



The Australian

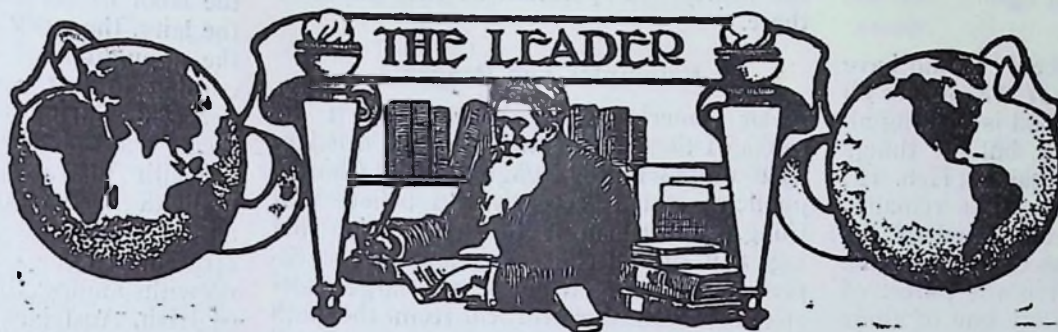
# CHRISTIAN



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If God is in his heaven, then all is surely well! In no nation but the prophets' own was the true God known.



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## THE PRESENT OUTLOOK.

At the present time a great deal is being said about the religious outlook. Some of it is hopeful enough, but, for the major part, the pessimistic tone is that which is adopted. The late Professor James Orr was one of the few who never lost faith, but had a clear vision of the triumph of Christianity. In one of his books, "The Faith of a Modern Christian," he has a chapter on "The Present Outlook," which we have thought worth reproducing, and which reads as follows:—

It is never easy to forecast a future. In nature one can calculate with a certainty almost unerring the movements of the heavenly bodies, the date of an eclipse, the reappearance of a comet. The uniformity of nature's laws enables us to rely on sunrising and sunset, on ebb and flow of tides, on the general procession of the seasons. But even science can only predict the future within limits, and in many departments cannot certainly predict beyond a few days or hours. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth" (John 6: 8). Unforeseen influences may change seasons in the future, as they have changed them in the past. Arctic cold may prevail where warmth now reigns; the sun itself may one day be extinguished.

### Difficult to unravel.

In human life the conditions which determine a future are still *more complicated and difficult to unravel*. Few who live in a given age are able to estimate rightly the forces which openly or secretly are working to change the character of that age. Hence the most diverse interpretations put upon the same class of phenomena by different observers. In minds of a serious type the tendency is to take a dark view of the course of events, and to contrast unfavorably the present with the past. The old Egyptian moralist, Ptah-hotep, who wrote in the age of the Pyramids (about 3000 B.C.), appeals, as men do still, to the an-

cient, and bemoans the degeneracy of the times. Minds of a more optimistic temperament see everywhere signs of advancement. The eighteenth century was an age of superficial optimism, and they ended in the great disillusionment of the French Revolution. In contrast with the eighteenth, the nineteenth century developed its vast systems of philosophical pessimism. Where religious faith is parted with, the tendency in all times is towards hopelessness. Goethe, usually optimistic, gave it as his opinion that men would become more clever and acute, but not better, happier, stronger in action, at least only in epochs. Renan said: "Candidly speaking, I fail to see how, without the ancient dreams, the foundations of a happy and noble life are to be relaid." Professor Huxley wrote despondingly: "I know of no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history. . . . And the best men of the best epochs are simply those who make the fewest blunders and commit the fewest sins." Herbert Spencer, at one stage, was confident of an "evanescence of evil" through evolution; in his *Autobiography* he ends on a gloomier key.

### Optimists and pessimists.

At the present moment we have both optimists and pessimists, but the *tone that prevails* in sceptical circles is still, as always, predominately pessimistic. There is much talk of "disillusionment," of extinct enthusiasms, of the death of ideals. The term "*fin de siècle*" has been invented to express the feeling. In truth, there is no real ground for faith in progress, or hope for the removal of the world's evils, without the belief in God and in a Gospel of redemption, such as many of our would-be intellectual teachers are turning their backs on. One of the most depressing books of modern times is Max Nordau's volume on "*Degeneration*." After a series of realistically drawn pictures of the phases of degeneracy in our age, the author has a chapter called "Prognosis," in which he almost despairs

of a remedy, but stays himself on the faith that evolution has not yet exhausted itself, and will ultimately eliminate the unfit; or, if civilisation prove too much for society, the world can give it up!

### Faith in God.

The Hebrew prophets are splendid examples of how *faith in a God of righteousness*, and in his living presence and work in history, can lift men above the mists of doubt and error that blot the very sun in the heavens from their sight! If God is in his heaven, then all is surely well! In no nation but the prophets' own was the true God known. It was at a time also when everything in the history of their nation was against them, when God's purposes seemed breaking down in failure, when their land was overrun by the invader, when, later, the Temple was in ruins and the people in exile, that the voice of the prophets was lifted in inextinguishable confidence that God's promises would be fulfilled, that his kingdom would come, and that the religion of Jehovah would become the religion of the whole earth! The apostles, again, how impossible it seemed on that day when Jesus hung upon the cross that his religion would ever become the world-wide power it now undoubtedly is! Yet the faith of Christ's disciples never faltered from the day of his resurrection, and does not falter yet in spite of the obstacles that oppose themselves to the advancement of his religion.

### Not human deductions.

To put the matter in a sentence, it is *not from human deductions* of the probable course of events in the future, but from firm faith in God, and in the Gospel of his Son, that assurance of the final victory of the truth is to be gained. If God reigns; if he is holy, righteous, good; if his revealed will is that righteousness shall prevail over sin; if moral law can be relied on to work out its issues as certainly as natural law; if there are Divine powers in the world proceeding from the exalted Christ, more potent than all the forces that can be arrayed

against them—then but one result can follow, however long and perplexed the road may be by which the goal is reached. Times and seasons the Father has kept in his own power (Acts 1: 7), but the event is sure. The first thing is to be "stablished, strengthened, settled" (1 Peter 5: 10) in the faith that is in Christ; the cross-currents of modern speculation and denial will then no longer vex us. This is the true attitude of the "modern" Christian, as it has been that of the Christian in all past ages.

#### Currents of the age.

It is not the case, as unbelief would have us think, that the currents of the age are all flowing in one direction. God is shaking all things in heaven and earth, but the things that cannot be shaken "remain" (Heb. 12: 26, 27). God remains, the Bible remains, Christ remains, the sin and need of the world remain, the Gospel as God's provision for that need remains. It is the purest of delusions to imagine that any one of these things is going to be left behind in the world's march of progress. What has the world to substitute for them? We speak sometimes of a "modern view" of the world, but there is in truth no one "modern view" on which the thinkers who use this language are agreed. Their creeds are as hostile and mutually exclusive—they are as much at war about them among themselves—as it is possible to imagine. The voices of the age are a Babel. Over against their discord stands the one unchanging testimony which Peter gave at Cæsarea Philippi when confronted with the Babel of the voices of his age: "Thou art the Christ, the Son of the living God" (Matt. 16: 16). On that testimony, borne by believing men, Christ felt he had found a rock on which to build a church. The church will endure so long as it keeps to this one foundation.

The currents of the time are *not*, as alleged, all anti-Christian. There is a powerful drift setting in towards the recognition of a spiritual basis of the universe, towards the acknowledgment of a personal, an acting, a self-revealing God. That can only have its issue in the recognition of Christ as the unique Revealer; then as God's own Son manifest in the flesh. The stars may disappear for a time in the heavens; when the clouds clear away they shine out again as of old.

## Editorial Notes

### Kansas City and Co-operation.

Missouri is the State in America with the largest number of Churches of Christ, and they outnumber the membership of any other communion within the State. Greater Kansas City—which includes Kansas City, Missouri, Kansas City, Kansas, and Independence, Missouri—probably has a larger number of disciples of Christ than any other centre of population. There are 27

churches and missions, with 25 supported preachers and over 12,000 church members. This is the home of R. A. Long, known as "the Lumber King," who has given hundreds of thousands of dollars to various enterprises of the Churches of Christ, and has recently promised a million dollars (£200,000) towards the six millions of dollars of the Men and Millions Movement of our American churches. One cause of the success of the work in Kansas City has been the hearty co-operation of the churches there.

#### Principles and Progress.

An American preacher, who left the ranks of those advocating simple Christianity to unite with the Congregational Church, publicly stated recently: "I believe that Congregationalism is in the position that logically the Disciples should have occupied. Their effectiveness was largely destroyed when they turned from the path Congregationalism is now treading." Thereupon F. D. Kershner pertinently says in the *Christian Standard*: "Congregationalism was founded nearly four centuries ago, and came over to America in the 'Mayflower.' It has had the advantage of large material resources and superb intellectual leadership. According to the latest obtainable figures, it now numbers in the United States 742,430 adherents. Alexander Campbell began his movement a little over a century ago. It has had to struggle against deep-seated prejudices, and only recently has it been able to lay broad educational foundations. In the face of these handicaps, the last report gives the followers of the Restoration ideas of Campbell as 1,340,887 in number. We prefer to let the figures speak for themselves." It is a remarkable fact that the plea presented by those known simply as Christians or Disciples of Christ is so successful compared with that of other religious movements. Many of the large bodies have a more highly educated ministry, and better equipped churches, but with all their advantages they do not reach the people as do the advocates of a restored Christianity. It is like a splendidly equipped factory with the most expensive machinery and highly salaried officials compared with one worked at smaller expense and with apparently less effective equipment, and yet the output of the latter far exceeding that of the more pretentious institution. The fact is that the plea of the churches which prefer to be only Churches of Christ is more definite than that of Congregationalists and most other bodies. They have a distinct message for both the religious and the irreligious, and the very fact that they refuse to tone down their plea to suit the views of the public, that they refuse to trim their sails to the popular breezes, gives them a power and influence they would not otherwise have. The church that stands foursquare, refusing all compromises and demanding an unreserved compliance with the clear teaching of the New Testament, commands the respect alike of saint and sinner.

#### Decadence of Roman Catholicism.

There are people who really believe that Romanism is making headway in Australia. As a simple matter of statistical fact, in this as in most other countries it is not even holding its own. It is true that a few converts are made from Protestantism, of people who never knew why they were Protestants; it is also true that R.C. church buildings, schools, clergy, and sisters of various orders are increasing, but with all the labor of the clergy and expenditure of the laity, the work is really receding. While the population of the Commonwealth according to last census had increased 18.5 per cent. during the decade, the R.C. increase was only 8.20 per cent. In one State—South Australia—the R.C. population actually declined from 52,193 to 50,964, while all the large Protestant bodies materially increased. In the United States of America, notwithstanding the enormous immigration of Irish, Austrians, Italians, Poles, etc., the loss is tremendous. According to R.C. authorities if the descendants of R.C. immigrants had remained in the church its membership would exceed 30 millions, but to-day it is less than half that number. The fact is that the children of the second and third generation, born in an atmosphere of freedom, reading the newspapers, and coming into daily contact with Protestants, have their minds enlightened, and drift out of their mother church, and the leakage is ever on the increase. One can scarcely avoid feeling sorry for the clergy of the Roman Church in the uphill fight they are waging. It must be profoundly depressing to find that in spite of their schools, their benevolences and all their ecclesiastical labors, their cause is steadily losing ground. "Nothing succeeds like success," and the next best thing to success is to make the public think they are succeeding. But, unfortunately for them, the cold logic of census figures places the truth of the matter beyond a doubt. They can manage to keep themselves well before the public, securing a disproportionate share of newspaper space and attracting attention by spectacular display; but it is almost as difficult to grow oranges in an arctic atmosphere as to make Roman Catholicism flourish in a country of free education and religious enlightenment.

I pray you, with all earnestness, to prove and know within your hearts that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*Ruskin.*

The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else. Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude; out of the deliverance, the faith.—*Frederic W. Farrar.*



## Seeking the Old Paths :

Into Baptist Church—Sermon on the Law—The *Christian Baptist*.

By M. M. Davis.

The change of the Brush Run Church into a society of immersed believers naturally produced both enemies and friends: enemies among Presbyterians, and friends among Baptists. The community was strongly pedobaptist, and the clergy, already displeased with Mr. Campbell's teaching, aroused and cultivated a bitter opposition against him. The influence then was great—much greater than to-day, and the very atmosphere was impregnated with suspicion and misrepresentation. Friendships were sundered, business relations were disturbed, and homes were made unhappy. It even invaded the sacred places of public worship. More than once, when Thomas Campbell was baptising, sticks and stones were thrown into the water, accompanied with threats of physical violence. But he always preserved the dignity and spirit of the Christian gentleman, and thus turned these coarse indignities into a blessing for himself and the cause he plead. But it is significant that his son had no such annoyances at his meetings. There was something in the tone of his voice and in the flash of his eye that forbade them, however bitter the feelings of his enemies. He was a born leader of men, and his power to cower and quell an insolent foe was a part of his equipment as such.

But over against this opposition there was a corresponding sympathy among the Baptists. They were not numerous in the vicinity of Brush Run, but eastward on the Monongahela River, and in the fertile valleys at the base of the Alleghany Mountains, they were sufficiently so to have an association, called Redstone, named for an old Indian fort sixty miles above Pittsburgh, where Brownsville is now situated. This association urged Brush Run to enter their fellowship, claiming that they held enough in common to justify the union. They felt a pardonable pride in the fact that these two strong and scholarly men, after thorough investigation, had adopted their views on the action and subjects of baptism. But the Campbells, remembering their experience with the Presbyterians, were a little shy. However, after much thought and prayer, and still anxious to avoid even the appearance of forming a new denomination, they decided, on certain conditions, to enter the Redstone Association. The matter was brought before the Brush Run Church in the autumn of 1813, and it was decided to

accept the invitation from their Baptist brethren on the condition that they be "allowed to teach and preach whatever they learned from the Holy Scriptures," "regardless of any creed or formula in Christendom." This decision was presented to the association, and, after considerable discussion, it was voted to receive them.

After this the Baptist churches were thrown open to Mr. Campbell, and his services were sought far and wide by his new brethren. And, mounted on his faithful horse, he gladly responded to the calls. Wherever he went he was bold to make known his peculiar views. He would hide nothing from them. He discussed such questions as the place and purpose of baptism; the Lord's Supper; regeneration; conversion; Christian union; the covenants; the law and the gospel, etc. Great audiences flocked to hear him, and friends were made by the thousands. He soon was regarded as the leading champion of their cause, and, when they needed a special representative on important occasions, they turned to him. At their request he met in debate Rev. John Walker, at Mt. Pleasant, O., in 1820, and Rev. William McCalla, at Washington, Ky., in 1822—both Presbyterians. These discussions added greatly to his prestige as a scholar, orator and polemic, and his Baptist brethren drew nearer to him, and began to take him more fully into their confidence. At a private conference with a number of the preachers at the close of the McCalla debate, he candidly but kindly said to them: "Brethren, I fear that if you knew me better, you would esteem and love me less. For let me tell you that I have almost as much against you Baptists as I have against the Presbyterians."

Mr. Campbell learned two important lessons from these discussions: First, their value as educational agencies. "A week's debating," he said, "is worth a year's preaching." And, secondly, the value of the printing press in disseminating truth. Both debates were published in book form, and wherever they went they were like torch-lights among the people, who were generally in the dark on the questions discussed.

But trouble was brewing for Mr. Campbell in the Baptist fold. He had some enemies who had hounded his every step, and who were always on the lookout for some new charge against him. As a rule they

were small men, filled with envy and not overscrupulous in their methods. At the meeting of the Redstone Association at Cross Creek, Va., in 1816, he preached his famous "Sermon on the Law," which proved to be the entering-wedge of separation between him and the Baptists. Such a sermon to-day would not produce the same results, for there has been much progress in all the churches during the century since then, and mainly because of this sermon; but then it was like a firebrand, and those enemies seized upon it, perverted it, and turned many against its author.

No other sermon ever delivered by this mighty preacher had the effect of this one. It was epoch-making. Here for the first time he drew clearly the difference between the law and the gospel, which proved in after years an impregnable bulwark in his conflicts with religious error. The law was temporary and local, but the gospel was for all time, and universal. The antitype had given way to the type, and the shadow to the substance. As a system, the law had waxed old and passed away. Only the ethical, which was necessarily immortal, remained. The patriarchal dispensation was the starlight; the Jewish dispensation was the moonlight; that of John the Baptist was the twilight; and the Christian dispensation, beginning with the coronation of the Christ and the descent of the Spirit at Pentecost, was the full sunlight. The patriarchs had the bud; the Jews had the blossom; the Christian has the matured fruit of divine grace.

In 1823 Mr. Campbell established the *Christian Baptist*, a monthly journal devoted to religious culture. He did not like the name given to the journal, but accepted it, on the suggestion of his father and Walter Scott, as an effort at conciliation. These brethren urged that, since their work was largely among the Baptists, to use their name would be pleasing to them, and to modify it by the word "Christian" would prevent it from being regarded as denominational.

The prospectus was clear and candid: "The *Christian Baptist* shall espouse the cause of no religious sect, except the ancient sect called 'Christians' first at Antioch. Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of faith other than the Old and New Testaments, and the latter as the standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains, and recommend nothing which it does not enjoin." The enterprise was pushed with vigor. A building was erected near his home, presses and type were bought, printers were employed, and a regular publishing house was established which had a successful history of more than forty years. The industry and working capacity of the editor are seen in the fact that his preaching increased rather than diminished with the advent of the paper; he attended to an immense correspondence, supervised the publishing department, and, for recreation,

he directed the work of his fine farm on the Buffalo.

It was in connection with the publication of this journal that the name "Bethany," a name inseparably associated with the life and labors of Mr. Campbell, came into use. In the beginning, when the circulation was small, the paper was carried to West Liberty, a little village four miles away, and mailed from that point. But the circulation increased rapidly, and this plan became so inconvenient and burdensome that Mr. Campbell had a post-office established in his home, and called it "Bethany." And for the next thirty years he was the postmaster.

The influence of the *Christian Baptist* was remarkable. The brilliant and fearless editor was a sort of free-lance, resembling Elijah and John the Baptist. Religious circles were stirred to the centre, and fast friends and furious foes gathered about him, and his influence was multiplied manifold. Bible reading became the order of the day, and, like the Bereans, the people searched the Scriptures daily to see if the strange new things he said were true. The characteristic atmosphere was no longer stagnation, but agitation. There was no such thing as sitting on the fence. Neutrality was impossible. Men had to take sides. Preachers denounced it, and warned their people against reading it, but they read it all the more, and converts were numerous, and many of them were the strongest men of the land: such men as P. S. Fall, James Challen and D. S. Burnett.

The paper kept up a raking fire all along the line, but was especially severe at certain points. He was hard on the professional clergy, and handled them without gloves. He characterised them as "hireling priests," "textuary divines" and "scrap doctors." Elijah at Mt. Carmel was not more sarcastic. He charged them with ignorance, pride, self-seeking, and an anxiety to keep the people in darkness so that they might lord it over them. He scored them for their clerical dress, their sanctimonious speech, their long-faced piety, their devotion to party, and their claim to a special divine call. He denounced with special severity their love of titles: "reverend," "bishop," "doctor," and "father."

He was severe in his condemnation of the tendency to legislate, as seen in many of the conventions, synods and associations. Such gatherings for mutual edification, exhortation and co-operation he encouraged, but he opposed their tyranny and lawmaking proclivities, and urged the churches to guard most sacredly their Christ-given liberty.

Human creeds were handled roughly by him. The "Philadelphia Confession" was popular among Baptists, and those who ignored it could have no fellowship in the associations. The Redstone Association at one time refused to admit fourteen congregations because the letters of their messengers failed to avow allegiance to the Philadelphia Confession. This was at their meeting in 1827, to which Mr. Campbell was sent as a corresponding messenger from the Mahoning Association. The editor denounced them as misnomers, declaring that

they were not confessions of *faith*, but of *opinions*.

But the work of the *Christian Baptist* was not simply destructive; it was constructive as well. Its editor was not an iconoclast. He destroyed only that he might build something better. His paper was always loaded to the guard with great dissertations on the fundamental questions of the religious life. Notable among these was a series of editorials called "The Ancient Order of Things," expounding the apostolic faith and practice, which attracted wide attention, and produced much commendation and condemnation.

In 1830, after a remarkable career of seven years, the *Christian Baptist* gave place to the *Millennial Harbinger*, a monthly journal double its size, which continued till after the death of Mr. Campbell in 1865. No religious paper of that day, and possibly no one of any day, ever had a greater influence in moulding thought than did this one during these seven years.—*Christian Standard*.

## A Testimony

As to the Value of Scripture Distribution in Personal Work.

By J. E. Thomas.

There is no greater assistance to a minister in his visitation of the sick and in helping seekers after God than the judicious and continued distribution of the Word of God. This is effective when tracts upon specific subjects may fail to accomplish the desired purpose. It has been a great joy to me in the short years of my ministry to see many splendid results from the leaving with an enquirer a copy of the Word. I wish to say this for the encouragement and may be the help of my brethren in the great work of seeking to win men for Christ. I always like to carry with me a supply of the various Gospels as printed by the British and Foreign Bible Society. It is wonderful how the Gospels seemed to have been given of God by the Holy Spirit for the help of all classes of men. Whenever there is a sick person in a hospital ward or in the home who has not a Testament I seek to find out the portion that might suit them, and give it to them as a message from the Great Physician of needy souls.

I remember visiting a man not yet 30 who was dying of consumption. He was a splendid man, but had wandered about without fastening his anchor to the hope of the soul. He had fought in the Boer War, and there upon the veldt had possibly contracted his disease. He was yearning to find the way to the great Captain, but Jesus was as one who is afar off, and so unreal to him. I left him the Gospel by John, and he said he would read it. He was not a good reader, but out under a fig tree he spent his afternoons reading this blessed book. He put his name in John 3: 16, and said, "God so loved me that he gave his

only begotten Son that I might not perish but have everlasting life." He sat down with Jesus by the well, and put himself instead of the woman who needed the water of life. It was such a blessed experience to him. I did not give him another Gospel, for I believe he was saved by the Gospel according to John. He read it through five times during those fading days, and Jesus grew more precious to him as he got nearer to the time when he was to meet him face to face. When he was near to the river he told me how glad he was I left him that Gospel, and what a new vision it gave him of Jesus. He had always thought him harsh and cruel, waiting to punish him, and he could not think him real; but now he knew him to be loving and compassionate, and the one who had died for him, and he was longing to meet him. I asked him for a message for his companions who came to see him, and he slowly said as his spirit was passing hence, "God so loved the world and me that he gave," etc. When the strong men came to his burial I told them his message, and there were none who scoffed in that day.

If it is a person who has crude ideas of Jesus, give them the Gospel of John, which is the story of a Divine Friend. One man I visit used to read the *Hawklet* and *Sporting Life*. He never asks for that now, but when he had read John many times, he asked me for Mark, then for Luke, and that is his food and comfort now. He, too, is nearing the valley of the shadow, but His rod and staff comfort him.

I was once in a hospital ward and saw a sad sick woman in the bed next to the one I was visiting. I asked how she was progressing, and she said very badly. I found out she was a Roman Catholic, but that she believed we both needed the same Saviour. But she knew so little of him and nothing of his Word. I asked her if she knew the story of the prodigal son, and she said sadly that she had never heard of him. Here in the city of churches, and did not know how loving the prodigal's Father was. I asked her if she would read the Gospel of Luke—not my word, but God's. She said she would, and in the comfort of that Saviour who came to seek and save us all she went out of that hospital, and I have never seen her since.

A bright Hebrew young man accepted a copy of the Scriptures during the Scoville mission. He could scarcely read English, and I offered him the Hebrew Scriptures if he would accept, but he willingly improved his English. For fifteen months he sought to know him who is called Christ, the Saviour of Jew and Gentile. About two months ago he confessed him before a crowd, and has been baptised into Christ and welcomed into Grote-st. Matthew was the most helpful Scripture for him at first, but now he loves all of the Word of God.

For old and weary Christians, carry the Psalms or the Epistles. Give them a portion in due season, and it will be as water to their thirsty souls. I trust this little testimony has not the appearance of boasting.

I am not claiming any credit, but just telling how much his Word has done. It is still the light unto faltering feet and the lamp to guide men to the heavenward path. The seed is the Word of God. Let us sow it beside all waters. I am certain we will do much by just allowing his word to sink into longing honest hearts. There is a dear old man comes regularly to church now who wandered about for 22 years, and no man cared for his soul. But the Gospel by Luke told him of One who never ceased to care for him, and in John he read that he even died for him to bring him home to God. That man has still no earthly home, but his face is toward the shining of the sun, and he is looking toward the palace of the King.

I would urge all personal workers and fellow ministers to get a stock of Gospels from the Bible Society, and gladly give them wherever you can. His word will not return unto him void, but will accomplish that whereunto he hath sent it. What a great thing it would be if business men, professional men, laboring men, Christian men and women thought so much of the Word of God that they would not be happy till all had received it. In the great day of the harvest there will be some maybe in whose hearts God has permitted us to silently and lovingly sow the precious seed.

## Queensland Notes.

W. J. Way, Organising Secretary.

Thank God the long-looked-for rain has come and watered the thirsty soil, and there is much evidence of prosperity and increase. Farmers, graziers, planters, traders—all have great cause for thankfulness to God for rain and promise of a season of plenty. There should be no excuse now for shortage of funds with which to carry on the work of our divine Redeemer. Let us give a thankoffering in response to the blessings we have received, to him who has given us life and immortality in Christ Jesus. In sending the rain God has manifested his good will toward and faith in us, and surely he expects that we will respond to his goodness and give back to him something of his own. He has given us extra that we might donate the surplus to him. "God loveth a cheerful giver." Is there anything more reasonable or to be expected than that we should return some of the fulness bestowed upon us? God forbid that we should be so selfish and sordid as to withhold from our Father in heaven that which is his. He has not commanded us how much we should give; he would not so dishonor us; he would not so mistrust us; he has left it to our love, thus proving his faith and confidence in us. Shall he be disappointed in us? Shall it be divine confidence misplaced? God forbid! Certainly there is not anything that so forcibly proves that we have forgotten that we were purged from our old sins and that we are again entangled in the yoke of bondage as our reluctance to give to God. Love in

creation, preservation, and abundance—"love so amazing, so divine, demands our soul, our life, our all."

Now, brethren of Queensland, we are trying, or rather Christ is trying through us, to lift the cause in this Northern State out of rutism and torpor. We wish by the help of Christ to awaken a spirit of zeal, optimism and liberality in the minds of the brethren, that will be a joy to Christ and result in the salvation of many souls. This is not the concern of the Home Mission Committee or the evangelists only, but of the whole Queensland brotherhood. It is our high calling of God. The Home Mission Committee want money with which to engage men to preach Christ and him crucified, Jesus and the resurrection. The ways and means are in our hands; let us use them for him who was raised up for us on the cross.

During the past week your organising secretary has visited Toowoomba, Roma and Wallumbilla; interested audiences have assembled, impressive services have been held, and thank God, souls have been added to the Lord. We purpose making a flying visit to nearly all the churches before Conference, and we trust that by your hearty co-operation, prayer, and liberality, much good work will be accomplished. We need just now four or five good men for large town work and large circuit work, and the question comes, who will give the money to pay them, and who are the good men who will come and help us? May God breathe into us the breath of life—divine life—that we may become living souls, giving souls, and that our farms and merchandise and pleasures may sink into insignificance before our duty, privilege and sonship with God.

The yoke of Christ will chafe if you use it to draw the devil's load.—Richardson.

## The Joy of Work.

No matter how idleness may allure, man made in God's image can find real joy only as he shares with him the joys of creative achievement. The normal individual is, by nature, a dynamo. He is endowed with ingenuity, love of accomplishment, mental and physical strength. He instinctively wants "something doing." He can find keen enjoyment, balm for trials, satisfaction through absorbing, strength straining toil. It is a truism, of course, to say that the world in its present status is deeply indebted to its toilers, whether ditch diggers or reformers and patriots; but it ought to be writ large in letters of gold across the sky, "Work is God's ordinance as truly as 'is prayer'; "If my hands slacked, I should rob God"; "The universe is not complete without my work well done."

Voluntary unemployment has not one thing to its credit. Its most conspicuous devotees have been the world's most conspicuous failures, have won the world's anathemas. The nations that have courted luxurious ease have perished miserably.

Trying to escape profitable occupation is disastrous to the soul. The would-be idler, because he cannot be idle, turns to foolish dissipation of some kind in order to kill time; or he becomes a heartless parasite, robbing others of the fruits of their honest toil. He is a "dead weight," clogging social machinery; he is moth and rust in the world. "One monster there is on earth—the idle man."—Jeanette N. Phillips.

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble and our interest in all that would enrich and beautify our life.—Phillips Brooks.



Esther's Banquet.

## From Discipleship to Suicide.

By T. J. Bull.

"And it came to pass in these days, that Jesus went out into the mountain to pray; and he continued all night in prayer to God. And when it was day he called his disciples; and he chose from them twelve whom he also named apostles: Simon whom he named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon, which was called the Zealot, and Judas, the son of James, and Judas Iscariot, which was the traitor."—Luke 6: 12-16.

"And he cast down the pieces of silver into the sanctuary, and departed: and he went away and hanged himself."—Matt. 27: 5.

Between these two points—his being chosen by the Lord Jesus as one of the twelve disciples "whom he named apostles," and the taking of his life with his own hand—lies the life story of the man whose name is branded with infamy as the base betrayer of his Lord, Judas Iscariot. This story is preserved to us in a few fragments of the New Testament record, every line of which is of value, and doubtless it is woven into the record for a benevolent purpose. If we believe and keep in memory the fact that there is a possible Judas in each one of us we will trace the main outlines of that story with becoming humility, and with profit to our own souls.

First let us remember that Judas Iscariot was

### *A disciple and an apostle*

of the Lord Jesus Christ. The twelve were chosen, and called by the Lord after a special season of communion. "He went out into the mountain to pray, and continued all night in prayer to God." The selection of the twelve was a solemn and momentous task for which the Lord made special preparation. Following this preparation "he calleth unto him whom he himself would." The twelve were thus the free choice of the Lord Jesus, and Judas was one of the twelve. "He appointed twelve that they might be with him." They came into special association with Jesus as their Lord and Master. He named them apostles. He "sent them forth to preach." He gave them "authority to cast out demons," and "unclean spirits"; and to "heal all manner of disease and all manner of sickness." Judas shared in all these special privileges, high honors, and great responsibilities, and we may well ask: With such an auspicious beginning why the awful sequel? A partial answer will be found in the fact that Judas Iscariot was

### *A covetous man and a thief.*

Doubtless the deadly sin of covetousness had a place in his heart before he became a disciple of the Lord. There may have been a partial forsaking of that sin in the early days of his discipleship, or he may have been a professed disciple right along from low and unworthy motives. In the sixth chapter of John we read of many disciples forsaking the Lord because he taught the absolute necessity of vital spiritual connection with himself under the striking figure of eating his flesh and drinking his

blood. When they murmured and said, "This is a hard saying," the Lord replied, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him." When "many of his disciples went back and went no more with him, he said unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the holy one of God." Jesus answered them: "Did not I choose you the twelve, and one of you is a devil?" And the record adds by way of explanation: "Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, one of the twelve." Dr. Geikie asks: "Did the first thought of treachery rise in the mind of Judas, with the blasting of worldly hopes entertained almost unconsciously until now?"

In the twelfth of John we are told of Mary's anointing of the Lord Jesus at Bethany. This anointing was the uncalculating expression of Mary's love for her divine Lord, who had so recently restored to her her brother Lazarus, from the grave. "But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred pence and given to the poor?" Again we have an illuminating word of explanation, "Now this he said, not that he cared for the poor, but because he was a thief, and having the bag took away what was put therein."

To the chief priests, Judas said, "What are ye willing to give me, and I will deliver him unto you?" "They covenanted to give him money," and "weighed unto him thirty pieces of silver." And "he consented and sought opportunity to deliver him unto them." The divine word through Paul in first Timothy, sixth chapter, is a most forceful and illuminative commentary on all this: "They that desire to be rich fall into a temptation, and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." In the second Epistle to Timothy, as one of the marks of the "grievous times" of the last days, "it is said that men shall be lovers of self, lovers of money." Many surmises have been put forth in answer to the question, Why did Judas become the traitor? There is one answer plain upon the face of Scripture, "the love of money." It is a word of solemn warning for these last days.

### *Judas betrayed his Lord.*

Both Luke and John trace that betrayal to Satanic influence. John writes: "The

devil put into the heart of Judas Iscariot to betray him," and Luke says, "Satan entered into Judas." In that last night before our Lord suffered, he made the sorrowful disclosure to the twelve, "One of you shall betray me." This led to great searching of heart; one by one they said, "Lord, is it I?" Even Judas put the question, but with a difference, he said, "Is it I, Rabbi?" The possibility of such a thing was so awful that each disciple seemed to question the loyalty of his own heart. None was so suspicious of his fellow as to feel over-certain about himself. The conversation between the Lord and Peter and John recorded in John thirteen, was probably carried on in a whisper. The Lord indicated Judas as the culprit by an act of honor in dipping a choice morsel of the food into the dish and passing it to him. And we read, "After the sop then entered Satan into him." This Satanic possession may seem to superficial thinking to absolve Judas from responsibility, but we must remember that this entrance of Satan was impossible without the consent of Judas. He sinned in yielding to Satanic influence, in giving himself up to the power and suggestion of the devil; in becoming Satan's tool. Our Lord in his prayer applies to him the awful term "son of perdition." Our Lord was moved with a great pity for Judas. He says, "Woe unto—or alas for—that man through whom the Son of man is betrayed! Good were it for that man if he had not been born." "He went out, and it was night." How suggestive the words. What a night that was, and oh, how awful the blackness of the night for humanity if the Satanic purpose could have been accomplished, and our Lord have remained under the night for ever.

### *Judas committed suicide.*

When Judas saw that the Lord Jesus was condemned he "repented himself and brought back the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned in that I betrayed innocent blood.' But they said, 'What is that to us? See thou to it.'" And he cast down the pieces of silver into the sanctuary and departed; and he went away and hanged himself. Judas went back in vain to his accomplices in crime. Had he turned with a true repentance to the Lord whom he had so basely betrayed, there is no reason to believe that he would have been denied a look such as was subsequently given to Peter in the judgment hall of Pilate when he so grievously sinned as to deny his Lord with oaths and curses. That look broke Peter's heart, and led to his ultimate restoration. Judas took himself out beyond the gracious influence of the Lord Jesus; he turned his back upon the love that would have weaned him from his sin. The tragedy of his end is that before he violently took his own life he had already committed spiritual suicide. From discipleship to suicide. Judas is perhaps the supreme type of such a course and end. He was lured on by "the deceitfulness of sin." Sin still lures, especially the sin of covetousness. "Let him that thinketh he standeth take heed lest he fall."



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. 'Phone, Ascot, 767.]

### Notes on Baramati Work.

There are about 150 Bhamptas on regular work now at Pimpri, 25 miles from Baramati. These are engaged on contract or day labor, excavating the new Right Bank Canal, or enlarging the present canal. They are more or less under the supervision of a mission worker.

The land at Shirsuphal has been purchased and registered, and the building for a preacher and a school will soon be taken in hand. Stone is being brought by workpeople now, and the place should be ready for permanent occupation in about two months' time. In the meantime preaching will be carried on by the Christian workmen engaged on the building work, helped by occasional visits of the missionary and native preachers.

Every week now three workers go on preaching tours to distant villages, taking a tent and going in the bullock cart. One week in February Waylio, Nangio, and Vinayekrao went for five days, and visited Bahrampur, Napatwal, Kara, Wagay, Unjangaon, and Jalgaon-Supa, also the outlying smaller hamlets. These trips enable evangelistic work to be done in places where we have no regular worker stationed, and which are at too great a distance to be included in the daily visits paid to the outlying villages nearer Baramati.

The work at Shirsuphal is now beginning, and we hope to have a substantial dwelling and school house erected there before the rainy season commences.

Brickmaking has now been added to the industries on the mission compound at Baramati. We often find it difficult to get bricks when we want them, unless we pay an exorbitant price, owing to the great demand for them on the many buildings in course of erection here, so we have put in two trial kilns ourselves, and have material enough to make about 75,000 from silt which we retrieved from the local river bed. Our orphan boys, some of them, have been engaged in this work.

The last season's crops proved an entire failure again this year in the greater part of the Poona District, and the consequence is a shortage of fodder and grain foods. Both of these commodities range from 75 to 100 per cent. higher rates than normal in Baramati and Diksal.

We are hoping to shortly be able to open an outstation at Wadgaon, in addition to the one at Shirsuphal. One of the Bhamptas in the former place is willing to let us have a large house at a nominal rental if we do a little repairing to it, and it will make a good centre for evangelistic work, in addition to being central for the villages at present occupied by Bhamptas.

Owing to the scarcity of rain, we have had practically no cold season this year—the hot weather is now upon us in real earnest.—H. H. Strutton, Feb. 23.

### Striking Sentences.

Taken from missionary addresses delivered at the Student Volunteer Convention recently held in Kansas City, U.S.A. There were nearly 5000 students and professors in attendance, besides a great company of missionary leaders.

"We are living in the most dangerous time in the history of the world. The shrinkage of the world's distances has brought nation to react upon nation as never before, and Christianity can save the day.—*John R. Mott.*

"Of all men and women in the world, those who have been called of God to go to the far lands should say, I will give myself to toil and midnight seeking, that I may be my best.—*President McKenzie, Hartford University.*

"Selfishness and egotism are not only mean, but they are barren. The State, like the human soul, goes to ruin when not led by the ideals of Christ."

"The Korean church will not take in a convert until he has proven his genuineness by leading at least one soul to Christ. I have long since given up doubting if that land shall be won to Christ; but where are we coming out if we hire men to preach for them, and do no soul-winning ourselves?—*Geo. Sherwood Eddy.*

"The little islands of Christianity now on the continent of Africa will be submerged by the tidal wave of Islam if we do not send great reinforcements to the Dark Continent.—*Zwemer.*

"There are 4,000,000 Christians in India, the largest Christian community in any heathen land, and with the present movement of great masses and classes toward Christ there can be 60,000,000 Christians soon, and the largest Christian community of any land, if we but reinforce the workers.—*Indian Delegate.*

"In England an expedition is being organised to visit the South Pole, and 4800 men offered themselves. Sixteen of them were peers, and one of them said he would willingly go as assistant to the cook if they would take him. Shall we hesitate at 1000 men and women for our own work in the next five years?—*A. McLean.*

"One of the most striking things spoken to me in China was the word of the mayor of Mukden, who, after our great meetings with 5000 in attendance, said, 'Confucius tells the truth, but you have told us of a Person who gives us power to follow that truth.'—*John R. Mott.*

"Christ is not the autocrat of the soul, but the elected president, and we must re-lect him constantly.—*Dr. Horton, England.*

"The poison of a selfish will obscures the light of God from a man's life."—*Robert E. Speer.*

"The greatest revolution in China is not the political one, but the one that has awakened her to her need of the Truth."—*Chinese Delegate.*

### A Lesson in Christian Unity.

Speaking at the recent gathering of Free Church leaders with the American deputation to England on the suggested World Conference on Faith and Order, Dr. Newman Smyth told the following touching and suggestive incident: "Just before we were leaving our own country we received from a Syrian child in one of our missions a lesson which we in our American churches are ready to take to heart. The child was sent to Boston, and, on arriving there, was asked what church she belonged to. Her teachers on the mission field had not given her any denominational instruction, and she could only say: 'I belong to the Christian Church.' She was so much puzzled by the questions put to her that she wrote back to her teachers on the mission field: 'I want you please to tell me to what church I belong.'—*The Christian.*

### Not Loss, But Gain.

The biographer of Phillips Brooks ventured to exclaim: "What a loss to the church if Phillips Brooks had become a foreign missionary!" Whereupon President C. C. Tracy, of Anatolia College, thus replied: "Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we, too, exclaim: 'What a loss to the church—and the world—if Saul of Tarsus had not become a foreign missionary!'—*The Christian.*

### "Quaint, But Pathetic."

The following is a copy of a letter written by a native African Christian to the Sudan United Mission. It has been well described in the words printed above. Does it not express the desire of many another as well?

"My Fathers.—Hear ye the account of my greeting which I make to you in the Lord; receive it with patience and the faithfulness of the Lord:—I am Samuila.

"Very well! What I beseech the Christ for, give ye to me.

"My heart is kindling me, kindling me all the time. Behold the reason. The Lord hears my earnest crying to him. Be pleased to give life to the people of my country. I am as guide; to this life my heart is kindling, behold also the Spirit. If then there is help, very well I am here to guide to the place where I was born. Very, very many people and different languages in my country which I understand—1 Filani, 2 Kanuri, 3 Maka, 4 Bola, 5 Bura, 6 Habe, 7 Fika, and Hausa also; these are the languages I understand.

"Furthermore, if you have people who will, when they come I will bring them to my country for the Lord's work. There is health and plenty there. Be pleased to help me. The name of my country is Gongola. There are cattle there and horses, and many things, and health as well.

"Now, then, I am with thy friend. If you please, I want an answer from thee. This is my crying.—I am, Samuila."

## In the Realm of the Bible School

### CHRIST'S TABLE TALK.

Sunday School Lesson for April 5,

Luke 14: 7-24.

A. R. Main, M.A.

On a Sabbath day, the Lord Jesus accepted an invitation to dine in the house of one of the chief Pharisees. There are two interesting things here: First, that the Saviour is never represented as declining an invitation. If a publican asked him, he was willing to go and by his presence and words help the outcast to a higher life. It was a ground of accusation on the part of scribes and Pharisees that our Lord received sinners and ate with them. That which we glory in was to Christ's enemies a hateful thing. When a Pharisee, who hated the publicans and sinners, asked the same Lord to dinner, the Master also went, and for a similar purpose. Even when traps were laid (cf. vs. 2, 3) the Lord accepted. Jesus never forced himself on men, but he embraced all opportunities of doing good. The second interesting point is that a *Sabbath* invitation was accepted. Some Sabbatharians of later day must have wondered at Jesus' example. Of course no breach of God's law was involved; the viands would be cold, and no one would stay at home from synagogue to cook!

#### Seasonable and pertinent conversation.

Jesus' conversation was seasonable, though perhaps hardly palatable. It grew out of the occasion. He spoke first to the guests. He had noted an unseemly scramble for chief seats. Our Lord might have given many reasons for more seemly conduct; he began with an appeal to a comparatively low motive. Even as policy, it would be better to take the lowest place, since then any move must perforce be a move upward. To be ousted from the highest place to make room for a more highly honored guest is a most embarrassing experience for a conceited man. Then Christ laid down a principle of first importance, extending far beyond the sphere of earthly banqueting, "Every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted."

The host made no objection to this talk: he had not been hit so far. To him, however, the Master proceeded to give some advice—advice which, it is scarcely superfluous to note, our Lord really meant. He said not a word against friendly entertaining or social intercourse, or against anything which really helps. In all the ages there has been a pretended hospitality, the giving of invitations with a view to receiving invitations, the pretence of welcoming as friends those who would hardly be endured were it not for some imagined social advantage. Christ would for ever do away with such things. The care for the poor and needy will bring us from God a better recompense than that which the scheming offerer of hospitality will ever receive from the rich or titled neighbor from whom he hopes to get a lift in the social scale.

We can readily imagine that the people were becoming uncomfortable. An old Pharisee priest

thought so, and sought to effectively turn the conversation by making a remark quite true in itself, so much in the line of the conversation as not to seem an interruption, and yet so far off from the unpalatable theme of discourse and so sacred as to preclude a return to the original subject. It was a very skilful word. Jesus had spoken of recompense in the resurrection of the just. Yes, said the Pharisee, in effect, that will be a great day, that banqueting day will be greater than this; blessed is he that shall eat bread in the kingdom of God.

#### The Parable of the Great Supper.

The parable which forms the greater part of our lesson was spoken to the man who interrupted. It was a warning to him and other glibly pious men. We see the implication in the Pharisee's remark. It will be such an honor for men to receive invitations to the heavenly board, to eat bread in the kingdom of God, that all will be sure to accept; there will be a rush on, and God's table will be crowded. Jesus says, No. God has difficulty in inducing men to accept his invitation. There may be a hint that the Pharisee who in words expressed the blessedness might yet reject the invitation. The parable shows how men will spurn God's offer in the gospel, how some even who have promised to come will break their word and beg off. It also emphasises the fact that there can be no valid excuse for such a rejection, and that God will take vengeance on those who thus insult him.

It is one of the unfortunate things in the history of exegesis that the excuses of this parable have been treated with the extremest levity. Peals of laughter have been evoked by skilful preachers who have held up the excuses as silly to the last degree, as if they were so foolish that no man in his senses would offer them. I cannot but think that such treatment is derogatory to Christ. The Master put into the mouths of these men not the worst, but the best, excuses which folk have to offer. If we refuse the Lord's invitation, we shall have no better reason to advance than had these men of our lesson.

#### What hindered the men?

The excuses were: Ground to be examined, oxen to be proved, and wife to be entertained. With much regret I note that Peloubet should publish with apparent approval Newman Hall's comment on these:—"One said, I have bought a piece of ground, and I must needs go and see it. What a fool he was to buy his land before he saw it! Another excused himself because he had bought some oxen, and he was going to prove if they were good and could draw well. What a fool he was, too, buying his oxen first and then proving them, instead of proving first and buying afterwards! A third could not come because he had married a wife! But he should have come, and brought his wife along with him." Such commenting seems to the present writer as foolish as the commentator thinks the excuses to be. There is not a hint in the Scriptures that the man had bought land without seeing it, or that the oxen had not even been seen before purchase. There may, as some think, be an allusion to the cum-

brous and almost endless ceremonies before a bargain is finally ratified in the East. But apart from this the men go now as *owners* to examine and prove: they have a new interest which made even the banquet pall. The man with a new wife had not the worst, but the best excuse. He was the only one who could have quoted Scripture in his favor (cf. Deut. 24: 5). When we seek to get the spiritual application of the parable, we may understand that with God's banquet, as with the supper of the lord, invitations come before acceptances; so the last comment of Mr. Hall is out of place.

If we look carefully at the messages sent, we may see that the excuses are, in the offerers' opinion, in an ascending grade. The first man says he "must needs" go. Our friend protests too much. A worthier reason would need less protest. The man feels its weakness, and prays to be excused. The man with the oxen has no "needs must"—his host will see the necessity; but he, too, apologises. The third man is not only pleased with his reason, but is sure the host will appreciate it—he urges no necessity, and he makes no plea; as a reasonable man, the host will see that coming is now out of the question!

What kept these men? Property, business, pleasure and domesticity. We have the cares of the world, and the interests of friends and kinsfolk. Is it not the case, that, so far from these excuses being ludicrously absurd and not likely to be offered, they are the very excuses which men advance to-day. Possibly nine-tenths of the folk who come to our gospel services who are yet undecided for Christ, are kept from a decision by just such things. We laugh (alas! we have been taught to laugh) at the men our Saviour set forth as a perpetual warning to us. We know not we laugh at ourselves and our own foreshadowed doom. Christ did not ridicule these excuses. He refrained from so doing, not because these were valid, but because of the tragedy. The best possible excuse is invalid: there is no excuse for insulting the King of Heaven.

It is most significant that the three men were kept away by what we may call the wrong use of right things. Nothing in itself sinful caused their absence. There is no incompatibility between land or oxen and a banquet, and certainly none between a bride and an invitation to a feast. It is often the case to-day that men are kept from Christ by too great attention to things which are not in themselves wrong, but which become wrong by being put first.

Underneath all the excuses was an unwillingness to respond to the invitation, an unwillingness not at all due to antipathy to the host or to dislike of a banquet as such; but an unwillingness in the light of more pressing things and greater present attraction. The host and the banquet were both good—but oxen, ground and wife were more attractive at that time. A similar state of affairs is found to-day. Neglecters of the gospel are not generally wilfully antagonistic to Christ; they have no quarrel with the gospel; they are in sympathy with the delights offered in the gospel—but for the present something appears more inviting. They postpone the things of God; they will not put the kingdom first.

The lesson will appear more interesting and forceful to us if we notice that the men of the parable not only made lame excuses, but had actually broken their promise. A reading of the text, combined with knowledge of the customs of the land, makes this certain. The men had all accepted an earlier invitation. See verse 17, which tells us of the second invitation to those who had already been bidden. When the feast was prepared, a reminder was given, so that all who had accepted might come at the right time. "They had accepted the invitation when remote, when it did not call upon them to take any action or give up any pleasure, but refused it when a decision must be made, just as men now want to go to heaven and enter the pearly gates, and be saints and martyrs even; yet when the test comes they are unwilling." To refuse the second invitation was a deadly insult. Amongst the Arabs, one writer says, such a thing is regarded as equivalent to a declaration of war. No wonder the lord was angry, and declared that the men who had been so insulting should never sit at his table.



# The Family Altar

Conducted by M. M. Davis,  
From the "Christian Standard."

## THE MARKS OF THE LORD JESUS.

When the soldier returns from war he is never ashamed of his wounds, but is proud of them—*except they be in the back.* And the battle-flag which arouses the wildest enthusiasm is not the one with undimmed stars and unstained stripes, but that one torn into shreds by shot and shell and stained by the blood of the brave fellows who followed it. Will it not be the same with the soldiers of the cross at their home-coming? Will not Stephen rejoice in the bruises from the stones of his enemies, and Paul in the many stripes from his foes? Let us not fear honorable scars in our warfare, but rather rejoice that we are counted worthy to suffer with the Lord and the great army of holy martyrs.

### SUNDAY, MARCH 22.

Gems of Thought.—"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10: 22).

There is a something sweet and pure,  
Through life, through death it may endure;  
With steady foot I onward press,  
And long to win that blessedness.

—*Louisa J. Hall.*

There is in man a Higher than love of happiness: he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this same Higher that sages and martyrs, the poet and the priest in all times have spoken and suffered, bearing testimony, through life and through death, of the godlike that is in man, and how in the godlike only has he strength and freedom?—*Carlyle.*

The Bible is a book of beatitudes. "Blesseds" shine all through it like stars in the heavens. Wherever we see Jesus in the gospel story he is giving out blessings as the sun gives light and warmth. He was always reaching out his hand to some life that needed it. Now it was on the children's head, now on the blind eyes, now on the sick, now on the dead, that he laid those gracious hands, and always left some rich gift with his touch.—*Miller.*

Bible Reading.—Matt. 8: 1-4: An act of mercy.

### MONDAY, MARCH 23.

Gems of Thought.—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27: 1).

Thou hidden Source of calm repose,  
Thou all-sufficient Love divine,  
My Help and Refuge, from my foes,  
Secure I am while Thou art mine:  
And lo! from sin, and grief, and shame,  
I hide me, Father, in thy name.

—*C. Wesley.*

Whatever troubles come on you, of mind, body or estate, from within or from without, from chance or from intent, from friends or foes—whatever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid!

—*J. H. Newman.*

We ought to be as cheerful as we can, if only because to be happy ourselves is the most effective

contribution to the happiness of others.—*Lubbock.*

Bible Reading.—Psalm 27: 1-6: Joy in the Lord.

### TUESDAY, MARCH 24.

Gems of Thought.—"I was dumb with silence. I held my peace" (Psalm 39: 2).

There are moments when silence, prolonged and unbroken,  
More expressive may be than all words ever spoken.

—*Owen Meredith.*

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still he silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, *when you speak from God.*—*T. C. Upham.*

A beggar that is dumb, you know, may challenge double pity.—*Sir Walter Raleigh.*

Bible Reading.—Mark 14: 53-62: The silent Saviour.

### WEDNESDAY, MARCH 25.

Gems of Thought.—"Faith without works is dead" (James 2: 20).

Be what thou seemest; live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

—*Bonar.*

Do not come to me and tell me you are fit to join the church because you love to pray morning and night. Tell me what your praying has *done* for you; and then call your neighbors and let me hear what *they* think it has done for you.—*H. W. Beecher.*

You must look into people as well as at them.—*Chesterfield.*

Bible Reading.—James 2: 17-26; Faith and works.

### THURSDAY, MARCH 26.

Gems of Thought.—"Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15: 58).

Do what conscience says is right;  
Do what reason says is best;  
Do with all your mind and might;  
Do your duty, and be blest.

Follow duty if you would know the Christlike calm in the presence of wrong; follow duty if you would change resentment into patience, resistance into forgiveness. Duty is the great mountain-road to God.—*Jenkin Lloyd Jones.*

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—*Beecher.*

Bible Reading.—1 Cor. 15: 50-58: Duty done is not in vain.

### FRIDAY, MARCH 27.

Gems of Thought.—"Seekest thou great things for thyself? Seek them not" (Jer. 45: 5).

I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know;

I would be treated as a child,  
And guided where I go.

—*A. L. Waring.*

Sink into the sweet and blessed littleness, where thou livest by grace alone. Contemplate with delight the holiness and goodness in God, which thou dost not find in thyself. How lovely it is to be nothing when God is all!—*G. Tersteegen.*

Beware ambition; heaven is not reached with pride, but with submission.—*Middleton.*

Bible Reading.—Matt. 18: 1-6: Ambition rebuked.

### SATURDAY, MARCH 28.

Gems of Thought.—"Peace I leave with you, my peace I give unto you" (John 14: 27).

I do not ask, O Lord! that thou shouldst shed  
Full radiance here;  
Give but a ray of Peace, that I may tread  
Without a fear.

I do not ask my cross to understand,  
My way to see—

Better in darkness just to feel thy hand,  
And follow thee.

Joy is like restless day, but Peace Divine  
Like quiet night.

Lead me, O Lord! till perfect Day shall shine,  
Through Peace to Light.

—*Adelaide Procter.*

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Emerson.*

Our energies are dissipated over a hundred aims, and warring wills and scattered powers permit not the peace of Christ. We can but wait and trust his promise, and, trusting it, never relax our effort toward that peace which shall be ours when we shall have but one aim, to do the will of God.—*Stopford A. Brooke.*

Bible Reading.—John 14: 23-27: Peace promised.

The best reformers the world has ever had are those who have commenced on themselves.—*H. W. Shaw.*

## New Books.

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Correspondents are requested to condense their reports as much as possible.

## Tasmania.

**LAUNCESTON.**—Meetings were held as usual on March 1. Bro. Swain has returned from Melbourne, and preached at both services. Bro. Warmbrunn presided at the Lord's table at the morning service, when a good number were present, and a very helpful meeting was held. The chapel was full on Sunday evening, and a splendid service was conducted. One confession was made at the conclusion of the address. Preparations are being made for the forthcoming Tasmanian Conference, which will be held in Launceston.—A. W. Heron, March 13.

## West Australia.

**FREMANTLE.**—Wednesday evening, March 4, a married man was baptised. Bro. Verco gave the address. Lord's day morning, March 8, Jas. Leach delivered an eloquent address on the second coming of Christ. His memory in the quotation of Scripture on this subject was wonderful. We had a splendid service at night, both in interest and numbers. The prospects for a good solid work being done in Fremantle are all that could be desired. Our Senior C.E. had an inspiring meeting last night, which took the form of praise and testimony. We have a fine lot of young people here.—E. G. Warren, March 10.

**PERTH.**—Keen interest and good attendances continue to be marked features of our gospel services. We held our harvest festival on March 8. There was a good display of God's gifts to man. In the morning A. Bell gave an instructive address. We received into our fellowship H. Williamson by letter from Fremantle. In the afternoon the Bible School gave a special programme of music and recitations, all bearing upon the lessons taught by the harvest. There was a large gathering at the gospel service, when Bro. Blake spoke of God's care for the welfare of man. The choir rendered an anthem, and Miss B. Little a solo.—W.A., March 11.

## New Zealand.

**WANGANUI.**—The annual prize distribution in connection with the Sunday School took place on March 1. The meeting was presided over by the writer. Special singing (under the baton of Bro. Voyce), recitations and other items were rendered by the children. Our late supt., Bro. Allan, gave an enjoyable address. The prizes were presented to the successful winners by Bro. Grinstead. At the gospel service the children rendered a couple of songs in capital style. The members and friends assembled last night to bid farewell to Bro. Grinstead, who has left to take up evangelistic work in Wellington suburbs. J. E. Wilson presided over a large attendance. Various items were rendered by members and friends, and refreshments were handed round. Brethren Wilson and T. Siddall (representing the church and school) made reference to the good work done by our departing brother, and wished him God-speed and success in his future labors. Bro. Grinstead suitably replied.—H.S.

**NELSON.**—Over 60 present at prayer meeting last Thursday evening. Splendid services again on last Lord's day. S. P. Lang presided, and Bro. Mathieson exhorted the church. For the gospel service in the evening, Bro. Mathieson chose as his subject, "If a man die, shall he live again?" A goodly interest maintained throughout the ser-

vice. There were 140 present at Bible School.—H.E.A., March 4.

**DUNEDIN.**—W. H. McKenzie, W. Rush and K. H. Kippenberger have been appointed deacons of the Tabernacle. On Saturday afternoon the Bible School picnic was held at Hinkley's Bay, where the scholars were taken by ferry steamer; and yesterday being "Rally Day," the importance of the Bible School was emphasised at the three services, C. F. McDonald being speaker in the morning, and P. D. McCallum in the afternoon and evening. At the quarterly afternoon social of the C.W.B.M. Tabernacle auxiliary, on March 4, the programme included a short address by Mrs. W. W. Mansill.—L.C.J.S., March 9.

**WANGANUI.**—Very fair meetings yesterday. We had with us T. H. Rix, of Dunedin. He occupied the platform both morning and evening, and gave helpful addresses. The C.W.B.M. held their usual monthly meeting at the close of the school, and had an enjoyable time as well as profitable. We expect to have Bro. Noble with us for March 22, and are looking forward with interest to his visit.—H.S., March 9.

**CHRISTCHURCH.**—Last Sunday at all the services L. Dorreen spoke, Bro. Gebbie going to Timaru. Morning exhortation on "The Cross of our Salvation," and at night of a large audience was asked "The Question of the Ages." Increasing attendances, many strangers coming. Prayer meetings also are becoming more interesting, and better attended, and more speakers are being introduced. Good progress in the Bible Class and Sunbeam Mission Band. Bro. Dorreen will speak to-morrow evening for the last time, as he leaves here on March 12 to return to America. We have enjoyed his presence with us.—P.S.N., March 7.

## Queensland.

**ANNERLEY.**—Bro. Laing conducted the mid-week meeting on March 4, and gave a helpful talk on "Prayer." At the close of the meeting Bro. Byrne, on behalf of the members in this district, presented the supt. of the Bible School with a well-framed enlarged flashlight photo. of the first anniversary. The recipient suitably responded. Bro. Olsen gave a very encouraging address to the church yesterday morning. In the evening Bro. E. H. Taylor, of New Zealand, at present organising in the interests of the I.O.G.T. in this State, gave a splendid discourse, dealing more especially with nameless workers. A good number of strangers interested in temperance work were present.—A.R., March 9.

**ALBION.**—Good meetings last Lord's day. Bro. Rodger exhorted in the morning, and preached the gospel at night. Bro. Haldane and Sister Campbell received the right hand of fellowship. Sunday School crowded out; one class out in the open. We hope to be able to start with our new building shortly.—B., March 11.

**BRISBANE.**—On the 5th inst. a joint meeting of Brisbane and Annerley deacons was held for the purpose of establishing a co-operative working basis between the two churches. Although Annerley recently established self-government, it was her intention that W. H. Nightingale, of the parent church, should continue an oversight of the work. This was agreed to, and the daughter voluntarily offered to financially subsidise the work. Advertising and a more extended use of the press was also arranged. Last Lord's day, owing to rainy conditions, the attendance was below the average. I regret to report that Bro.

Nightingale is feeling the strain of overwork. Our esteemed evangelist has devotedly given his best to the young causes at Annerley and Hawthorne, in addition to maintaining his grip on the work in the Brisbane church.—H.S.S., March 9.

**IPSWICH.**—On Lord's day, March 1, we had Bro. and Sister Want with us again, after spending a much-needed and pleasant holiday in the Southern States. They say the hospitality and loyal welcome they received wherever they met a disciple was marvellous. The church at Ipswich accepts with thanks the fraternal greetings of brethren in the churches visited by Bro. and Sister Want.—M. A. Boyle, March 4.

**CHARTERS TOWERS.**—Thirty-one met around the Lord's table on Sunday morning, March 1. Bro. O'Brien preached a vigorous sermon to a crowded chapel at night, two young men confessing Christ, making four for the last three weeks. The Y.P.S.C.E. and prayer meeting are well attended.—R. Coward, March 9.

**ZILLMERE.**—On March 1 we were favored with a visit from Bro. Nightingale, who gave a profitable exhortation. Sister Miss Stubbin, of Boonah, worshipped with us. All meetings of the church show a decided improvement. On March 8 our evangelist was with us all day, and spoke to good audiences. Pleased to report that the writer's wife has undergone a successful operation. On the 10th inst. Sister Bertha Stabe was united in marriage to Mr. Grenville Plucknett. The church and Bible School gave them a present, and wished them future happiness.

**MA MA CREEK.**—Sister Larsen, senr., has been so ill that they wired for her son, Lars Larsen, evangelist, from Maryborough, Vic., but we are pleased to say she is much better again. Last Sunday Bro. Larsen exhorted the church and preached the gospel to a good congregation at night. Last night our State evangelist gave us a call and gave an outline of the proposed plan for future work. The church is thankful to the church at Maryborough for giving Bro. Larsen one more week's leave of absence to be with his aged mother. The Bible School is getting along very well.—T.A.C., March 12.

## South Australia.

**GROTE-ST.**—The Adelpian Literary Society held its first meeting of the session last Tuesday evening. An interesting programme was rendered, a large number of members being present. The future of the society promises to be successful. We regret to announce the death of our Sister Mrs. John Fischer, which occurred last Wednesday, 11th inst. The heartfelt sympathy of the church goes out to Bro. John Fischer and family in their bereavement. This morning P. A. Dickson exhorted the church. Bro. Thomas made feeling reference to our late Sister Fischer. Bro. Lewis, of South Yarra, was present with us. This evening Bro. Thomas gave a good address to a large congregation. Two young men and two women confessed Christ.—T.M.G., March 15.

**GLENELG.**—On Wednesday we had the pleasure of a visit from Miss Henry, of the C.I. Mission. We shall long remember her earnest, eloquent address. To-day we have had good meetings. This morning Bro. Macdonald spoke on "Watchmen," and Bro. Burford presided. To-night we had our monthly "Young People's Service." The "Young Christian's Class," to the number of 22, occupied seats on the platform, and took part in the service by rendering solos and choruses. The writer spoke on "Shoes." There was a large attendance, and the whole service was impressive, if we may judge by the close attention and remarks afterwards.—E. W. Pittman, March 15.

**SEMAPHORE.**—We had J. J. Silvester with us yesterday morning, when he gave a very acceptable exhortation. A. Coin, of Queenstown, presided. A large number of the members are either away or laid aside by sickness, which caused the meetings to be rather small yesterday. The C.E. Society held a very successful social last week, about 150 being present. We have also organised a tennis club, and the young men are now busy laying down an asphalt court.—W.

UNLEY.—This morning we had the pleasure of an address from W. D. More, of the Footscray church, Vic., Bro. Huntsman presiding. In the afternoon the Adult Men's Bible Class held the first meeting under the new regime; the members were much interested in the subject dealt with, "The Manliness of Christ," under Bro. Huntsman's leadership. This evening, after a splendid sermon by Bro. Huntsman, a young man responded to the invitation. Bro. More assisted in the service. Bro. and Sister Charles Verco, from Strathalbyn, and Bro. Frank Jones, from Oodnadatta, were with us to-day.—P.S.M., March 15.

BALAKLAVA.—Good meetings yesterday. We were cheered and helped by the presence of Bro. Reg. Enniss, who was with us all day. A greater interest in the College of the Bible has been created, which will lead to increased support. We have three young men from this church at present in College, F. Hollams, J. Webb, and S. C. Curtis. Bro. Enniss gave his most interesting message on "Bolenge" to the adult classes in the afternoon, and gave us a splendid message in presenting the gospel at night. Northern Conference meetings were a great success last week. Our K.S.P. is arranging a big banquet for the men of the town on the 27th, to be followed by a special men's service on March 29.—W. L. Ewers, March 16.

MOONTA.—Splendid meetings all day. Morning, breaking of bread, good number present, including several visitors. Bro. Cuttriss presided, and Bro. Neill exhorted. Bible School, good number of scholars in all classes. Gospel service, about 200 present, and Bro. Cuttriss gave a stirring address from Acts 16: 30 and John 3: 16.—B. Marsh, March 15.

KADINA.—The painters are hard at work on the church, and by next Lord's day it ought to be looking very nice. The Busy Bees have started raising stone for the new school room. Bro. Verco presided at the Lord's table this morning, and Roy Raymond gave a splendid exhortation from Gal. 6: 2, "The Christian's Duty." This afternoon the Bible School gave their offering, which amounted to £1/0/8, to the Adelaide Children's Hospital. Last year we sent 11/9. This afternoon in our Bible School words of farewell were said to our Sister Ethel Loader, and also to the members of Bro. Brook's family, who are leaving us for a while. Bro. Crouch has been appointed treasurer of the church during Bro. Brook's absence. To-night we had a good attendance hear our brother tell the glad message. Sisters Loader and Deaby sang a duet.—Jas. H. Thomas, March 15.

QUEENSTOWN.—Morning, a good attendance of members present. Bro. Lawton presided. Bro. Delves, of the Young Men's Bible Class here, gave a fine address on Matt. 21. Sister Haines, who has had an accident and broken her leg, is progressing favorably. Evening, Bro. Brooker preached on "What must I do to be saved?" to a large congregation. Our mid-week services are well attended, large numbers taking great interest in the meetings, many young men and women taking part.—H. Watkins, March 15.

MAYLANDS.—Bro. Enniss, of the College of the Bible, visited us on Wednesday evening, 4th inst. His appeal met with a fair response. The church anniversary was celebrated on the 8th and P. 12th. On Sunday the audiences were large. A. Dickson preached at night on the New Testament Church. A young married woman confessed her faith in Christ. Donald McNicol, of the Unley Park Baptist Church, and B. W. Huntsman were the speakers at the public meeting. They gave inspiring messages. This morning five persons were received into fellowship, four from Norwood, and one from the Magill Baptist Church. The building was full to-night, when the writer spoke on "A Preacher's Conclusion," based on Eccles. 12: 13, 14. A. L. Read, the Bible School supt., was back in his place this afternoon. He and Mrs. Read have been holiday making at Encounter Bay.—H.R.S., March 15.

GOOLWA.—On March 4 C. A. Grundy, secretary of the church at Murray Bridge, was married to Miss N. I. Shipway, an earnest worker in the church here. On Thursday evening previous a number of friends of the bride met in the kin-

dergarten room to bid Miss Shipway farewell. Bro. Caines on behalf of those present wished her every joy and success, and asked her to accept a number of useful kitchen utensils. On Lord's day, March 8, we celebrated our church anniversary, when we were pleased to have with us I. A. Paternoster, who addressed the church. The afternoon and evening meetings were held in the Institute, when we again enjoyed splendid addresses from Bro. Paternoster. On Monday evening a public meeting was held. Bro. Baker, from Milang, addressed the meeting, and a short address was given by Bro. Paternoster.—A.M.L., March 16.

## New South Wales.

SYDNEY (Chinese Mission).—A tea and public meeting was held on March 7, to welcome back Bro. John Sing and wife, also Bro. S. Wong and family. A lengthy programme was contributed by teachers, friends and pupils. We are very pleased with Sister Mrs. John Sing, who is indeed a helper to our brother, being an able teacher of the gospel in her own language. A very large attendance on Lord's day, when she addressed the meeting for the first time. We are thankful to Bren. Choy Won, Lock Lee, and Tong Fan, who endeavored to hold the Lord's day services during the absence of Bro. John Sing in China, which was about ten weeks, and all the other brethren who assisted the work.—E. J. Priddeth.

LISMORE.—Lord's day, March 8, Bro. Withers gave a splendid address. Bro. Stevens presided, and received a brother into fellowship. Bible Schools: Tabernacle, 3 new scholars in the Bible Class, and 2 for kindergarten. Growing attendances at North and South Lismore. Wednesday, 4th, at the gift tree evening in connection with the North Lismore school, there was a good attendance, and Sister Savill was presented with a valuable present from friends there. Bro. Dunstan goes to Brisbane, and Bro. Wood to Toowoomba. Sisters Ellis and Stratford are both ill. At the gospel service on Sunday Bro. Stevens preached a timely sermon on "Home Rule." There was a good gathering, and a large number of strangers.—S.S., March 10.

MEREWETHER.—Lord's day, very good attendance. Visitors, Sister Dawson, from Parramatta; Sister Sherman, from Brisbane; Bro. Jinks, Bro. McDonald, from the Far West, and his father. Bro. Nesbit exhorted on "Sowing and Reaping." Bro. McDonald preached at night. Sister Pennington has undertaken the hard task of teaching all who are willing to sing the glorious songs of Zion.—J. Fraser.

GILGANDRA.—We held our first meeting for the breaking of bread on April 6, 1913, with 10 charter members, all from Polkemmet, Vic. Last November four of our members went back to Victoria, which left us a membership of six. W. Wakefield, from the College, started work with us on the third Sunday in November, preaching on alternate Sundays in the school house at Bree-long with the Methodists. On Jan. 18 G. H. Browne held four meetings, and one lady decided to be baptised. On Feb. 8, after the gospel address by Bro. Wakefield, five made the good confession. These were all children of the lady who had before decided to throw in her lot with us. As Bro. Wakefield had to return to his studies, we invited Bro. Browne to again visit us and baptise those who had made the good confession. At this service on March 6, the husband also decided to be immersed, thus bringing in the whole family of seven. We wish to thank the brethren of the church at Auburn, and the Home Mission Committee, for allowing Bro. Browne to help us.—D. J. Butler, March 12.

BROKEN HILL (Wolfram-st.).—Anniversary services were held on March 8 and 9. M. Tresise (Methodist minister) gave a fine address at the morning service. The writer preached in the evening, and one girl made the good confession. On Monday Bro. James, of Railwaytown, presided at the public meeting. H. D. Archer and Clive Taylor, Baptist ministers, gave helpful addresses. The secretary, Bro. Coles, reported both losses by removal and gains by faith and obedi-

ence, and was generally hopeful. The treasurer, Bro. Eaton, reported a record income and expenditure. A supper at the close was well attended. Bro. Hunt addressed the church this morning. A number of our members are sick.—E. J. Tuck, March 15.

HAMILTON.—On last Lord's day morning A. W. Jinks spoke on "Prayer." We have more money in hand towards the building fund. We were sorry to lose Bro. Cliffe, who returned to Auckland. Bro. Jinks is now editor of "Religious Topics" on the daily paper here.

BALMAIN.—Bro. Grey gave a splendid exhortation to the congregation last Lord's day morning, at Stirland's Hall, on the corner of Nelson and Darling-st., Balmain, one tram stop past Rozelle post office. Now is the time for any isolated brethren to come and give us help to preach the gospel to the community of Balmain.—G. Newey.

HORNSBY.—Several new scholars and two new teachers added to the Bible School since last report. Have ordered new chairs to accommodate increased enrolment in kindergarten. K.S.P. is continuing to increase in numbers. Sisters Mrs. and Miss Ball have gone on a six months' trip to the Old Country. Bible School prize distribution has been fixed for Sunday afternoon, April 5.

LILYVILLE.—Lord's day, March 15, meeting for worship better. Bro. Riddell presided. Bro. Saunders exhorted on "The New Testament Deacon." Six new scholars were enrolled in the school. The school had nearly a record attendance, the kindergarten having 22 scholars. The evening service was well attended, Bro. Saunders giving us a fine sermon on "Almost Persuaded." One young man made the good confession.—E.B.

SYDNEY.—Splendid meetings to-day. A number of visitors present at all the services. Bro. Harward is exhorting the church at three morning services on "I have set the Lord always before me." Members greatly edified. Gospel meeting at night. Subject, "Do We Need the Gospel?" the first of a series of eight addresses on "The Gospel." Interest in all church activities well sustained. F. Burcher, late Lord's day School secretary, and Sister Nellie Elliot, member of one of the pioneer families of the church here, was united in marriage on Saturday afternoon by Bro. Bagley, Bro. Harward presiding over large gathering at Sargent's after ceremony.—J.C.

BELMORE.—At the morning meeting Bro. Forbes exhorted. Bro. Robbins, who was baptised during the week, was received into fellowship. The Bible School increase campaign resulted yesterday in eleven additions, making an attendance of 140. At the gospel service Bro. Forbes preached. The C.E. meetings grow in numbers and in interest. Last week the topic "Christ's Coming" brought out papers from nearly all present.—John Rodger, March 16.

ST. PETERS.—Since last report we have had some good meetings. We have had the pleasure of receiving two young men into fellowship, who were baptised at City Temple. Sunday, 15th, Bro. Grant exhorted. Sunday School on the increase. We have also held our monthly Band of Hope, the attendance being 60 to 70. Sunday night, 15th, Bro. Day, senr., gave a stirring address on "Baptism."—C. E. Cook, March 16.

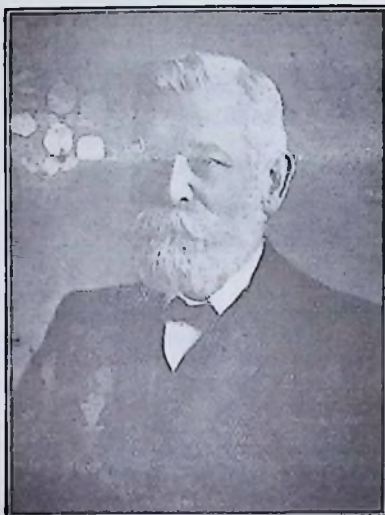
ERSKINEVILLE.—We are sorry to report that Bro. Clydesdale has been ordered away by the doctor, and has gone to the mountains. We pray that he will speedily be restored to health again. Sunday, at 11, F. Morton addressed the church; at 7, F. T. Webber preached the gospel. Both speakers responded to an invitation to come at practically no notice, and the church is deeply thankful to them. Meetings only fairly attended.—Geo. Morton, March 15.

PADDINGTON.—This morning Bro. Collins presided. We had a fine address by J. Crawford, of Petersham, on "Jerusalem, the City of the Great King." We were pleased to see amongst us Bro. and Sister Fancourt, from Mulgoa. Bro. Fancourt was one of the first deacons of the Paddington church. Some years ago he went to live in the country, but he never omitted his obliga-

Continued on page 190.

## Obituary.

**FORBES.**—At the ripe age of 70 years, the result of a sudden illness necessitating an operation, Bro. W. T. Forbes, of North Fitzroy church, fell asleep on March 2. Converted on a sick bed through the kindly offices of a visitor, our friend was baptised by Bro. Surber at Lygon-st. in 1865. His conversion was a very real thing, as everyone who knew him can witness to. Through the changing circumstances of nearly 50 years he has never wavered in his loyalty to Jesus Christ and his truth. A sweet graciousness combined with



W. T. Forbes.

dignity marked all his dealings. For 56 years he was a loyal servant to the *Argus* proprietor, and for 41 years he served the North Fitzroy church in every capacity. As superintendent of the Bible School and treasurer of the church, he was a tower of strength to the church here. In manner he was a perfect Christian gentleman, generous to the needy, tolerant to those who differed from him, and exceptionally gifted both as a speaker and a presider. He was specially interested in young men and women, and the number who have been benefited by his counsel and instruction is very great. The pioneers truly laid their foundations deep in divine things. He was a preacher's friend, and personally I can say he was one of the best men I have ever met. He was a "mid-week meeting Christian and officer," and took his part there to encourage and help others. His death chamber was a magnificent one. Faith rose here to its highest point. Visiting him a little before the ultimate he spoke words of confidence and trust. "I am not praying, I am just trusting," said he. Then, with a glow of joy on his face, he said, "Oh, what a great Saviour he is. Bless his name!" Pressing my hand in farewell, he said, "Good-bye until he come." It was good to be there. The shallow sophistries of speculative theology are not of much value beside the solid testimony of a man like Bro. Forbes in the hour of death. A great assembly attended the funeral as well as the memorial service. His death creates a great blank here. The sympathy of the whole brotherhood far and near goes out to Sister Mrs. Forbes and her family. May the good Lord bless and preserve them till the great meeting morn.—J.W.B., North Fitzroy, Vic.

### Victorian Home Missions.

Thos. Hagger, Organising Secretary.

Additions for February.—The following additions have been reported:—Warrnambool, 24; Port Fairy, 2; Carnegie, 2; Grenville, 2; Maryborough, 5; Shepparton, 1; Burnley, 4; Castlemaine, 1. Total, 41. This does not include additions by letter.

Worthy of Note.—Prospects are now bright at Warrnambool. Carnegie has engaged C. R. Hall

as week-end preacher without aid from the H.M. Fund, and he continues to do good work there, while still pursuing his studies at the College. J. R. Cambridge reports good prospects of a fine little church being built up at Grenville. St. Arnould is having good meetings, and Bro. McCrackett is hopeful; unfortunately several members have removed from the town since the mission. R. Arnott has been engaged to take the work at Burnley; this work will be managed by a combined board consisting of representatives of the College and the local brethren; fine success is being met with. Castlemaine is still on the upgrade: Bro. Marrows' work is much appreciated. J. Pittman is doing a large amount of visiting at Hampton.

**Annual Offering.**—The annual offering has yielded £742/4/-; this is an increase of £35/6/4 over the offering of last year. This is very encouraging.

**Finance in General.**—The total net income for the year ending Feb. 28 was £2867/17/2, an increase of £359/2/6 over the previous year. This is splendid. We should pass the £3000 mark in the new year. The year closed with a credit balance of £2/19/-.

**The Future.**—Great things can be done in this State; on every hand there are ripe harvest fields waiting for us to enter. If the brethren will entrust the Committee with a larger income this year we can enter some more of these. Let every member have a part in this matter. How would it do for our farming brethren to undertake to put in, say, five acres each, for the Home Mission Fund as a special gift this year? Other brethren can specially help in other ways. But let all do something extra for this great cause of Home evangelisation this year.

## Correspondence.

### OVER ORGANISATION.

In the "Australian Christian" of the 5th inst. I was interested to note your comments on Dr. Broughton's remarks *re* the above. So much am I convinced that many of our churches are pursuing this policy, that at the last Queensland Conference I drew attention to the multiplicity of names of so-called church auxiliaries. A motion was carried affirming that a move should be made towards a uniformity of such agencies. One need only glance through the church reports to be convinced that "of the coining of names there is no end." Why weaken the rock on which Christ built his church? Why sap the spiritual strength of the church with the machinery of these numberless organisations with their multiplicity of names? I venture to say in this we have our finger on the cause of the poor attendance at our Bible study, and prayer meetings. I do not believe that the church has lost its grip, and hold, that all these buttresses are necessary. I trust that all the State Conferences will take this matter up and that more uniformity will obtain, using Bible names for Scriptural organisations.—H. C. Stitt, Brisbane, Qld.

### RETURN OF MR. AND MRS. W. C. McCALLUM.

Many of our young men have gone to America and experienced a good deal of hardship in order to fit themselves for their life work. One by one they are returning, and we are glad to welcome them home.

W. Cecil McCallum, M.A., M.Th., who went from his native land ten years ago to equip himself further for the preaching of the Word, returned to Melbourne by the Fredrick der Grosse, on Monday, March 2, accompanied by his wife. He was met in Adelaide by several of his old College chums, and Bro. D. A. Ewers, who had met him in Kentucky previously. These all had a very happy time together at the home of J. E. Thomas, talking about the old college days, and the work that now lies before us in this great land.

It is a matter of interest that Bro. McCallum is the third brother to complete his education at Harvard University and come again to his old home land. No family has given more sons to

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the service of Jesus Christ and the ministry of the Word than this worthy family. D. C. McCallum, M.A., and his wife returned to us for a happy visit and then went out to the Philippines, where they are now serving God and working in the foreign field. It is a noble thing to thus consecrate talents for him in the hard places. P. D. McCallum, M.A., returned to South Melbourne, where he did a good work, and is now laboring with his beloved wife for the church at Dunedin, N.Z. W. C. McCallum is one of the best equipped men that has come back to us. He completed his course and took his M.A. degree as well as Bible College diploma at Transylvania University, Lexington, Kentucky, from which so many of our preachers have received their education. He then went for two years to Harvard University, where he completed with honor a course in church history, ancient languages, and the Bible, that earned for him the distinguished degree of Master of Theology. He is a humble, consecrated, capable man, and a faithful preacher. His wife comes from Carrollton, Kentucky, and is an only child of faithful Christian parents there. She has bravely left her home to labor along with her husband for the Master in this southern land. We know she will receive a very hearty welcome from the churches and people in this her new home. She is in every way a worthy helpmeet. Bro. and Sister McCallum are going to labor with the church at Hobart, and we wish them abundant blessing in their work there, and that God will grant to the church there a time of increased prosperity and progress in the Master's service. Two other brothers, Leslie and Carey, are preparing themselves for their life work as preachers, while Bro. Wilfred McCallum also gives all the time he can to the work of preaching. A daughter has also completed the missionary course at our Bible College. Surely this noble family are worthy of special mention, and we can rejoice with Bro. and Sister McCallum senr., that God has rewarded them with such a family of faithful and able sons and daughters. May the blessing of the Lord rest abundantly upon them all, and at last may they rejoice together over victories that have been won for the King.—J. E. Thomas, Adelaide, S.A.

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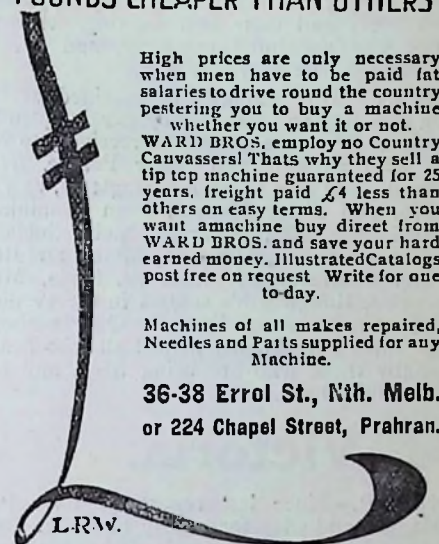
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## From the Field—Continued.

tion to the church treasury, a cheque being received from him each quarter. We were also glad to see Sister Bennett again, after passing through a serious operation. Bro. Collins preached to-night to a good audience on "Greater Love." Next Lord's day evening, he begins a series of addresses on "The Seven Verities of Christian Belief." During the week the newly appointed church officers had their first meeting, when G. P. Jones was appointed treasurer, and W. R. Rowles elected secretary.—W.R.R.

ENMORE.—Bro. Illingworth presided at the morning meeting, and Bro. Saxby gave a splendid exhortation. We were pleased to receive into fellowship with us Bro. and Sister Pearce, from Marrickville, and also to have amongst us, as visitors, Bro. and Sister Hansen, from Dominion-road, Auckland, N.Z.; Sister Schofield, Subiaco, W.A.; Bro. Anderson, Lygon-st., Melb.; and Bro. and Sister Featherstone, from St. Kilda, Melbourne. Bro. Illingworth's subject in the evening was "The Craftiness of Satan." Our brother's discourse must have greatly helped all who heard it, especially those who are being tried, and are finding the fight hard.—E.L.

## Victoria.

WINDSOR.—Since last report we have had Bren. Hagger and Clay for a gospel service. Bro. and Sister Clay sang the gospel. Bren. McKean, Davis and Gibbons have spoken in the mornings, and the latter at night. To-day, March 15, we had Bro. Strongman all day. Sister Kefford was received by letter from North Carlton.

BENDIGO.—A. W. Connor preached at both morning and evening services to-day. At the latter, two young people from Derby were baptised into Christ. Preparations for our school anniversary began to-day. Dr. Cook and F. Cook conducted the meetings at Golden Square.—C., March 15.

CARLTON (Lygon-st.).—A helpful time was spent on Sunday last, when we met to remember the Lord's death. Amongst the visitors were Sister Lyon, from Perth, W.A.; Sister Hutchison, from Semaphore, S.A.; also Bro. and Sister Cecil McCallum. Our brother gave a splendid address. A great meeting at night, when Bro. Griffith preached with power and earnestness, and at the close five—two young men and three young women—confessed their Saviour. The organ with its rich music and the excellent singing of the choir, together with the able preaching of Bro. Griffith, are telling in the success of the work, and at a recent church meeting it was unanimously decided to show our appreciation of his labors in a tangible manner.—J.McC.

HAWTHORN.—Last Monday evening a Men's Society was formed in connection with the church. Yesterday we had a good time in connection with the Bible School anniversary. A. P. Wilson addressed a large number of members in the morning, and gave a good address in the afternoon on "The Song of My Heart." The school rendered several splendid items of song under Bro. Warburton, with Miss Marfleet as organist and Miss Parkes as pianist. P. Rees, supt., presided. There was a large crowd at night, when the writer preached. A number of visitors were present during the day, and meals were served in the lecture hall. The Bible School demonstration will take place on Tuesday.—A. C. Rankine, March 16.

EMERALD (Township).—Bro. Sherar spoke on "Cross Bearing" on Sunday night, and at the close one young girl made the good confession.—W. Bolduan, March 16.

CARNEGIE.—Four received into fellowship from South Yarra this morning. Further increase in attendance at our Bible School, making another record. We are working towards big things in this district, and all members are happy helping.

BERWICK.—At the mid-week prayer meeting on March 4 one lady made the good confession

and was baptised by Bro. Bennett. On Monday evening a farewell social was tendered to Bro. and Sister Bennett, who have left us to take up the work at Williamstown, and a welcome was also given to Bro. Ingham, from the College, who is taking on the work here. On behalf of the church Bro. Collings presented a Scofield Bible to Bro. Bennett, and a silver breakfast cruet to Sister Bennett. Bro. Bennett suitably responded. We were pleased to have visitors from Dandenong, and Bro. Thomas spoke a few words. With solos, recitations and a good supper an enjoyable evening was spent together.—E.E.H.

PRAHRAN.—Two baptisms and five more confessions last Sunday night. Seven new scholars to Bible School, which now has an enrolment of 320, and 39 teachers and officers. Our mid-week prayer meeting had 50 per cent. of members present, although the heat was excessive.—S. G. Griffith gave a fine address.—P. J. Pond, March 16.

SURREY HILLS.—At the conclusion of a splendid address on "Faith," delivered by J. Whelan on Lord's day evening, 7th inst., two young men and two young women confessed their faith in the Lord Jesus. These young people will put on Christ in baptism at our mid-week service on the 18th inst. On Wednesday, 11th inst., our mid-week meeting for prayer and praise gave place to a Bible School night. Some of the scholars present rendered appreciable items, and Bro. Whelan addressed the meeting on an appropriate subject, dealing with Bible School work. During the evening an offering was taken up to provide funds for the purchase of new books for our school library. Liberal donations of books for this purpose were also received.—G.L.M.

MALVERN.—Splendid meeting on Sunday morning, a number of visitors being present. G. Black, from Strathalbyn, S.A., addressed the church. A great attendance at the gospel service, when W. C. McCallum gave a powerful address on "What think ye of Christ?" The school additions at rear of chapel are steadily growing, and when completed will be the home of the kindergarten class, ably conducted by Sister Mrs. Hutchinson.—C.K.M.

FAIRFIELD PARK. On March 8 one young girl from the Bible School confessed Christ. Last Lord's day Bro. Binney exhorted, and was much appreciated. We had Sister Davis, from Richmond, and Sister Bennett, Berwick, with us. The building was tastefully decorated with the fruits of the land for our harvest thanksgiving service. Bro. Hibbert gave a stirring address. An anthem was rendered by the choir under the leadership of F. Chipperfield, and a solo by Mrs. Tuplin, North Richmond; a crowded meeting.—F.P.

KANIVA.—One married lady, who has been a lover of the Lord for many years, having learned "the way of the Lord more perfectly," obeyed him in baptism last Thursday.—A.R.B.

CASTLEMAINE.—Our services yesterday were encouraging all through. Bro. Marrows exhorted in the morning and preached to a good audience at night. We had J. Cocking, from Boort church, in fellowship with us. The Bible School is in active preparation for their forthcoming anniversary, to be held March 29 and April 5. The kindergarten work has been strengthened by the introduction of an organ, which is very helpful in the singing.—D.S., March 16.

MORELAND.—During the past week we have had a lecture on British East Africa, delivered by Mr. Mortimer, a brother, and Government servant in that part. On Saturday afternoon, Mr. Pittman joined in the bonds of matrimony Mr. Walter Powell and Miss I. Sewell. We rejoice in another confession on Sunday evening; two were also baptised (recent converts), a young man and woman. Miss Smith, from Newmarket, was received in at the after meeting for breaking of bread. On Monday evening a conference of teachers and Sunday School workers was held to consider more improved methods of conducting the Bible School. A pleasant social evening was spent.—C.R., March 16.

## No East or West.

In Christ is no east or west,  
In Him no south or north,  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find.  
His service is the golden cord  
Close-binding all mankind.

Join hands, then, brothers of the faith,  
Whate'er your race may be!  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both east and west,  
In Him meet south and north.  
All Christly souls are one in Him  
Throughout the whole wide earth.

—John Oxenham.

## Here and There

W. D. More, of Footscray, is on a visit to Adelaide, enjoying his holiday.

T. Jones, recently of Railwaytown, Broken Hill, has accepted an engagement at Lochiel, S.A.

P. J. Pond, of Prahran, Vic., has accepted an engagement with the church at Erskineville, N.S.W.

Mrs. Fischer, wife of John Fischer, of South Australia, passed away on Wednesday last, the 11th inst.

The opening services in connection with the new building at Dawson-st., Ballarat, Vic., were a great success.

J. Clydesdale, of Erskineville, N.S.W., has contracted a severe chill, and has been ordered to the mountains for a rest.

J. W. Parslow desires us to say that owing to private family matters he is retiring from preaching, and entering into business.

I. A. Paternoster will address the F.M. session of the N.S.W. Conference on Wednesday evening, April 8, and the Victorian F.M. session on the 11th.

Twelve confessions up to last Sunday night in the tent mission at Boort, Vic. The town is being stirred, and the great theme of conversation is the mission.

We regret to hear that Bro. Hugh Gray, of Mildura, Vic., is suffering from what is apparently enteric fever. It is expected that he will be two or three months in the hospital.

We are asked to correct an error made in last issue in General Dorcas report in Sisters' column, Vic. The donation from Doncaster Benevolent Class should be 15/-, instead of 5/- as stated.

As D. A. Ewers will be absent in W.A. from March 26 to April 25, all Conference communications during that time should be sent to the Assistant Secretary, W. J. Manning, National Mutual Buildings, King William-st., Adelaide.

Bible School Union, Vic.—The 33rd annual business meeting of the above will be held next Monday evening, March 23, in the Christian chapel, new hall, Swanston-st., at 8 o'clock. Business: To receive reports, appoint six members on the executive committee, consider notice of motion, and any other business that may be brought forward. All delegates, honorary members and teachers are particularly requested to attend.—J. Y. Potts, Hon. Sec.

Delegates to the N.S.W. Conference who desire hospitality are urged to send their names at once to F. Collins, Britannia Terrace, Jersey-road, Woollahra. Any city members able to accommodate visitors would oblige by informing Bro. Collins.

Will Victorian Home Mission collectors please note that another quarter ends on March 31? Treasurers of churches using duplex envelopes are kindly requested to see that the Home Mission portion of the gifts for others is forwarded on that date also.

W. H. Anderson has caused to be introduced into the Legislature of the State of New York a bill requiring that labels bearing skull and cross bones be placed on all articles containing more than two per cent. of alcohol. We fear there is not much hope of the bill becoming law, but even its introduction is significant.

At the S.A. preachers' meeting in Adelaide last Monday, Mr. Norwood, of the North Adelaide Baptist Church, gave a very instructive and much appreciated address on "The Ministry in its Relation to Personal Character." There were also present W. D. More, of Footscray, and J. J. Silvester, of Cincinnati, who were welcomed and spoke briefly. Reports from churches generally were encouraging.

Leonard M. Dorreen writes from Christchurch, N.Z.:—"Would you kindly insert in a suitable place in the 'Christian' that I am returning to America to resume my work, and that in calling at some Australian ports I should like to meet any college associates or friends who could make it convenient to meet the boat. I shall arrive in Sydney by the 'Ulimaroa' about March 18, and leave there by the 'Medina,' calling at Hobart, Melbourne, Adelaide and Fremantle."

J. J. Silvester, preacher of the church at Central Fairmount, Cincinnati, is spending a few days in Adelaide. He has for some months been on a visit to his mother in W.A., and is returning to America by way of Vancouver in the "Niagara," leaving Sydney on April 6. Bro. Silvester is interested in child problems, being Secretary of the Juvenile Protective Association of Cincinnati, and is gathering information on these lines in the various States of the Commonwealth.

The Northern District Conference, S.A., held at Balaklava on Tuesday and Wednesday of last week, was lively and fruitful. Eleven of our evangelists were present, and the proceedings were enthusiastic. A spirit of optimism prevailed in all the meetings, which were largely attended. The fact that new chapels had been opened at Moonta and Wallaroo, that a preacher had been stationed at Lochiel, that a start had been made at East Moonta, and that it was contemplated to open up work at Mount Templeton and Avon, all helped to enliven the Conference. Pessimism has a hard struggle to live in the Northern District of S.A. in spite of the poor harvest.

The Hittites.—Although it is as a result of modern research that we have formed our impressions of the greatness of the early Hittite empire, yet we owe our first intimations of the existence of such a power to the Old Testament Scriptures (Josh. 1: 4; 1 Kings 10: 29; 2 Kings 7: 6). Since the discovery, in recent years, of Hittite monuments on the Euphrates, renewed interest has been taken in this ancient people, and by degrees their national story is being reconstructed. In these circumstances, students of Biblical archaeology will learn with satisfaction that a party of English excavators at Carchemish most have secured a large number of inscriptions, most of them in splendid condition, and promising to make valuable additions to our knowledge of the Hittites and their land. The details of this discovery are awaited with deep interest. Meanwhile, another proof is furnished of the unique importance of the Old Testament, even when estimated merely as ancient literature.

"I would be obliged to you if you would kindly acknowledge the following contributions to the Aged and Infirm Evangelists' Trust:—Killa-Aged and Infirm Evangelists' Trust, 6/6; bakh, N.S.W., church, quarterly contribution, 6/6; Bendigo, Vic., church, £2/5/-; Enmore, N.S.W.,

church, £11/14/-; South Australian evangelist, re Endowment Fund, £10. This is a fund for which there is a need, and the need will grow. The fund is aiming to do the right thing for those preachers who have spent their lives in the service of the church, and who were unable to make proper provision for old age. Every church in the Commonwealth should send a contribution annually. The basis of the Enmore contribution is a good one—sixpence per week for each 100 of membership or part of 100. The committee commend to the consideration of the evangelists an endowment scheme. Evangelists desiring information please write the undersigned.—W. H. Hall, Hon. Sec. and Treas., MacArthur Parade, Dulwich Hill, N.S.W."

The Book of Daniel.—It is reported that Greek and Cypriote vases have been discovered among Hittite remains at Carchemish. What does this mean? In a word, that, during the period 1100 to 600 B.C., works of art from the lands of the Levant had been carried into the great empires on the Euphrates. Having regard to the extraordinary commercial activity of the ancient East, this is a proposition quite easy to understand. Yet, again and again, in order to "bring down" the date of Daniel, and support the theory that the Book was not written by the prophet of that name, it has been objected that musical instruments with Greek names are mentioned in the record as having been used in Babylon! And why not? Now at length the objection is shattered; for if Greek works of art were imported into "the land of the Hittites," as we now find to have been the case, they cannot for one moment be regarded as unknown in Babylon, at a still later date!

Farmer Preachers.—A novelty in ministerial training is reported from Iowa, U.S.A., where, in connection with the Divinity School of Drake University, it is proposed to instruct young preachers in agriculture, farm management, gardening, and other productive operations. By this means, it is hoped that, on becoming established in rural communities, the preachers will be in a position, on the basis of practical sympathy, to "work in" with their farmer parishioners. Incidentally, preachers will thus be provided with an alternative means of support; and it is expected that along such lines much will be done to solve the rural church problem in the agricultural States of America. The addition of a "business side" to ministerial preparation will, of course, turn out for good or ill, according to individual temperament and endowment; but for good men to be associated thus practically with their farmer-folk of the land, in their daily occupations, will be mutually beneficial; while the preacher will also be lifted from anxiety and discouragement.

The returns of church membership in the United States of America, says the *Christian World*, just published, show a total of over thirty-seven millions out of a total population of ninety-five millions. This proportion strikes us as high—higher far, we recognise, than the proportion in the British Islands. The eight leading bodies make the following returns:—

Roman Catholics . . . . .	13,999,534
Methodists . . . . .	7,125,069
Baptists . . . . .	5,924,662
Lutherans . . . . .	2,538,722
Presbyterians . . . . .	2,027,593
Disciples of Christ . . . . .	1,519,369
Protestant Episcopalians . . . . .	997,407
Congregationalists . . . . .	748,340

Two facts leap out here—(1) the stupendous lead of the Roman Catholic Church over the other churches, and (2) what a comparatively insignificant sect the Protestant Episcopal Church is in America. Compared with the previous year, the Methodists have the highest increase with 220,000, while the Roman Catholics are second with 212,500 new members. The Baptist growth is rapid—64,000 in the year—but the Congregational Churches of America seem able to boast no striking numerical progress. It is "grateful, comforting and refreshing" to learn from the *Daily Telegraph's* cable message that "fad" religions are not half so numerous in America as they were twenty years ago.

COMING EVENTS.

MARCH 22 & 26.—Preston Church anniversary. Special services, Sunday. Speaker, Mr. Leng (Ballarat). Third anniversary of building chapel in a day. Thursday, public demonstration. Good speakers. Good musical programme. Seats reserved for those who took part in the historic event.

MARCH 24.—Church of Christ Football Association. A meeting of delegates will be held on Tuesday evening, March 24, at Lygon-st. chapel. All clubs intending to join this Association are requested to send delegates to this meeting. Applications for positions of Central Umpires for this Association for the season 1914 will be received by the Secretary, fees being 12/- per match.—C. W. Moysey, "Tynan," Highfield-road, Canterbury, Vic.

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IN MEMORIAM.

CHAPPELL.—In loving and affectionate memory of our dear wife and mother, who went home on March 31, 1913. Good-night, dear one, till we meet again.

We miss thee from our home!  
Dear wife and mother,  
We miss thee from thy place;  
A shadow o'er our life is cast;  
We miss the sunshine of thy face;  
We miss thy kind and willing hand,  
Thy fond and earnest care.  
Our home is dark and lonely without thee—  
We miss thee everywhere.

—Inserted by her loving husband and children, Ma Ma Creek, Queensland.

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Mrs. Forbes and family desire to thank most sincerely their many kind friends for their loving sympathy, messages, letters, visits, cards, etc., during their very sad and sudden bereavement.

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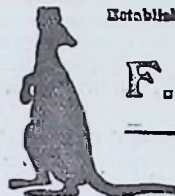
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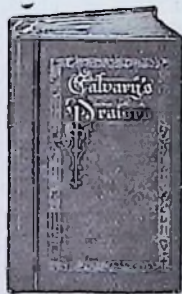
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