Mormonism has managed to get upon a not inconsiderable section of the people of the United States of America. It is now a political and commercial institution of no ordinary magnitude, and is strong enough to set at defiance the feeble laws which are made to bring it within the bounds of decency and morality. It has become a festering sore in the body politic, and under the cover of religion sets an example of unbridled lust. It is, perhaps, the worst example we have of religious hypocrisy and fraud. Its agents are everywhere, and with specious lies they find recruits among unthinking women, who are sold into a slavery far worse than that which existed before the breaking out of the American Civil War. How the women of America tolerate such an institution in their midst is beyond our thinking.

Christian Science.

Mormonism, however, is only one of the frauds that flourish in this twentieth century. Others, though not so repulsive in some of their characteristics, are amongst us, and are working mischief in the community. Christian Science, though working on a higher plane, may be cited as one of them. Its claims are now being advocated by one of its apostles in the city of Melbourne. The first of a series of lectures has been given in the Town Hall and reported at length in the daily press. In reading this lecture, any one not acquainted with the genesis and history of Christian Science might easily be misled with it. It is arrayed in its most attractive dress, and the ugly parts are carefully concealed. And yet it has this in common with Mormonism, that

it was conceived in fraud and is carried on as a money-making concern. More than once we have noticed this about modern cults, that they hide themselves behind the borrowed garments of Christianity. A cultured apostle is skilful in adjusting the drapery and hiding the cloven hoof. It may be that some of its advocates are sincere enough, for some men and women are easily deluded, and have acquired the faculty of only seeing just what they want to see. And yet it is difficult to think that any intelligent man can believe that Mrs. Eddy was the discoverer and founder of Christian Science. The facts about the genesis of this movement are now so well known that it seems the height of audacity to make such a statement before a public assembly. Nevertheless, the gentleman who is now preaching Christian Science has ventured to do so! Now, a system for which he claims so much ought not to have had its beginning in deception. Its high-priestess ought to be free from a well-grounded charge that she borrowed her system from some one else, and palmed it off on the public as a revelation she herself had received direct from heaven. And this is just how the matter stands.

Stolen goods.

As a matter of fact the discoverer of Christian Science was a certain Dr. Quimby, who acquired some notoriety as a mental healer. In one of his books he says, "I deny disease as a truth, but admit it as a deception, started like other stories without real foundations, and repeated until people believe there is disease." Mrs. Eddy was a patient, and a disciple of Dr. Quimby. In 1865 Dr. Quimby died, and in 1866 Mrs. Eddy had a "revelation." There is no doubt that Mrs. Eddy was a smart business woman, seeing that she was able to add man, seeing that she was able to add 1,500,000 dollars to her private fortune, and to sell 250,000 copies of her book "Science and Health," at 12/6 per copy. Certainly she was a long way ahead of Dr. Quimby as a business manager, and was able to exploit mental healing for all it was worth. Un-

doubtedly she was a remarkable woman. She saw that mental healing offered an unlimited field for exploitation. She entered into it, and gathered in the spoils. Moreover, she opened up a profitable business for her disciples, it being estimated that there are 5000 professional teachers, who ply their business in her name and charge as much for "mental treatment" as regular physicians.

Mental healing.

The backbone of Christian Science is mental healing. Mental healing, however, existed long before Christian Science was invented. "In all ages and among all people," says J. V. Coombs, "the sick have been healed without medicine. These cures have been performed by pagan, heathen, Mohammedan, Mormon, Catholic, Protestant, atheist, infidel, and Christian with equal success." The curative power of the mind over the body has been recognised, but not to the extent it should have been. "Facts show that the mind can induce sickness. If the mind can induce disease, it can exert an influence to check it." Any medical man will tell you this. The despair of the physician is the patient who has lost the desire to get well. The power of the mind over the body however, has its limits. It is the non-recognition of these limitations that makes Christian Science a menace to the community. This, and the astounding folly that talks about there being no such thing as pain and disease, deserves another name than that of "Christian Science," it is rather the quintessence of ignorance and credulity.

Neither Christian nor Science.

Christian Science is neither "Christian" nor is it "science." It is a parody on both. It uses the word Christian only to abuse it. "It denies," says W. J. Wright, "the personality of God; it denies the personality of Jesus and his Christly office, thus cutting itself off from the Christianity of the New Testament, and branding its adherents as heretics. It denies the personality of the

Holy Spirit, describing him as 'Christian Science,' and Jesus as mental power. It denies the personality of man, and yet makes man identical with God. It denies the reality of sinfulness and forgiveness of sins—these are but beliefs; it denies the reliability of the senses God has given us. In all this it is the spirit of antichrist. It teaches us that though we cannot believe our eyes, ears and other organs, we can and must believe Mrs. Eddy, even though on every page of her book there is a multiplicity of reasons for questioning her sanity or honesty."

A Babel of nonsense.

Take away the element of mental healing from Christian Science, and what you have left is a babel of nonsense, and worse than nonsense. And even its mental healing loses its value and becomes dangerous, because in the hands of ignorance it is clothed with powers it never possessed.

Editorial Notes.

Church Building Sites.

While we are rejoicing, and have cause to rejoice, over the progress of the plea presented by the advocates of a return to the simple Christianity of the New Testament, the fact remains that compared with what is set to be accomplished, the work of the past is comparatively small. In all the States there are large towns where the plea has never yet been heard, and immense districts where not a single church of the New Testament order is in existence. And yet the doors are open and the way clear for us to enter in and take possession. Fresh agricultural areas are continually being opened up, but as a rule other religious bodies step in before us, and when at length we seek a footing, we find the ground occupied. This ought not so to be. We are continually planting new churches in old districts where we have to pay high prices for land and where we must erect expensive buildings to compare with those of other congregations if we are to make progress. If we secured land in new towns at first cost and erected temporary buildings, the expense would be slight and the cause would grow with the growth of the district and with much less cost than in the older settlements. As our State Conferences are now establishing Church Extension Funds, it is a question whether a part of their income might not be more profitably spent in securing allotments in new towns. If after a few years it is found impracticable to build, the land could be sold at a profit in most cases, but on the other hand, the securing of land in a town once fairly established may become a financial impossibility. It is even a question whether a small proportion of Home Missions income, say five or ten per cent., might not advisedly be set aside for this purpose. We need to make the most economical use

of the funds at our disposal, and this idea commends itself to some business men.

Loyalty of Isolated Brethren.

While we are contemplating the importance of men and means in opening up the work in new fields, there is another and perhaps more important factor in success which many are apt to overlook. In many districts there are brethren waiting for a visit from an evangelist, or a movement on the part of the Home Mission Committees, and neglecting the means at their disposal. Why should not a meeting be inaugurated wherever brethren find each other located? Why should they wait for outside help? The simple gathering together of Christians to commemorate the dying love of Christ constitutes a church. Conferences and evangelists are most excellent agencies for the extension of the Lord's work, but they are not indispensable. Had the pioneers of our movement in Australasia waited for their help it is a question whether primitive Christianity would have even yet found a footing in the Southern Hemisphere. But they were men of independent loyalty and grit, and hence their success. It is indeed a question with many thoughtful brethren whether we are not beginning to depend too exclusively on our professional preachers. When a new church is established, the rule appears to be to apply at once to the State Committee for a resident preacher who shall devote all his time to the one church. The strength of Methodism is its system of local preachers, by whose aid they are able to occupy large circuits at comparatively small expense, and it will be an evil day for the cause we love if we fail to utilise the gifts of the brotherhood. We need paid preachers, educated men, and more of them, but we need still more that faith in God and consecration of life which shall lead us wherever situated to spread the table of the Lord and call together our friends and neighbors to hear the gospel. There are scores of places where brethren could commence thus in a humble way to keep the ordinances of the Saviour, and such efforts would commend themselves to the brotherhood generally, and the help of visiting preachers could then be rendered. If scattered brethren were but thoroughly loyal to the Church of God, we should have churches springing up all over the Commonwealth without the initiative of preachers and committees.

Federal Evangelism.

The strength of the Australian brotherhood lies in Victoria, South Australia and New South Wales. In round figures about 17,000 of the 20,000 members in the Commonwealth are in the States named, while West Australia, Queensland and Tasmania only aggregate about 3,000. The question of the strong assisting the weak is one well worthy of consideration by the former. In W.A., for instance, which covers one-third of the area of the Commonwealth, the few churches have struggled well and against great odds. Queensland, rich in material

wealth, has but a poor representation of primitive Christianity, while Tasmania also presents a fine field for evangelistic effort. Then the Northern Territory and the promising territory of Papua challenge our attention. In neither of these has the banner of the cause we plead been yet unfurled. For some years we have had a Federal Conference and a Federal Evangelistic Committee. So far as Federal evangelism is concerned, the result has been disappointing. With the exception of a little assistance rendered to the border church of Broken Hill, nothing is being done. Has not the time come for the churches generally to have a broader vision of Federal evangelism? Why should it be deemed incredible that the brethren are able to support a well qualified evangelist to labor in one or more of the weaker States? or to break new soil in one of our two Commonwealth dependencies? Would not the support and success of this work tend to enliven the brotherhood as a whole and bind us closer together? But, apart from the consideration of the reflex influence of such united effort, the cry of the broad and needy fields should be heard by the richer States, and met with sympathetic consideration with a view to some practical step being taken at our Federal Conference which meets next Easter. It was by the generous support of other States, and especially Victoria, that the work was commenced in Queensland; and it was through the concerted effort of the churches of other States, after Federal commendations, that West Australia was occupied. Our conviction is that the time is now approaching for further Federal co-operation in order to the extension of the Saviour's work in the Commonwealth.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.—*Hannah More.*

Prayer is so mighty an instrument that no one ever thoroughly mastered all its key. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*

If the people about you are carrying on their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace. Be called a laggard, make less money, accomplish less work than they, but be what you were meant to be and can be.—*George S. Merriam.*

Act up faithfully to your convictions; and, when you have been unfaithful, bear with yourself, and resume always with calm simplicity your little task. Suppress, as much as you possibly can, all recurrence to yourself, and you will suppress much vanity. Accustom yourself to much calmness and an indifference to events.—*Madam Guyon.*



Philemon—Christianity in the Outworking.

By G. Campbell Morgan.

The letter to Philemon, written during Paul's first imprisonment in Rome, and in the atmosphere of the letters to the Ephesians, the Colossians, and the Philippians, had for its supreme value the illustration—in the individual life, and in social relationships within the Church of God—of those great truths so wonderfully set forth in these other Epistles. It gives us, therefore, a picture of Christianity in the outworking.

Of the eleven portraits drawn on its one page, the one definite picture is that of Onesimus. Philemon is seen incidentally, not very clearly as to detail, but with remarkable clearness as to the essential truths of his Christian character, as the man who receives the letter; and Paul, the writer, is most wonderfully revealed. Paul—that wonderful man, wholly submitted to his Lord, who crossed from Horeb to Kadesh-barnea in the eleven days, and went straight into Canaan without the wilderness pilgrimage of forty years; whose life and ministry always inspire and charm us in the Acts—is solemnly and inspirationally revealed to us on this one-page letter, incidentally and all unconsciously to himself, yet in the fineness and delicacy of Christian character, more clearly than in all his other writings.

All we know of Philemon is in this letter. He was a Christian man. His household, as well as the references to his ministry to the saints, suggest that he was "well-to-do." In all probability he was associated with the church in Colosse. Such are the brief outline and the certainties with which we start. For this man Paul gives thanks to God, for this reason: "Hearing of thy love, and of the faith which thou hast towards the Lord Jesus, and toward all the saints"; and he also prays for him: "Making mention of thee in my prayers." Philemon, therefore, stands before us in those spiritual matters which are supremely important. Common-places of Christian experience? Yes, but as we look at this man as Paul saw him, moved for him to thanksgiving and prayer, we are arrested; and we ask: "What is this revelation of Christian character?"

Faith working by love.

Two things are named: "Thy love, and the faith which thou hast"; first the *fruit*, then the *root* from which it sprang. In all the apostolic writings it is always insisted upon that the root-principle of the Christian life is *faith*—that which takes hold of things and appropriates them; but the ul-

timate of the Christian life is *love*. Faith takes hold of the facts and forces of life in Christ, and by the development of them, according to the law of the spiritual life, the ultimate result is love. Peter begins with faith and ends with love: "In your faith supply, supply, supply—love." Paul begins where Peter left off: "The fruit of the Spirit is love," and in that wonderful analysis which follows it is: "Love, joy, peace," and so forth. Faith in Philemon operated in two directions—"Toward the Lord Jesus Christ, and toward all the saints"—the word indicating the relation of the link between the persons, being the same in each case. Having faith toward our Lord Jesus he necessarily had faith toward the saints, and the ultimate expression of the faith in both cases was love—love for the Lord, and consequently love for the saints.

Philemon, therefore, stands before us as a revelation of the power of our Lord Jesus Christ operating in love. His faith fastened upon the Lord immediately, though not by an effort of his own, extended itself toward the saints. The test of our faith in Christ is our faith in the saints; and the test of our love to Christ is our love for the saints. Faith in the Lord Jesus is absolute assurance of his ability and perfection. Faith in the saint is the absolute assurance of the ultimate perfection of the saint, because that saint is a child of the Father, and is related to the Lord Jesus Christ. My faith in the Lord Jesus is my confidence in his ability to perfect all that perfects me, and my confidence in him for the perfection of the faith of my brother; and, if that is so, then I shall believe in the saint, in spite of all the appearances of the hour, and in the ultimate perfecting of all who are one with me in Christ Jesus.

Take, next, the picture of Paul. In v. 1. Paul writes of himself as "a prisoner," and in v. 9, as "a prisoner of Jesus Christ." In v. 10, he refers to "my bonds," and in v. 13, to "the bonds of the gospel." The supreme revelation of the letter is not the fact that he was a prisoner, but how he behaved himself as a prisoner. Three times in Ephesians, four times in Philippians, and twice in Colossians we have supporting evidence that this man did feel the irksomeness of his bonds in certain directions. Oh, he triumphed! Yes, but could there have been triumph unless he felt the bitterness of the gall, the limitation of the chain that bound him to his keeper?

Look at two other parts of the picture. "Being such an one as Paul the aged." How old was he? Somewhere about sixty to sixty-three. "The aged"—of what is this a revelation? A man prematurely old, and conscious of it, overwhelmingly conscious that the strain and stress conditioned by his having followed his Lord with full purpose of heart, had weakened him physically. The old buoyancy had gone, and he himself was unable to gather himself together for new endeavor. The final feature incidentally revealed is this, that the prisoner, conscious of his years and of the strenuous labors behind them, was expecting to be liberated: "Prepare me a lodging, for I trust that, through your prayers, I shall be given unto you."

Now what do we find in this Epistle, of Paul's Christian character and triumph? Three things: first, a man able to triumph over circumstances in his fellowship with Christ. "A prisoner of Jesus Christ"—that is his triumph. Second, a man triumphing over the right to exercise a personal and Christ-bestowed authority, in the over-mastering power of his love: "I might speak with boldness, but choose rather to beseech thee for love's sake." Third, a man triumphing over personal inclination, on the highest level, in a passion for the provoking of another man: "I would have kept Onesimus, but would not do anything without thy mind, that thy benefit should not be of necessity, but of free will."

Triumphing in Christ.

The contrasts of this letter are not between high things and low things, but between high things and much higher things. It is the picture of a man triumphing, not over base and vulgar elements, but over things which seem to be very high, and going higher yet. Here lies the most wonderful unveiling of the character of the Apostle, and of the power of Christ to produce that final perfection of character which is so delicate in its bloom and beauty. You must get to the man if you are to understand this picture—the man, guided and directed immediately by the Spirit of God from city to city, from continent to continent, sometimes by hindrances, sometimes by vision, filled with a burning passion to make this gospel known—this man in prison!

Now what will he say? How will he write? He will not hide the irksomeness of his chain. He would be out and pressing on. Ah, yes, but, he says: "I am the prisoner of Christ Jesus." He never referred to himself as the prisoner of Nero, or the prisoner of Rome. He was a man in the power of his fellowship with Christ, seeing through the thing that is near, to that which lies beyond it. "He that seeth only the things that are near is blind." Paul saw, not merely the near, but through it the far; and by seeing the far he was living in the power of that which was nearer than the near.

The near—what is it? The hired house, the soldier near him. But what lies beyond it? The will of God, the covenant of his

Lord, the management of everything by his Master. Then what is the near thing? Not that prison, not that soldier, but the Master himself! Not this chain—"remember my bonds" are irksome, they are human; and yet again: "The prisoner of Christ Jesus"—mastery of circumstances in fellowship with Christ.

O soul of mine, hast thou learned this secret? When thou wouldest fain be out on the highway of strength and strenuous endeavor for Christ, and thou art kept here in limits, in chains, canst thou say, "The prisoner of Jesus Christ"? That is a fine victory, the proof of a perfect triumph of Christ in the life, when one can triumph over circumstances in this way. It is not merely submission, a triumph which God takes from me things I wanted; but when God does not allow me to do things that are highest and best for him. That is the picture: "The prisoner of Christ Jesus."

Take the next part of it in vv. 8, 9—triumph over personal authority in the power of love. Paul did not lower the authority committed to him as an Apostle and teacher of the Word and will of his Lord; but he had found the true secret of insisting upon authority—not in emphasising the office and its rights, but in winning as God wins, by the appeal of love: "I choose rather to beseech!" That was his word as the representative of God: "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

Those who are called to oversight and rule in the Christian Church never win any great victory, until the sense of authority and the dignity of it are entirely overwhelmed by love. That is the triumph over the right of personal authority conferred by Christ, and exercised for Christ, when one chooses to express his will not in that way, but rather in the appeal of love. "I would have kept him," said Paul of Onesimus, "but I would not do it without asking thee; that thy goodness should be, not of necessity but of free will—I cannot, for the furtherance of the gospel here, do something which will hinder thy development yonder." In the exercise of authority in the spiritual life, let all the dignity of office be submerged in the ocean of love.

Thus Paul stands before us in this page, triumphing over the inclination to do high and noble things in the kingdom of God, rather than wrong the development of one lonely man in the distance, and as the true "prisoner of Christ Jesus."

Life is fuller and sweeter for every fullness and sweetness that we take knowledge of. And to him that hath cannot help being given from everything.—Mrs. A. D. T. Whitney.

A man who might carve statues and paint pictures, spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company and yet shuts God out and lives an empty life.—Phillips Brooks.



By A. J. Saunders.

"And he saith unto them, come ye yourselves apart into a desert place, and rest awhile."—Mark 6: 31.

We often think hardly of winter, for it is a time of cold and wet and dull days. And yet with all our abuse, winter is the most profitable time of the year. It is then that the hidden forces of nature are silently yet persistently working out the resurrection into life that is to be. One cannot appreciate this fact so strikingly in this country as he may in a land like England or North America. For there the winters are long and severe. The trees are bare; the little birds have gone South; the ground is frozen hard; and snow lies deep. Everything seems dead. But it is not dead, for deep down, quietly, hidden from human eye, old mother nature with her God is at work, and in the glad warm springtime bursts forth into power and song and life once more. But the work was done in quietness and alone.

It is like that also with people. If I were to draw a comparison between the American and the British temperaments, I would say that the American temperament is noisy, demonstrative, while the British temperament is reserved, quiet, unostentatious. Thomas Carlyle says, "The English are a dumb people. They can do great things, but not describe them. Nature alone knows thee, England." Thy epic unsung in words is written in large characters on the face of this planet—sea-moles, cotton trades, railways, fleets, and cities, Indian Empires, Americas, new Orients—legible throughout the solar system."

It is that thought of the reserve strength gathered in quietness which Jesus brings to us in this beautiful little incident. Jesus had been working very hard from early morning till late at night, but he cared not so much for himself as he cared for his workers. A little while before this time he had chosen twelve men, and sent them out two by two on a mission of comfort and helpfulness to the people of the surrounding district. They had done well. Many a heart had been touched and given a new hope in life, and many a poor worn body had been healed. And now tired and weary they seek and find the Master. He patiently hears their story. He does not criticise. He does not lecture them. He does not even advise them. But in that tender, thoughtful-of-others way, so characteristic of him, he quietly says, "Thank you, my men: I am so pleased. Hearts have been touched, and warmed, and lives made

brighter and more cheerful; poor suffering ones have been made to rejoice. You have done well. And now, "Come ye yourselves apart into a desert place, and rest awhile." I have no doubt whatever that the purpose was, in the quiet restful desert place, to build up the wasted physical and spiritual tissues so that with renewed strength and a reserve power they might go forth into a still larger service.

"Come ye yourselves and rest awhile,

Weary, I know it, of the press and throng,
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong."

This little incident has three important bearings upon our modern discipleship.

Strenuous work.

In the first place discipleship is not rest and quiet, but hard and strenuous work. Our business here is to work. How sad it is in the face of the great responsibilities of our day to see Christians half-hearted, listless, with folded arms sighing for heaven. They never sing with any meaning:

"Onward, Christian soldiers,
Marching as to war."

Their song rather is:

"Earth has engrossed my love too long,
'Tis time I lift mine eyes
Upward, dear Father, to thy throne,
And to my native skies."

What is it? Selfishness, and no true appreciation of real discipleship. No person will ever save himself alone. We save ourselves by saving some one else. The basis of church membership in Korea is: The one desiring membership must bring another convert. Christianity is social. The epitaph over many of us truly should be:

"Weep not for me now,
Weep for me never.
I just want to lie down
And do nothing for ever."

How we are shamed in the presence of such records as this:

"Are they ministers of Christ? (I speak as a fool.) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own country—

men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Here is a week's programme of one of London's greatest and most successful preachers to-day, C. Silvester Horne, of Whitefields:

"On Sunday morning there is the usual service. Sunday School at half past two. At half past three a men's meeting in the church. At four a tea is provided for the young people. At seven the evening service. Monday evening is devoted to the women's meeting. For an hour on Tuesday night a men's meeting is held, when vital men's problems are discussed. The midday service on Wednesday, and Wednesday night the Mutual Improvement Society meets. On Thursday the workers have their prayer meeting and conference. Friday evening is choir practice. And Saturday, 'we all get ready for Sunday.'"

Our business as Christians and disciples of Jesus is to work and by so doing to enlarge the kingdom of righteousness.

The quiet and restful place.

But we must not forget that the sinews of war—the hard discipline, the controlled nerve, the stored mind, the feeling heart, the sympathetic attitude are prepared and developed in the restful quiet of our own home, with our own family, around our own fireside, or in the secret chamber. It was so with Paul. Three years he spent in Arabia, and no one has lifted the veil to curious gazers. That time was sacred to his future work. He was alone with himself. He was alone with God. It was so with Jesus. On the night before the choice of the twelve, Jesus spent the whole night in prayer to God. Again in Galilee, when the little boat was tossing about in the sea, and the disciples were fearful, Jesus was alone on the mountain slope, alone with God. Jesus knew the value of preparing himself for a great crisis. Jesus suffered more, experienced more in Gethsemane than at the trial or on Calvary. And he was fortified for it alone with God. O, the strength and soul discipline which come from such times. When men are denied the restful, meditative moments, theirs is a great loss.

I heard Gipsy Smith say to 8000 people. "Oh, you cannot realise the longing, the hunger for quiet and rest which comes to a public man. I have lived in the limelight for twenty years, speaking to thousands upon thousands of people in four continents, and the greatest need of my life, the most imperative yearning of my heart is for quiet, rest, meditation."

It is in the quiet moment that one finds himself. He can there appreciate the real



New Chapel, Oamaru, New Zealand.

The chapel is constructed of Oamaru stone, with red-tiled roof and lead-light windows. Dimensions: Main auditorium, 40 x 41; Bible Schoolroom, 40 x 32. The total seating capacity is 500—300 in the main auditorium and 200 in the schoolroom. In addition to these apartments there are two fine Bible Class rooms at the back, capable of seating about 40 people each. One of these rooms is fitted up as a kitchen, for tea meeting purposes. The building is heated with the American hot air system. Mr. C. Fleming McDonald, formerly of Melbourne, and now of Dunedin, was both architect and builder, and his generosity greatly helped to bring the whole project to a successful issue.

values of life. Oh, the superficiality, the unreality, which everywhere abound. He can study motives. And after all motives are the real tests of actions. In the light of his own analysis he sees his weakness. And happy the man who divines his own failings, for that discovery is the first step toward success.

In the quiet hour the soul grows. It is pathetic to think of the many well-groomed, well-fed, soulless bodies that are walking our streets. The soul is dead. It has been starved. I could not but think as we visited the old Campbell home in Bethany of those evening scenes in the large parlor when all the family, and all the visitors who may be present, were gathered together, and Alexander Campbell read and prayed at the evening worship. What a time for soul culture. How the finer self, the divine in man must have grown at such times. Does it not remind you of Burns' Cotter's Saturday Night:

"The cheerful supper done, wi' serious face
They, round the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big ha' Bible, once his father's pride;
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide,
He reads a portion with judicious care;
And, 'Let us worship God,' he says, with solemn air."

My Christian friends, as I see it, that is our greatest need to-day. Our evangelism, our enthusiasm, our organisations, our multitudinous church and social activities are all right, but—"Come ye yourselves apart and rest awhile."

Sources of strength.

But what are our sources of strength—our soul food in the quiet place? It is a palace royal, with innumerable rooms. Here is art, and there is music; here is literature, and there rest and comfort; here companionship, and there silence. We may enter but two to-day, and they will satisfy.

The first is the chamber of meditation. In this busy age men are losing the art of introspection, deep thinking, meditation. We need more of Wordsworth's "Plain living and high thinking." Cardinal Newman had built for his own use a little chapel. Thither he retired, found himself, lived with God. To Emerson the quiet of the church before the service was the richest worship moment to him. That is a truly great prayer of dear old Augustine: "Lord, thou hast made us for thyself, and our heart is restless until it find rest in thee."

Come with me, dear friend, into the chamber of meditation, and there live with nature; live with the great souls of all ages; live with God.

The second chamber is just across the hall from the first one, and it is the chamber of prayer. We must be often here and tarry long, for prayer is the source of strength. Chapman had a great ministry in London extending over many years, and was very successful. This was the secret of his success: One day a week he spent in the old empty church, going from pew to pew lifting its occupants in prayer to God. No wonder he had a fruitful and blessed ministry. Come with me into the secret place of prayer, and there raise our Eben-

ezer. If for such exercises, and with such motives we "come apart," our lives will be enriched; our faith and sympathy deepened and broadened, and our service infinitely more successful.

"Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with me, and with my Father here,
With me and with my Father not alone.

"Then fresh from converse with your Lord return
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and his rest in heaven."

Correspondence.

PROPOSED BIBLE SCHOOL ORGANISING SECRETARY FOR NEW SOUTH WALES.

As a worker in our Bible School, and as one who has taken a special interest in united Bible School work, I beg to enter my protest against the expenditure of such a large sum of money on above. They say they want £350. The Home Mission Committee has promised £100.

I am in accord with the idea of an organising secretary, and would suggest that if the sum asked for is realised in December, that the Committee call for applications, open to any brother who will devote all his spare time to the work; a sum of £52 per year paid monthly in advance for expenses; the balance of the £350 to be used for the equipment of schools that needed assistance, or for the starting of schools in localities recommended by the Organising Secretary.

There are places in and around Sydney where such could be done. It would be a starting point for a church. A band of school mission workers could be formed, and the £300 would go a long way to assist them, if need be, in personal expense. In many cases there would be no personal expenses, as the Organising Secretary could get information of members of churches living in certain suburbs or isolated country districts, and advise Committee. This would also help to prevent the leakage we now have, by preserving membership and laying the foundation for additional membership. Members in country districts sometimes make a mistake in trying to get a big gospel service. Let them first meet for breaking of bread and prayers, start a Bible School, and the other will follow.

What we want is a real energetic, always awake, brother, whom we can depend upon—one that will fill the position and not let the position fill him—one who has originality and personality of action, and not satisfied with the idea that this is a progressive age, and that we are a wonderful people, but one who will act in the living present, heart within and God with us, and not satisfied with mere talk.—R. Steer.

Mission Notes.

VICTORIA.

By M. McLellan.

Bro. J. E. Shipway has commenced his labors under the H.M. Committee at Stawell, and has had very encouraging meetings. The local brethren write very appreciatively of his services.

Bro. Thos. Bagley has begun a ten days' tent mission at Cosgrove, to be followed by a mission at Shepparton, where Bro. Clipstone is laboring and having good meetings. Bro. Clipstone reports one addition by faith and baptism.

Bro. William Uren continues his labors in the Mallee district, preaching at Brim, Warracknabeal, Wilkurl, and Dummunkle. One confession at Wilkurl.

Bro. Combridge, in Kyneton district. Improving meetings. One addition by faith and baptism.

Bren. Benn and Edwards report progress in the Kaniva circuit. The H.M. Committee have a proposition before them from the S.A. Committee to take over the work in the border churches of Wamponny and Bordertown. This will probably be accomplished, all concerned being agreeable.

Bro. H. Swain reports growing attendances at Colac. One addition by faith and baptism.

Bro. H. Leng is laboring at Maryborough and Bet Bet. A very successful tea and public meeting has just been held at Maryborough; 250 at tea, and 500 at the public meeting, when Bro. G. Gordon gave a fine address. 175 present at the gospel meeting.

Bro. Geo. Black is at Fairfield Park, where he has started an Adult Bible Class.

Bro. Wm. Gale has resumed the preaching at Castlemaine. He writes: "Yesterday's meetings were splendid. I feel confident of a good time, even more so than for some time past."

Bro. F. J. Sivyer concludes his services at St. Arnaud at the end of September. Attendances at meetings slightly improved; good interest in the gospel meetings.

F. G. Goodwin has resigned, as he is going as a foreign missionary to Pentecost. Bro. Fitzgerald succeeds him at Warragul.

Bro. J. Irvine is having fine meetings at Middle Park, and doing a splendid work in that district.

We have also encouraging reports from the churches at Preston, Blackburn, Montrose and Croydon, which are subsidised by the Committee. The following brethren are preaching at these respective places, viz., H. E. Hall, A. B. Chappell, N. G. Noble and C. N. Pratt.

Great Sisters' H.M. Rally, to be held in the Masonic Hall, on Wednesday, the 18th Oct. Keep this date open. Most attractive programme is being prepared. Please note the date, as it had to be changed from the 3rd to the 18th.

AUCKLAND DISTRICT N.Z.

Bro. A. F. Turner, of Ponsonby-rd. church, got a pleasant surprise a few nights ago, when the brethren requested him to take a month's holiday and provided him with a cheque for that purpose.

The new work at Devonport, which has been commenced by the H.M. Committee, is meeting with fair success. Several brethren who have been out of touch with the churches for years are meeting, and there is every prospect of good work being done. The Post Hall was very unsuitable, and so the Masonic Hall has been engaged. The Masonic Hall is in Victoria-rd., about five minutes from the wharf.

Unbelief has been very rampant of late in the city of Auckland. Mr. Scott Bennett, a Socialist lecturer, who delights in talking infidelity, has been challenging all comers, and boasted that no one would meet him. His committee approached Bro. Grinstead, who asked for the acceptance of these conditions: 1. That the Rationalists should put Mr. Bennett forward. 2. That the money taken at the door should go to charitable institutions. 3. That an essential subject of Christianity should be discussed. Bro. Grinstead waited for an answer for ten days, but waited in vain. Bro. Geo. Aldridge, of West-st., was in Mr. Bennett's meeting when a lecture was given on "Did Jesus Ever Live?" Mr. Bennett again challenging. His challenge was accepted by Mr. Aldridge. Arrangements were commenced, but Mr. Bennett was off. The result has been that the East-st. Mission, a large Methodist mission here, invited Mr. Aldridge to give a series of reply lectures, and crowded audiences have gathered to hear four magnificent Christian evidence lectures.

Reply lectures are the best antidote for modern unbelief. Two conditions will generally stop all talk about debate. See the unbeliever does not take or share the gate money, and see that he does a bit of work in affirming his position.

It may be useful to our friends down South to know these things, for Mr. Bennett leaves for a tour through the Dominion in a few days, and will no doubt challenge at every town he stops, all the "cowardly clergy and ministers." The "Ministers' Association" in this city have appointed a gentleman to meet him on "Revolutionary Socialism" after he has found two nights to spare to meet Mr. Aldridge.

South Australian Conference.

The S.A. Conference was inaugurated last Thursday night by a President's reception in the Grote-st. chapel, when about 300 brethren and sisters were received by the State and Federal Presidents and their wives. A most interesting programme followed the formal reception, consisting of musical and elocutionary items and addresses. The speakers were: The President, W. C. Brooker, who referred to the progress of the year and the encouraging outlook; J. E. Thomas, who, as Federal President, spoke of the College and other Federal interests; S. G. Griffith, who reported the organisation of a church at Lameroo, on the previous Lord's day, during his visit to the Pinaroo district. He also strongly advocated the claims of our literature; Mr. Willsmore, of the British and Foreign Bible Society, spoke well of the perennial freshness and ever-growing power of the old Book; D. A. Ewers, who dealt with the social aspect of Conference gatherings and the splendid spirit of unity and optimism in the S.A. churches; J. Manning, who urged the claims of the Church Extension Fund, and T. B. Fischer, of Victoria, who spoke of the lead taken by S.A. in being the first State among our churches to contribute £1000 in one year for Foreign Missions. A quartet was rendered by Hindmarsh members, a recitation by Sister Barton, and solos by Sisters Mitchell and Weeks. Refreshments were handed round, and the gathering was unanimously voted a splendid keynote for the Conference as a whole.

On Friday the sisters held their Conference, with sessions commencing at 10.30, 2.30 and 7.30, and a well patronised lunch and tea. In the afternoon the President, Miss Norman, held a reception to country visitors in the mission tent, which was erected on the church premises and nicely decorated. The Sisters' Conference was the best yet held and very enthusiastic. But they will no doubt send their own and a full report, so we leave all particulars to them. We might mention that a feature of the evening was the presentation by the Foreign Mission Supt., Mrs. Havenderland, to General Conference F.M. Treasurer of a voucher for £100 raised during the year, and by the H.M. Supt., Mrs. D. A. Ewers, of a voucher for £145 to the General Financial Secretary. This indicates the practical character of the sisters' work in S.A.

The Society of Christian Endeavor.

THE LORD'S PRAYER: IX.

Topic for October 2.

Daily Readings.

An ancient deliverance. Exod. 3: 7-15.

The great Deliverer. Gal. 1: 1-5.

Past, present, and future. 2 Cor. 1: 1-11.

A prayer for deliverance. Psalms 51: 7-15.

An assurance of deliverance. 2 Tim. 4: 9-18.

Delivered from all evil. Psalms 91.

Topic—The Lord's Prayer: Divine Deliverance.

Psalms 91; Matt. 6: 13; 2 Tim. 4: 16-18.

Prove from Scripture the Fatherhood of God.

What does our relationship with God suggest?

What are the claims of our brother transgressor?

In the Realm of the Bible School.

The Church—II.

Its Worship and Ministry

Sunday School Lesson for October 8.

A. R. MAIN, B.A.

Reading.

1 Cor. 11: 17-29.

WORSHIP.

"Worship" was formerly used equally of honor shown to men and of adoration and reverence of God. The word is a contraction of *worship* (from Anglo-Saxon *weorth*, "worth" with the suffix *schipe*, English *ship*, akin to shape). In the earlier translations of the Bible, we have instances of this wider use of the word; e.g., Wyclif had: "Worschipe thi fadir and thi moder: and thou shalt love thi neighbores as thi self" (Matt. 19: 19). "Worship" in the Common Version appears as the translation of several Greek words. It is used of the deference or respect which man may fitly give to man; so in Luke 14: 10, A.V., "Then shalt thou have worship [*doxa*, R.V. "glory"] in the presence of them that sit at meat with thee." Two verbs, *proskumeo* and *latreuo*, are often found, both being translated "worship." The former may several times be used in the New Testament in the sense of adoration or of prostration before a person, without any implication of paying divine honor (cf. Matt. 9: 18; Acts 10: 25, etc.). It has to be noted though that in Acts 10: 26, Peter replied to Cornelius, "Rise up; I am also a man"; and we frequently have the word used of honor and adoration of the Divine Being (Matt. 4: 10; John 4: 23, 24; Rev. 22: 9, etc.). "*Latreuo*" (from *latris*, a workman for hire, or hired servant) has the various meanings of to work for hire or pay, to be subject or devoted to, to serve with religious observances; this word is used in the New Testament in the following places among others (Matt. 4: 10; Rom. 1: 9; Phil. 3: 3; Heb. 9: 9; 10: 2; 13: 10). We now generally use "worship" with reference to God. It is of course in this sense that it is used in this article.

Worship of God is both a privilege and a duty. God grants to his children a token of highest favor when he encourages them to come before him with praise and adoration. It is a privilege reserved for his children. They should ever be grateful for the opportunity of worship, private or public. So much should they have the sense of privilege that there should be no need to emphasise the thought of duty; but unfortunately we are at times slow to respond to the loftier call of privilege, and so need to be reminded of the fact that God expects and requires us to give him worship. This worship is at once for his glory and for his children's good.

The Lord Jesus Christ laid down in clear terms the conditions of acceptable worship. He said to the woman of Samaria: "God is a Spirit,

and they that worship him must worship him in spirit and truth" (John 4: 24). The Father seeks alone "true worshippers," and these worship "in spirit and truth" (John 4: 23). (a) Worship must be "in spirit," i.e., not merely formal, not with outward observance alone, but inwardly, "with true inward reverence." We can conceive of people being scrupulously exact with regard to times, and places, and acts, and yet having their heart far from right. (b) Worship must, says Jesus, be "in truth." This means more than sincerity, which is rather included in "in spirit." It may mean "in accordance with the nature of God and our true relations with him as at once Spirit and Father." But we should say that it expresses also the idea that worship must be in harmony with the truth of God. Just as the first phrase, "in spirit," implies that even the doing of the acts required of God is of no profit if the heart be not in the service; so this second requirement, "in truth," tells us that it is not enough to be sincere. Men are often sincerely wrong; it were well that they were sincerely right. God never left it to men to decide how they should approach him, what acts of worship they should perform. He gave in the Old Testament detailed legislation. In the New Testament we can see his will for us. Men should seek the Lord, now as of old, after the due order (1 Cor. 15: 13). From Paul we gather that it is our duty to "hold fast the traditions," as the apostles delivered them (1 Cor. 11: 2). (c) Another Scripture shows the need of regarding the teaching of God if we would worship him acceptably. The Lord Jesus declared of the Pharisees that Isaiah's prophecy was fulfilled in them: "In vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15: 9). On this verse J. W. McGarvey says: "So far as a man's worship of God is the result of human authority, it springs from an improper source, and is vain. Every human addition to the commandments of God, so far as it induces any worship at all, induces vain worship; and there is probably not one such addition which does not, to a greater or less degree, make some commandment void." (d) There is a word of the Apostle Paul which is noteworthy here; he speaks of "will-worship" (Col. 2: 23). As Jeremy Taylor puts it, "He that says, God is rightly worshipped by any act or ceremony concerning which himself hath no way expressed his pleasure, is superstitious, or a will-worshipper." (e) We are warned against performing our religious exercises, or acts of ostensible worship, with a desire to get glory of men. Jesus tells us the passing glory thus obtained is all the profit, for assuredly we shall get no reward of God (Matt. 6: 5, 6). This is implicitly condemned in the requirement of worship "in spirit." (f) Yet we must not think that our attitude in worship is so exclusively directed Godwards that our relation to man does not enter into the matter at all. Jesus has told us that our forgiveness of those who do us wrong is a condition of God's hearing our prayer for pardon (Matt. 6: 14, 15), and that if our brother has aught against

us, we must seek to be reconciled to him ere we approach God in worship (Matt. 5: 23, 24). These passages imply, what is really assumed throughout, that worship is a privilege given to those who are serving God and seeking to live as he would have them.

Worship of God may be either public or private. In our ordinary devotions we worship him. With due reverence and adoration we worship him when we offer our daily prayers, when we read his Word, and when we offer him our service. The principles stated above will apply to both kinds. In what follows, we deal with public worship.

The New Testament makes it clear that it was the custom of the early Christians to meet together for worship on the first day of the week. This day was called "the Lord's day." Only in one place in the New Testament do we find it so called (Rev. 1: 10). We can easily see why the first day should thus be honored with the title of "Lord's day." On it the Lord Jesus rose triumphant from the grave, declared to be the Son of God with power by that resurrection (Rom. 1: 4); on it he appeared first to his disciples (John 20: 19); on it, after a week's interval, he made his second appearance to the disciples (John 20: 26); he sent the Spirit on the Apostles on this day (Acts 2: 1-4; cf. Lev. 23: 15, 16); the first proclamation of the exaltation and Lordship of the risen Christ was made on the first day; on it the first gospel sermon was preached; on it the church of Christ was established (Acts 2). We have distinct mention of the Christians meeting for worship on that day (see Acts 20: 7; 1 Cor. 16: 1, 2). We find that it was so, too, in the age immediately after the apostles. The "Didache" (100 to 120 A.D.) refers to the stated breaking of bread on the Lord's day. Justin Martyr in his "Apology" (c. 120 A.D.) records that on the day called Sunday the Christians held a religious service; he tells of the sermon, the reading of the writings of apostles and prophets, the common prayers, and the taking of bread and wine.

We have a most instructive passage in Acts 2: 42. Though we have no authority for saying that this verse purports to tell the order of service at the stated meetings of the church, yet it does deal with things which enter into the worship service and things which with significant emphasis it says the early Christians "continued steadfastly in." The Christian or the church which wishes to follow Bible example will not disregard that to which men following apostolic instructions steadfastly attended. We have here reference to



the teaching, the fellowship, the breaking of the bread, and the prayers. There is not room or necessity for much more than an enumeration of the things which indisputably found a place in the early Christians' meeting for worship on the Lord's day.

Prayer.—The Lord Jesus taught its necessity and helpfulness by precept (Matt. 6: 9; Luke 18: 1), and by example (Luke 3: 21; 6: 12; 9: 18, 28, 29). He spoke of secret prayer (Matt. 6: 6), but attached a special promise to united prayer (Matt. 18: 19, 20). We find prayers in the church's worship; see 1 Cor. 14: 14, 15, which also gives the two-fold character of true prayer—"with the spirit" and "with the understanding." At the close of the prayer, the congregation said "Amen" ("so be it"), indicating that all accepted the petition as theirs and wished it to be answered (1 Cor. 14: 16). Prayer was generally offered to God the Father (Eph. 3: 14) in the name of the Lord Jesus, in harmony with the Saviour's words (John 16: 23, 24); but sometimes petitions were addresses to the Lord Jesus (Acts 7: 59, 60; cf. John 14: 13, 14, R.V.).

Praise.—This may have been both by individual utterance (1 Cor. 14: 26) and sung in common. The Lord Jesus and his disciples, the night on which the Supper was instituted, sang a hymn (Matt. 26: 30). Hymns, like prayers, were to come from the heart, and were to be intelligently sung (1 Cor. 14: 15); so tunes were not of sole importance. Psalms, and hymns, and spiritual songs were sung "to God," though they also helped in the comfort and edification of men (Col. 3: 16).

Teaching.—Instruction was doubtless given (a) through the reading of the Old Testament Scriptures (as was the case in synagogue worship, Acts 13: 5). Paul, too, clearly expected his Epistles to be read to the church (1 Thess. 5: 27; Col. 4: 16). (b) Oral instruction was also given. The apostles taught (Acts 20: 20; 2 Thess. 2: 15). Some others had the gift of inspired speech or prophecy (1 Cor. 14: 3, 4). The gift of prophecy was possessed by women (1 Cor. 11: 5); yet women did not teach in the church (1 Cor. 14: 34; 1 Tim. 2: 12). Some excelled in comforting or exhorting, as Barnabas, the "Son of Exhortation" (Acts 11: 23). The supreme rule of public speech was that all must be done to edification (1 Cor. 14: 26). There was neither a "one-man ministry" nor a license, mis-called liberty, which made public utterance depend on a sex-qualification alone. All must "edify," and that implies both character and ability.

Contributions.—It may be that "the fellowship" of Acts 2: 42 has reference to fellowship in the matter of giving and receiving. We know that the giving of one's material substance is a way of honoring God and a method of worshipping him (Heb. 13: 16; 1 Cor. 16: 1, 2). One of the needs of the day is a restoration of the conviction that giving is an act of worship.

The Lord's Supper.—The night before his suffering the Lord Jesus instituted a memorial feast. He requested or commanded that his disciples should break the bread and drink the cup in remembrance of him (Luke 22: 19, 20). It was in loving obedience to this wish that the early church "continued steadfastly in...the breaking of the bread" (Acts 2: 42). Acts 20: 7 furnishes the requisite testimony for the day and frequency

of its observance. For long after the apostolic age the Christians met every first day of the week (cf. the references previously made to the "Didache" and to Justyn Martyr). Acts 20: 7 also shows the central purpose of the gathering; the disciples came together to break the bread. They did other things; for instance, they listened until midnight to Paul; but they are not said to have come to hear Paul, but to "break bread." So constant was the custom of weekly celebration, and so central an act of worship was the breaking of bread in remembrance of the Saviour, in sub-apostolic days that Chrysostom (died 407 A.D.) called the first day of the week *dies panis*, or, "the day of bread." The evangelist's accounts of the institution (Matt. 26: 26-30; Mark 14: 22-26; Luke 22: 14-23) and the references in 1 Cor. 10: 14-22 and 11: 23-30, should be carefully studied. We have there set forth the purpose of the feast. It is a feast of commemoration. The Saviour's body and blood are symbolised by the bread and wine. It is a communion. It is a pledge of brotherly love. It is a sign of unity (1 Cor. 10: 17). It is a means of preaching the gospel (1 Cor. 11: 26).

If we remember that our Lord and our loving Saviour, who knew our frame, our needs, and our weaknesses, instituted the worship of the church for our good, we shall see to it that we never neglect the means of grace, the spiritual food he has provided. We require constant and regular food and help. The injunction to forsake not the assembling of ourselves together (Heb. 10: 25) is as pertinent now as it ever was.

MINISTRY.

In the widest sense the ministers of the church are all who in any way serve the church; for the word "minister" means "servant." All service of God or his church is honorable and blessed. We should find our highest joy in the imitation of Christ, who came to minister (Matt. 20: 28). Who was in the midst of his disciples as One that served (Luke 22: 27). The Lord Jesus has told us that the way to greatness is the way of service. He who is great, serves; he who is greatest is bondservant of all (Mark 10: 43, 44). "Divine service" is a term whose widest use is rare. It is service we celebrate when we come together and worship in the manner specified above; but it is also divine service when in any way we try to serve Christ. "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus" (Col. 3: 17).

But we also rightly use the word "ministry" in a more limited sense. It is clear from the New Testament that special duties devolved upon appointed persons. The Lord's work is varied in character; and, as was fitting and orderly, a division of labor was made. There was no special ministerial class or caste. There was not for many years after the apostolic age anything like the modern distinction between clergy and laity. Above all, it must be noted that there was no sacerdotal class, claiming to have exclusive right to exercise priestly functions. This idea was illegitimately transferred to the New. All Christians are priests unto God, and offer up spiritual sacrifices (1 Peter 2: 5, 9). Jesus Christ himself is now our sole Priest in a sense other than that belonging to all Christians; he is the only Mediator between God and man (1 Tim. 2:

5). The pretensions of modern sacerdotalism are false, unscriptural, and even blasphemous in that they transgress on the prerogatives of our Lord.

The ministry of the church is often divided into two classes: Extraordinary, including apostles and prophets; Ordinary, of which the chief subdivisions are evangelists, elders and deacons. It cannot be said that these classes were necessarily exclusive; e.g., Peter was both an apostle and an elder (1 Peter 1: 1; 5: 1).

Apostles.—The word "apostle" means "messenger," "envoy," "one sent." We have the word specially used (a) of Christ himself (1 Heb. 3: 1). Jesus, we know, was "sent" from God (John 3: 16); (b) the twelve apostles chosen by Jesus from the company of his disciples—Peter, Andrew, James, John, Philip, Bartholomew, James the son of Alphaeus, Thaddæus, Simon the Cananean, and Judas Iscariot (Matt. 10: 2-4). Judas betrayed Jesus and committed suicide (Matt. 27: 5). To fill the vacancy, Matthias was appointed, and "was numbered with the eleven apostles" (Acts 1: 15-26). Later, Saul of Tarsus had a special call from the risen Christ to be his apostle (Acts 26: 14-18); he was as one born out of due time (1 Cor. 15: 8). (c) We have others called apostles, e.g., Barnabas, who is so named in conjunction with Paul (Acts 14: 14); cf. Phil. 2: 25; 2 Cor. 8: 23). These may have been so called because they were "sent forth" by the churches.

We have chiefly to notice the apostles of Christ. They were chosen to be the instruments of founding and guiding the affairs of the church. We notice that they were specially qualified for this great work. (a) They had all personal knowledge of Christ, and could give direct witness of what they had seen and heard. (See John 15: 27; Acts 1: 21, 22; 1 Cor. 9: 1; 15: 8). (b) They were chosen by Christ himself (Matt. 10: 1-5; Acts 1: 24; 9: 15; 22: 14). (c) They were inspired by the Holy Spirit, so that their words came with all the force of the word of God. Apostolic authority depended on this. To hear the apostles is to hear Christ; to reject their word is to reject him (Luke 10: 16; Matt. 16: 19; cf. John 20: 23). See our fourth lesson dealing with the Holy Spirit's work of inspiration, and with the baptism in the Spirit. John 16: 13, 14, and 1 Cor. 2: 6-16 may suffice for reference here. In our New Testament Scriptures we have the benefits of this inspiration. (d) The apostles had miraculous powers which helped to corroborate their testimony (Acts 2: 43; 5: 12; 14: 9, 10, etc.). Because of the fact that we do not find men now who have the above qualifications, as well as the blessed truth that the New Testament gives us the teaching and guidance of the apostles, we do not believe in apostolic succession. There is no hint in the Bible of it. The apostles as such—from the very nature of the case, it is evident,—had no successors.

Prophets.—A prophet is a forth-teller, one who speaks on behalf of another or in another's name. In the Bible prophecy is used to denote inspired speech. We have the gift of prophecy as a miraculous endowment of the Spirit (Rom. 12: 6; 1 Cor. 14). Prophets foretold events (Acts 11: 27, 28); this was a consequence of their inspiration, and their prophesying was not confined to

Continued on page 624.

Our missionary committees would be very poor had they only those who gave money and not those who persisted in prayer.



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tions to

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Preaching Before Idols.

Bro. Shah is away from here at present, trying to raise more enthusiasm in connection with Sunday School work. The Sunday School Union had some special workers give a course of lectures in connection with this work a few months ago in Jubbulpore. They paid the expenses of a few special workers to attend the meetings, provided they agreed to redeliver the lecture in their different mission stations. We chose Bro. Shah for this work. I had a letter this week from one of our missionaries in Bilaspur, and he said Bro. Shah's lectures in that place were splendid, and no doubt they will be in other places too.

As we have had so little rain we have been able to visit some of the near villages through July. We, that is, Sarubai, Minnill, and myself, have had some very interesting gatherings, with both young and old people. In one village we were called in, or rather on, to the verandah of one of the temples and sitting there with our backs to a row of idols we told them of Christ. One of the priests in that village is very friendly to us and told us his mother often sang the hymns she had learned from us. In another village I had gone off from Sarubai with the children, but a number of the people left her and came over to where I was. They were surprised to find how much the children knew.

Our F.M. and C.W.B.M. have got up a fine course of study for Bible women, and quite a number of others are taking part in our various stations. I have had two meetings for those interested lately and we had a good time together. We have had several Catholics at our English services lately. Our meetings keep up much as usual. The schools are in good working order now. There is great anxiety about the little rain we are having. We have had a few showers, and they will help the water supply. Dr. Brown and Dr. Miller, also Miss Lackey, have been quite ill, but are recovering. Mrs. Ghormley and baby had fever. Mrs. Ghormley is recovering, but the baby died. Quite a number of our Christians have been ill too, but are recovering.—M. Thompson, Harda, India, August 3.

Settled Down to Work.

We are now well settled down to work again, and our trip to Australia seems something of the dim past, of which little remains to us but a pleasant memory of happy times and meetings, and new friendships formed.

We have one or two new preachers at work now, and this branch of the work seems to be going along well, and we are glad to hear of a few enquirers who are thinking of turning towards Christianity; there is a tailor of this place who says he wants to become a Christian, and he certainly has a good knowledge of the Christian Scriptures gained previously while in Bombay.

It always takes some time to really find out whether these people have any ulterior motives in their mind in seeking to join us, but so far this case seems one of genuine seeking after the truth.

We have also got hold of a man who was once before a professing Christian in Poona, but who has for some years now been living as a Hindoo amongst Hindoos; he is a farmer of the Mali caste, also a high caste, as the tailor caste is. We have been able to put him to work on our farms, and hope to see in him the fruits of a changed life, and soon to marry him to a Christian woman, and let him settle down within our borders, where he can get the help of the other Christians around.

Children's Day, 1911.

Bible Schools throughout Australia are now busy preparing for this great event. Schools that have not yet applied for the exercises will still be able to secure copies from T. B. Fischer, but will need to act promptly in order to allow time for practice. The service, "Sarubai," which is being used in all the States, except N.S.W., who are using the American ones, is finding favor with those who have examined it. Many complimentary letters have been received. G. T. Walden writes, "I congratulate you most heartily on the issue. I think it will do a great deal of good wherever it is used." Let every school possible get into line. Schools cannot afford to neglect this great event, for it is of the highest importance that our boys and girls should develop the missionary conscience. Superintendents, Secretaries, Teachers, do not forget "November 5th."

We are very pleased at the way our Christians are now living. We have special meetings amongst them three evenings a week for Bible study and questions, and these are very interesting at times, and also serve to prepare those who are thinking later of giving their whole time to preaching work, and equip them for this.

At Diksal, while farming operations are going on, there are seven Christians, and they are also holding regular meetings for the remembrance of our Lord's death every Sunday, and doing evangelistic work in and around that place.—H. H. Strutton, Baramati, India, August 7.

A Heathen Pilgrimage.

I think you would like to hear the way the people here go on pilgrimages. Can you picture a procession of thousands of people who call out the names of their idols as they walk along? Men, women, some old and feeble, poor, blind and lame.

Young men and maidens, such a motley crowd. Apart from the sadness, it is a beautiful sight; women in their pretty and gay various colored sardis; some backed with jewels, others with a child strapped on the back, and another on the hip. The men with their red, green and yellow turbans. Then there is the clanging of the cymbals and musical instruments, and all pilgrims seemed eager to press forward on their pilgrimage. The palanquin that passed through Baramati came from Jejuri, where the children are married to the idol at Khandobas temple. In the palanquin were the silver feet impresses of Dnif-anoha. This was carried by a number of men who think they will acquire great merit beside the great privilege.

The palanquin bearers would stop every hundred yards and the people assembled on the roadside rushed up to it, put down a pice, and received a black mark on their foreheads, and a dried date that was considered to be holy as it had been near the idol. How Satan has bound these people. How few we are here to witness for Jesus, but our God is mighty, and as the children of Israel prevailed because they relied on the Lord God, so I believe we will have victory and souls will turn to Jesus, so pray much for the pilgrims.—Rosa F. Tilley, Baramati, India.

Mission Notes from F.C.M.S.

News comes from Batang, on the Tibetan border, that J. C. Ogden has closed a deal with the Government for land on which to build our mission buildings. It has taken three years to secure these property rights. Red tape abounds on the Tibetan frontier. It has been much harder to secure property than to make converts.

The following from Professor H. B. Hulbert, in the *Missionary Review of the World*, is so good and true that we copy it: "Take out of the Bible the Deity of Christ, the virgin birth, miracle and atonement, and the resurrection, and the Foreign missionary might as well pack up his effects and come home. Open a Bible before an educated Chinese, and tell him that these great doctrines while apparently taught in the Book, are interpolations, or mistakes, or myths, and he will tell you to take it home and revise it until it says what it means, and then bring it to him for consideration. Or more likely still, he would say that with these doctrines removed there is nothing left but pure Confucianism. If Christ was not the very Son of God, he was by the statement of the Book less than Confucius, for the latter never claimed divine Sonship."

News just comes of one hundred and twenty baptisms at Dolenge, Africa.

R. A. Long, of Kansas City, made the offer at the Portland Convention to pay half the salary of twenty-five new missionaries for two years.



New Zealand.

DUNEDIN.—Some time ago the Young Women's Bible Class was organised in accordance with the standard set by the International Sunday Schools' Union. C. F. Macdonald is instructor of the class, now called the Haeremai (Welcome), and a good number have lately been added to the roll. A social was held in the Tabernacle on Tuesday evening, when a large number of young people were present. An endeavor is also being made to increase the membership of the Young Men's Bible Class, which is conducted by R. Gebbie. The Bible School teachers have decided to adopt the graded lessons next year. Thirteen confessions were made during the Mataura mission. The mission at Mornington, by H. G. Harward, commenced yesterday. At the close of Bro. Gebbie's sermon last evening there were two confessions from Bible School scholars.—L.C.J.S., Sept. 11.

AUCKLAND (Ponsonby-rd.).—Bro. and Sister Turner are away on a holiday trip for the benefit of their health, and we hope they may return restored and benefited by the change. Bro. Milton Vickery has been in town for a week. He exhorted the church Lord's day morning, and preached the gospel at Avondale in the evening, and also gave very helpful addresses at the prayer meetings at Ponsonby and Richmond on Wednesday and Thursday evenings respectively. We regret to say that Mrs. M. Vickery has had to undergo an operation and is lying in the hospital. We pray that she may soon be restored to health. Bro. Urquhart, M.A., gave a splendid lecture to teachers at the S.S. Conference, which was held in the chapel last Friday. The Band of Hope programme this month was supplied by the ladies. Mrs. Hadfield gave a very nice address, which was much enjoyed by the girls and boys. Mr. Hadfield is holding special Foreign Mission services at the new church at Devonport to-day.—F.D., Sept. 9.

AUCKLAND (Richmond).—The cantata "David the Shepherd Boy," was given here last week by the Conference choir, and was much enjoyed by those present, though the attendance was not as large as it would have been had the weather been more favorable. The Richmond and Pt. Chevalier Sunday Schools held a party at the chapel on Saturday afternoon. The attendance at the gospel meetings continues very weak; we wish that more brethren would rally up and help this young cause.—F.D., Sept. 9.

NELSON.—Lord's day, Sept. 3, Bro. Verco presided, Bro. Knapp exhorting. We were pleased to receive into fellowship our Sister Mrs. Ames, from Carlton (Lygon-st.), also her daughter, Miss Muriel. The meetings all day were well attended, especially the evening service. A Miss Anderson Hughes, touring the Dominion in the interests of No-License, addressed the Bible Classes of the city in our church in the afternoon, when there was a goodly number present, after which the young men were invited to partake of tea in the schoolroom. Last Monday was consecration night. Forty responded to the roll call.—E.M.J.

KAITANGATA.—We have had the pleasure of listening to our much esteemed Bro. Binney for a few days' mission, extending from Aug. 13 to 22. He by speech and song did a good work for the short time at his disposal. He visited many sick and afflicted in the town, cheering them with song and kind words. He has made a great impression on many of the public here, who have been

speaking of him in glowing terms, since his departure. He came here at the end of the Gore mission, and goes back to help Bro. Harward with the mission in Mataura. May God bless them in their work. The membership of the C.W.B.M. has been increased to 42, largely through the efforts of Bro. Binney, who gave a special address on their account on the 20th. Three decisions for Christ.—G.A.G.

ONEHUNGA.—A welcome social was given by the Onehunga church on Friday, Sept. 1, to Bro. and Sister Hadfield, in the Foresters' Hall. Bro. A. A. Creamer presided, and after a hymn and prayer, welcomed the guests of the evening. He stated that the gathering was also for the purpose of commemorating the fourth anniversary of the establishment of the church in Onehunga. An interesting programme was rendered by members and friends during the evening, items being contributed by the Misses Craigie (2), Whitehouse, Mrs. Raw, Yockney, and Bro. Raw. Bro. Musket also welcomed Bro. and Sister Hadfield. Refreshments were handed round during the evening, and after a very enjoyable time had been spent, the proceedings terminated. A special collection on behalf of the church building fund was taken up on Sunday last, amounting to £5, which exceeded our most sanguine expectations. The local brethren have also promised to take up £55 worth of debentures for the new building, and we shall be glad if any of the brethren will assist us in this way. The debentures are of £1, for five years, without interest.—H.A.Y.

West Australia.

BROOKTON.—The anniversary services of the church here were held on Sept. 3 and 4. Mr. W. B. Blakemore, of Perth, came down, and his visit will long be remembered for its helpfulness and blessing. On the Lord's day morning we held the service in the chapel, but the afternoon and evening meetings were held in the public hall. There was a fine attendance, and they listened very attentively to the instructive and forceful messages of Bro. Blakemore. On Monday evening a public meeting and social was held. Special singing was given by a fine band of young people, assisted by two from East Pingelly. Altogether the meetings were a great success, and we believe much good will result therefrom. A good meeting at Taylor's Well yesterday. Two young men who confessed Christ at East Pingelly were immersed here on anniversary Sunday.—H.P.M., Sept. 11.

South Australia.

NORWOOD.—Very good meetings to-day. K. W. Duncan gave the address, which was listened to with rapt attention, and was both interesting and practical. One received by letter. To-night Bro. Rankine gave the gospel message, "Indifference to Spiritual Life"—a powerful discourse. Our brother preaches his farewell sermon next Sunday evening. A farewell will be tendered to him and Mrs. Rankine on Thursday, the 28th, occasion will be taken also to extend a welcome to H. H. Sando, our new organist and choirmaster, who commenced his duties with the church to-day, and was cordially welcomed by Bro. Rankine at the morning meeting.—G.H.J., Sept. 17.

GROTE-ST.—Good meetings to-day. We had a large number of visitors present from the country and other States. Bro. Morrow, from Port Pirie, addressed the church in the morning, and in the evening Bro. J. E. Thomas preached to a large audience. One confession. The choir rendered a special anthem, and Sister Ida Hancock sang "Bearing His Cross." The Walden-Thomas mission commences on October 15. Brethren, we ask for your prayers on our mission.—W.J.M., Sept. 17.

MILANG.—Our Sunday School anniversary services passed off very well last Sunday, Sept. 10. The weather was good, and we had a good congregation in the morning, when Bro. Bass exhorted the church. In the afternoon the Sunday School scholars gave a service of song entitled "Little Motherless Joe," and Bro. Bass gave a short address on the words, "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me." In the evening we had a full house, when Bro. Bass preached the gospel, his text being, "Suffer little children to come unto me, for of such is the kingdom of heaven." On Monday evening, Sept. 11, at 7.30, the service of song was repeated, after which the superintendent read the report and gave a short statement of the work of the school, and then distributed the prizes to the scholars. On Tuesday the picnic was held in Bro. Pavy's paddock, when the children all had a good time making a happy ending to the anniversary. On Sunday evening a collection was taken up in aid of the Children's Hospital. Our offering for the College of the Bible this year amounted to £4/6/3. The meetings to-day have been somewhat smaller on account of so many being away at the Conference. Bro. Whitfield spoke in the morning and Bro. Stoner at night.—S.H.G., Sept. 17.

NORTH ADELAIDE.—There has been quite an exodus of our members to South Africa lately. A fortnight ago Sisters Spotswood and Marshall left, and last week we bade good-bye to Sisters Wilson and Sullivan. The first three mentioned were Sunday School teachers. May our heavenly Father take them in safety to their desired haven.—V.B.T., Sept. 18.

GOOLWA.—During the past two weeks we have been busy with the alterations and renovations to our church building. It is now nearing completion and presents quite an altered appearance. We had good meetings to-day, and one confession to-night. Prospects very bright.—J.T.T., Sept. 17.

UNLEY.—This morning we had the pleasure of having Bro. F. G. Dunn with us, and he gave a thoughtful address on the "Immortality of Man." Bro. A. G. Day, from Balaklava, preached a fine, straightforward sermon on "Three Inevitables" this evening to a large audience. A large number of visitors were present at both meetings.—P.S.M.

KADINA.—Last Tuesday evening the writer preached down in Wallaroo. We had a nice little meeting. The services will be closed for a fortnight, Bro. Killmner having gone away on holiday. All the meetings are held in his dining room. To-day Mrs. and Miss Williamson were received by letter from the Broken Hill church. At the same time we bade farewell to Mrs. and Miss Cox, who are going to reside at Goodwood. They were both very faithful members. We are sorry they are leaving us. The Bible Class, through their teacher, made a presentation to Miss Gladys Cox. Our sister was also a member of the choir. The To-night we had another good meeting. The writer gave an address on "Stephen the Martyr," and at the close of the address a young woman made the good confession. The prospects are still very bright for a good harvest. The good feature about the gospel services is that so many young people attend so very regularly.—E. G. Warren.

YORK.—We had several visiting brethren with us to-day. Bro. Ledger, from Pinaroo; Sister E. Pallett, from Cook's Plains; Bro. and Sister Aird, of Tumby Bay, and Bro. Geo. Wilson, of Port Pirie, the latter giving a nice, helpful address. Bro. R. Harkness, of Tumby Bay and Butler, gave a good gospel address at night. Meetings since the mission have improved.—H.J.H., Sept. 17.

CROYDON.—The services to-day were well attended. One received by faith and obedience. Bro. J. Swain exhorted the church. The writer spoke on "Repentance" at the evening meeting. Our prospects here appear bright.—H.J.H.

QUEENSTOWN.—Bro. Marquardt presided at the meeting for worship. Bro. Brooker exhorted the church, taking 1 Cor. 10 as his subject. 102 broke bread. D. A. Ewers occupied the platform in the evening, and delivered a splendid address. Gospel meetings for some time past have been marked by an interested and an increasing audience. We are confidently looking forward to an ingathering of many who are now outside.—A.C.

Queensland.

MOUNT WALKER.—We had a splendid meeting last Lord's day morning. Building fairly full; 40 broke bread. Bro. Mason gave us a splendid discourse on the Lord's Prayer, which stirred our hearts and revived our zeal. Much regret is being expressed at our brother leaving.—F.H., Sept. 14.

MA MA CREEK.—On Saturday, Sept. 9, our Sunday School held their annual picnic in the school grounds. The weather was beautiful, and everything went off well. There was a record attendance, the estimated number present being between four and five hundred. Having with us Bro. Stuart, evangelist from America, and who is at present holding a successful mission in Toowoomba, we thought it wise to arrange a meeting in the chapel after dinner. The place was packed, and our brother gave an excellent address, principally upon the work of the Church of Christ in America. In the evening a sacred concert was given. After providing for 200 inside, there were about 70 unable to obtain admission. A splendid programme was provided, and was much enjoyed by those present. On Lord's day morning the church was again full, when Bro. Jinks, our State Evangelist, exhorted the church. His fine address was appreciated by all present. It being the Sunday School anniversary, the children took a prominent part. The decorations were beautiful, and the singing and the recitations of the little ones was all that could be desired. During the afternoon, Bro. Jinks gave a very interesting talk to the children on "A Magnet." A very pleasing duty was performed by the writer in the distributing of prizes to the scholars. The Sunday School report for the year is very satisfactory. On Ma Ma Creek roll we have 84 scholars; Flagstone Creek, between 30 and 40; West Haldon, 13. We have just commenced Sunday School at Mt. Whitestone, and have about 20 scholars. The church was again packed in the evening, when Bro. Jinks commenced the great mission here. He was listened to with keen attention. One confession since last report.—T. Jones, Sept. 13.

WEST MORETON.—Grand meeting for worship at Mt. Walker last Lord's day. 38 broke bread. There were also a good number of visitors present with us. At night, for the gospel service at Rosevale, the chapel was crowded, much interest being shown by all present. At the close one young sister came forward and confessed Christ. Next morning as a result of the same meeting, another came and expressed a wish to be baptised, and several more, we believe, are on the verge of decision.—T.G.M.

TOOWOOMBA.—Dr. Henry and his singer conducted a united gospel mission, in which most of the religious organisations of this city joined, and in which we took some small part, during the first sixteen days of August. Such a fine public interest was aroused that when an evangelist of experience and with time available came into our midst, on an accidental visit, we engaged him to follow up the work by holding a mission in our own chapel from August 22 to Sept. 10. Mr. Clifford Stewart, of the United States, and of Condoholin, N.S.W., was this missionary, and a very interesting series of meetings closed last night. Bro. Stewart seems pack full of the Word, and is a very keen, energetic and lovable disciple.

Big hearted and sympathetic, he captivated our people right away. Almost every night we had a half hour's open air meeting, and a 15 minute song service. Bro. Jones, preacher at Ma Ma Creek, helped us greatly in this latter department for over a week. We had a very fine meeting for men, and a good public meeting in the Town Hall, yesterday afternoon, when our plea was vividly and attractively presented. Altogether we have had a great time of blessing. The visible results are 30 decisions—some of them young—bordering on, or in adulthood. Yesterday 86 members partook of the Lord's Supper. The average attendance for the 18 night meetings was about 70. The expenses of the mission are largely provided for by the penny per week collections which have been made for Home Missions in our own district for some months past. We made good use of the Austral tracts, and the two local newspapers, and used the new Alexander hymn book for all meetings. The missionary's fine work has attracted a number of new faces, and we hope to quickly win them for Christ and apostolic Christianity.—J. W. Parslow, Sept. 11.

BRISBANE.—Good meetings yesterday. In the morning, Bro. Mudford spoke on "Kept by the Power of God." We were pleased to receive into fellowship Bro. and Sister Biggell, from Box Hill, Victoria. Bro. Mudford delivered a splendid address at night on "The Pre-eminent Christ." Our midweek meetings for some time to come will be devoted to the study of "First Principles." Bro. Main's book has been commented upon in very high terms by many of its readers here, and we believe that this series will be helpful to all. Two weeks ago we launched a campaign to raise £100 to reduce our building debt with a men's banquet and Conference. Before the evening closed we had received in cash and promises £72, which has since reached £86. We anticipate realising our aim in the next week or two. Though our men's meeting hardly reached our expectation in point of numbers, it exceeded in enthusiasm. We hope to carry on this matter on such a basis that the whole of our debt will be extinguished in three or four years. Our little branch cause at Albion is holding its meetings regularly for worship, and the numbers are slowly increasing by brethren who are taking up residence in the locality. The Lord's day School is also taking fine shape under the superintendence of Bro. Enchelmaier. We hope to soon organise a permanent church here.—L.G., Sept. 11.

Victoria.

BRUNSWICK.—Last Thursday the Young Men's Society held their first anniversary, and were favored with a visit from the Brighton Society. Programme, with refreshments, provided an entertaining evening. The choir purpose giving a concert in October, and are now practising to that end. Bro. Forster is now home from the hospital and progress is reported. 25 scholars have entered for the S.S. examination. A cricket club has been formed to compete in the Church of Christ competition. To-day J. Kingshott exhorted on "Character Building." Gospel by W. I. Way, who was very earnest on the subject "Arise for Thy Light has Come."—W.T.

STAWELL.—On Tuesday, Sept. 12, Bro. and Sister Shipway were officially welcomed by a social, at which was present a delegation from Horsham in the persons of Bren. Millar and Eagles. Greetings were received from the following: The Home Missionary Committee, the Foreign Missionary Committee, C. M. Gordon, of the Bible College, Bro. Edwards and the Western Wimmera Circuit, the Horsham-Polkemmet Circuit, and the Associated Churches of Christ in Southern Queensland. A goodly number of friends were present. On Wednesday, 13th, Bro. and Sister H. Watson addressed the largest meeting in our chapel since our occupation. As a result in our interest in missionary work in other lands is our interest in missionary work in other lands is increased. On Thursday evening Bro. Shipway delivered an address on "Jesus the Babe, the Child and the Youth." To-night we had

another good meeting, when, after an address on "The Rejected Christ," one lady made the good confession. A.P.A.B.

CARLTON (Lygon-st.).—Our meetings last Lord's day were again large. Bro. Reg. Ennis spoke in the morning upon "The Union of the Lord's People" (continuing the special series of morning addresses), and again at night discoursed upon "The Cross of Jesus." It was a great meeting, with three confessions. Bro. Ferd. Pittman's talk to the Century Bible Class was "Journeyings in Palestine." The members of the Class were delighted with his visit. Bro. W. H. Allen was with us at the midweek meeting, and after a short address, invited a number of those present to take part in recalling the names of those who had helped them in the Christian life.—J.McC.

MELBOURNE (Swanston-st.).—Last Lord's day morning amongst our visitors were Bro. and Sister McDonald, from Hindmarsh, S.A. Bro. Allen addressed the church on "The Law of Edification," and in the evening took for his subject, "Orthodoxy versus Orthopraxy." Good attendance and interest. Bible Class and school have improved attendance. Prayer meeting on Wednesday evening is very interesting, and well attended.

COSGROVE.—Our mission has been running for eight days, and we have had good meetings, considering that the nights are dark and cold, and that the people have a long distance to come. The missionary had a busy time again on Lord's day, exhorting at the meeting for worship, gospel meeting at 3 p.m., and at the close a young woman decided to follow her Master. In the evening we had a fine gathering—the largest since the mission began, and although there were no decisions, we feel confident the message so faithfully delivered will bear fruit. The mission is to run right through this week and again on next Lord's day. Sister Roy Thompson continues to sing the sweet gospel songs. Brethren, pray for the success of our great mission.—J. C. Skinner, Sept. 18.

DANDENONG.—The anniversary services of the church here were held on Sept. 3, in the Town Hall, afternoon and evening, Bro. A. R. Main being the preacher. The day was wet and cold, yet there were good audiences. On Sept. 4 a meeting was held in the chapel. Addresses were given by Bren. G. B. Moysey, Randall Pittman and Hugh Gray. In rendering the musical part of the services the local choir was most generously and ably assisted by visitors from town and suburban churches, among whom were Mrs. Roy Thompson, Mr. and Miss Pittman, Mr. Perl and friends, and Miss Hart. On Wednesday evening, Sept. 27, a meeting to say farewell to Bro. and Sister Hugh Gray.—J. Proctor.

NORTH FITZROY.—In consequence of the removal of Bro. and Sister Alfred Millis and family from North Fitzroy to Brighton, a public meeting and social was tendered them by the former church on Wednesday evening last, when appreciative reference was made to their past good work, both in and outside of the church. As a token of esteem and good wishes Bro. and Sister Millis were presented by the church with a handsome illuminated address, conveying to them a unanimous resolution of the church, expressing in fitting terms the regret of the church at their departure, the acknowledgment of their fidelity, zeal and work for the past 38 years, and the hope that they might be long spared together to work for the extension of the kingdom of our Lord and Saviour Jesus Christ. Bro. Millis was one of the founders of the church at North Fitzroy, was an able and valued officer, and is still one of its trustees.—J.C., Sept. 17.

MIDDLE PARK.—We have had splendid meetings of late, both mornings and evenings. A week ago we had 66 present at the breaking of bread. Full chapel at evening services. At the close of a fine address we had one confession last Sunday evening, a stranger to us, but evidently one given to preaching the Word, and who has come to know the way of the Lord more perfectly. Our cause is progressing.—J.S.M.

Continued on page 626.

Bro. Benn, in the Kaniwa district, reports no special news, but when he holds three services on a Lord's day, and an hour in the Sunday School, he is a busy man. It is the sowing time with him just now. The reaping time will come.

Bro. Combridge, in the Kyneton district, is like Bro. Benn, sowing the seed in the hope of an abundant harvest.

Bro. W. Gale regrets so many departures from Castlemaine, but they have been cheered by two additions.

Bible College students send fine reports. The Bren. Morton tells us that the Bible School is increasing at South Melbourne. It has a record attendance of 126. A great feature is the Kindergarten department, which numbers 50.

A. B. Chappell reports from Blackburn, good interest in Bible School.

Warragul.—F. G. Goodwin reports six additions for the month. He is leaving for foreign work in the New Hebrides. The blessing of the Father be his.

B. W. Manning tells of a Bible Class for men being started.

Allan Webb reports at Wonga Park a fine Sunday School anniversary.

Croydon.—H. E. Hall gives a cheery report of work there.

Fitzroy Tabernacle.—J. Whelan speaks of increased interest in the services.

Berwick.—W. E. Swan sends a similar message to the foregoing.

Newmarket.—S. Stevens relieved Bro. Gale at Castlemaine. Bren. Ludbrook, Fischer and Black took the services in his absence.

W. H. Nightingale sends the news of a doubled attendance at the Bible School, and the chapel is renovated.

W. L. Jones, South Richmond, has a good message in few words, viz., Good meetings, record contributions, bright prospects.

Montrose.—N. G. Noble says the Bible School is greatly interested in the book "First Principles," and the church appreciates the addresses of Bro. Chandler.

Pakenham.—C. R. Hall reports bright meetings and good prospects.—E. Davies, Supt.

Dorcas.—The meeting of the General Dorcas was held on August 16, twelve sisters attending. Eight garments completed; seven garments sent to a needy case. A donation of 5/- received.—A. Downs, Supt.

Kindergarten.—The Kindergarten lectures by Miss Vial, Kindergarten expert, have been continued through the month. These have proved both interesting and instructive. The attendance has been good, but we should like more teachers to have the benefit of the training provided for them. These who do not attend are missing an opportunity of obtaining useful knowledge. Two more schools are arranging for Kindergartens for their infant classes. It is a great attraction to children, and will draw many to the Bible School who would otherwise be wandering in the streets. The lessons on "First Principles" given by Bro. Sharp, are of great assistance to teachers who are preparing pupils for the forthcoming examination, or who are entering for it themselves. Every Tuesday evening at 8 o'clock, in the Swanston-st. hall.—C. Jerrens.

Foreign Mission Report.


Mission Bands.—On July 19, a Girls' Mission Band social rally was held in the Swanston-st. lecture hall, when about 100 responded to an invitation to meet and consider the forming of mission bands amongst our girls. After speeches by Bren. F. M. Ludbrook, T. B. Fischer and Horace Kingsbury, also papers by Mrs. Pittman, senr., Mrs. C. L. Thurgood, and Miss Hayden, the matter was talked over whilst refreshments were served. As the outcome of this meeting several bands are being formed, and a monthly central meeting for delegates and friends decided upon. The bands are being formed to interest our young sisters in world-wide missions. The topics taken at the monthly central meeting at present are bearing upon Home Mission work.

Brighton.—A visit from Miss Young and Mr. Goodwin, missionaries elect for the New Hebrides, greatly enhanced the pleasure of a meeting of the Girls' Mission Band, held last Monday evening for the purpose of showing the work they had done for the mission at Pentecost. Bren. F. Pittman and F. M. Ludbrook, as well as the visitors, addressed the meeting. A good deal of interest was shown in the exhibition of work.

Blackburn.—Miss Young and Mr. Goodwin have also visited the G.M.B. at Blackburn.

Letters have been received during the month from Miss Thompson, Mr. Purdy, and Mr. and Mrs. Filmer.—H. C. Ludbrook.

Sisters' Prayer Meeting.—The Committee visited Windsor on August 21. In the absence of Mrs. Trimick, through illness, Mrs. Potts presided very acceptably. Interesting and helpful papers were read by Mrs. Davies and Mrs. Baker, and a short talk upon "Missions" was given by Mrs. Pittman. Several sisters engaged in prayer.—H. Lindsay.

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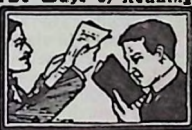
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*From the Field—Continued.***New South Wales.**

HURSTVILLE.—The church here held a business and social evening on Thursday evening, 7th inst., which was well attended. Several items of importance were discussed, and we trust that as a result a greater interest will be manifested in the work in this corner of the vineyard. After the business meeting the remainder of the evening was devoted to songs, piano solos and recitations, and refreshments were handed round, thus bringing an enjoyable evening to a close. We are indebted to the Home Mission Committee for supplying us with speakers for the evening platform. The meetings still are well attended. The mid-week meetings have not been as well attended as might have been, but it was encouraging to note the increase in the last meeting, and trust the attendance will continue good, as we believe it is at these meetings we are strengthened and helped on in the Christian life, and it is to be hoped that ere long more of the members will realise this and interest themselves in this work.—Eleanor J. Winks, Sept. 14.

LISMORE.—Last Lord's day saw the largest attendances since Bro. Hagger's arrival. 100 broke bread, and a record attendance at the Lord's day School of 90. At night the audience was not only large, but deeply interested. Bro. Rose also reports more hopefully of Casino and the work there. Bro. A. H. Webber's exhortation was a fine one and greatly appreciated by all present. Several are deeply interested in the plea put forth by our Bro. Hagger, and we are praying and working and expect shortly to gather in the sheaves for our Lord and Master. The date of our next District Conference, October 18, is drawing near, and we are looking for a large and enthusiastic Conference, that the work may be pushed on and that souls may be won for Christ.

TYALGUM.—Excellent meeting last Sunday night—one of the biggest for months. The topic was "Belshazzar's Unheeded Warning." The morning service also was a good one. We rejoice because the following have helped our land and building fund: Bro. F. B. Withers, 7/-; Bro. J. P. Walker, 3/-; Sister Newby, 5/-; Bro. and Sister Hagger, 5/-; Bro. F. Marchmont, 5/-; Bro. and Sister Goddard, 10/3; E. Winter, £10; church at Maryborough, Q., £11/1/-; Taree brethren, £1 1/6. Thanks to all, 200 gifts of £1 each still needed. If you cannot send £1, send what you can. The need is urgent. W. A. Strongman, Tyalgum, N.S.W., is the address. Will church secretaries please reply as promptly as convenient to our letters sent out?

HAMILTON.—Every department of the work here is healthy, with the exception of the treasury. New scholars enroll each Lord's day, and we have commenced a Bible School rally. Our aim is 100 new scholars by the close of the year. After the gospel meeting Bro. More gave a very interesting lantern lecture, from Bunyan's "Pilgrim's Progress." Building fund receipts: Bro. Ed. Taylor, sent, 10/-; Bro. and Sister S. G. Goddard, 10/-; What about your gift? You haven't sent it yet.—S. G. Goddard.

PADDINGTON.—We received into fellowship yesterday by letter, Bro. Woolley, from N. Fitzroy, Vic., and four who had been immersed during the week. At night we had one confession. Meetings not quite as large as usual. Amongst our visitors we had Sister Mooney, from Hobart. Bro. T. W. Smith, in his morning address pleaded for enlarged facilities for Bible School work, especially asking for the erection of a Kindergarten schoolroom.—A.E.I., Sept. 18.

MOSMAN.—On Wednesday evening last the Mosman and North Sydney churches held a united prayer meeting at the latter place, at the conclusion of which Bro. Stanley Dickson, who had confessed his faith in Christ the previous week, was baptised. He was received into fellowship this morning. Bro. Charles Renton, late of Lygon-st., Melbourne, has put in his membership with us, and has been elected conductor of the newly

formed choir. Among the visitors present to-day were Sisters Edwards and Alt, from Hawthorn, Victoria. Bro. A. G. Saunders continues to present the truth with much earnestness and force to good audiences; the interest in the Bible Class is well maintained.—S.G., Sept. 17.

MARRICKVILLE.—Good meetings to-day. At the morning meeting Bro. W. Day exhorted. Bro. Chas. Watt spoke to an attentive gathering this evening. One confession last Lord's day; the brother was baptised at the close of this evening's meeting. Our new building is growing. All things are working well.—T.C.W., Sept. 17.

NORTH SYDNEY.—On Sept. 10 the attendance was good all day. At the morning meeting Bro. Wilkins exhorted. The anniversary of the C.E. Society was celebrated by a special service, Bro. Saunders giving a stirring address, and the members of the society also taking part. On Wednesday, 13th, we had a splendid meeting, when a young man who made the good confession at Mosman was baptised. On Thursday the C.E. anniversary celebration was continued by a social. A good musical programme was given; also splendid addresses by Bren. F. Collins and J. Clydesdale. Refreshments served at tables tastefully decorated brought to a close a successful and enjoyable social. Interest in Bible School continues well, and we are glad to see additional scholars coming in. On Sunday last Bro. Saunders addressed the church, and at night delivered a splendid gospel address. A further sum is to be paid off our building debt, and we are pleased to see this burden diminishing.—W.J.M.

ENMORE.—During the week death has entered the home of two of our members. The father of Bro. Hilder, our church secretary, died after a brief illness, and Mrs. Robert Porter, one of our pioneer members, died on Sunday morning. The sympathy of the whole church goes out to the bereaved ones. At the morning service Bro. Gilmore spoke. We had as visitors at our morning service Stanley Wilson, June; and James Evans and Robert Bagley, from the Paddington church. Bro. and Sister Lambert and two daughters, from the Sydney church. Our aged Sister Francis was with us from Rooty Hill, and Bro. and Sister Thomas James and Miss Agnes Kennedy, three of our isolated members, were able to worship with us, and we rejoiced to hear that Bro. and Sister James expect to remain permanently near enough to attend the church meetings. Our collectors for the Bible School picnic, under the leadership of Bro. Robert Steer, have gathered over £19. Our picnic usually costs us over £60, and this help of the members is greatly appreciated by the Bible School teachers. One of our Kindergarten scholars, Lillian Forsyth, is very ill in the Children's Hospital. On our anniversary Sunday she decided for Christ, but has not been well enough since to attend any meetings. Our Kindergarten now has 147 on the roll. We shall soon have to enlarge our Kindergarten room to accommodate the little folks who are coming. Miss Nessie Walden has been appointed superintendent of our cradle roll. Our choir (Bro. T. Renton, conductor; Miss Phoebe Austin, organist) gave us a great treat last night in the anthem Tennyson's poem, "Crossing the Bar," set to delightful music. We have inaugurated a song service preceding the usual Sunday night service. Bro. R. Whatley leads us; it is quite a help to our night Bro. Thos. Savage the choir are tendering T. J. Andrews, one of our worthy deacons, has not been well for some time, and with his family is spending a few weeks at Thirroul, on the South Coast. Bro. Robert Reed, one of our faithful members, met with a painful, though slight, accident, on Saturday, spraining his ankle badly.

Here & There.

South Australian Conference.
The work of S. G. Griffith, as State Evangelist, was much appreciated.

A splendid optimistic spirit pervaded the opening meetings of the S.A. Conference.

J. I. Mudford, of Brisbane, expects to be at the Conference in Lismore on October 18.

Money is needed in the Richmond-Tweed Rivers, N.S.W., district fund. Will all interested please send on at once to Thos. Hagger, evangelist, Lismore.

A general change of preachers in the S.A. metropolis last Lord's day, country preachers and interstate visitors being pressed into service.

The mission at Cosgrove entered the second week last Lord's day, with splendid interest. One confession to date. Mrs. Roy Thompson's singing is greatly appreciated.

Next Easter will see three Conferences in Melbourne, Victoria—the 27th Victorian Women's, the 47th Victorian State, and the 7th Federal. It should be a great event.

Lord's day evening, Sept. 10, saw the largest Sunday evening audience in the Tabernacle at Lismore, N.S.W., since Bro. Hagger's arrival, over 200 being present.

At the S.A. Endeavor rally the York Society won the banner for the best work done during the year, but another society ran them very close. There will be a lively contest this year.

Quite a number of the visitors at the Adelaide Conference are saying that they intend to come to the Melbourne Conference at Easter next, when the Federal Conference will take place.

Richmond-Tweed Rivers, N.S.W., District Conference at Lismore on Wednesday, Oct. 18. Brethren are invited to attend. Send word of your coming to Thos. Hagger, Danson-st., Lismore.

Secretaries of Victorian S.S. Union schools are again reminded that late entries for examination will close on Wednesday, Sept. 27, and must be in the hands of the Union Secretary by this date.

Three new churches were added to the South Australian Conference. Prospect, formerly connected with North Adelaide; Kersbrook, and Lameroo, only organised by the State Evangelist on the 10th.

The Conference sermon, delivered by S. G. S. Griffith, State Evangelist, in the Adelaide Town Hall, on "The Changeless Creed," was a fine effort, and was listened to with great attention by a crowded house.

Bro. A. H. Webber, who is at present on the Richmond River, N.S.W., devoted last Lord's day—Sept. 10—to the churches at Bungawallah, the mother church of the river. The little chapel was packed at the gospel service at night.

Victorian S.S. Union.—The next meeting of the General Committee will be held in the new hall, Swanston-st., on Monday evening, September 25, at 8 o'clock. Full attendance of delegates is solicited.—J. Y. Potts, Hon. Sec., 94 The Parade, Ascot Vale.

If all the applications to the S.A. Conference Committee for tent missions were granted, and Bro. Griffith commenced the series at once, he would have his work cut out for him without any rest for the whole year. Another State Evangelist is needed.

The Victorian Year Book just issued shows that during the last 20 years there has been a great decrease in crime in the State of Victoria. In the analysis of the religion of criminals it is found that those of the Roman Catholic religion have a bad pre-eminence.

T. H. Mathieson has been granted 12 months' leave of absence by the church at Oamaru, N.Z. He intends taking a trip to America in November. Any preacher who would like 12 months' experience of New Zealand work should communicate with Bro. Mathieson.

Among the visitors to the South Australian Conference were the following: Mr. and Mrs. T. B. Fischer, Mr. and Mrs. F. G. Dunn, Miss L. Craigie, Messrs. C. M. Gordon and Darnley, and Mr. and Mrs. H. Watson. All the visitors were given a hearty welcome.

The S.A. President's reception last Thursday night struck the keynote of enthusiasm and pro-

gress. Not a pessimistic note was sounded throughout the meeting. On all hands expression was given to the idea that the churches were just entering upon an era of unprecedented prosperity.

If you are interested in missions, send to the Austral for a sample copy of *Pure Words*, for the October issue is a Foreign Mission number in connection with Children's Day.

At a meeting of the Orange Council held in Adelaide recently, Bro. J. E. Thomas appealed for £100 as a nucleus for a fund to establish a Protestant Orphanage. Only 45 were present, but in a few minutes cash and promises for £116 were handed in, and the fund soon after grew to over £130.

Bro. Hagger spent Lord's day afternoon, Sept. 10, with the aborigines, near Lismore, N.S.W. There was an attendance of 30, and 16 aborigine Christians broke bread. It was good to hear native brethren giving thanks at the Lord's table, and to hear the hearty singing and Amens at the close of the prayers.

A Saturday night meeting for religious purposes is not always a success, but the C.E. rally in Grote-st. last Saturday night was crowded, fully 500 being present. The Endeavorers were full of fervor. They have 18 Y.P., 14 Junior, and 3 Intermediate Societies, with a combined strength of 1333 members, a net increase of 80.

The Adelaide sisters are very sentimental, but even more practical. There was a happy combination of both features on Friday night, when the announcement was made that £100 had been collected for Foreign Missions and £145 for Home Missions. Bren. Colebatch and Ewers were the happy public recipients of vouchers for those amounts.

In view of the great rally in the Masonic Hall on Wednesday, Oct. 18, it is to be hoped that the churches will forego any local meeting on that night. We regret it conflicts with so many meetings. Wednesday, the 18th, was the only night the hall could be secured. It would be a pity for any member to be absent. The sisters earnestly hope church officers will unite to make the rally a record one.

S. G. Griffith spent two Lord's days in the Pin-aroo district recently, one at Geranum, where there are a number of brethren. He preached three times in the Baptist chapel, and a meeting was held for the breaking of bread. The next Lord's day, Sept. 10, was spent at Lameroo, where a church of twelve members was organised. Meetings will be held every Lord's day in the town. The brethren there have applied for the State Evangelist to hold a tent mission.

Sisters in and around Sydney.—Remember the united rally at the City Temple on Tuesday, Sept. 26, for Home Missions. Sister Fox, Conference President, will preside, and evangelists F. Collins and G. E. Burns, will speak. There will be illustrated lantern songs and a lecture by A. E. Illingworth on Home Missions. Lantern views of the chapel built in a day will be shown. Remember the time, 8 p.m. Your help is needed. This takes the place of the annual tea meeting.

R. Steer, of Marrickville, N.S.W., writes: "I handed to Bro. Bagley on his visit to Sydney a copy of the souvenir of the chapel built in a day, bound half morocco, on the same principle as pamphlets, etc., are fixed up for a library. It mentioned in the CHRISTIAN it will give brethren an idea how we could get our literature in public libraries. Suppose some brother got some of the tracts fixed in book form, such as 'Who's Who?' or 'Who are the Disciples of Christ?' in book form, they could scarcely refuse to give them a place."

One thousand six hundred people wanted at the great Home Mission rally in the Masonic Hall, Collins-st., Melbourne, on Wednesday, Oct. 18, under the auspices of the Victorian Women's Home Mission Committee. The sisters hope to raise £400 by that night for the spread of the gospel in Victoria. This is to be a record rally. Every member would do well to have fellowship in this glorious work. The sisters are anxious to win Victoria for Christ, and they go the right way

about it. Send an offering direct to Mrs. E. Davies, "Sheerith," cor. Hotham and Simpson-sts., East Melbourne. Donations are not confined to sisters. The generous support of the brethren is invited. See programme in Coming Events.

Officers of churches and evangelists will please note that the next quarterly meeting of church officers in Melbourne and suburbs, will be held in the Swanston-st. chapel lecture hall on Monday the 2nd of October, at 8 p.m. T. B. Fischer will give an address on "Church Publicity, or The Problem of Reaching the People by the Power of the Press, the Printer, and the Preacher."

Bro. A. E. Illingworth, the New South Wales Organising Secretary, has received a cable from Bro. T. R. Coleman, of Wigan, England, accepting the invitation sent to him by the Committee to become State Evangelist for Home Missions. It is expected that he will arrive in Sydney early in the new year. An extensive programme will be mapped out for him in town and country. He will visit all the churches in the country and consolidate the work. It is also intended to make good use of him at the next State Conference at Easter, 1912.

To-day, Sept. 12, I was delighted to receive from Bro. Hagger, of Lismore, a list of isolated members of Lismore church now living in various parts of Queensland. We in Queensland wish there were more of our evangelists and church secretaries in the Southern States as keenly alive to the interests of the cause as Bro. Hagger. Scores of Southerners are coming to our State, among whom are not a few members of the Churches of Christ. A great many of these are lost sight of. Queensland churches, now as never before, need the help of every member in the State. Will churches, especially in Victoria and New South Wales, who have isolated members in Queensland, please send me the names and addresses of such at once? It is the King's business.—J. I. Mudford, Brisbane, Conference Asst.-Secretary.

The South Australian brethren appear to be an appreciative people, and presentations were the order of the day in connection with the Conference gatherings. At the President's reception the President presented Mrs. S. G. Griffith with a valuable bronze timepiece, subscribed for by members of churches where her husband has been holding missions in recognition of her sacrifice of his company while away on his duties as State Evangelist. At the Sisters' Conference the Secretary, Miss A. E. Manning, was the recipient of a fountain pen, a handbag, a pair of scissors, a penknife, and we forget how many other articles, in recognition of her splendid work. At the Endeavor rally on Saturday night the retiring President, H. J. Horsell, was presented with a beautiful autograph album, and a book of illustrations in appreciation of his two years' work in that office.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Victoria.—Church at Hawthorn, per Miss Pritchard, £3; R. Oliver, Elphinstone, 6/9; Mrs. Chivers, Doncaster, £2; A Friend, Doncaster, 5/-; G. Eastlake, Bairnsdale, 5/-; Warragul Bible Class, 6/6; Lantern Lecture, Collingwood, nett proceeds, 14/2.

South Australia.—A Brother, 10/-.

Queensland.—Received by Treasurer, F.M. Conmittee, Brisbane.—Churches—Wooroolin, £5/6/6; Malar, 16/6; Maryborough, £3/15/-; Marburg, 16/-; Brisbane, 4/6. C.E. Societies—Brisbane, £6; Ma Ma Creek, £1.

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

COMING EVENTS.

SEPTEMBER 27.—At Dandenong. Farewell meeting to Mr. and Mrs. Hugh Gray, on Wednesday evening, September 27th, at 7.30, in the chapel, Robinson-st. Visitors welcome. Trains from Dandenong at 9.35 and 10.22.

OCTOBER 18.—Great Home Mission Rally, under the auspices of the Victorian Women's Home Mission Committee, in the Masonic Hall, Collins-st., on Wednesday, October 18, at 8 sharp. C. M. Gordon, President of Conference, will preside. Mrs. E. Davies, Superintendent of Women's Home Mission Committee, will speak of the "Aim of the Sisters." W. H. Allen, of Swanston-st., "The Importance of State Evangelisation." T. Bagley, "The Progress of the Work in Victoria." Pictures of Home Missionaries will be shown, and 33 beautiful views of "The Chapel Built in a Day." Musical items provided by Mr. Nat Haddow. The meeting will be interesting and instructive. Admission free. Collection for Home Missions. One thousand six hundred people expected. Come.

OCTOBER 1 & 4.—The brethren at Murrumbidgee intend holding special services on Sunday, October 1, morning, afternoon and evening; also on Wednesday following, October 4, a social reunion will be held. All brethren who were once associated with the above church are invited to renew their acquaintance with us, and especially any brethren who are now residing in our district, but not at present meeting with us, are heartily invited. Brethren of sister churches who know of members living in our district would be helping us if they made this meeting known to them, or write to the undersigned.—W. C. A. Luke, Munster Avenue, Carnegie.

OCTOBER 4.—Welcome to A. C. Rankine, at Hawthorn, Victoria.

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MARRIAGE.

SMITH—EGSPUHLER.—On August 24, 1911, at the residence of the bride's parents, Paddington, New South Wales, by Mr. A. E. Illingworth, Thomas William, youngest son of George Smith, of Hobart, Tasmania, to Evelyn Fenna, second daughter of Robert Egspuhler, of Paddington, New South Wales.

IN MEMORIAM.

PROCTOR.—In loving memory of my dear friend, Mrs. Proctor, who went home from Dandenong, Sept. 22, 1907. "To memory ever dear." Co., or F.C. Vermont, Mitcham.

—E. A. Crisp.

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Obituary.

HAWKINS.—Bro. Thomas Hawkins was born in Bristol, England, on Sept. 11, 1831, and died Sept. 7, 1911; had he lived another four days he would have reached his eightieth year. In his early years in England he became identified with the Baptists, and when he came to Australia about 1854, he continued to work and worship with them in Bathurst-st., Sydney, till about 1863, when he united with a small company of disciples meeting in the Hebrew schoolroom in Pitt-st., Sydney, teaching and preaching as his manner was. During 1884 he stood bravely for the defence of the truth against the Christadelphian heresy, and about 1865 placed his membership with the Newtown church, and bestowed much labor upon church, Bible School, and in the service of song, and was co-elder with the late Bro. Dr. Joseph Kingsbury for many years. He also served the church as evangelist in Nelson, New Zealand, for a short period. Some years ago, with his family, he removed to Prospect, where he still held the flag, meeting with a few faithful brethren in his own home for the breaking of bread, and conducting open air services on the Lord's day afternoons. For the last few years he held membership with the Belmore church, and although much afflicted by reason of a paralytic seizure, was rarely absent from the worship and was in his usual place on the last Lord's day of his life. His strong convictions and thorough conception of the truth as we understand it as a people, made him a powerful influence in the church, and that influence is still working in the lives of many who came into touch with him. Bro. Hawkins was a man whom to know was to love, of gentle and kindly disposition, and one who loved his Lord and Master, and tried to serve him. He leaves a widow, a mother in Israel, one son and two daughters, to whom we extend our sincere Christian sympathy. His remains were laid to rest at Rookwood, a large company assembling to do honor to one of God's heroes, G. H. Browne, G. T. Walden, E. Gole and R. C. Gilmore assisting at the grave.

ROWSE.—The New Jubilee Mine, Scarsdale, was the scene of a sad fatality last Friday, when Bro. Thomas Slade Edmund Rowse was killed by a fall of earth. He was one of our late Bro. Stephen Cheek's converts, and a member of the Drummond church for over 30 years. For the

last 18 months he has joined in the breaking of bread with his son-in-law, Bro. McKenzie, and others of the family, at Scarsdale. That his residence there had won the respect of his comrades and neighbors was shown on Sunday, when Bro. E. Stanley Tape, who was kindly taken in his miles' return journey by Mr. J. Hillman in his motor car, laid his body in the grave to await that glorious morn. Fully 200 persons gathered at the house from whence, headed by his workmates, the cortege proceeded to the local cemetery. Here several hundreds more from all parts of the district had gathered, and the service was solemnly impressive, an earnest appeal for God and Christ not being overlooked. Added sadness comes through our Bro. McKenzie having to go to Melbourne to-day for an operation on his eye, and our hearts go out to the widow and family in their grief.

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