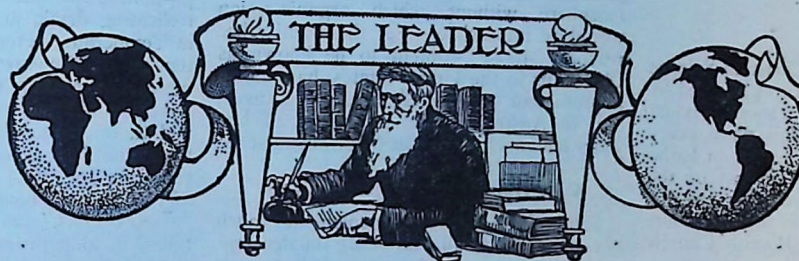


# The Australian CHRISTIAN

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## CHRISTIAN SCIENCE—A REPLY.

In another part of this issue of the *CHRISTIAN* will be found some comments on our leader of September 21, from a representative of the Christian Science movement. We have given these comments space in our columns in the interests of fair play, but do not intend entering into a prolonged discussion upon the subject.

### *Christian Science and other delusions.*

In "bracketing Christian Science with Mormonism," we were careful to explain that the former stood upon a higher plane than the latter. Nevertheless they have something in common. They both pretend to be revelations from heaven, and are properly characterised as religious delusions. Brigham Young, J. A. Dowie, Mrs. Eddy and Mahomet all belong to the same class, and their propagandas bear the imprint of their human origin. It is a question of degree, and not of kind. In Christian Science what is good in it is not new, and what is new is not good.

### *Not Christian.*

If Christian Science is defined in the *Century Dictionary* as "a system of religious teaching based on the Scriptures"; it only affords evidence that its editor has been obliging enough to take Christian Scientists at their own valuation. The sense in which Christian Science can be said to be based upon the Scriptures as a system of religious teaching, is just as true of Mormonism, Dowieism, or Mohammedanism. In every case the Scriptures are made a convenience of, and are only used to be mangled. To say, as our correspondent does, that "there is not a single statement in the Christian Science text-book which is not based on the Scriptural affirmation of God as Spirit and man as God's image and likeness," is only one example out of many in which Scriptural thought is used to conceal unscriptural teaching. In Christian Science teaching, God is not a person, but a principle.

"It is as a Principle, not Person," says Mrs. Eddy, "that he saves man, instead of pardons him." It is true that the Bible teaches that man was made in the image of God, but with unmistakable emphasis throughout the whole book, it also teaches man's fall into sin. This latter statement, Christian Science, with supreme folly and blindness, denies. "Man," says that text-book, "is spiritual and perfect; he is incapable of sin, sickness and death." "Evil is an illusion and error, and has no real basis." The whole book is permeated with stuff of this kind, and is only eclipsed by the Book of Mormon as to the manner in which Scripture can be mangled and perverted.

### *Not science.*

We have no quarrel with Webster's definition of science, as being "the apprehension of truth or facts; the investigation of truth for its own sake." It is a definition, however, that robs Mrs. Eddy's system of any claim to be regarded as scientific. The one outstanding thing in Christian Science is its inability to apprehend facts. It denies the existence of the stupendous facts of sin, sickness, and death. According to their text-book, these "are without any real origin or existence." Sane men and women are asked to regard these things as existing only in the imagination! Christian Science denies that there is such a thing as pain. If you are hurt, declare that you are not hurt. Very scientific, is it not? There is no poverty or misfortune, we are told. And again, "Food neither strengthens nor weakens the body." And as an inducement to accept Mrs. Eddy's teaching, we are informed that "this new system will make us younger at seventy than at seventeen." Unfortunately, however, Christian Scientists grow old like other people, and die just as Mrs. Eddy did. It is difficult to believe that intelligent people can swallow all this. It is, however, one of the strange anomalies of human nature that even the crudest superstitions are frequently accepted by educated men and women.

### *Not a revelation.*

It is quite possible that the propositions set forth by Mrs. Eddy "are not to be found elsewhere in literature," and that the defendant in the case cited was not able to produce evidence that they were, but admitting such to be the case, does not prove that she did not get her "inspiration," in the main, from Dr. Quimby. The proof required by copyright law is one thing, and proof that will satisfy the lay mind, is quite another. Mr. James Crellan, writing in the *World*, says: "Mrs. Eddy claims that Christian Science was revealed to her by God in 1866. There is in the resplendent 'mother room' of her church in Boston, a painting of the horse-hair chair in which she sat when the divine communication was made. It is an object of profound reverence to her followers. But after this supposed revelation from God, Mrs. Eddy went to live in Stoughton, Mass., where she claimed to be a disciple of Dr. Quimby, a hypnotic quack, whom she met in Portland in 1864. There are persons in Stoughton to-day who bear witness that Mrs. Eddy made no pretence in 1868, 1869, or 1870, of having had a revelation from God. She was a teacher of Dr. Quimby's system of healing, and so declared herself." This Dr. Quimby, in one of his books, 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." This is a foundation principle of Christian Science, and this and the whole circumstances of the case, leave very little doubt as to the source of Mrs. Eddy's inspiration. In any case her claim to have had a revelation from God is a delusion, and not less of a fraud than the claim made by the founder of Mormonism.

### *Mental healing.*

The claim that the healing practised by Christian Science is not mental is disproved by the teaching of its text-book, because one of its teachings is, "All is mind, and



mind is God." That being so, healing is mental as well as everything else. It may also be noted that in Mrs. Eddy's Bible Dictionary, her definition of Christ is "mental power." It is therefore late in the day to reject mental healing as a part of the philosophy of Christian Science. As further evidence of the unchristian character of this system, we may mention that Mrs. Eddy's Bible Dictionary defines the Holy Spirit as Christian Science.

#### Lourdes.

The healing credited to Christian Science is on the same level as the cures effected by the waters of Lourdes in France. Thousands of sick people visit this place every year, and many drink of its waters or bathe in it, and return cured. The fact of the cures cannot be doubted, but they are not to be credited to any virtue in the water, but to mental healing. The Romish Church makes a good thing out of the superstitions of the people, and is like Christian Science in this respect.

Those who wish to study this subject further, will find enlightenment on this and kindred subjects, in J. V. Coomb's "Religious Delusions."

## Editorial Notes.

#### C.E. and Churches of Christ.

Judging from the reports of the Interstate C.E. Convention just held in Adelaide, it would appear that the Christian Endeavor movement fully maintains its vigor and popularity. The fact that during the thirty years of its existence it has grown to four millions in number is an indication that it supplies a felt want. Many of the churches and workers among whom this paper circulates viewed the movement at first with doubt, but it now appears to be as popular among disciples of Christ as with the various denominations. Indeed, in America, our brethren have taken it up so heartily that only one or two other bodies have a larger number of C.E. Societies. And there are reasons why this movement meets with so kindly a reception among the Churches of Christ. In the first place a broad line is drawn between "Active" members, who have made an open profession of Christianity, and "Associates," who are not recognised as Christians. Christian Endeavor does not contemplate all as "dearly beloved brethren," but makes clear the distinction which in some bodies is practically lost sight of. Then, again, in the C.E. movement, all "active" members are expected to take part in the meetings, and all are encouraged to fit themselves for public speaking. The "One-man-system" which our fathers so strongly opposed, finds no sympathy in a C.E. Society, which is worked on the lines of "mutual edification." The in-

evitable result is a tendency to obliterate the unscriptural distinction between "clergy" and "laity," which has so long hindered the work of the gospel. Another feature which commends the C.E. movement to many of our own brethren, is its tendency towards the union of Christians. While it does not avowedly exist for the purpose of furthering this object, yet its inter-denominational fellowship makes it one of the principal factors in the creation of an atmosphere without which organic union would be impossible. For these and other reasons, those content to be known as Christians in the United States, have taken a prominent part in Christian Endeavor, and in Australasia the movement of late years has much grown in favor amongst us.

#### C.E. Dangers and Possibilities.

While the Endeavor movement has much to commend it to all who desire the development of religious work among the young, it is not without its dangers. There is the possibility that a society may get out of touch or sympathy with the church, and prove a hindrance rather than a help to its work. Then it is possible to develop a religious superficiality, a cultivation of the emotional at the expense of the intellectual faculties. It has also been urged that there is a danger of its members being led to think of themselves more highly than they ought to think, and becoming sanctified prigs. Others, again, contend that the tendency is to produce a scrappy religion, rather than a broad, solid, and comprehensive Christianity. All these and other perils are doubtless incidental to the movement, but they are not confined to it, and they may be minimised or avoided if older Christians, especially the preachers and church officers, take a kindly interest in the work and guide its activities. Whatever criticisms may be levelled against it, its methods of operation, one thing is self-evident: the movement has come to stay. Bands of Hope, Literary, or Mutual Improvement Societies, and other church auxiliaries have their seasons of prosperity, and pass away, but the C.E., like the Sunday School, is, as a rule, a permanent institution, and under wise guidance is calculated to become a powerful agency for effective church service. Our young people, notwithstanding frequent appearances to the contrary, are instinctively religious, as well as enthusiastic, and but require their latent energies to be developed and rightly directed. There is a tremendous reserve power in our young church members, which should be more freely drawn upon in order to the immediate upbuilding of the cause of Christ and the future usefulness and influence of the workers. The Y.P.S.C.E. provides an outlet for the exercise of the undiscovered and often unsuspected talents of its members, and thus becomes a splendid training ground for preachers, missionaries and church officers. Already its history has proved it to be a strong force making for righteousness, and as such we wish it God-speed and continued success.

#### Temperance Defeats and Victories.

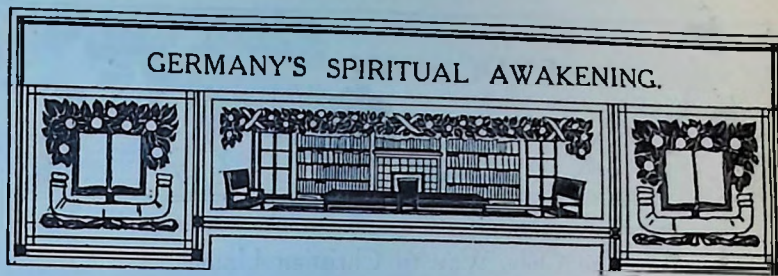
It appears we were a little premature in our congratulations in an Editorial Note last week on the victory gained by the Temperance forces in the great battle against the army of His Majesty King Alcohol in Maine. A recount of the votes reveals a slight majority in favor of the repeal of the prohibition law. This is profoundly discouraging. For half a century Maine has prohibited the sale and manufacture of intoxicating drink, and as the pioneer State in Temperance reform has attracted the attention of the world. As intimated last week, a generation has grown up practically unacquainted with the evils of the traffic and those financially interested in its reintroduction have concentrated their efforts to recapture the State. In a straightout conflict between finance and philanthropy "money talks," and has in this instance talked to some purpose. That the forces of righteousness will take their defeat quietly is, of course, not to be expected. The issue of the contest on the 11th September was in doubt for over three weeks, and the majority for drink so small that it will not be long before an effort is made to reverse the decision. Occasional set-backs may be expected in any great reform, but on the whole the cause of right marches grandly on. The *Christian Standard*, of America, says, "Liquor men saw the handwriting on the wall long ago, and they know the saloon is doomed. By hook and by crook they are trying to prolong its days a little longer, but they have hard sledding. The church and home, court and laws, justice and honor, all are against the saloon, and were it not for the fact that the liquor forces are united and spend a mint of money to fight their way, the saloon would have been outclassed long ago." Our contemporary, in a notice of the American Prohibition Year Book for 1911, sums up some of the up-to-date results of the temperance movement thus:—"A great prohibition movement is stirring Japan. The penalty for selling liquor in Turkestan is 500 roubles for the first offence and imprisonment for one year for the second offence, and they enforce the law. The Kaffirs want prohibition, and Iceland has enacted a constitutional prohibition against the whole liquor business. In Denmark, a petition signed by 446,000 people (more than one-half the adult population) has been presented, asking for the passage of a prohibition law, permitting each locality to vote on the question. In Norway, 40 daily papers support total abstinence. Sweden is now in the forefront of the battle for absolute prohibition. Finland is demanding national prohibition. So much are people roused in Belgium that the temperance papers are given free postage by the Government. Emperor William says that in his twenty years of government, nine-tenths of the crimes brought to him for decision have been from the consequences of alcohol. From such utterances it is easy to see that beer is losing its grip in Germany. For the first time in 700 years



London has a teetotaler for mayor. And so on it goes. Canada is up in arms against the saloon. The Province of Edward's Island enacted complete prohibition, and the arrests fell from 700 to 3 in a given time. In our own country eight States have complete prohibition, and in the others, fifty cities with a population of from 5000 to 175,000 people, have abolished the saloon. Prohibition is no longer an experiment, and many States will soon join the prohibition column."

### "More Hay and Less Hell."

One of the strongest arguments against the adoption of prohibition is that it will commercially injure the town or country adopting it. The *Christian Standard*, in its comment on the Prohibition Year Book mentioned in the preceding note, effectively deals with this objection: "The old argument that 'Prohibition kills a town,' has been buried so deep that resurrection is impossible. Birmingham, Ala., has made the largest growth in population of any city in America that has a population of 30,000 or more. The percentage of gain is 245.4. When this city went dry a few years ago, the liquor men said, 'grass would grow in the streets,' and one temperance man suggested that they had better 'raise more hay and less hell' in the streets. The advent of prohibition brought with it the greatest building revival ever known in Birmingham. The bank clearings in Atlanta, Ga., for July, 1910, were £7,252,173, while in July, 1909, they were £1,882,425 less, showing how prohibition killed their city as the saloon men said it would. Last year this city built 14 new school buildings. Arrests for drunkenness in Atlanta the last year they had saloons were 6508, while the first nine months of their first year without the saloon, they were but 1120. The sheriff of Dougherty County, Ala., says, 'Drunkenness and crime have decreased about 90 per cent.' Chief of police at Albany, Ala., says, 'Police docket shows a decrease of 90 per cent.' Take a look at Kansas:— During 1909, 49 of their 105 counties did not send a prisoner to gaol. There is only one convicted prisoner in the county gaols for each 7000 inhabitants. 17 per cent. of the prisoners in Kansas penitentiaries are natives of that State, while 40 per cent. are natives of Illinois. There were only 668 prisoners in the penitentiaries, while away back in the saloon days of 1880, the population was only about one-half of what it is to-day, there were 774. 57 out of 105 counties had no inmates in the poorhouses, 54 counties are without an idiot, 87 counties have no insane, and 96 counties have not a single inebriate. The death rate in Kansas is the smallest in the world. The first twenty years of prohibition reduced illiteracy 49 per cent. There are 700 newspapers and magazines in Kansas, and 98 per cent. of them will not publish a liquor advertisement." Well may the *Standard* say: "Such facts and figures fill us with hope for the future."



The materialism of Marx and the monism of Hæckel, widely disseminated through the press of the country, says the *Christian Herald*, introduced entanglements in German spiritual life which threatened for a time to convert Germany, once the cradle of the Reformation, into the wrestling place of a desolate atheism. The church, entrenched in its traditions, seemed to feel so sure of its ground that for a time it paid little attention to this modern philosophy. When it finally realised the astonishing growth of the power of these hostile elements, it also came to see that it had an enemy of herculean strength to combat.

Then began a mighty struggle, such as Germany had not witnessed since the days of Luther. As soon as the Evangelicals realised that public belief in the truth of the Bible, and indeed in the existence of the Saviour himself, was in danger, not only among the so-called cultured classes, but also among the masses, they marshalled their forces for the struggle. As a result of this effort, the materialistic flood, which had reached its highest point, is now receding; the monism of Hæckel has been unmasked as false, morally, and it is proscribed by exact science. A new and deeper religious life is beginning everywhere throughout the land. The glory of the gospel is coming to be valued in many places.

### A new day dawning.

Germany, which once through the Reformation diffused a holy light through all the world, stands again before the dawning of a new day in its religious life. Materialism, which gained such strength in the last decade of the nineteenth century, with its proud overrating of human acquisition in the field of science, and with its tendency to pleasure-seeking and power, is shattered at its very foundations, and a general longing for spiritual liberation from the darkness of its godlessness is awakened. It is the return of the old Christian idealism that once made Germany great and strong. But still the struggle of light and darkness continues. Still do we stand in the throes of the change, and the timid are appalled, as they hear the confusion of voices that rises day by day from the German press, arguing the deepest problem of humanity, the question of religion.

The great decisive war between belief and unbelief will not be fought out in the pulpits of the clergy, or from the rostrums of the universities, but in the public press.

The most extreme views, including everything from the old time orthodoxy to avowed atheism, still combat each other, and as in the days of the Reformation the question of salvation was discussed in the factories and in the markets, so to-day the daily press is handling religious problems with a vehemence and ambiguity possible only in Germany.

It was a realisation of the importance of the present crisis, and the imminent need of a remedy, that called together all the most prominent men in the Evangelical Churches of Germany for the formation of the Evangelical Press Association.

### The press at work.

"Now or never" is the watchword which must be sounded, if the gospel in Germany is to be helped to a new and decisive victory. If, as was largely the case, the press was to blame for the dissemination of the evil power of unbelief, it is equally true that through this same press that great wrong must be righted. Through that powerful influence of the press, which Rosegger called "a mighty pulpit orator," the true spirit of German Evangelism has called into being the Evangelical Press Association for Germany. To this new organisation the gigantic work of the renewal of Germany's religious life, through wide publicity, is entrusted. Supported by the beneficent organisation of the Home Mission, which was founded in memory of Johann Heinrich Wichern, already forty press associations and clubs throughout Germany have allied themselves with the central organisation. Outside of the central committee, these associations are mostly country and provincial in their nature. At the head of the Evangelical Press Association stands a man whose name is widely known throughout Germany. His Excellency Buechsel, Admiral of the Staff of the Naval Officers' Corps. At his side as a manager stands Wilhelm Spiecker, known as a theologian and in the commercial field as a former director of one of Germany's greatest industrial works. Back of the organisation may be found the ablest minds and scientific talent of Germany. All are inspired with the deepest enthusiasm over the greatness and importance of their task. Over 1500 newspapers are already being served through trustworthy men with syndicate matter from the Evangelical Press Association. There is no province, State, or great city in the entire country in which it has not a representative.





## The Only Way to Christian Union.

From the *Christian-Evangelist*.

By I. J. Spencer.

"Our desire for Christian Union does not go deep enough," says a writer in the *Christian Century*. As an illustration of his statement he quotes a sentence from a letter of mine in a recent number of the *Christian-Evangelist*, as follows:—

"Even if our plea, historically considered, were for union at the expense of aught that Christ commanded us, I should immediately abandon it and continue to preach and teach 'Jesus only.'"

Then he declares:—

"That is to say, the author of the statement regards the commands of Christ, as he interpreted them, as of paramount importance. Suppose we turn the statement around and see how it sounds: 'Even if our plea, historically considered, were for the emphasis of the commands of Christ, at the expense of his desire for union as voiced in his intercessory prayer, I should immediately abandon it, and continue to preach and teach Jesus only. Is a command voiced in positive language more sacred than a desire voiced in passionate, intercessory pleading?'"

To this I reply: I am surprised at two things suggested by my esteemed critic: First, that "the commands of Christ" are not "of paramount importance"; and, second, that his commands could be "at the expense" of his "prayer."

It was necessary, no doubt, to "turn the statement around" to make it appear to place Jesus' commandments in opposition to his prayer. Surely, our Lord's "passionate pleading" is in harmony with his commandments. If I thought they were not harmonious I could not believe him divine. I might have written, with equal conviction, as follows: "Even if our plea, historically considered, were for union at the expense of aught that Jesus commanded us, or prayed, I should immediately abandon it, and continue to preach and teach Jesus only."

Our plea, as I understand it, is, and ought to be "Jesus only," including all he is, taught, commanded, promised, threatened, prayed and authorised, as far as it applies to us.

There can be no full obedience, "however true be the form our action may be, unless there be at the same time loyal submission of our lives to the accomplishment of his spiritual purposes." That is true. But I cannot see why one may not emphasise

the commands and also the spirit of Christ. To emphasise either at the expense of the other is a serious error.

There is such a thing as obedience in the letter without the spirit, and as obedience in the spirit without the letter. Of the two, the latter is preferable to the former. That which all should seek, however, is obedience in the spirit and in the letter also. If there can be no true obedience in form without "loyal submission," so, likewise, there can be no true obedience in spirit while ignoring, neglecting or rejecting our Lord's "positive, specific utterances."

It is an error to emphasise a command at the expense of a prayer, or a prayer at the cost of a commandment; to exalt a specific "Thus saith the Lord" at the sacrifice of the spirit or the spirit at the loss of a "Thus saith the Lord." There is no need for any compromise or sacrifice of truth. Only let it be spoken and obeyed in love.

To emphasise Jesus' prayer for union above the Lord himself, above his gospel and commission, is to misapply the prayer and misconceive the spirit of Christ. Christ is not inconsistent with his commandments, at variance with his prayer nor antagonistic to his own spirit.

To be true to the prayer of our Saviour, and to his Spirit, we cannot be false or disloyal to his commandments. Of course, therefore, we should regard "the commands of Christ" as "of paramount importance." Why not?

Christian union is a fruit of obedience to our Lord, and necessarily indicates a high degree of attainment "in grace and in the knowledge" of its Basis and Author. It indicates great advancement toward "the measure of stature of the fullness of Christ, that we be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error, but speaking the truth in love, may grow up in all things unto him who is the head, even Christ." While believers are children, being "carnal," there will be divisions. They are a mark of immaturity. Unity is a sign of manhood.

To be anxious and impatient about Christian union is to be like children anxious and impatient to be men. The "milk" of the Word is essential to such children. To plead with immature Christians to become a unit in Christ is like pleading with children to be men, unless we continually seek

to edify them by the timely use of the "milk," and, later, of "the strong meat of the Word."

He who faithfully preaches the gospel, as did Jesus and his apostles, and thus builds up Christian manhood, is necessarily a worthy pleader, a Scriptural, rational pleader for Christian union. He who sets aside the gospel, or any real part of it—any of these "positive, specific utterances" or "commands" of Christ—in order to make a distinctive or denominational plea for union, pleads not for Christian union, the union for which Jesus prayed, but for something else. Christian union cannot be attained by a process of elimination of the commands of Christ. We cannot answer his prayer by denying his behests. We cannot obtain his Spirit by setting his words at naught. He said: "The words that I have spoken unto you are spirit, and are life." The only way to Christian union is through him who said, "I am the Way."

The only Scriptural, consistent and successful method in which we can plead for Christian union is through Christ, not only, nor primarily, in our doctrine, but through him as dominant in our hearts and manifest in our daily example. Christian union among ourselves, as a splendid model of what it ought to be among others, is the practical essential in making it widely felt and effective. Christ within is "the hope of glory" and the hope of Christian union as well. Human genius may plead and toil for Christian union, but will plead and toil in vain. "It will come, if it come at all, like the outbursting of a fountain, with spontaneous, original, native force." It will manifest itself in human character rather than in human creed; and its propelling force and fountain will be "Jesus only."

We have only to be patient, to pray, and to do his will according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine, so does the heavenly principle within.—W. E. Channing.

The apostle says, "If we would judge ourselves, we should not be judged" (1 Cor. 11: 27-34). That is to say, we should get after our own faults with such vigor and determination that nothing would be left for our Lord to reveal to us. We know pretty well how to judge others. There are too many spiritual oculists pulling notes out of their brothers' eyes. We have been vision for the small faults of others, while we are blind to the big defects in our own nature. A traveller must not cross the border of a foreign country with contraband goods. The soul cannot enter the kingdom of eternal joy with sins and faults, envies, jealousies, quarrels and strife clinging to it. Jesus said, "Watch." A man's worst enemy is his own heart.—R. P. Anderson.



## Christian Science : Is it Christian ?

By Stephen F. Roche.

The death of the discoverer of "Christian Science," says the *Christian Standard*, has served to bring this woman and her work even more prominently before the world. And thinking persons cannot very well prevent themselves from asking and obtaining a reply to the inquiry, "Is the system founded by Mrs. Eddy from God?" If the answer to this question be in the affirmative, we must bow our heads and try to reconcile it with the facts and truths which science properly so called as well as experience prove to be true. Before reaching a conclusion, however, it is absolutely necessary to understand the fundamental principles or premises upon which "Christian Science" rests, and also the evidence which it is alleged proves the correctness of these principles. The word "principles," in the singular as well as the plural, is very frequently used by Mrs. Eddy, hence one would expect to find one or more chapters of "Science and Health" devoted to an exposition of the principle or principles by which the system of which she was the discoverer is demonstrated to be true.

In page 1 of "Science and Health" we find the following:—

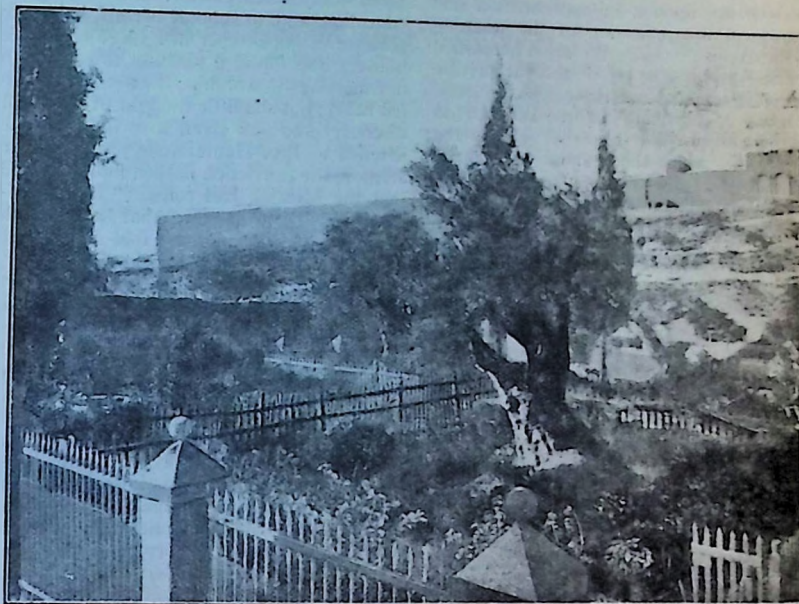
"In the year 1866 I discovered the Christ Science, the science of mind, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute principle of scientific being and of healing."

Passing by much that is incoherent, we come to the following statement on page 3:

"Christian Science reveals incontrovertibly that mind is all in all, that the only realities are the divine mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its principle is demonstrated by healing the sick and thus proven absolute and divine."

Here we have principle and demonstration. But we can not agree with the author of "Science and Health" as to the correctness of the principle, and we are not sure it has been demonstrated.

Mrs. Eddy says the Scripture was her tutor during the years prior to her discovery of the Christ Science. If this be true, is it not strange that she reached conclusions so diametrically at variance with the teaching of Holy Writ? The Book of Revelation speaks of a time when Jehovah shall be all in all, when he shall dwell (in the persons of Christ and the immortalised saints) with men, and wipe away all tears from their eyes; and there shall be *no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away*" (Rev. 21: 3, 4).



The Garden of Gethsemane.

Leading from Jerusalem to the Mount of Olives, is situated the Garden of Gethsemane—a word signifying "oil press." In this case the tradition tallies with the Bible narrative. The festive crowd which assembled on the occasion of the Passover would be little disposed to descend the precipitous slope of the valley; and the neighborhood of the Garden was then, as now, but little frequented. And the tradition is of great antiquity. Eusebius, Bishop of Cesarea, speaks of the Garden as well known; and Jerome repeats the same testimony. The present Garden of Gethsemane is in the shape of an irregular quadrangle, the diameter of which is about seventy paces. In other words, the space enclosed is about one-third of an acre; and the Garden is entered by a gate kept under lock and key and controlled by the Franciscans.

Were the divine mind and idea the only realities, no such person as the founder of this system would have ever lived, and the plan of redemption which has been revealed in the Scriptures to the human realities called men and women would be entirely superfluous. Those who read and believe the first book of the Bible, in which a true record of the creation of persons and things terrestrial is given as well as the subsequent disobedience of the progenitors of the human race—a disobedience which merited and resulted in death to the actual transgressors and their progeny—can not easily bring themselves to make God a liar by affirming that sin, sorrow, sickness and death are unrealities. Does not inspiration say that the whole creation—the apostles of Christ who had received the firstfruits of the Spirit not excepted—groaned and travailed in pain, waiting for the completion of the plan of redemption? Did not Jesus weep at the tomb of Lazarus when death had incarcerated him in its prison-house? Does not the Apostle Paul say that Christ's reign shall continue till he shall have vanquished all enemies, including death? To these inquiries an affirmative reply must needs be given. Was Paul born too early to know the facts and apprehend the truth with respect to the cause of creation's groans? Was Jesus deceived, and was it true that Lazarus had not really died? If he was not deceived, why did he weep? Are there no enemies, except imaginary ones, on terra firma to be

subdued by the irresistible arm of our coming King?

The Scriptures teach that "by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men; for that all have sinned" (Rom. 5: 12). They also teach that Jesus was born to destroy the work of sin. Thus the *cause* of all human trouble is clearly stated, when and where it commenced; its immediate and remote *effects*; and the cure is also given by heaven's Text-book. This book is full of promises, pregnant with blessings, which will yet be realised, at which time the mighty Son of God will finish the work of redemption and crush and vanquish every foe.

Every sane person will give Mrs. Eddy full credit for emphasising the importance of a truth which must be obvious to all intelligent, thinking persons; namely, that those who are sick should be optimistic and courageous. But when she denies the reality of disease and death, she places herself in opposition to the entire Word of God as well as all human experience. She also contradicts herself most palpably, and makes foolish and false the claims of herself and all those so-called healers who pretend to be able to "cure" diseases which they seriously affirm have no reality.

What, therefore, becomes of the so-called "divine principle and demonstration" of Christian Science? Necessarily and inevitably they fall to the ground as huge false-



hoods built upon a misapprehension and consequent misapplication of the teaching of the Word of God. We are admonished by the Scriptures to try or test the private or public teachings of those who presume to speak in Jehovah's name. We can do this without any aid from the "key to the Scriptures," which the founder of "Christian Science" sold at such an exorbitant price to her adherents. The Word of God properly understood will suffice to weigh all kinds of doctrine and determine their source and worth. Those who are familiar with this Word know that God did not fit Mrs. Eddy or any one else to deny the fundamental principles of the gospel; and they will not be carried away by those winds of doctrine which blow against the Rock of Ages.

## The Hors-de-Rome Movement in France.

(From the *Christian Standard*.)

Last Sunday was a day of benediction. To begin with, it was a gloriously warm and sunny June day; the garden at our Ecole Biblique was bright with flowers and fruit in clusters on the trees and bushes. One felt like singing with Herbert:

"Blest day of God, so calm, so bright,  
The bridal of the earth and sky."

The children assembled for morning Sunday School, which I conducted. The lesson was the two first Beatitudes and our own lovely environment made it easy for us to imagine the pleasant scene that must have been presented by the multitude on the hill-side, overlooking the sea, listening eagerly to the seated Saviour as he delivered the wonderful Sermon on the Mount. After a short recess, spent with the children in the garden, the older folk assembled and Bro. Trambly preached to us. He is himself passing through deep waters just now, and he was able to speak to us with deep feeling of the consoling Christ.

As had been previously announced, the afternoon meeting aux Lilas had been called off in order that we might have our baptising at Vanves. Our meeting room at Vanves was filled. We had some of the Lilas congregation, who had come over to witness the baptism, and there were a few English friends, who had called on us on their way home from a vacation in Switzerland. Bro. Hautefeuille preached a sermon on baptism, and then withdrew to prepare for the ceremony, leaving the service in my hands. We soon adjourned to the garden and took our places around the pool. Everything went off decorously and reverently. The service was a most solemn one, rendered the more so by the peculiar circumstances under which one of the ladies had come to desire to be baptised. She is a Jewess. She lives in the house adjoining our mission aux Lilas, and has recently suf-

fered heavy bereavements. She has a good education, and, to support herself, holds the position of bookkeeper in a large wholesale house. She found it pleasant to come into our meetings to worship; it eased her troubled heart; but she little thought of the great discovery she was about to make. As she listened to Bro. Hautefeuille preaching the sermon, the conviction flashed into her mind that the Messiah had come. "Is it possible," said she to herself, "that the Messiah has come and nobody ever told me?" The discovery was at first bewildering to her, as was a similar discovery to Saul of Tarsus on the road to Damascus. Like him also, she seemed staggered by it. Could she renounce the faith of her fathers? She went to the synagogue, but she found the glory of the Mosaic worship had faded in the presence of a greater glory. Whom was she to believe—the Christian minister or the Jewish rabbi? She would like to have believed both, but that was impossible. For six weeks she was in a tumult of indecision. It was a time of desperate struggle with herself, her conscience, her relatives. At length she prayed that God himself would direct her into the truth. Two days later she had a very remarkable dream, and awoke, calling audibly, "*Ah, mon Dieu, je te crois*" (O my God, I believe thee). In a letter she wrote to Bro. Hautefeuille after her baptism, she speaks of this dream, which she refers to reluctantly, as she felt jealous of sharing it with any one else, desiring to keep it as a precious secret to herself. From the moment of that awakening all hesitation seemed to leave her, and she ardently desired to be baptised. So strong was her desire that she feared she might die before the day came. Bro. Hautefeuille permitted me to see the letter in which she speaks of this dream, and when I read it, I was struck with its resemblance in some points to the fourth chapter of the Revelation, and said to Bro. Hautefeuille that she had doubtless been reading that passage and it had suggested the dream. He, however, did not think so, as the first time she ever had a New Testament in her possession was on the day we went to Chevreuse, two weeks previously, when Bro. Hautefeuille gave her the one he had in his pocket. She had been reading it assiduously, but had not reached the Book of Revelation yet. That, however, is not a matter of moment; whilst she dates the passing away of all hesitation as to her course of action at the time of her dream, her faith is based on the declarations of God's Word. I mention it only as a factor in the circumstances which followed. She seemed to have a temperamental fear of going down into the water. She showed this on the day she witnessed the baptism of the two young men in the river Yvette at Chevreuse. Then it must be remembered that we, as Gentiles, can but feebly understand what it means for a Jew to renounce the religion of his fathers. She had passed weeks of almost tragic conflict with her relatives and friends. On the day of her baptism she showed no sign of the conflict through which she had passed until after

the baptism, which she bore heroically; but, on coming up out of the water, her bodily strength failed and we had to assist her into the house, and then she fainted. She was recalled to consciousness by Mme. Hautefeuille kissing her. It seemed as though it was her mother kissing her. It was a happy awakening, and she soon was ready to join us at the communion service that we observed after the baptism. A first communion which, for intensity of devotion, fervent love, and real spiritual communion with the Lord, was the very antipodes of the frivolity, the gaiety, and the worldliness of the Romish first communion, which flaunts itself on the streets of Paris at this season of the year. The crisis is now passed, the young woman is now supremely happy and knows what it is to have a peace unspeakable in her heart. Her desire now is to win those who are dear to her to the faith that the Messiah has come. In her letter there is a note of triumph, when she writes, "*Main-tenant je suis chretienne*" (Now I am a Christian).

## When Failure Wins.

By Charles Stelzle.

Apparent failure may really spell success. Some years ago a genius sent a raft of logs from Canada to New York. This method of transporting logs was then unknown. When near New York a great storm snapped the cables which bound the logs and they were scattered far and wide. The Chief of the Hydrographic Department at Washington heard of the accident and sent word to shipmasters the world over to watch out for the logs, noting the latitude and longitude in which they were discovered. Hundreds of captains reported, with the result that remarkable discoveries were made as to the courses of ocean currents. Joggins lost his raft, but the world gained new knowledge of marine geography and navigation.

Perhaps your raft has been destroyed. You had hoped great things for it; but the logs are not lost. You will find them scattered all through your life, and perhaps in a time of storm they will save you from shipwreck. They have gone into the building up of your character. Also, and more important, they will save some other fellow from disaster. Columbus failed in finding a back door to India, but he discovered America. The Spanish Court could see in Columbus' discovery merely a few Indian souvenirs, but to the world it meant a continent. When a man has honestly done his best, he may have the consciousness that no one can do better than his best—not even the angels in heaven.

That man is blessed  
Who does his best,  
And leaves the rest;—  
Then do not worry.  
The world is wide  
In time and tide,  
And, God is guide;—  
Then do not hurry.



## Correspondence.

## CHRISTIAN SCIENCE.

The writer of an article in your last week's issue, bracketing Christian Science with Mormonism, has evidently given Christian Science little personal investigation, and I would crave sufficient space in your columns to comment briefly on some of the statements in his review.

Christian Science is defined in the Century Dictionary as "a system of religious teaching based on the Scriptures." It has proved its right to be called Christian by teaching its followers not only to believe in the doctrines of Jesus Christ, but to put his commands into practice, so far as they understand them, in the healing of sickness and overcoming of sin. Webster defines science as "the apprehension and understanding of truth or facts; the investigation of truth for its own sake." Christian Science is scientific because it is the apprehension and understanding of the truth and facts of being, the investigation of the truth of being. The key note of Christian Science is that "to God all things are possible." There is not a statement in the Christian Science text-book which is not based on the Scriptural affirmations of God as Spirit and man as God's image and likeness.

If Christian Scientists are a deluded people, they number in their ranks clergymen, editors, physicians, university professors and other philosophers who at one time were active opponents of what they then misconceived Christian Science to be.

Mrs. Eddy was the discoverer and founder of Christian Science in the sense that, outside the Bible and the works based upon Mrs. Eddy's teaching, the Christian Science propositions set forth by her are not to be found elsewhere in literature. In April, 1883, the defendant in a Bill of Equity filed in the Circuit Court of Boston, U.S.A., made answer alleging that the copyright works of Mrs. Eddy were not original with her, but had been copied from manuscripts originally composed by Dr. Quimby. The defendant's counsel admitted in substance that there was no evidence to present in support of the claim that Dr. Quimby was the author of Mrs. Eddy's writings, and a writ of injunction was issued restraining the defendant from publishing the pamphlet in dispute, on penalty of ten thousand dollars.

The mental healing which is predicated by your reviewer is not the healing of Christian Science. Healing by suggestion is combated by Christian Science, which attributes all power to God, the divine mind, and shows that, through a right understanding of this infinite divine mind, man can be freed from the seeming power of mental suggestion.

Christian Science may be, in the critic's opinion, "a babel of nonsense," but it remains true that more than a million witnesses are alive to-day, giving grateful thanks to God for deliverance through Christian Science from all manner of disease and sin.—David Anderson, Committee on Publication, First Church of Christ Scientist, Melbourne.

[For reply, see Leader.—Ed.]

## Bibles and Testaments.

Large Selection at the Austral Publishing Co.

## Sister A. K. Thurgood

Acknowledged in our last issue the sympathetic letters she received from Victorian brethren, and in this issue she desires to acknowledge the many kindnesses she received from the brethren in South Australia. We think she would like us to say that if she has failed to make any other acknowledgments that are due, the brethren must bear with her, as she is still bewildered by her recent loss. The following is Sister Thurgood's message:—

How can I express my gratitude to the dear friends in South Australia for their exceeding kindness?

"A stranger, and ye took me in."

The sad heart has been cheered, and the bright hope of a reunion with him, whom we all loved so well, comforts me.

"Safe in His keeping."

—Sister A. K. Thurgood.

Henley Beach, S.A.

## What is a Protestant?

Protestantism, like other things, both good and great, is often misunderstood. Its pronounced enemies necessarily blind themselves to its true significance; but even among those who profess to be its friends erroneous ideas concerning it have gained currency. Ask Roman Catholics, for example, what they think of it, and, in the language of a well known and once popular catechism of the Church of Rome, they may venture on this crude and ignorant description of it—"Protestantism is a new religion, invented and propagated by a person called Luther," and to that they may add, on the same authority, "there is scarcely one article of the Christian faith which its upbuilders have not denied and rejected"; "it cannot be the religion of Christ." On the other hand, Protestantism has been regarded as the very antithesis of Roman Catholicism, so much so that it seems as if a true Protestant must denounce the Pope and all his followers, as if they, and not Protestants, were anti-Christian. Of this we have a survival from Reformation times in the spirit which convulsed Britain, and especially Ireland, at the Revolution of 1688, and is still militant in Orange lodges. But we are not at all satisfied that Protestantism is either "a new religion invented and propagated by a person called Luther," or quite the same thing as Orangeism. A Protestant may be a Lutheran or an Orangeman; but he may be neither the one nor the other, and yet have strong sympathies with both.

What, then, is a Protestant?

Two main qualities distinguish him, and without these he deserves not the name. The first is his love of truth. As the word Protestant itself indicates, he is one who bears witness to the faith that is in him, whatever that faith may be, and is not ashamed to stand up before the world and declare in the most solemn manner what he knows or believes to be true. The truth is as dear to him as life. For it he is ready to suffer, and, if need be, to die. In that sense, every honest-minded man, who has the courage of his convictions, is entitled to be called a Protestant. So men are Protestants who dare to protest against

anything which they think false, wrong or unjust. And in the same sense all great teachers, whether they be religious or otherwise, may be described as Protestants, because we presume they are dead against ignorance, and for the sake of enlightening their fellow men are prepared "to assert, maintain and defend" the truth against even "principalities and powers and the rulers of the darkness of this world" in scorn of consequence. Christ, therefore, was a Protestant long before Luther arose to invent, as we are told, a new religion, under the name of Protestantism. The Apostle Paul was a Protestant, "the Protestant doctor par excellence," as Renan declares, and although he protested to the Corinthians that he died daily, for the sake of the faith that was in him, yet, in spite of Renan's prophecy to the contrary, that "he is now coming to an end of his reign," if he were in the world now he might say, "I live daily," for the spirit with which he fought wild beasts at Ephesus is still active, and grows mightier day by day in its conflict with ignorance and bigotry, error and superstition.

—The Messenger.

## Queensland Home Missions.

A meeting of the Queensland H.M. Committee was held at Ipswich on Sept. 30. Bro. Jinks has concluded a special mission at Bundamba, and reported one confession and two restorations, and churches at Ipswich and Bundamba better organised. He was busy with a special mission in the Ma Ma Creek district, and up to date of report he had travelled over 200 miles in that district, visiting and holding meetings at Mt. Flagstone, Mt. Sylvia, Mt. Whitestone, and at Ma Ma Creek. Four confessions were reported to date.

During October he will conduct a special tent mission at Zillmere, and will then probably work Ipswich and Warwick, two very important centres, where we have already a few faithful brethren. We should like to see some strong churches established in both places.

The Treasurer being absent, the Secretary read the financial statement. Since last meeting, held nine weeks before, the total income was £9/8/9, while the expenditure was £39/5/-, leaving a credit balance of £87/14/9. Brethren will notice that the credit balance is rapidly diminishing, and all those who made promises at the Conference are requested to redeem them at their earliest convenience by sending same direct to L. Golf, Liverpool-rd., Clayfield, Brisbane.

Over 350 copies of the pamphlet entitled "Our Position," with a printed circular letter have been sent to every Protestant minister in the State. [The substance of this circular has already appeared in the CHRISTIAN.—Ed.] We trust much good will be the result of this circular. Light on our position is needed, and this booklet contains it in a very useful and concise form.—A. Hutson.





## In the Realm of the Bible School.

### A PSALM OF DELIVERANCE.

Sunday School Lesson for October 20, Psalm 85.

By A. R. MAIN, B.A.

The Scripture we have to study is clearly appropriate to the period which we have reached in the history of God's people. We have seen how they were permitted, after the weary years of exile, to return to their beloved city. They had been favored by Cyrus, and were granted a large measure of freedom. But everything was not right. There were many things which caused them trouble. They were few in number; the land was desolate; there were harassing enemies; the old men at least were thinking of departed glory and weeping for the days gone by. Peloubet says: "The reality was very different from the ideal pictures in their minds. They had seen Victory glorious in the distance, but were now plunged into the turmoil and smoke of the battle. They were tempted to say to the prophets what Pliable in the Slough of Despond, angrily said to Christian, who had urged him to go on the pilgrimage to the Celestial City: 'Is this the happiness you have told me all this while of?'" In their time of distress they called upon God. They gave utterance to their feelings, and buoyed up their spirits, in the singing of beautiful psalms. They did what the Apostle Paul encouraged his Christian brethren to do, "in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs," singing with grace in their hearts unto God (Col. 3: 16). All through the ages, men and women have helped themselves and others, as well as praised the God of heaven, by pouring out their hearts' aspirations and longings in songs of praise and prayer. As in the case of individuals, so the people collectively may thus seek for help and cheer. In this way the Jews made their

#### *Prayer for the nation.*

The American Standard Revised Version describes the eighty-fifth Psalm as a "Prayer for God's mercy upon the Nation." Truly it makes a worthy national petition. The recognition of God in a nation's affairs, the community's need of God, the duty of praying for our country—these are lessons to be noted as we read this great psalm.

Prothero tells us of the influence of the Psalms upon Oliver Cromwell, "the foremost figure in the stirring times of the Puritan revolution, the strongest type of the stern religion which raised him to the summit of fame and fortune. The spirit that he read into the Psalms governed his actions at each supreme crisis of his stormy life; the most striking stages in his career are marked by quotations from the Psalms." "On Tuesday, September 16, 1656, Cromwell was reading the 85th Psalm in Whitehall. It was the day before the meeting of the second Parliament of the Protectorate. The next day, with the usual ceremonies, Parliament was opened, and the Lord Protector addressed a speech to the members. 'Yesterday,' he said, 'I did read a Psalm which

truly may not unbecome both me to tell you of, and you to observe. It is the 85th Psalm; it is very instructive and significant; though I do but a little touch upon it, I desire your perusal and pleasure.' Then he expounded to them his vision of hope—God's will done on earth, and England 'an emblem of heaven, where God's will reigns supreme. To this work he exhorted his parliament to set their hearts.' There seem to us to be few Scriptures more worthy than this Psalm to be had in remembrance by a parliament and a ruler.

#### *"What hath God wrought!"*

It is beautiful to see the way in which this Psalm acknowledges the people's dependence upon God, and expresses their thoughtfulness for what he had done. Its first word is the name Jehovah, and six times in the course of the first three verses it confesses his goodness and mercy in the words, "Thou hast." That is a fitting way to approach God in prayer. It is well to remember his past goodness, to acknowledge with gratitude his leading and blessings. We see here the spirit of humility and of adoration. They looked beyond the feebleness of human instrumentality, and gave praise to him who rules the world. It was God who brought them back. The praise was not due to Cyrus; the honor was not to be given to men who braved the perils of the journey and endured the burden of the work. Tarbell says: "Not unto us, O Lord, not unto us, but unto thy name give glory, sang the Psalmist of old, and down through the ages all the truly great ones of earth have voiced the same thought, that gratitude for all good results is due, not to God's co-workers here, but to God himself. 'My friends,' said President Lincoln, 'you owe me no gratitude for what I have done; and I, I may say, owe you no gratitude for what you have done; just as, in a sense, we owe no gratitude to the men who fought our battles for us. I trust that this has been for us all a work of duty. All the gratitude is due to the great Giver of all good.'"

We notice, further, in these opening verses, how well the people recognised the connection between the captivity and their sin. It is to their great credit that they no more rejoiced in the release from exile, than in the freedom from sin. They were not merely glad because of the removal of the punishment for sin, but because of the pardon of the sin itself. One verse praises God for the removal of the punishment; two verses are needed to express their sense of and joy in pardon. That is a significant preparation.

#### *Prayer after thanksgiving.*

Even while we thank God for all he has done for us, we have to realise that we yet have need of much. The Jews needed God as truly in Jerusalem as they did in exile. It was not enough that they should be saved from exile; they must have daily help. So they fittingly prayed for a further and a continued manifestation of his presence and power. Each clause of the prayer is a beautiful one. Its whole spirit is admirable. The chief desire is for God's favor and salvation; re-

quests for temporal blessings are not prominent. They put first things first.

#### *The answer.*

Verses 8 to 13 may be looked upon as giving the divine answer to the previous petition. "The final movement expressive of confidence," says G. Campbell Morgan, "is very full of beauty. That confidence is first affirmed, but the affirmation is coupled with a recognition of the condition upon which God delivers his people. 'Let them not turn again to folly.' The next words repeat the principle upon which he delivers, 'His salvation is nigh them that fear him'; and declares the principle of deliverance, 'That glory may dwell in our land.' Then in a voice so full of meaning that it has become consistently used in description of the method of God in all the highest activities of deliverance, the Psalm declared that

'Mercy and truth are met together: Righteousness and peace have kissed each other.'

It is because of these things that the sinner is filled with confidence." While the words of this Scripture doubtless had a primary application to the days of the return, yet they had a richer fulfilment. Perowne, e.g., is surely right when he says that the promise that glory would dwell in the land was fulfilled "in a better and higher sense when he who was the brightness of his Father's glory, tabernacled in human flesh, and we beheld his glory, the glory as of the Only Begotten of the Father." Calvin appropriately calls the four virtues of verse 10 ("mercy and truth," "righteousness and peace") "the four cardinal virtues of Christ's kingdom," and says that "where these reign among men, there must be true and perfect felicity." Can we not also say, with Maclaren, that "the Psalmist's vision was fulfilled in Jesus Christ, in whom these sweet twin characteristics, that are linked inseparably in all the works of God, are welded together into one in the living personality of him who is all the Father's grace embodied; and is 'the Way and the Truth and the Life.'" Many have loved to think how these divine attributes were harmonised in the Saviour's work; as Matthew Henry says: "In him, who is both our Salvation and our Glory; mercy and truth are met together; God's mercy and truth, and his righteousness and peace, have kissed each other; that is, the great affair of our salvation is so well contrived, so well concerted, that God may have mercy upon poor sinners, and be at peace with them, without any wrong to his truth and righteousness. He is true to the threatening, and just in his government, and yet pardons sinners, and takes them into covenant with himself. Christ, as Mediator, brings heaven and earth together again, which sin had set at variance; through him truth springs out of the earth, that truth which God desires in the inward parts, and then righteousness looks down from heaven, for God is just and the Justifier of them which believe in Jesus, or it may denote that in the kingdom of the Messiah, these graces shall flourish and prevail, and have a universal command."

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By A. R. MAIN, B.A.

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### News from Afar.

Before this month is out, Bro. and Sister Filmer will be on their furlough, and will rest for a month or two.

Bro. and Sister A. T. Waters proceeded to Pentecost by the October 1st steamer, to take charge at Banmatmat, Pentecost, during Bro. and Sister Filmer's absence.

Miss Mary Rioch, of Japan, and Mrs. J. B. Kuhns, of U.S.A., gave two fine missionary addresses to the students at the College of the Bible, Glen Iris, on October 3rd.

Goods for Pentecost have lately come from Kaniva, per Bro. Benn; Brighton, per Miss Hayden, and from Mrs. Carter, Brighton. Many thanks for all.

Bro. H. Watson, our missionary for India, writes on the eve of departure for W.A., "We have had good meetings, and hope some good has been accomplished in the cause. We are looking forward to having some good meetings in W.A."

It is a great thing to say, A soul for Christ. It is a greater thing to say, My country for Christ. It is the greatest thing to say, The world for Christ my King.—Mrs. C. W. Thurgood, at the Adelaide Conference.

Bro. and Sister F. Gordon Goodwin had a splendid reception at the Bible College, Glen Iris, when they took leave of the students on October 3. They leave Sydney on November 1 for Aoba, South Seas, to take charge of the work there. God bless them.

At the first meeting of the South Australian F.M. Committee, the following officers were elected for the year: President, W. Manning; Vice-President, J. Warren Cosh; Secretary, I. A. Paternoster; Treas., T. Colbatch. Congratulations.

The wedding of missionaries F. Gordon Goodwin and M. J. Young, during the Adelaide Conference, was a delightful event. The usual toasts were honored, and the missionaries on the field and the Committee were added to the lists. We wish our friends God-speed.

We are in Karuizawain, our mountain home, resting. We have a union church here, where all talk not in the terms of denominationalism, but in the terms of Christianity. Mr. S. Sone, a member of our church in Tokyo, has graduated from the Imperial University, and becomes a professor of literature in a Christian College in Sendian.—P. A. Davey, Japan.

I am very sorry it is so difficult to tabulate numbers, but all Indian missionaries know what village work is, and how opportunities and numbers vary, and sometimes one has done far more work when the numbers appear smaller; but I wish you could see the work, for I believe those

at home and we here will rejoice in heaven together at the victories won. One does desire to hear the "Well done!" from our Lord.—Rosa F. Tilley, Baramati, India.

This month's issue of *Pure Words* is a special Foreign Missionary number, and is full of missionary news, views, and information. Sample copies for free distribution are being sent out to all schools in Australia that do not usually take them, with the hope that they may arouse a deep missionary interest, and also may lead schools to



Miss R. L. Tonkin and Her Family of Adopted Daughters.

(Read article on this page.)

become regular subscribers. Any friends who would like a copy, can have one on application to the Austral Co., or 1/- will send a copy for a year to any address in Australia.

The South Australian aim for the year was fixed at £1000. They have since July 1 already given £846, which is a great advance on previous years. In consequence, the mark has been raised to £1250. Well done!

Bro. Grosvenor, dentist, of Adelaide, has made a splendid donation of about £5 worth of dental instruments, etc., to Bro. Watson, for the work in India. The Committee desire to express their thanks.

### Miss R. L. Tonkin and Her Family of Adopted Daughters.

These girls have come to me at various times, helpless to help themselves. I believe that the Lord has wanted me to care and help them get their education. Three of them are young women now; one is already married, and is going into the Women's Bible Training School to train as a Bible Woman. Friends in New South Wales are helping her through. One graduated from school this year and will help teach until she is married. Her future husband is a graduate of the Bible College at Nanking, so she will be also in constant touch with the work of evangelising. The other is a member of the volunteer band for Bible Women's work after graduating. The other three are at present studying, and I pray God that they also may be workers for him. The Lord has given me much joy in them.

I shall probably have two others in a little while; there are one or two things to be cleared up before I take them over, but they are going to work their way in my home; am not using other servants. It takes a lot out of one to have charge of all these girls; you have to be listening to their conversation and watch them, and you cannot leave home for many hours at a time lest some visitor should come, and these are not allowed.—Rosa L. Tonkin.

### What Shall We Do About These Orphans?

It has been decided to assist Miss Tonkin in supporting these orphans. They cost £5 a year. Perhaps some individual would like to help in this matter, or some Bible School might like to send the money for the support of one or more. How would it do for schools to try and raise £5 on Nov. 5, at the Children's Day Exercises, and undertake the support of one of these orphans? Information will be gladly supplied by T. B. Fischer.

### Advance, Australia!

Of course November 5, 1911, will be the greatest Children's Day in our history. A growing child always marks an increasing height on the door-post each year. Our Sunday Schools are larger than last year, there are more of them, the adult work has grown wonderfully, there is more interest in missions. If we don't advance, something has gone wrong.

Forward, be our Watchword.





## West Australia.

**SUBIACO.**—We have just concluded a highly successful year's work, ending August, in the Bible School. Sept. 3 was our 13th anniversary day. On Sept. 6 we held a tea and public meeting, and concluded on Sunday, the 10th, with promotion day. We had fine gatherings, with our church building packed. The growth of the school has been very satisfactory in all departments. Last year we were pleased to record 330 on our roll. This year, after careful revision, we are further pleased to report an increase to 375. We have received a front rank certificate and pennant from America, and the grateful information that we were the first school in Australia to be thus recognised. A fine body of officers and teachers and an exemplary band of scholars are all doing their best to make theirs the model school systematised, practical, devoted and expert in God's teaching. Many schemes are contemplated to keep the ball of progress and success ever rolling. Grading and organisation has much to do with our success. It saves a deal of time. We would be pleased to receive from any of our sister schools throughout Australia suggestions for further improvement, and in turn would be pleased to reciprocate, and offer solutions of problems, details of our work and plans, etc.—R. F. Robbins.

**BROOKTON.**—Out of thirty members living within a radius of fifteen miles, 29 were present at the meeting yesterday afternoon. We also had Sister Michael, from Lake-st. church, and Mr. and Miss Manning, from Unley, S.A., present with us. A young lady from the Brethren took membership with us.—H.P.M., Oct. 2.

**NORTHAM.**—Am pleased to be able to report good meetings all through September, both at the Lord's table and the gospel meetings. Bro. Cecil is doing good work here, coming from Perth, 66 miles, every week-end. He has been preaching to good audiences for the past three months. We have had quite a number of visiting brethren since my last report: Bro. J. H. Yelland and Miss Yelland, of Unley, S.A.; Bro. and Sister E. Eaton, Bro. E. Saunders, Bro. W. Taylor, Sister Manning, and others.—J. Platt, Oct. 2.

**KALGOORLIE.**—T. H. Scambler has arrived on the Goldfields, and commenced his work with the church here on Lord's day, Sept. 24, when we had fine attendances both at the breaking of bread and the gospel meeting at night. We have been without the services of an evangelist for the past seven months, but the work has been carried on faithfully and well by our local brethren, and now with our brother's aid, we hope to have a rich ingathering of souls. Bro. Scambler, accompanied by his wife and two children, journeyed from America via England, where they sojourned for a month. During their stay in England, Bro. Scambler conducted a nine days' mission in the Twynholm Hall, London, where he had the joy of hearing 32 persons make the good confession. On Sept. 28 a welcome social was tendered Bro. and Sister Scambler. Close on a hundred were present, and this indicates a little of the enthusiasm of the members. Addresses of welcome were given on behalf of the church and the various auxiliaries, including a welcome from the church at Boulder, and a representative of the Council of the Churches, Eastern Goldfields centre. We have a well organised Bible School, under the supervision of C. J. Garland, and with Bro. Scambler's assistance we hope to reap some

of the harvest from the sowing that has been carried on for some time past. Bro. and Sister Burford, from South Australia, have been meeting with us for the past three weeks. Bro. Burford exhorted the church on Oct. 1. In the evening Bro. Scambler again occupied the platform, preaching the gospel, and taking for his subject "Estimates of Character." There was a fine congregation, who manifested deep interest in all our brother said.—G.T.B., Oct. 2.

## New Zealand.

**CHRISTCHURCH.**—There is increasing evidence here of greater interest in the things pertaining to the kingdom. Since last report, two young women have signified their desire to enter the service of Christ, and two have been received from sister churches. We have been cheered by a short visit from Bro. J. Binney, in the interests of the C.W.B.M. movement. The few were pleased to renew, while the many were as pleased to form, acquaintance with this talented and consecrated brother, whose work is an inspiration to others. Bro. Hadfield has just arrived, of whom we will have something to say later.—H.L., Sept.

**NELSON.**—Lord's day, Sept. 24, all meetings fairly well attended. Large attendance at Bible School. Fine meeting with the Endeavorers on Monday evening. These meetings keep up well, and a goodly interest is manifested. The sisters of the sewing class had their half-yearly sale of work on Wednesday. The weather was fine and the sisters are to be commended for the nice show. The attendance is said to be the best on record, and the business done far surpassed their aim. During the evening a miscellaneous programme was presented. Advantage was taken to recognise the faithful work of our Sister Jennings, the president of the sewing class. Sister Knapp, in a happy and sincere little speech, referred to the many good qualities of our sister, and presented her on behalf of the class, with a handsome hand-bag. Sister Lang endorsed the remarks of Sister Knapp. This was a complete surprise to our Sister Jennings.—E.M.J., Sept. 28.

**OAMARU.**—We are pleased to report the addition of two members by letter, Bro. and Sister Tidman, from Dunedin. The meetings are well attended, and numbers seem interested. Bro. Mathison leaves us for the United States early in November, the church here having granted him twelve months' leave of absence. Bro. Harward takes his place here. Our C.E. Society held a most successful social on Friday Sept. 15. There were 80 members and friends present. We are looking forward to the visit of our Bro. and Sister Hadfield, from South Africa, on Oct. 1 to 4, and pray that they may be the means of arousing our interest in the work in the Foreign fields.—F.R.

**ASHBURTON.**—The attendance at the meetings for the breaking of bread has steadily increased during the last 2½ years, last Sunday constituting another record. The Bible School continues to increase in numbers, and the interest is unflagging. The Improvement Society is proving the one thing that was needed. At the last meeting four new members were elected, and three more proposed, and this is the usual weekly experience. We now number over 40 members. One-third of our membership is drawn from other churches, and this is helping to break down religious prejudice and to bring these young men

into touch with our principles and plea. Our evangelist, F. W. Greenwood, is critic to the society, and has received unstinted praise for his helpful and suggestive criticisms. Bro. Greenwood terminates his work here in December. The officers are now looking out for a successor.

**DUNEDIN.**—In view of the annual offering for Foreign Missions being taken up on Oct. 8, exchange of preachers was arranged in some of the churches yesterday. T. J. Bull, of Maitland, was exhorter at the tabernacle. Newton Jones, from the London S.S. Union, arrived in Dunedin last week, and will be here till Oct. 13. Addresses and talks in chalk will be given daily, followed by nightly Bible Schools, and there will be conferences for teachers, superintendents, and Christian workers. H. G. Harward has gone to Invercargill to conduct a mission. Two confessions from Bible School last evening. On Friday evening, 17 of our Bible School scholars sat for the Otago S.S. Union examination on general Scripture knowledge.—L.C.J.S., Oct. 2.

**AUCKLAND (Richmond).**—Bro. J. B. Allen has been conducting the preaching here for three Sunday evenings, and our hearts were greatly cheered on the last occasion by having a better attendance, and by hearing a young lady confess Christ.—F.D.

**AUCKLAND (Ponsonby-rd.).**—We had a beautiful service this morning. C. Howard gave a good address on "Watching." During Bro. Turner's absence, the platform has been taken by Bren. Hadfield, Page, Moyle, and J. C. Laing. We regret to state that our dear Sister Mrs. Catchpole, has been dangerously ill during the week.—F.D., Oct. 1.

**TAKAKA.**—Bro. A. F. Turner, who is having a short holiday to recruit his health, paid us a visit for two Lord's days. Our brother held a gospel meeting a few hours after arrival on the first Lord's day, also holding two week night meetings, bringing his visit to a close on the 24th Sept. with a most impressive address on "The Plan of Salvation." Our brother visited us 15 years ago, and as a result lo made the good confession, 5 of whom are in active fellowship with us, three have left the district, and one has fallen asleep. Our brother's addresses and words of counsel have been helpful and encouraging to the brethren. Our Bro. J. Griffith has also been with us for nearly three months here. He has been doing sterling work for the Master, and has won the esteem and regard of the brethren here.—A. E. Langford.

**WELLINGTON.**—On Sept. 24 the church in Vivian-st. celebrated the fourth anniversary of the opening of the new building. Special services were held in the morning and evening, at the former of which Bro. Hadfield, from South Africa, addressed the church, while at the latter A. J. Saunders preached to a good congregation. On Sept. 28 a special rally meeting of the members was held, and a good attendance responded to the roll call, while a number of others sent responses. Reports were given by the various activities of the church, which testified of faithful and energetic work, and of good prospects for the future. A good, earnest spirit prevailed, and it is thought that a strong forward movement is commencing under the leadership of Bro. Saunders.—H., Sept. 30.

## Queensland.

**MA MA CREEK.**—Bro. Jinks' mission closed last night. Since he came into our midst on the 8th Sept., he and Bro. Jones have been travelling very often on foot, many miles, to visit the people, and holding meetings at Ma Ma Creek and at Mount Sylvia, Flagstone Creek, Essenberg and West Haldon. Yesterday Bro. Jones baptised three who had previously confessed Christ. Last night Bro. Jinks had a good meeting, the chapel being full. After the meeting the members stayed behind and heartily thanked Bro. Jinks. This morning he leaves for Brisbane.—T.A.C., Oct. 2.



**TOOWOOMBA.**—While looking over Queensland, I enjoyed hearing Prof. Saxby, of Sydney, at Toowoomba, on Lord's day morning, Aug. 6. The brethren persuaded me to hold a mission from Aug. 22 to Sept. 10. The church here have an able, consecrated man of God in J. W. Parslow, their resident evangelist, who has led the cause in less than four years from 17 disciples to now over 100. In all my 20 years' work for the Lord, I have never had fellowship with a more devoted, spiritual, praying body of disciples than at Toowoomba.—C. Stewart.

## South Australia.

**NORWOOD.**—Had our first mid-week service with Bro. Dickson on Thursday. It was a good meeting, 70 being present. We are looking forward to good prayer meetings with our brother. To-day Bro. Dickson took both morning and evening services, and held the hearers by the fervor of his speech, speaking at the gospel meeting on "The Divine Drawing." Attendance not quite so large, but included many new faces.—G.H.J.

**MILANG.**—We are pleased to say our meetings are keeping up well, and also the Sunday School, there being a large number of scholars present every Sunday since the anniversary. The Bible Class is doing well, and they intend going through the book, "First Principles."—S.H.G.

**SEMAPHORE.**—The work is making good progress. The class in "Training for Service" has an average attendance of 25 to 30 each Monday night. We expect to commence to build in two or three weeks. Meetings were good to-day. Bro. W. Pirie, of Wedderburn, and two who were baptised during the week, were received into fellowship this morning. The writer preached to-night on "He hath not dealt with us after our sins." A lady responded to the gospel invitation.—W. J. Taylor.

**HENLEY BEACH.**—On October 1 we had a helpful address from Bro. Cuttris, who is taking up work at Mallala. In the evening Bro. D. Pike preached, and at the close a married woman made the good confession. We regret that owing to ill health Sister Tite had to resign secretaryship of the Bible School. Bro. Alan Charlick was appointed in her place. We are thankful to Bro. Jarvis for his helpful address this morning and at the gospel service to-night.—M. Noble, Oct. 8.

**MAYLANDS.**—To-day we observed the Bible School anniversary, and had a splendid time. Bro. Ross Manning, of Grote-st., spoke in the afternoon on "St. George and the Dragon," in its bearing to intemperance. In the evening H. R. Taylor spoke to the young people on the "Hall of Heroes," and to adults, "A Little Child in the Midst." One young woman made the good confession. The scholars rendered special songs, with Miss Charlton at the organ and Bro. F. Sando conducting. We will hold our picnic at Ridge Park, on Wednesday.—R.L.A., Oct. 8.

**QUEENSTOWN.**—On Lord's day we were delighted to have Bro. Arthur Wilson exhort the church in the morning and preach the gospel in the evening. Bro. Wilson, an old scholar at Queenstown S.S., has accepted an invitation to labor with the church at Launceston, Tas. Reports presented at the business meeting held during the previous week showed all departments to be satisfactory. A "Training for Service" class, inaugurated by our evangelist, Bro. Brooker, inaugurated to fully justify all that was expected of it at its inception.—A.C., Oct. 10.

**KADINA.**—Bro. Warren is about again, although not in the best of health. Last Thursday evening he baptised three young ladies. On Saturday morning the young men and some of the older brethren were engaged in putting up the mission tent. This morning the mission was opened, when our three sisters, who were baptised, were received into the church. We have paid off another £100 off the debt of the church, leaving £100 to pay off now. Bro. Griffith spoke with great vigor on the subject of "Minding Your Own Business." To-night the tent was

packed. Bro. Griffith gave a splendid address from Job 1: 6. One confession. We are praying for 100 souls. Some of our brethren from Lewes were with us to-day, and some from Balaklava.—J. H. Thomas.

**STIRLING EAST & ALDGATE VALLEY.**—Since last report two have been added by letter at Aldgate Valley. On October 1, the anniversary services were conducted there by D. A. Ewers, who addressed the church in the morning and preached the gospel at night to a large audience. In the afternoon a service of song was rendered very creditably. On October 2, a public tea, followed by a meeting, was held, when J. E. Thomas, of Grote-st., was present and addressed the meeting. On October 3, the quarterly business meeting of the churches was held at Stirling East, when the various reports were considered satisfactory. On October 8, good meetings at Stirling East. At night two young ladies were baptised, who will take their membership to the newly established church at Murray Bridge. G. Rudd has nearly recovered from his late illness, and hopes to soon be amongst us again.—A.G.R.

**HINDMARSH.**—The 56th anniversary services of the church, held on October 1 and 2, were the most successful held for some time. At the morning service W. J. Taylor spoke, and a special thankoffering was taken up to defray the cost of installing electric light in the schoolroom and yard, and towards extinguishing the debt on the Kindergarten room. This met with a good response from the members, over £30 being taken up. At 3 p.m., T. H. Smeaton, M.P., gave a good address to the Men's Bible Class and friends. At 6.30 H. R. Taylor gave the gospel address. There was a large attendance at all the services. On Monday the services were continued, taking the form of a public meeting in the chapel, followed by a social in the lecture hall. H. J. Horsell, President of the S.A. Conference, presided over a good audience. D. A. Ewers gave a short and encouraging address. The secretary's annual report showed good progress in all phases of the work during the year, and showed that as a church there was much to be thankful for. A good programme of music was carried out by the choir, under O. H. Finlayson, at all the services. A trio by Messrs. R. Goodall, S. Pickering and O. H. Finlayson, solos by Mr. R. Goodall and Finlayson; also a very pleasing item by a number of the school children, under Miss W. Doley. Advantage was taken of the occasion to present to Miss W. Doley, on behalf of the officers and friends, an English music cabinet, in recognition of her splendid services as organist to the church and school. T. H. Brooker, the supt., in making the presentation, spoke of the self-denying work in connection with the school and church that Miss Doley, in a quiet way, was accomplishing. Miss Doley, amidst rounds of applause, suitably replied. Sunday, Oct. 7, good meetings. 6.30, W. H. Harrison, Australian President of C.E., spoke. There was a good attendance.—J.W.S.

**NARRACORTE.**—Our Bible School anniversary services were held on Sunday, Oct. 1. Bro. Edwards delivered addresses in the morning, afternoon and evening. On Monday evening a social was held. A programme was given by the scholars and some of the older members, and prizes distributed. Bro. Edwards addressed the meeting. Tea was then handed around. Last Lord's day morning we had with us Sisters Sheehan and Holmes, from Red Hill, Vic., and Bro. Chittleborough, of Frances.—N.J.G.

## Tasmania.

**CAVESIDE AND WESTERN CREEK.**—We are having good times here lately. J. Byard has preached at our chapel, and also at Bro. Gillam's and Sister Pearn's on Sunday evenings the last few weeks, with the result that one young brother and two young sisters have confessed Christ and were baptised last Lord's day. This is sixteen that have been immersed these last two years at Bro. and Sister E. Higgs', and we take this opportunity to express our sincere thanks to Sis-

ter Higgs for the kindness she has shown to us all at such times. Sunday evening we met again at Sister Pearn's, when there were 22 gathered. After a very earnest prayer from Bro. Gillam, and also a soul-stirring address from Bro. J. Byard, one more came forward and confessed Christ.—C. Pearn.

**PENGUIN.**—Since last report two have made the good confession, and have been baptised. On Lord's day, 17th, at our morning meeting we had the pleasure of meeting Sister Brady, from Melbourne. Our gospel meetings are well attended. We are also holding our anniversary on the 8th of October, which makes the fifth anniversary at South Road. We still hold gospel meetings at Sister Hudson's house, Pine-rd.—R. Hutton.

## Victoria.

**CARLTON (Lygon-st.).**—Excellent meetings on Lord's day. One received into fellowship by baptism. H. E. Knott, who left the church at Lygon-st. for America about seven years ago, has returned. He gave two helpful addresses, one on Thursday night, the other on Sunday morning. His career in U.S.A. was a very successful one, terminating in his securing the degree of Master of Arts from Harvard University. He has come home to work for his Master. We hope he will be at once called to some important field. Bro. Horace Kingsbury gave a fine discourse at night. Subject, "Self-condemned."—J.McC.

**HARCOURT.**—We met together on Sept. 26 to spend the evening with our esteemed Sister G. Symes and have a cup of coffee before she went away. It was a very wet night, but there was a fair gathering. After several items, we presented her with an umbrella, bag, hymn book and Bible as a token of our esteem for the work she had so willingly performed with Sunday School and church. Sister Symes thanked the members for these. Oct. 8, Bro. Siyyer was with us in place of Bro. Manning, who is laid up with a bad foot. Our brother gave a nice exhortation this morning and a good gospel address to-night. Both meetings were well attended. We are busy getting ready for our school anniversary on Nov. 5, and tea and public meeting on the 8th.—A.E.G.

**HAWTHORN.**—On Oct. 4 a public welcome was tendered to Bro. and Sister Rankine on their taking up the work of the gospel on our behalf. Our building was comfortably filled with an interested audience. Bro. Hunter welcomed all the visitors, and then called upon the various speakers to deliver their addresses on a theme which had been supplied them, "The Christian Life," taken from the Shepherd Psalm. Two soloists, Sisters Finlayson and Tuplin, interspersed the addresses with songs, which delighted the audience. Bro. Rankine gave the closing address, which was much appreciated, by the applause that followed. The meeting closed by singing the Doxology.—T. H. Parkes.

**WARRACKNABEAL.**—Splendid meeting at the Lord's table yesterday morning. Bro. Reynolds, formerly of Ballarat, was received in by letter. Bro. P. McFadden, who has been away for several weeks, has returned. Our young brother is a great help to this church. The members are working hard for a tent mission. The prayers of the brethren are asked for this little band of disciples.—W. Uren.

**BRIM.**—Our meetings are on the upgrade. Yesterday's meetings were the largest experienced for some time. Sister Harding, from Grote-st. Adelaide, fellowshipped with us. We shall hold our Sunday School picnic on the 18th. We extend a hearty invitation to any of the brethren who may be passing at that time.—W. Uren.

**BRUNSWICK.**—On Sept. 27 the Temperance Committee held a rally here, Bro. Way presiding. A short programme was submitted, and an interesting address delivered by J. G. Barrett. On Sunday, October 1, Bro. Shain exhorted and Bro. Way preached. Last Wednesday a special church meeting considered suggestions for a new build-

Continued on page 682.



## Miss Mehitable and the Fashions

By L. J. Harbour.

"Well, I reckon I can work in a pocket some place, although they ain't puttin' pockets in dresses now-a-days. Here a man has a dozen pockets, and manages to use most of 'em; and a woman has none, more's the pity. But that ain't causin' the trouble in some families that havin' all dresses open up the back does.

"I was sewin' over to Cap'n Tinkham's one day last week, makin' Mis' Tinkham a brown and white foolard silk to wear to her sister's silver weddin'; and the Cap'n, he come into the room; and Miss Tinkham, she held the dress up, and asked him if he didn't think it was right smart and handsome; and all he says was, 'Does it open up the back?' and, when she said it did, he sort o' gritted his teeth, and said something under his breath, and stalked out o' the room, kickin' over a chair as he went. You see the Cap'n and his wife live alone, and there ain't no one but him to hook her dresses up the back; and I vum if it ain't askin' a good deal of a man six feet three to git down on his knees and hook his wife's dress up the back.

"Then Mis' Tinkham, she wants everything right up to the top notch when it comes to style; so she wants these little thread eyelets instead of reglar metal eyelets, so that makes a bad matter worse, for you know how they have a way of layin' down flat; and a big, clumsy man ought to be excused if he passes remarks that ain't sanctioned by books on etiquette when he has twenty-nine of them things to deal with in hookin' his wife up the back.

"Then, when he gits down to the last one, and finds he has skipped a couple, and has to unhook 'em all, and do it all over ag'in—well, if I was one to fetch and carry, I could tell you of some things that Elder Beamer said on an occasion o' that kind that might cause the elder to be brought before the church for langwidge unbecoming the Christian character. I was stayin' there all night, and was dressin' in the next room; and we was all gittin' ready to go to the annual concert o' the choral society.

"My, how fashions has changed since I first begun to dressmake! Then it took about nine or ten yards of yard-wide goods to make a skirt, and now I vum if some of the dress skirts don't look as if they was made of a yard and a quarter of thirty-two-inch goods, with some o' the cloth left over!

"And it does seem to me that some o' the very people that oughtn't to the most are the fiercest to git into these awful tube skirts, as they call 'em. You know Em'line Swanzy, and you know what her figger is. If you don't, you wait until you see her in her new tube skirt, and you'll know all about her figger. I don't know anything more turrible on this earth than for a woman beyond the one-hundred-and-ninety mark in a tube skirt. She ought to stand before one of these double mirrors, and weep over herself and her lack o' sense in puttin' on a tube skirt. Em'line Swanzy weighs a little above two hundred, and I made her a skirt out of less than three and a third yards

of forty-inch goods; and, when she first put it on and asked her mother, Old Lady Craft, how she liked it, the old lady says:

"Well, Em'line, all I got to say is that, if Dan Swanzy wants to enter suit for divorce ag'in you for bein' seen on the street in that thing, I shall side in with Dan if I'm called as a witness. You couldn't look any worse if you walked the streets in a bathing-suit, and you'd look a good deal better goin' to church in your nightgown than in that thing."

"But, lawzy me, you couldn't make no impression on Em'line, and I did hear that Dan Swanzy stayed at home from the Odd Fellows' picnic because Em'line went and wore that tube skirt.

"And did you hear about Annabelle Smart goin' over to the Benders' wearin' her new hobble skirt, and Billy Bender had just brought home a new goat, and the goat was in the yard, and it made for Annabelle the minnit it seen her, and she couldn't run, and that hobble skirt was a wreck before they could git the goat away after it had butted Annabelle over? You know I don't blame that goat none. A hobble skirt is enough to make even a goat mad.

"And I don't take none to these Empire gowns with the waistband away up under the armpits, and the skirt hangin' as if it was a pillow-slip, barely to one's shoe-tops, or else so long in front that you have to kick it out o' the way every step you take. I went to a big concert when I was in Boston, and one o' the singers come out kickin' her dress in front of her as if she was playing football all by herself. It laid on the floor six feet behind and a good foot in front, and such kickin' and shovin' as she had to do to git off the stage!

"And, honest Injun, I don't believe that there was over three-quarters of a yard of goods in the waist o' that dress! It's enough to make a woman blush for her seat to see another woman in the worst o' these daycoltay gowns, as they call 'em. Fact is, some o' the fashions now-a-days gives nice, modest, sensible wimmen a good deal to blush for, upon my soul they do.

"And the cost of 'em! Lawzy me, I dunno that I blame a young man for not wantin' to marry if he is expected to dress a wife up to the top notch o' the fashions now-a-days.

"And hats! Well, if they ain't the beateeree this season! Seems to me that the people who designed the fashions in hats this season must o' did so while they was in a fit o' nightmare or delirium tremens.

"And the cost of 'em! I see one in a window in Boston with a card on it that said, 'Marked down from fifty dollars to thirty-seven and a half'; and all that hat had on it was a how o' red velvet about the size of the wings of an air-ship, and two red feathers that stuck up in a sassy kind of a way. You know it seems to me that most o' the millinery this year has a sassy look as if it knew that it was loud and vulgar, but was darin' any one to say so. And, if you believe me, I saw a plume in a window in Boston that was sup-

posed to be a bargain at fifty dollars! Well, them that wants to pay that for a feather can do so. If I had fifty dollars to pay for a plume, I'd git as good a one as I need want for a couple o' dollars; and I'd put the rest o' the money in the collection for Foreign Missions, or give it to the needy poor.

"To my mind some o' the gowns and millinery o' the present day ain't nothin' more nor less than immoral, and I blush for my seat when I look at it. It's a pity the wimmen give the men so much chance to ridicule their dress and—but, my sakes alive, I see some men in Boston that had better tone their own duds down a few degrees before they go to throwin' stones at the wimmen. It's a case o' the kittle callin' the pot blacky in some instances. All is, the thing we call fashion is leadin' some people around by the nose in a way that ought to make 'em ashamed to be such slaves.

"Now, do you want this band around the bottom of your skirt cut straight, or on the bias? They're wearin' 'em both ways an' every which way in this day o' topsy-turvy, hit-or-miss, crazy-Jane fashion."—*C.E. World*.

## Temperance in Brief.

By W. F. McCauley.

This is a definition of temperance, original with me, that I have used in this or similar form for years:—

"Temperance is the moderate use of that which is beneficial, and total abstinence from all that is harmful."

I might add a definition for intemperance.

"Intemperance is the immoderate use of that which is beneficial, and any use of that which is harmful."

I append some other points for the most part original.

When is a man drunk?

When he is not sober.

What is the relation of alcohol to the human body?

If you want to preserve a dead man, put him into alcohol; if you want to kill a living man, put alcohol into him.

What is a good temperance platform?

1. When you have nothing else to do, fight the saloon.

2. When you have something else to do, fight the saloon.

3. Find out what the saloon-keeper wants, and don't let him have it.

4. Find out what the saloon-keeper does not want, and give him plenty of it.

What is the solution of the saloon question?

No saloon.

November 12.

**WORLD'S TEMPERANCE SUNDAY.**

Evangelists and Speakers are expected to draw attention to this important topic.



## N.S.W. Foreign Mission Notes.

The Sydney Chinese Church reports the past month witnessed average attendances at the meetings for worship of 11, at the gospel services, 50. At the classes the average was 20 teachers and 33 scholars.

A very fine testimonial to the work of Bro. Filmer, on Pentecost, was received at the last Committee meeting from Mr. J. A. Bowie, recently from the Islands. Bro. and Sister Filmer return to Australia on furlough by the "Makambo," this month.

The Committee received the news of the resignation of Bro. and Sister Purdy, on account of Bro. Purdy's health, with considerable regret, and added a resolution of sympathy.

The Committee has decided to co-operate in the formation of the United Protestant Missionary Committee, and appointed Brev. G. H. Browne, G. T. Walden, J. Clydesdale and F. T. Saunders as delegates.

The first issue of the united Home and Foreign Missions paper for New South Wales was available at the Committee meeting, and will be distributed as soon as the registration has been effected. Members will be pleased with the production, and will be eager to subscribe.

Some delay has occurred in the procuring of the boxes for Children's Day, but these will be supplied as quickly as possible.

Bro. G. E. Burns, who is leaving the city for Taree, has resigned from the Committee, and Bro. Geo. Morton has been appointed in his place. —F. T. Saunders.

## The Society of Christian Endeavor.

## THE CRY OF THE OPPRESSED.

Topic for October 23.

Daily Readings.

God, the Enemy of oppressors. Jer. 30: 18-24. Better be oppressed than oppressors. Prov. 3: 27-35.

The altar that abolishes oppression. Isa. 19: 18-25. The oppressed become the rulers. Isa. 14: 1-7. The oppressors brought to nought. Isa. 15: 1-5. The champion of the oppressed. Luke 4: 16-19.

Topic—The Cry of the Oppressed. Exod. 2: 23-25; 3: 7-10.

Illustrate the optimism of the Hebrews. Define the modern application of our topic. Suggest the remedy for "The modern cry of the oppressed."

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*From the Field—Continued.*

ing, and the matter was adjourned. To-day Bro. Way exhorted and preached. Bro. Albert Bickford is the secretary of the Bible School, Bro. Forster having resigned.—W.T., Oct. 8.

**WINDSOR.**—Anniversary services are now over. On Sunday afternoon, Oct. 1, the prizes were distributed to scholars, and on the following Wednesday a flower service of song was rendered. Mr. Pearl, with a band of performers from the Collingwood school, gave an hour's programme previous to "The Mission of the Flowers." We are greatly indebted to these kind friends. The school is preparing for more aggressive work, and a special committee has been set up for this purpose.—D.E.P., Oct. 9.

**COLAC.**—Good meetings on October 8. Bro. Chandler addressed the church; 34 members broke bread. Gospel meeting well attended. Bro. Chandler was called away last week in consequence of his father's death. Sister Best has had to part with her son-in-law during the past week. Bro. Swain and Mr. Polkinhorn laid his remains in the Colac cemetery. We pray for strength for the loved ones who have received sad bereavements.—J. G. Lacy.

**CHELTENHAM.**—Lord's day services in connection with the anniversary, were a great success. Many visitors were present, and large attendances. Speakers for the day were W. Judd, T. B. Fischer and F. M. Ludbrook. Four scholars—Annie Follett, Linda Foreman, Roy Carson and Leslie Penny confessed their faith in Christ, encouraging the teachers in their work.—T.B.F., Oct. 9.

**SHEPPARTON.**—Good attendances at the meetings last week in the tent to listen to splendid discourses from Bro. Bagley, and some sweet solos from Sister Thompson. Yesterday morning we had a nice meeting at the breaking of bread. Bro. Guyder was present from Sydney, also several members from Cosgrove. At 3 o'clock Bro. Bagley addressed a fair number of men in the evening over 200 people listened to an excellent address on "The Road to Heaven." One decision to date. Fine interest growing, and we are expecting great things.—H. M. Clipstone.

**BERWICK.**—Bro. Whelan was with us last Sunday, and spoke at all meetings, and was much appreciated. At the close of his address in the evening, one young woman and one young lad made the good confession.—E.E.H.

**New South Wales.**

**BROKEN HILL** (Railwaytown Mission).—We are still in the sowing time with our work here. Meetings gradually growing, and interest growing in our cause. On Sept. 24 our Bible School was inaugurated. Special singing, under the baton of Bro. H. James, was rendered by a number of scholars from the Wolfram-st. school. Bro. A. Clark was introduced to the parents and the scholars as supt. of the school by Bro. Tuck, who addressed the gathering. Eighteen scholars were enrolled as foundation members, and a Testament, suitably inscribed, was given to each by Bro. Tuck. In the evening the writer addressed a nice congregation, mostly strangers. On Oct. 1, good meetings. E. J. Tuck spoke morning and evening. 25 present at Bible School.—C. H. Hunt.

**BANGALOW.**—Splendid meeting on Sunday evening, Sept. 24. The singing went well. Miss Brown and Bro. R. Walker, from Lismore, were with us. Oct. 1, Sister Miss Wells, immersed in Lismore the previous Sunday, was received into fellowship.—Oct. 2.

**PETERSHAM.**—On Sept. 24 Sisters Mrs. and Miss and Bro. D. H. and H. H. Avenell were received into fellowship by letter from England. On October 5 a gift social in aid of the Protestant Orphanage Home was held in the Tabernacle, Petersham, which was also made into a farewell meeting to our Bro. Burns, who is about to leave

us to take up the work at Taree. The Dorcas Class has done good work in aid of the Orphanage. A number of brethren also brought useful gifts. Bro. Franklyn occupied the chair. He spoke of the great need of such a home as the P.O., and cited some cases which had come under his notice. Bro. Russell then spoke on behalf of the church, regretting that Bro. Burns was leaving us. He prayed that God would bless him in his new field of labor, and use him mightily for good. Bro. Burns replied fittingly, thanking the brethren for kindness and help during his stay with us, and asking for our prayers on his behalf. The choir sang a number of glees, etc. Refreshments were handed round, and an enjoyable evening was spent.—T.I.

**MARRICKVILLE.**—Splendid meetings to-day. 75 broke bread. Bro. Browne exhorted. Bro. and Sister H. Tanner were received by letter from the church at Belmore. At the meeting at night Bro. Chas. Watt delivered a fine discourse. Bro. and Sister Hall and family have suffered bereavement in the death of their younger brother Stanley. Feeling reference was made at the meetings to-day, and loving sympathy expressed, and conveyed to the family. Our new church building is growing, the side walls are nearing completion.—T.C.W., Oct. 8.

**NORTH SYDNEY.**—Large attendance at the meeting for worship on Sunday last. Amongst other visitors were: Sister Smithers, and Bro. Parker, from City Temple; Sister Gladys White, Enmore; Bro. Rigg, Paddington; Sisters Roberts and Saunders, from S.A.; Sister Webber, senr., also Bro. T. Morton, from Belmore, who gave the address. At the gospel service Bro. Saunders delivered a splendid address on the theme, "The Conversion of Three Thousand."—W.J.M.

**BELMORE.**—The work here presents bright prospects. Last Sunday evening three made the good confession at the close of Bro. Browne's address. Some time ago we started a campaign to raise £100 before Nov. 30, towards the reduction of our debt. We have now reached £66/10/-, and there are other indefinite promises, which should bring this amount up to £75. We have £27/10/- promised conditionally on our raising the £100. We appeal to the brotherhood at large to help us raise the last £25. The membership at Belmore is less than 100, and is composed of working people and their families, and they have done well. Who will help us? Donations, great or small, will be thankfully received and duly acknowledged. Send to-day to A. A. Barratt, Kent-st., Belmore.

**CITY TEMPLE.**—Good meetings last two Lord's days. Bro. Watt gave a fine address. On Oct. 1, visitors present were: Sisters Sherwell and Bradshaw, North Fitzroy; Bro. and Sister Brooks, Kadina, S.A.; Sister Clapham, from Qld., and Bro. Verity, from Enmore. Sister Tranmar's husband passed away the end of Sept. The church's sympathy goes out to them in their time of trial. Sister Cooper is laid aside with severe illness. To-day Bro. Clydesdale exhorted in the morning, and Bro. Franklyn addressed at night. Bro. and Sister Merton, from North Fitzroy, present; also Sisters W. Lock and Cluett, from Erskineville. The annual tea and social evening is to be held on the 10th. We are glad to see a greater interest being manifested in the work of the school.—J.C.

**CANLEY VALE.**—Though few in numbers, we are still holding our own, and with Bro. Williams laboring amongst us, we trust for greater things in the future. A great many strangers are moving out this way of late, so we have had invitation cards printed, which are being distributed around the district. On Oct. 7 we had the pleasure of hearing Bro. Collins, of Auburn, give his lecture entitled, "A Trip Through Tasmania in Good Company." The audience, which filled the building, enjoyed the lecture, which was illustrated with lantern slides, and also appreciated the songs and recitations rendered. A collection was taken up for the Australian Protestant Orphanage, and a tidy sum realised.—A.O.W.

**CASINO.**—Meetings are improving numerically and we now have a Sunday School of 16. There

was no Sunday School five months ago. Fairly good meeting at night. The writer spoke on "Ten Things in the New Testament Connected with Salvation."—C.T.G.R.

**PETERSHAM.**—S.S. anniversary practices have progressed satisfactorily, and Oct. 15 should be a red letter day in our Bible School's history. Bro. Burns finishes with us the same day, and says farewell at the public meeting on Monday evening. At the conclusion of his address last Lord's day, one lad from the Bible School made the good confession. This encourages us at the time of his departure.

**IVERELL.**—The work is being carried on by Bro. Waters and the brethren. We have had visits from Bren. Rolls and Arnott, Paddington. Bro. Riley has been received in by letter from Lismore, and Bro. Underwood, from Enmore. Our anniversary social takes place on Oct. 16, which we are celebrating by a picnic to be held at Spencer's Gully.—H. Cook, Oct. 2.

**HAMILTON.**—We are looking forward to the intended visit of our H.M. Secretary, Bro. H. Lingworth, to Hamilton on the 18th inst. Bible School rally still progressing. Ten new scholars to-day. 91 on the roll up to the present.—S.G.A.

**Here & There.**

J. I. Mudford's address is now George-st., Taranga, Brisbane.

R. Lyall is spending a few days in Mildura. His visit there will be helpful and encouraging to the church.

The secretary's address at Canley Vale is now, A. O. Wooster, Clarendon-rd., Canley Vale, New South Wales.

Send a gift now, or promise one by mail to-day for the building fund to W. A. Strongman, Tyalgum, New South Wales.

The Victorian General Dorcas will meet on Thursday, 19th inst., in the lecture hall, Swanston-st., from 10.30 a.m.—E. Connor.

The Northcote (Vic.) church seems to be doing a good work. Three confessions last Sunday night, and one the previous Sunday.

The new secretary of the Victorian Churches of Christ Kindergarten Committee is Miss Jerrens, 9 Norman Avenue, Hawksburn.

The mission at Shepparton has entered the second week with increasing interest. Splendid meeting on Sunday night. One confession to date.

Straight out gifts are needed urgently by the church at Tyalgum. They want to purchase land that will be sold by auction almost immediately.

Wanted, 1600 people at the Masonic Hall, Collins-st., Melbourne, next Wednesday, the 18th, at 8 o'clock, to hear about the work in Victoria. See Coming Events.

The Melbourne Musical Society's next rehearsal will be held on Saturday, the 18th. Members are requested to note that it will be held in Lygon-st., instead of Swanston-st.

An inviting field, with increasing population and no denominational opposition, is Tyalgum, New South Wales, where the few disciples want you to help them erect the first chapel in the district.

We had the pleasure of a visit from Harold Knott, who has just returned from America, after about seven years' sojourn there. He completed his studies by taking the M.A. degree at Harvard.

To preachers, church officers and secretaries.—The great rally at the Masonic Hall, Collins-st., Melbourne, is at hand. Its success largely depends on you. Kindly make full, and your last announcement at both meetings on Sunday, and distribute well the circulars that have been sent to you. See Coming Events.



Big meetings and interested audiences encourage the church at Tyalgum in their efforts to extend New Testament Christianity and erect the first chapel there.

There is still a demand for souvenirs of "The Chapel Built in a Day." A large supply will be sent to the Masonic Hall, on the 18th, and may be had at 3d. each.

We regret to learn of the death of Bro. W. Chandler, of Bayswater, Vic. After a year of suffering he passed away last Thursday, at the age of 67. Our sympathy goes out to the bereaved ones.

A. C. Rankine has made a good start with the Hawthorn church, and we expect him to do a good work in that populous neighborhood. Bro. Rankine's address is 59 Manningtree-rd., Hawthorn.

The mission conducted by T. Bagley at Shepparton, is in its second week. There was a grand meeting last Sunday night, and the interest is growing. Only one confession so far, but the prospects are good.

T. H. Scambler has started work in Kalgoorlie, W.A. After finishing his studies in America, he returned to Australia via England. While in England he conducted a nine days' mission at Twynholm Hall, London, during which 32 persons made the good confession.

If there are any members of the Church of Christ residing at Lucindale, Penola, Frances, or Hynam, we cordially invite them to write to Theo. Edwards, evangelist; or Nat. J. Gould, secretary, Narracoorte. We would like to keep in touch with members situated in the outlying districts. We believe it would be to their advantage and to ours.—N.J.G.

It is quite refreshing to hear an Anglican Church dignitary denouncing clericalism. The following utterance is worthy of note in that respect, and we hope may be regarded as a sign of the times. Dr. Diggle, Bishop of Carlisle, England, is reported to have said that clericalism was a canker which many countries were ruthlessly abolishing. The process was painful, but was inevitable and necessary.

Profound regret will be felt throughout Australia at the sudden death of Bro. E. L. Batchelor. The daily press pays a high tribute to him as a man and a politician. As Minister for External Affairs he appears to have been the best liked man in the Cabinet. A funeral service was held in the Parliament House, Melbourne, and was conducted by A. C. Rankine. The sympathy of the brotherhood will be extended to Sister Batchelor in her sad bereavement.

The Anglican Archbishop of Melbourne, in addressing the congregation of St. Peter's, Ballarat, said:—"In one day the congregation of St. Peter's Church had raised over £600 for church needs. They seemed to be getting away from the bazaar element, and he congratulated the Ballarat diocese and other parts that there were fewer bazaars, as he had always set his face against them, and he hoped no raffles would be held for church purposes. Raffles he considered to be degrading."

Victorian Bible School Union.—Important. Supervisors appointed over Bible Schools in city and suburbs are particularly requested to call at Bro. W. C. Thurgood's, Swanston-st., opposite the Public Library, for question papers, competitors' forms and papers for answers, on or before Thursday, Oct. 19. Also to see that forms to be filled in by the competitors on the night of the examination are securely fixed to their respective answers, and returned to the above address on or before Oct. 26, as directed.—J.Y.Potts, Hon. Sec.

Brethren in New South Wales.—Please note. The H.M. Executive has fixed the following dates for the respective annual appeals:—The first Lord's day in February for Home Mission fund. The first Lord's day in May for Church Extension fund. The first Lord's day in July for Building fund. The first Lord's day in September for Education (College of the Bible) fund. The first Lord's day in November for Children's (F.M.) fund. The first Lord's day in

December, for Bible Schools (Committee) fund. As these will be annual fixtures, it is asked that an effort be made to keep the dates clear. Moreover, it is hoped that each fund will be given liberal support.—On behalf of the Executive.—J. Stimson, Conf. Pres.; A. E. Illingworth, Hon. Org. Sec.

A correspondent writes, instructing us to discontinue sending the CHRISTIAN, as he thinks we have been unjust in our treatment of Christian Science. He also adds that he is of opinion that, next to the Bible, the text-book of Christian Science is the best book in print. No doubt the CHRISTIAN will survive the loss of this subscriber, but all the same, we are sorry that any of our members should hold in high estimation a work which is in flat contradiction to the fundamental principles of the Bible. We commend to his consideration an article in this issue entitled, "Christian Science: Is it Christian?"

"Victoria for Christ" is the motto for the great rally at the Masonic Hall, Collins-st., Melbourne, on Wednesday, Oct. 18, at 8 p.m. Pictures of our Home missionaries will be shown, and the story of their work will be told. 33 beautiful views of "The Chapel Built in a Day" will also be shown. It is an inspiration to witness the enthusiasm of 150 men even on canvas. One can almost hear the din of hammers and an occasional shout of the general or one of the captains. It will be delightful for all who so nobly participated in that great event to be seated calmly in the audience and see "how they did it." The meeting is free, but a collection will be taken for Home Missions.

A welcome breakfast was given to Mr. Arthur Taylor, M.A., the Senior Secretary of the British and Foreign Bible Society, London, on Tuesday morning last. Mr. Taylor is visiting Australia in the interests of the Society, with a view to helping on the great work of distributing the Bible. Representatives of the leading Protestant bodies gave short addresses of welcome. In the absence of C. M. Gordon, H. Kingsbury, Vice-President of the Conference, spoke words of welcome, and briefly referred to the interest which the Churches of Christ took in the Bible and Bible distribution. It was noticeable that the applause which greeted the conclusion of his address was of the heartiest possible kind.

F. W. Greenwood will close his work at Ashburton, N.Z., about the middle of December. He has been laboring with the H.M. Committee five years. During his term at Ashburton the church has made good and permanent progress, and is now most united and happy. The local paper, referring to the fact, says:—"During his term of three years in Ashburton, Mr. Greenwood has done signally good service in connection with his church, and in addition to this he has taken a keen and intelligent interest in all matters that have made for the progress and development of the town—educationally, socially, and morally." Bro. Greenwood is willing to return to Australia should suitable work offer.

#### ACKNOWLEDGMENTS.

##### VICTORIAN MISSION FUND.

Churches—Fairfield Park, £2/10/-; Drummond, £4/4/-; Fitzroy North, collected by Sisters, per Mrs. W. Forbes, £10/9/11; South Yarra, per Misses Crooke and Blake, £2/2/10; Bro. E. Fischer, £2; Bro. A. Cother, £1.

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#### IN MEMORIAM.

THOMPSON.—In loving memory of Roy, dearly loved husband of Evelyn R. Thompson, who went home, Oct. 14, 1904.

#### COMING EVENTS.

OCTOBER 17—Tuesday next. The Kindergarten course of lectures by Miss Vial and Mr. Sharp are nearing completion, but will still be held for a few weeks. Kindergarten methods have come to stay, and those who are interested in the young cannot afford to miss the remaining lectures. Each lecture is complete in itself. Come to the Swanston-st. chapel and see for yourself the methods adopted.

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 25 & 26.—At Church of Christ, St. George's-rd., North Fitzroy. Annual Sale of Work, opening at 3 o'clock. Proceeds to be devoted to New Sunday School Building Fund. A hearty welcome extended to all.—M.W.K. Sec.

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## Obituary.

**CASTLE.**—Sister Alice Castle was taken home on the 4th inst., after a short illness, in her 33rd year. She was baptised by Bro. A. F. Turner, in Nelson, 18 years ago, and has since been a most devoted member. For the greater part of that time she had been a resident of Lower Moutere. Our deepest sympathy is given to our Bro. Castle, who for the time is parted from a loving and cheerful wife, and Bro. and Sister R. Failey and family, who will miss a helpful and spiritual daughter and sister. She was not only a constant attendant, when able, at all the meetings, but was also a deep and studious appreciator of the Word. The writer has, on many occasions, been encouraged by her appreciation. She was always willing to do her best for the advancement of the work, and love to her Master meant devotion to his church. The churches at Motueka and Lower Moutere will miss her much, but we mingle our trust with those of the sorrowing relatives, and wait for the coming of the day.—J.G.P.

**SMITH.**—It is with deep sorrow we have to report the departure of our beloved Bro. Norman H. Smith, who passed peacefully away on September 26, at the age of 33 years, leaving a wife and two children, the youngest being only 12 weeks old. He had been ailing for some time with heart trouble. When quite young he gave his heart to Jesus, and has tried to live a consistent Christian life ever since. It had been his ambition to become a preacher of the gospel. At the beginning of the year he went to the College of the Bible to study, but his health failing he had to leave. The end came rather sudden. He had sat up in bed to take his breakfast, when he fell back on the pillow and was gone. May our heavenly Father help us to look to him for strength in every trying hour; for we know his strength is sufficient for our every weakness.—A.S.C.C., Kellie, Tasmania.

**HINZE.**—At the ripe age of 86, Bro. John Hinze passed into the presence of his Lord on the 20th of September last. Bro. Hinze accepted Christ under the ministry of Mr. Selby, at Lygon-st., together with his wife and daughter, on 28th September, 1892. He continued his fellowship with the church there until the feebleness of age necessitated his transferring to a congregation nearer home. During his 18 years' member-

ship at Carlton, our brother, though never taking an active part in church work, was noted for the quiet fidelity of attendance and the Christian gentlemanliness of his life, and the respect and love in which he was held by the members there was evidenced by their interest shown during his illness. The last few weeks of his life were passed in great distress of body, but the faith that saved 18 years before kept him through the last days, and quietly and peacefully on the above date he entered into the glory of heaven. Bro. Hinze leaves two daughters, Mrs. Brake and Miss Hinze (of the North Fitzroy church, where Bro. Hinze held his membership during the last few months), and the sympathy and love of the brethren go out to them in their bereavement.—J.W.B., North Fitzroy, Vic.

**SMITH, PAULIG & DODDRELL.**—Our church has been visited by the hand of death rather frequently of late, no less than three homes being affected. Bro. J. Smith and Sister Mrs. Paulig, two of the foundation members of our church were called home early in September, and Sister Mrs. Doddrell at the latter end of the month. Our sympathy is extended to all who are left behind to mourn their loved ones, and we pray the God of all love to comfort and succor the bereaved ones according to their need.—G.T.B., Kalgoolie.

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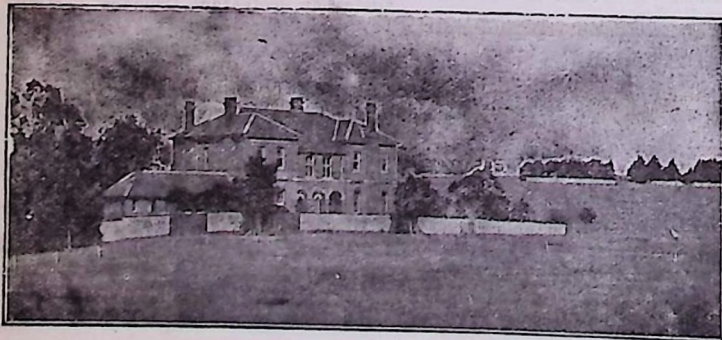
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