

# The Australian CHRISTIAN

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"And the apostles and elders came together for to consider the matter."  
—Acts 15: 6.



"In the multitude of counsellors is safety."  
Prov. 11: 14.

## THE FEDERAL CONFERENCE.

The Federal Conference, which is to be held in Adelaide during the present month, is an event of more than ordinary importance in the history of the churches in the Australian Commonwealth. Not that this particular Conference has features about it which make it rank higher than some which have preceded it, but because, like them, it brings together brethren who have been widely sundered. It is the bi-annual gathering together of representatives from all the States of the Commonwealth. Apart from any other consideration, this is a great gain. During the periods of isolation, in the interval between Conferences, there is an unconscious development of the parochial spirit which is destructive of harmonious working in matters of a Federal character. The political atmosphere we breathe is largely provocative of inter-state jealousy, and this, unfortunately, finds its way into our church life. The distances which separate our churches, under these circumstances, help to create misunderstandings, which can only be removed by fraternal personal intercourse. In the Federal Conference itself, we breathe a different atmosphere. There is first of all the feeling of oneness in our common Lord and common faith. This is realised more keenly in association than when widely separated. And then there is the joy of fellowship in the society of those we have not met for some time, but whom we love and honour because of their work for the Master. And then, as we meet together, how good it is to see that, after all, we are all permeated with the same spirit, and desire nothing else than that the kingdom of God may be extended in the best possible way.

### The Acting Executive.

Our only regret is that our Federal Conferences cannot be attended by a larger number of brethren from the various States. We want to get rid of the idea that the presence of delegates is all that is

needed. It would be a decided gain if a larger number found their way to the Conference simply as visitors. The educational gain would be immense in such a case, and help to strengthen the ties which bind the churches of the Commonwealth together in bonds of fraternal love. Having said this much, by way of introduction, we may now turn to those points of interest which will engage the attention of the Federal Conference. First of all, we would like to suggest that the Acting-Executive which is appointed at each Conference should have a longer life than is at present accorded to it. Hitherto, the Acting-Executive has been shifted from State to State at the expiration of each Conference term. In our opinion this does not give the best results. The newly appointed Executive is just getting into the stride of its work, when it is called upon to surrender its trust, and pass its work on to others, who in turn have to serve an apprenticeship before they are able to grapple with the work before them. The thread of continuity is broken, and there is much loss of valuable time. To remedy these defects we would suggest that the present Acting-Executive be appointed for another term. The brethren forming this Executive have done their work so well that it would be a gracious act on our part to re-appoint them.

### Home Mission Sunday.

We are glad to see that the Acting-Executive in its report strongly recommends the adoption of the first Sunday in each February as Home Mission Sunday. Hitherto, several States have fixed upon different dates, and as a consequence there has been considerable loss owing to the absence of co-operative and simultaneous effort. Our Foreign Mission friends, wiser in their day and generation than their Home Mission brethren, have avoided this mistake, and are to be congratulated on the satisfactory results. It may be noticed that the members of the Acting-Executive are South Australians, but in their desire for the general good they have recommended

a date which they think a little early for them, and have done so in order to meet as nearly as possible the requirements of the other States. This is the proper Federal spirit, and is worthy of imitation. The advantages arising from a fixed date, simultaneously observed throughout the Commonwealth, will no doubt be fully set forth at the Conference, so that we need not dwell further upon it here, save to say that it is our firm conviction that the proposed change is absolutely necessary to get the best results—that any seeming local disadvantages arising from it will be more than compensated for by the Federal character of the movement, the co-operative effort in advertising, the generous rivalry and the more effective creation of the spirit of giving.

### College of the Bible.

The report of the Board of Management of the College of the Bible makes interesting reading. It is quite clear, as a representative brother recently observed, that "the College has justified its existence, and has come to stay." Obviously, from our connection with the College, we cannot say all that we would like to say in connection with the work that has been done. We may be allowed to say, however, that we are proud of the College as an Australasian institution, and congratulate the brethren on the loyal support they have given to it. Considering the difficulties attending the launching of such an institution, very effective work has been done, and there is every reason to believe that each successive year of its existence will witness increased efficiency. One almost requires to be a member of the Board of Management to appreciate the satisfaction felt in the acquisition of the property which is now occupied by the College. Prior to its acquisition the College had no suitable home. Now it has. Environment counts for a good deal, and in this respect the College is ideally situated. The Board of Management, in formally asking the Federal Conference to take over the property, may be reasonably proud



of handing over to it so fine a building, with its spacious grounds and beautiful surroundings; more particularly as the property was purchased at about half its value, and the interest paid upon the purchase money is only about the rent of a decent dwelling house.

#### **Aged Preachers' Fund.**

The notice of motion in regard to providing a fund for the support of aged or infirm preachers is one that will be generally approved of. All recognise that something should be done in this direction. This will not be the first time that the question has come under the notice of the brotherhood. On more than one occasion Conferences have affirmed the desirability of making such a provision, but on each occasion there have been no results worth speaking about. No committee yet appointed has been able to bring up a satisfactory scheme for working out the details. If the question is to be seriously considered, attention should be paid to the difficulties which have hitherto prevented the inauguration of such a fund. One of these difficulties, and the first that any committee appointed to deal with the matter will have to confront, is the question of the preachers themselves. With us, this is a wide term. With other religious bodies who have such funds in existence, it is not. This initial difficulty has led some committees who have considered the question, to decide that no permanent scheme would be satisfactory which did not provide that the preacher himself, to some extent, should be a contributing party. If the notice of motion is intended to bring into existence a permanent fund, it will require more careful consideration than can be given to it in open Conference. It is a question that will have to be faced some day, and might as well be faced now. Any workable scheme that can be devised will certainly receive our most hearty support.

#### **The F.M. Committee.**

The notices of motion dealing with the Foreign Mission Committee will no doubt be productive of much discussion. That the Federal Foreign Mission Committee should be appointed by the Federal Conference seems only reasonable, but that all the States should be represented on that Committee does not, with our present knowledge, seem to be a workable idea. We are, however, open to conviction. The other notice of motion, which reads, "That the Chinese Mission work at present carried on in Australia by the F.M. Committees, be in future in charge of the Home Mission Committees of the various States," is one that raises nice points of logic. One of these will be, "Are the Chinese in Australia proper subjects for F.M. work, or must they reside abroad before they can be properly regarded as such?" It is to be hoped that the result of the discussion upon this point will not be that the Chinese, like Mahomet's coffin, will be suspended be-

tween heaven and earth—discarded by the F.M. Committee and refused by the H.M. Committees.

#### **Great expectations.**

There are other points in the report we would like to touch upon, but we have reached the limits of our space. Suffice it to say now that we are looking forward to the Conference with great expectations, hoping great things as the outcome of its deliberations and rejoicing in the thought of meeting old friends and enjoying the hospitality of our South Australian brethren. May this Federal Conference, under God's blessing, be the means of doing much good, and unite us more strongly in the bonds of fraternal love.

## Editorial Notes.

#### **On the Down Grade.**

The power of Popery is steadily waning in the countries where hitherto it has held practically unlimited sway. Spain and Portugal have been regarded as amongst the most loyal supporters of Rome, but recent events indicate that a complete change has taken place. These nations, so long priest-ridden, are becoming impatient with the ecclesiastical domination under which they have suffered, and the cables during the last few months have informed us of the strained feeling existing between their Governments and the Vatican. One of the latest messages states that in Portugal the Government has decided to revoke the laws which subordinate the civil to the ecclesiastical tribunals. This must be a bitter pill for the Papal authorities. Everywhere in R.C. countries they are losing their hold of the governments. In the South American republics, their influence is decreasing year by year. France has openly thrown off the yoke, and now Spain and Portugal have started along the same road. Nor is the outlook much better elsewhere. In the United States and Australasia, the Roman Catholic membership does not keep pace with the increase of population. In the United Kingdom there is an increase of convents, monasteries and clergy, but it is doubtful whether there is any actual progress in the number of members. It must be profoundly discouraging to the leaders to realise that in spite of her tremendous efforts Roman Catholicism, as a whole, is manifestly on the down grade.

#### **October, 1914.**

Nothing is better calculated to bring discredit upon the study of prophecy than the dogmatic fixing of dates with reference to events foretold. The late Michael Baxter was a prince among prophecy mongers in this particular. As soon as time proved his

interpretations and predictions false he would reconstruct his arguments and figures, and with unfaltering assurance affirm another date, and there were always those ready to be gulled by his dogmatism. We live in an age when any man has but to assert positively any absurd inference he may draw from his studies of Scripture, or from his own brains, and he will have followers. Mr. Russell, an American, of "Millennial Dawn" repute, has quite a number of disciples who really believe, on the strength of his statement, that the present dispensation will close in 1914. We are assured that we are now in the forty years of the gospel age harvest, which "will end in October, 1914." As far back as 1888, he wrote, "It is expecting great things to claim, as we do, that within the coming 26 years all present governments will be overthrown and dissolved." Within the next four years there are to be strifes and revolutions culminating in the destruction of all governments to prepare the way for the manifestation of Christ. As we are now in the harvest time, we are not to expect conversions, and missionary work must fail. But unfortunately for Mr. Russell's theory people still turn to the Lord, and missions to the heathen were never more successful since apostolic times. But his followers will continue to believe his predictions until time proves their falsity, when some of them will become infidels, while others will be persuaded to follow him in some new explanations and interpretations. There are two peculiarities which mark many who devote the greater part of their time to the exposition of Daniel and Revelation. One is their absolute dogmatism. They are positive beyond the shadow of a doubt that their interpretation is the only possible solution of the problems which more modest students recognise as difficult. To them all is plain, and they regard those who cannot accept their conclusions with pitying contempt. The other is that they assume, without hesitation, that the age in which they live is the age to which nearly all prophecy points. With an unconscious egotism they regard the Holy Spirit as having directed the prophets to write especially about them and their times. We are not undervaluing the reverent study of prophecy. It was written for our consideration, but we do protest against the dogmatic utterances of men of the Baxter, Dimbleby and Russell type, whose absurd interpretations not only bring the study of prophecy into disrepute, but also tend directly to the spread of infidelity.

#### **"Christian Science."**

Every now and then our newspapers tell us of some poor victim of the delusion that "Christian Science," and it is evident that Mrs. Eddy has followers in Australia. The element of truth in her system is the power mind has to influence the body, but when we are told that God is all, that God is spirit, and that consequently everything is spirit, and that the body does not really



exist, except in our minds, we come face to face with the falsity of the system. Of course if we have no bodies they are not racked with rheumatism, and their limbs cannot be really broken. Pain is simply a delusion of the mind and has no more existence than the body. It would seem that one has but to state the theory to demonstrate its absurdity, but the fact remains that it is adopted by many, and these carry their faith into practice by refusing to treat disease in any other way than through the mind. As a necessary consequence death often ensues when it might have been averted. "Christian Science" affirms that "The blood, heart, lungs, brain, have nothing to do with life." "The condition of food, stomach, bowels, clothing, etc., is of no serious import to your child." "The sick, through belief, have induced their own stiff joints and cramped muscles." J. M. Rudy, in the *Christian-Evangelist*, who gives these quotations from Mrs. Eddy's writings, quotes her also as teaching "Of course it is better to leave surgery and the adjustment of broken limbs to the fingers of the surgeon until the advancing age admits the supremacy of mind." This admission is surely suicidal to her contention that if it were not for false belief of mortal mind, "Your body would suffer no more from wounds than the trunk of a tree you gash." The infant has no such false belief, yet it suffers, and has to be surgically treated! Still people are healed by "Christian Science," and its advocates claim therefore that it is the same power as that used by Christ and his apostles. On this point Mr. Rudy well says: "Now intelligent people ought to make short work of this. Of course a certain class of people are healed, and in this we should all rejoice; for there are doubtless many sick who ought not to be sick; but the same kind of healing exactly is credited to hypnotists, to mesmerists, to priests, to holy fathers, to sacred relics, shrines and places, to the faith healers, to those who pray for the sick and anoint them with oil. Mr. Dowie cured many of the same kind of people. The power of suggestion, the influence of the mind over the body—these have been known and acted on for generations. Mrs. Eddy was the first to take this power and apply it to commend her fantastic religious whims." There is a great distinction between all such cures and many of those recorded in the New Testament. Christ raised the dead, gave sight to those born blind, healed the maimed, etc. When these signs "follow them that believe" in "Christian Science" it will be time for us to consider its claims seriously, but "Until these signs do follow, Christian Science will have nothing to its credit, as regards healing, which is not equally to the credit already of all those other agencies. Let it once accomplish what they do and can not, then shall we turn as did Moses to the burning bush and see 'this great sight.'" In the meanwhile we must oppose these absurdities of "Christian Science" as dishonoring to God and hurtful to man.



## "Let us Keep the Feast."

Being Plain Chapters on the observance of the Lord's Supper,

By Joseph Bryant Rotherham,

Translator of "The Emphasised Bible."

### CHAPTER III.

#### THE SPIRITUAL EFFICACY OF THE INSTITUTION.

The Lord's Supper is more than a memorial: it is a feast as well—a feast upon a sacrifice—and the sacrificial victim is the Messiah himself. It is, therefore, a ceremony expressive of highest communion with God, and declarative of most intimate fellowship with saints.

Did our Lord anticipate all this in his famous discourse in the synagogue of Capernaum (John 6), where he declared himself to be "*The Bread of Life*," and protested that no man could attain to aeternal life without "*eating his flesh and drinking his blood*"? The better opinion would seem to be, that without formal allusion to the coming paschal supper, Jesus did, at that time, some while before his death, propound the fundamental truth which he afterwards embodied in the memorial feast. It will be more satisfying to proceed on that assumption, provided only we courageously press on to the end of the needed explanation, which *Jesus himself* gives.

The occasion will be remembered as one of the instances in which Jesus fed the hungry multitudes by a miraculous multiplication of loaves and fishes; whereupon the admiring and excited crowds would fain have taken him by force, and made him their king. In view of the existing Roman domination, there was an element of danger in the excitement; and, in any case, it comported not with the Teacher's designs to encourage the cheap bread-craving passion of the people,—who probably were flattering themselves that thus, in ample affluence of provision for their ever-recurring temporal wants, their Messiah might be expected to signalise his presence among them. This dangerous clamor was so flippant, and indeed grovelling, as not even to attain the moderate level of a desire for further "signs," the which might have had in it something hopeful, as showing a grave apprehension of the tremendous national issues involved in any premature display of Jesus' Messianic claims.

Our Lord appears to have seen that there was no other course open to him but one of wise, yet stern repression. With whatever reserve, under whatever depth of emo-

tion, he felt bound to give these bread-seekers a lesson which they would not soon forget. Accordingly, he directed their minds to nobler food—bread from heaven—sustenance for age-abiding life. Such food must, it was true, come through himself: indeed he himself *was* the bread of life, already, as such, come down from heaven.

As they stumbled at this, he deemed it wise to let them stumble yet more. The bread which he could give them could be nothing short of his own flesh, sacrificed for the life of the world! For some of his hearers, this was too much; but others, seemingly surmising that something feasible, after all, lay hid under such enigmatical sayings, gave battle to the scoffers, and thus a sharp contention arose. Instead of advancing further explanations, which at the moment would probably have been useless, Jesus merely strengthened his previous asseverations. Not only must his flesh be eaten, but his blood must be drunk; in other words, he must die a violent death; and that must needs be the channel through which life should come to the world. They who would appropriate such a death, should be personally endowed with the coming life.

At this point (verses 58, 59), the discourse in the synagogue closed, as the evangelist is careful to inform us. The change of scene, and consequent sifting of the persons addressed, should be carefully noted: otherwise the whole point of the remaining incidents will be lost.

Men who had hitherto passed as Jesus' disciples (verse 60) themselves began to murmur at the "*hard discourse*" to which they with others had listened. With these, Jesus pointedly remonstrated. "Doth this cause you to stumble? You surely might have known that my hard words were not intended to be literally understood." The changed tone, to a changed audience, fitly introduced gracious explanations. No! certainly, he did not mean that any of his hearers would need literally to eat his flesh. If they had only remembered that he had to depart from the world, and ascend bodily to heaven, whence he had come—where, in his essential personality, "*he was before*"—then they might have caught such a glimpse of his mission as would have precluded, even for a moment, such a grovelling con-



ception. Besides, such abhorrent carnal eating would in no case bestow eternal life. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life" (verse 63). These profoundly significant sayings most naturally suggest, that by regarding the "flesh" of Jesus as the means of procuring his "spirit" and the "blood" of Jesus as the condition of imparting his "life," his meaning would dawn upon his hearers' minds. Thus considered, these after-words constitute Christ's own authoritative explanation of what he intended, for needful ends, should be a "hard discourse." The ultimate sense of his anticipative teaching at Capernaum was: That mortal men could attain to life everlasting only by a spiritual participation of the redeeming life of the ascended Son of God. This conclusion threads our way through all the passages which directly set forth the truth that the Supper is a feast as well as a memorial. When, at the institution of the Supper, Jesus said to his disciples, "This is my body," the arresting circumstance was, that, at the moment of asserting this, he himself was reclining at the table. Obviously he could not mean, as if pointing to his own person, "This body, here reclining, is my body." It was of the loaf, in his hand, that he spake; and therefore his language was naturally figurative, and the verb "to be" on his lips quite easily and Biblically took on the sense of "to signify." Just as the three baskets (Gen. 40: 18) were, that is signified, three days; and the seven heifers and seven ears (Gen. 41: 26, 27) were, that is signified, seven years; and the paschal lamb in Egypt (Ex. 12: 21-23) was, that is signified, Jehovah's passing over the unharmed houses of Israel; and the rock in the desert (1 Cor. 10: 4) was, that is signified, or represented, Christ; moreover, just as, in modern life, a picture or statue is, that is signifies or represents, the person whom it resembles; the words so "This is my body" plainly mean "This bread represents my body."

This interpretation is confirmed by the duplicated record of the words employed concerning the cup in which "This is my blood of the covenant" is alternated with the fuller assertion, "This cup is the new covenant in my blood." A "cup" is not literally a "covenant"; a "cup" is not literally "blood," though it may contain that which represents blood. Consequently our Lord's words about his body are undeniably figurative.

Nevertheless, though figurative, they are solidly instructive. They mean something, and their meaning is obvious, especially after the clue already given at Capernaum. Eternal life is to come to men through Jesus' impending death. As the bread and wine distributed at the passover table were given that they might be appropriated, so believers are to partake of Jesus' death. They are to derive eternal life from his broken body and shed blood.

Thus he becomes their Paschal Lamb; and they are invited to keep the feast (1

Cor. 5: 7, 8). Thus the cup which we bless is the joint-sharing of the blood of Christ, and the bread which we break is the joint-sharing of the body of Christ (1 Cor. 10: 16). Thus we have an altar, whereof we have a right to eat (Heb. 13: 10); which altar is in heaven, whereat alone our High Priest ministers; and, correspondingly, our food is heavenly. "It is the spirit that

giveth life." But the feast is abundant; the life is real; the participation is festive. It is no bare memorial. The feeding is not confined to the figurative feast; but, with living partakers, it culminates there. The earthly table is in spirit-touch with the heavenly altar. The Living Bread still comes direct from heaven.

## Faults of American Disciples.

"Cry aloud, spare not."—Isa. 58: 1.

By D. A. Ewers.

Since my return from America, I have often been interrogated about American churches and their customs and methods of work. I was only in the United States seven or eight weeks, and of course was not able to visit every one of the 11,663 churches, and there were quite a number of the 1,487,217 members I did not meet. Still, if Foster Fraser could express an infallible judgment upon Australian politics, customs and physique, after a few weeks' sojourn in this country, I may be permitted to humbly express my convictions, subject to correction, upon the points of difference between American and Australian churches. It is well known that in some points they differ. To be candid there are many things about our American brethren which do not commend themselves to my judgment and some of which I will particularise. It may appear out of place for me to expose their failures and departures from the Scriptural standard, especially as they received me so hospitably, but I must not allow my eyes to be blinded or my mind to be warped by their exceeding kindness. I am free to admit that they have many excellent points, but in this article I am not concerned with these. I feel in a critical mood, and I write with an object. It is just as well to have a little plain speaking. I dare say some brethren with a leaning toward America will condemn my outspokenness, but I care not. The intercourse between America and Australia is growing. Our students are returning from American colleges, where they have probably imbibed American ideas which they may desire to disseminate. F. M. Rains is coming, and we have been talking of inviting prominent evangelists to visit us. Now, I am deeply anxious that these good brethren shall not be encouraged to introduce any objectionable Yankee notions or failings such as I describe. "To be forewarned is to be forearmed," and we must simply put our foot down emphatically on all such Americanisms. Those who know me, at least, will acquit me of malicious censoriousness, and give me credit for being impelled by a high sense of duty in the performance of this uncongenial task. But to come to particulars:—

1. I was credibly informed that the work in many of the American churches is left to the few,—that so far from there being

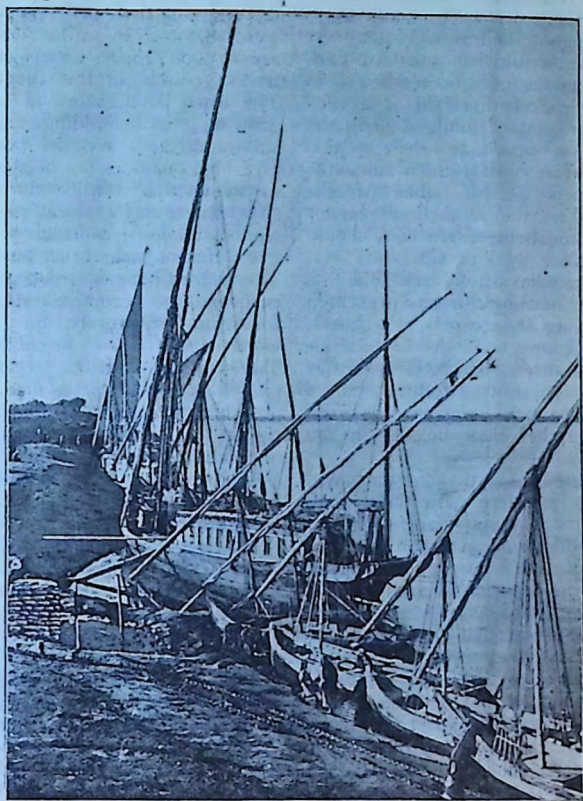
"an effectual working in the measure of every part," the majority do little except attend the services, and not always even that. However incredible this may appear to Australians, it is undoubtedly true. In America the preacher and officers, with a mere handful of others, often bear the burdens and do the work for the entire congregation. This, however, though objectionable, is not entirely uns Scriptural. As far back as the time of Job we read, as I remember pointing out once before, that "The oxen were ploughing, and the asses feeding beside them."

2. I noticed a majority of women in most of the congregations and heard it publicly stated in the Pittsburg Convention that only about 40 per cent. of the members were men. Just imagine such a proportion in an Australian church! I heard a preacher from America say recently that in his country the majority of criminals were men, and the majority of Christians women. In fact it seemed that the women went to church and the men to gaol. As a general statement this may be, as Mark Twain once described a notice of his own death, "somewhat exaggerated," but it is certainly true that men do not attend church as freely as women. We do not want such a state of affairs in Australia.

3. Many Americans, I am sorry to say, only go to service once on the Lord's day. If they attend the morning worship and spend a whole hour there, the effort is so exhausting that it takes all the rest of the day to recuperate for Monday's work. And many of the members never attend the prayer meeting! How would Australian preachers like to have members of that kind?

4. In America there are disciples who will persist in making long prayers in public. They appear to think they will be heard for their much speaking. I am told they do not realise how wearisome their prayers are, and the injury they do the church and prayer meeting. Instead of their words being "few and well chosen," they pray about well nigh everything in heaven above, the earth beneath, and the waters under the earth. Yes, some of the good brethren are very long winded—in America.





A Scene on the Nile, Egypt.

5. And others, when called upon to give thanks at the Lord's table, instead of doing so, offer up petitions about a multiplicity of things, and sometimes close without giving thanks for the memorials at all. Is not this strange? Many of our American brethren require educating up to the idea that they are expected to return thanks for one thing and that only.

6. A few of the brethren there neglect to live up to their privilege in sharing the church expenses. They are willing to enjoy the full use of the building, the lights, and the ministrations of the preacher, but draw the line at paying, even when able to do so. Just how they reconcile their practice with their consciences it is difficult for an Australian to understand. But there's the fact.

7. Another lamentable failing of some American Christians is their unpunctuality. I know whereof I speak, for I preached in Broadway, Lexington, to a congregation of perhaps five or six hundred, and I distinctly noticed over a dozen enter after the service commenced. Now, we in Australia know that late coming, as a rule, is simply inexcusable. It worries the preacher, disturbs the congregation, and altogether affects the devotional spirit. I don't understand those Americans. As a rule they are smart men, and would not dream of being ten minutes late to work on Monday. If

they did that often they would be discharged. Why they should treat their divine Master with so much less respect than their earthly employer is a problem I will not attempt to solve.

8. And there are Christians in that country who sit as near the door and as far from the speaker as possible. Sometimes he has to preach across an array of empty benches to the crowded audience at the back, which makes him feel bad and irritable, unless he is more sweetly minded than the average Australian preacher. Strangers who are not early, having to march past to find room in front, become the observed of all observers, and feel even worse than the preacher. But they have an advantage over him in being able to stay away the next Sunday, and who can blame them if they generally take it? Other worshippers in America discourteously sit on the ends of the seats, nearest the aisles, and compel the rest to crush past them or seek accommodation elsewhere. Some of my readers may think I am hyper-critical in discussing such trifling faults, so far away, but church life is largely affected by such trifles and I want my Australian readers to know just how things are in America.

9. Then there are some—in America, I mean—who exhibit a lack of reverence in the house of God. They appear to have no sense of the fitness of things. Hardly has

the benediction been pronounced than they are talking, and sometimes even laughing. Americans are a lively, sociable people, like the Australians, and allowance must be made for their temperament, but surely it is out of place to make silly jokes in the porch just after rising from the table of the Lord. How would our elders in Australian churches feel if this were done here?

10. It is also said, and I depend to some extent on hearsay, that some Christians in the United States have a custom of closing their eyes during the sermon. They plead they can enjoy it better when meditating thus. Occasionally in their rapt contemplation they indicate their approval by frequently nodding their heads, or by emitting peculiar sounds through their nasal organs, which are generally appreciated by the small boy more than by the preacher. If these good brethren would but open their eyes sometimes and notice how they are attracting the attention of others, they would surely defer their sweet meditations until nearer midnight.

11. Another American failing which I took particular notice of, being a preacher myself, is the poor salary sometimes paid. Hard though it may be for my readers to realise this, I really heard of preachers who receive less than £200 a year, and some even as low as £3 a week. If it is thinkable, just try to imagine an Australian congregation expecting a preacher to dress well, preach well, give well, keep his wife and family (or save up enough to marry), entertain visitors, buy books, and thus keep himself abreast of the thought of the time, to say nothing of laying aside for old age,—and all on less than the wages of a mechanic who has scarcely more than half his expenses. What a conscience such a church would have, and yet there are just such churches over there!

12. In America, also, they sometimes expect the preacher's wife to be the servant of the church as well as her husband; to visit, to conduct sisters' meetings, to set an example in dress and deportment, do her own housework, as she cannot afford a help, and be prepared to do the work of others who are sick, and at the same time train up her children as models of propriety, while she is at the call of every one at all hours. In short, they expect to obtain the full services of two for less than the pay of one! How would an Australian preacher's wife like her husband to take an engagement with such a church?

13. And the preachers themselves? Well, I must confess they are not all perfect in America. Some, like the old Scotchman's minister, are "inveisible all the week and incomprehensible on the Sabbath." There are a few whose sermons "are deficient in terminal facilities." We in Australia know that no ordinary sermon should exceed twenty-five minutes, or thirty at the very most, with a leaning to the side of mercy; but some of the preachers—in the United States—with abundance of common sense yet lack "quitting sense." A few of them



have other failings, such as anxiety to exchange a difficult field for an easier one, listening for a "louder" call, not keeping faith with the churches, etc. But I don't care to dwell on their imperfections. "A fellow feeling makes us wondrous kind."

14. American elders are fairly good, though of course we must not expect them to be up to our Australian standard. I have heard of those who, while claiming to be pastors of the flock, perform little or no pastoral labor. They appropriate the name but evade the duties, while they expect their preachers to do the work but refuse them the name. In large churches there are actually elders who do not know all the members personally. What should we think of an elder here who was unacquainted with any of the members of his flock? The bishops I refer to appear to consider that the duties of the office are exhausted in the act of presiding at the table. That passage "He that desireth the office of a bishop desireth a good work," must surely be looked upon by them as a mistranslation. Some American elders have a good deal to learn.

I might specify other failings, such as the bad habit some American Christians have of pointing out the faults of other people, but I am treading on thin ice here, and lest some might accuse me of having picked up this failing myself, I will go no further. But I ought in common fairness to state before closing that my observations were confined to the States of Pennsylvania, Ohio, Kentucky and Indiana. It is quite possible that in other parts of America the brethren may be as free from the faults mentioned as we in Australia.

### N.S.W. Letter.

By Thos. Hagger.

In my last letter, I had something to say about internal hindrances to the more triumphant progress of New Testament Christianity. With your permission, Bro. Editor, I will return to the subject. In how many places has a worldly spirit, the sin of fornication, a gossiping tongue, sharp tricks in business, dabbling with intoxicants, or the pursuit of worldly pleasure, on the part of some one or more of those professing to be Christ's disciples prevented great spiritual results. There is a need to constantly utter the messages—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you" (2 Cor. 6: 17), and "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19). True, members of churches of Christ are no worse than others, and perhaps better than the average of those who profess to follow Christ; but with our great and noble plea

we should be considerably better than we are, and manifest a deeper spirituality.

While writing of hindrances, I may say that I fear that the criticism and fault-finding which sometimes goes on tends also to hinder the cause. Sometimes this is levelled at the preacher, and is indulged in in the presence of those outside, and their opinion is sought. How foolish! Such ruins the preacher's influence. But what of the preachers? Yes, they sometimes hinder when they should help. Preachers should constantly ask for wisdom (James 1: 5), for a want of tact has often caused the loss of some weaker member, or has prevented somebody obeying the gospel. Preachers, too, have been known to hinder by quarrelling with the brethren; it is better to suffer wrong than to do this. Brethren, let us all be careful, lest in any way we are proving hinderers rather than helpers in the great work.

Isn't it strange how some Christians will allow things to interfere with their work for the Master? A young man is induced to dabble in politics, and soon you find him giving up first one thing and then another, until he is hardly ever found at the meetings to remember the Lord. A young woman enters the matrimonial estate, and she leaves the choir, gives up her Sunday School class, and other work, and soon she, too, forsakes the assembly of the saints. When shall we learn that Christ should be first, that his church is the most important institution on earth, and that his message is the one and only panacea for the world's wrongs?

In these letters I have frequently spoken of the many things to be admired in the N.S.W. brotherhood, but if I never called attention to any of the weaknesses which I believe I can see, I would be a faithless friend. One of the worst features about the work in Sydney is the paucity of brethren who are able or willing to take the platform on a Lord's day evening and preach the gospel. If ever the unscriptural, blighting one-man ministry comes to the Sydney churches, it will not be through the advocacy of any in our ranks, but because of this inability or unwillingness (whatever it may be) to which reference has been made. It will be a sad day for the Restoration movement if ever the advocacy thereof is left solely to supported evangelists. I am anxious to see very many more brethren supported while devoting their whole time to the work in this State, but I am equally anxious to see a whole army of men who, while engaged in secular avocations, gladly step to the front to preach Christ in a public manner whenever opportunity offers, without any payment for the service rendered. In addition to the public ministry of all capable, we need a private ministry of every member in order to be in perfect harmony with the Scripture example (Acts 8: 4), and in order to the greatest possible amount of success.

This letter is written from Lismore—"the Queen city of the North." It is situated on the Richmond River, 69 miles from

its mouth, and is the centre of a very fine dairying district. Fifteen years ago there were 18,000 cows on the river; to-day there are 103,000; this is an evidence of the district's growth in this the chief industry. The town of Lismore is prosperous and growing; new buildings are being constantly erected, and the population is increasing; one does not need to be a prophet to predict that it will some day be a large city. In to-day's local paper, announcement is made of contracts for no less than five different large brick business premises. The church here is strong and well organized, and she occupies a strategic position, for from her, largely, must sound out the word of the Lord in all the Richmond-Tweed River districts. I am glad to say that a start has been made, and several preaching stations, including one for aborigines, is worked by the brethren in Lismore church, and a young man is sustained as evangelist, working between Bungawalbin, Casino, Keerrong, Bangalow, Byron Bay, and Tyalgum. To his support the State Home Missionary Committee pays a subsidy, and all the churches, including Lismore, contribute. But what is this in so great and important a field? There should be at least four evangelists in the district at once; one at Lismore, one at Casino, one at Bangalow, and one at Tyalgum, whereas at present there are just the two, one at Lismore, sustained by the local church, and the other trying to work a very large district outside. Then efforts should be made to establish the cause in Murwillumbah, Mullumbimby, Ballina, Coraki, and Kyogle as quickly as possible. The church in Lismore must lead in this extension work, but it would be good for the scattered brethren in these places to set up the Lord's table, and remember the death of Jesus every Lord's day, and for every member to contribute to the funds of the district Committee so that at least another evangelist can be secured at once. Brethren who have the opportunity of laboring in this district as evangelists have a very great privilege conferred upon them. The one weakness in Lismore appears to be the Sunday School work; efforts should be made, whole-hearted ones, to largely increase the number of scholars, and to establish branch schools in several of the outlying but nearby districts. Big consecrated efforts now will mean that this district will become a stronghold in a few years of New Testament Christianity.

### South Australian Letter.

By D. A. Ewers.

The coming Conferences—S.A. Sisters', S.A. State, and Federal—are the principal topics of interest in the churches here just now. Everything indicates large and enthusiastic attendances. In the Federal Conference there are matters of especial importance to be discussed, and it is to be hoped that every State will have its full representation.



That Souvenir Programme is going off like hot cakes. Unfortunately, we had only 1500 printed. Our faith was too small or we should have ordered 2000. Just to illustrate how they are disappearing: In the comparatively small church at York 75 copies were sold, 30 more in Henley Beach, and so on. Those who wish to secure them had better not delay.

Our State Conference reports are cheering. The church membership has grown to 5051, a very substantial increase, and apart from the report there are evidences of life and progress. A new church was organised at the Semaphore with 32 members on the 21st August. Meetings have been held in the Town Hall for some months. Immediately after Conference, S. G. Griffith will conduct a mission there. The newly organised church at Croydon has called for tenders for the erection of a neat brick church home, 50 by 30. The F.M. offering on July 3 amounted to about £625, which is far beyond any previous F.M. day contribution. S. G. Griffith is in the field as State Evangelist, and is running a mission at Mallala, where E. Griffiths is the resident preacher.

Christian Endeavor has made good progress during the past year. I understand the report will show several new societies and a nett increase of about 250 members. It has always seemed to me that C.E. work ought to commend itself to our brethren especially. This system draws a distinct line between those who are active members—avowed Christians, and associates, who are not Christians. It is diametrically opposed to the one-man system, and its method of teaching is by mutual edification, while it provides definite work for each active member. It also emphasises the importance of Bible study, its members promising to read the Scriptures and pray every day. These facts may account for the hold it has gained in our American churches. Those known simply as Churches of Christ or disciples of Christ now stand second in the United States in Endeavor work, and at the present rate of progress it is only a matter of time when they will lead all the religious bodies of America in the number of C.E. Societies.

I notice that a number of our churches about Adelaide are adopting the individual cups at the Lord's table. Norwood, Hindmarsh, York, Henley Beach, and I think one or two others have had them for some time. The three new churches—Maylands, Croydon and Semaphore—started with them, and Unley has recently decided to introduce the innovation. I remember when I went to Petersham some twelve or thirteen years ago, I found them in use, and, being somewhat conservative, regarded them with disfavor. However, I decided not to press for their removal until I had felt my way, and by that time I had learned to tolerate, and finally I approved. The argument that the use of individual cups fails to symbolise the oneness of the church did not weigh much with me, as every church of any size uses more than one cup,

and if four, why not forty, or more? I am glad to say that the brethren now-a-days do not quarrel over such questions, the minority sacrificing their own inclinations to those of the majority. It was not always so, but we are growing to realise that while principles are unalterable, we may change our methods as often as expedient, of course, subject to the law of brotherly love.

In mentioning the Souvenir Conference Programme, I omitted to say that some brethren have written, congratulating me on the creditable way they have been gotten up. I think myself they are very good, but in fairness I must say that while Bro. Horsell and I were appointed to undertake the work, W. C. Brooker is the one to blame. He it was who arranged the blocks, selected the designs, etc., and, together with Sharples Brothers, the printers, is chiefly responsible.

A story is told of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die, because it was not tall and beautiful like the pine; the pine was out of heart because it could not bear grapes like the vine; the vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so on, throughout the garden. Coming to the heart's-ease, the king found its bright face uplifted, as full of cheerfulness as ever. Said the king: "Well, heart's-ease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened." "No, your majesty. I know I am of small account, but I concluded that you wanted an heart's-ease when you planted me. If you had wanted an oak or a pine or a vine or a pomegranate you would have set one out. So I am bound to be the best heart's-ease that ever can." —William Moody.

Our infinite obligations to God do not fill our hearts half as much as a petty uneasiness of our own, not his infinite perfections as much as our smallest wants.—Hannah More.

#### The Dominion of New Zealand.

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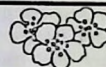
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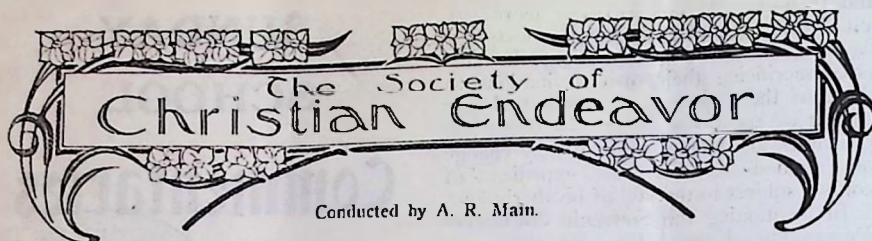
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## HOME MISSIONS.

Topic for September 26.

Psalm 89: 1-18.

"He has but poorly read his New Testament," says some one, "who does not know that the supreme business of the church is to give the gospel to the world." Of the world, not the least important part is the land in which we live. We have no greater duty than to it. Whittier sang:—

"O land of lands, to thee we give  
Our love, our trust, our service free;  
For thee thy sons shall nobly live,  
And at thy need shall die for thee."

The spirit of these words is a Scriptural one. It was the noblest of foreign missionaries, one commissioned to be the apostle of the Gentiles, who said he could wish to be anathema, if so be his brethren according to the flesh could thereby be saved.

*The perennial theme.*

It is almost alarming to think how often the C.E. Page has been filled with missionary topics, and in particular home missionary topics. Some readers may be apt to think it unnecessary; they will be quite right in thinking that new treatment is not given with each periodic recurrence. Why reiterate over and over the need, the claims of home missions? Because the need still exists. Simply because our own beloved land has not yet been won for Christ. Because, though we know our duty, we have not all been roused to do it. Because the harvest is white, while the laborers are few. Because of the need. Our daily papers are full of reports which show that evil in many forms is rampant. Sin is powerful. We believe we have the remedy, and the only remedy, for this. The gospel of Christ alone can do the work. Shall we withhold it? Thousands in our own State have never heard the gospel as the Master wished it to be presented! Shall we speak to them? Thousands just wait for the presentation in order to accept it. Fields are white for harvest, and wait for reapers. Shall we pray for laborers and then go and labor?

*The Fable of the Far-away.*

It is told of one that he was so far-sighted that he could see nothing near by. He would not get gospel glasses to correct his defective sight. "Constantly looking at the far-away, he lost interest in the near-by. While he was greatly concerned to provide more comfortable homes for the hut-dwellers in Timbuctoo, he left his own family in a house so out of repair and devoid of modern improvements as to scandalise his neighbors." Occupied with the tyranny of Russia, and other distant parts, he knew nothing about the conditions, social, political or moral, in his own

city. The man forgot the Scripture, "He that provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

This fable is not inserted to disparage foreign missions, as readers of this page well know. There are folk who are near-sighted, and people who are far-sighted. There are one-sided folk who think that you cannot be enthusiastic about the two departments of what is, after all, the same work. We are simply, while on a home missionary topic, taking the opportunity of urging the manifest needs of the home field. One may devote oneself to the work in a distant place and neglect the equally important work which lies to hand. That is not well done. That is like being "exceedingly gracious in society and a churl in your own house."

*THE CHURCH at work.*

The church is not at work for our country. Only a fraction of the church is interested enough to work. Only a small proportion reads of home missions; only a comparative few give to home missions. All should take part. The work has a claim on all. Gratitude for abundant favors, for the gospel blessings, is due from all. The inestimable privilege of being workers together with God is offered to all. But all are not at work. Why? "The church" includes your society and you. "The church" will only do what the individual composing it does. Let the missionary committees see to it that every member in the society has the most important work in the world brought under his notice. Every one counts. None can be spared.

*The church AT WORK.*

And the Endeavor Society at work for our country. It is not the church reading about our country's needs, not the society singing "Send the Light," or writing delightful little essays about what other folk have said or done for their country. This topic is only a means to an end. That end is that each one get to work to do what he can to help home missions. Most societies are doing helpful work in their own districts; Sunshine and other committees are at work. Nearly all societies help in foreign missions. But what about the work which lies between—what of the work in the back blocks? Is your help felt there? Nearly every CHRISTIAN tells of the need and makes a call. What is your State Evangelist doing? Where is he? Could every member in your society say? Is his work lightened because of your help? This topic was chosen in order that the sympathy which each Christian professedly feels in home mission work may issue in practical help. It is much easier to say, "I believe in home missions," than it is to do something, or, say, give a pound for it. Read last week's CHRISTIAN, pages 566, 567.

*Our Land for Christ.*

Our land for Christ, we cry;  
We lift this banner high,  
In God our Strength.  
Oh, that his story, told  
By champions firm and bold,  
Would bring within the fold  
All lands at length.

Our land for Christ, we cry;  
And lift to God our eye  
In fervent prayer.  
Our gems to him we bring,  
And every treasured thing,  
A grateful offering,  
To him we give.

Our land for Christ, we cry;  
O Christians, let us try  
To faithful prove.  
Oh, let us strive and pray,  
And labor, ere the day  
Shall vanish quite away,  
To spread his love.

*Empty-handed, Yet Lacking Nothing.*

Jesus sent his disciples on their first missionary journey empty-handed. When they returned he asked them, "Lacked ye anything?" and they answered, "Nothing."

Was not his object this, to teach them that they need not wait until they had the material means for carrying out their work before they started, but that they might trust the divine providence to meet their needs at every forward step?

Thousands of men with bright ideas do not put them on the market because they have not the capital. The man that is not backed by half a million has no chance, they say, in this day of intense competition; therefore they make no move.

Is not the example of Jesus full of significance for such people? They cannot, of course, start a million dollar corporation, but they do not need to. If they have faith in their idea, the thing to do is to market it to the extent of the means they have, and no further. If it is good, and they put good hard work into pushing it in a small way, they will find that returns will come and the sphere of their operations will gradually broaden.

But Christ's example is of special value in religious work. The principle involved is very simple. It is: *Go ahead to the extent of your present means, and further means will be given you to do greater things.*

George Muller's orphan homes started with one waif taken from the street. Muller used his own bedroom to shelter the boy. Faithfulness in the use of the means that he had led to more means being granted him. So the work grew. If he had waited until he could have erected a vast home, nothing at all would have been accomplished. He began empty-handed. Yet had the Master asked him, after the experience of half a century, "Lacked ye anything?" the servant must have answered, "Nothing."

The wisdom of this method lies in the fact that it turns the mind of the toiler constantly to God as the source of his daily supply. The danger of riches lies precisely here, that their possessor easily forgets his constant dependence on God; while, on the other hand, the folly of the worker of large means lies in the mind of the worker being constantly immersed in the struggle to obtain them, instead of resting trustfully in the Father's promise.

Calm, Lord, our feverish faithlessness, that we may be free joyfully to do the duty that lies to hand. If thou hast set us, empty-handed, to tasks that seem too great for us, help us to remember that thou dost fill the empty hand just as it performs its daily duty. Surely, if we look to thee, we shall lack nothing.—C.E. World.



If God willed, he could save the heathen alone, but he uses you and me.



Address communications concerning Australian Missions to  
T. B. FISCHER,  
Glebe Avenue,  
Cheltenham,  
Victoria.

### News from Oba.

We received the two books safely, viz., "Bologna" and "The Church of Christ," which were very acceptable, and for which we send many thanks. The steamer is much before time, and I have not the letter written owing to the loss of a fortnight in going for the launch, and sickness. Mrs. Purdy, Louie, and I have all been sick. In fact sickness and convalescence take half our time. The launch works very satisfactorily, having brought us from Malekula, 60 miles, in about 12 hours. I have made two trips along the coast in her, visiting out-stations. We have to report progress in some districts. Our people at Waluriki have built a fine new chapel, holding about 300. We are to open it next Lord's day and baptize about 8 or 10. We shall soon be baptizing some believers here, too. The French ships and traders are selling lots of grog again, though it is illegal. To-day I have procured a bottle from a trader through natives, and must report it.

This week I may go to the other side of the island, where we have some Christians, and good attendances of outsiders at Lolokaro and Longana.

Our people at Lorutlosa have collected £70 for a chapel, which is in course of construction. This is a flourishing part of the vineyard. Love to all the brotherhood.—F. J. Purdy, Oba, New Hebrides.

### Bro. and Sister Filmer Visit Oba.

#### Launch Works Well.

A fortnight ago we went across to Oba, to see Bro. and Sister Purdy. We had a lovely time going over; the sea was calm, and it was a beautiful day. The way we went was 62 miles, and we were told that by coming home round the opposite end of Oba, it would be twelve miles nearer, but the point was rather hard to get round: still, as it was beautifully calm when we left Nduindhui at 9.30 a.m., we all thought there would be little difficulty in rounding the point, but alas! when we reached it, both wind and sea were against us, and just as we were in the worst place, with plenty of water coming in over the side of the launch, some of the machinery got wet, and, of course, the engine stopped. However, the boys managed to pull her near the shore, where we dropped anchor. After Mr. Filmer fixed the engine up, we made another attempt to get along, but at 1.30 p.m., we were making little progress. So we decided to go

### F. M. Rains' Tour.

When you read this, Bro. Rains will have passed through Queensland, and be almost finishing in N.S.W., leaving there on Monday, Sept. 12. Following this comes Victoria.

**TUESDAY, SEPT. 13.**—Arrival at Melbourne per express. Luncheon and greetings at 1.15 p.m. At 8 p.m., Bro. Rains is one of the speakers at the Brighton Jubilee.

**WEDNESDAY, SEPT. 14.**—Tour along the coast to Mordialloc. 2.30, Break journey at Cheltenham. 5 p.m., Preachers' and Students' "At Home" and Tea at Sargent's. 8 p.m., Public Welcome in Lygon-st. Chapel.

**THURSDAY, SEPT. 15.**—3 p.m., Meeting of Sisters of Victoria, at Lygon-st. 6 p.m., Chinese Church entertains at dinner at Pekin Cafe. 7.15 p.m., Visit to Chinese Mission. 8 p.m., Great Foreign Missionary Lecture in Lygon-st.

**FRIDAY, SEPT. 16.**—Leave for Adelaide, S.A.

**SATURDAY, SEPT. 17.**—3.15. Respond for U.S.A. at State President's reception in Botanical Gardens.

**SUNDAY, SEPT. 18.**—Preach Conference Sermon in Town Hall.

**MONDAY, SEPT. 19.**—4.30 p.m., Grote-st. Chapel. Address on the F.M. Report.

**TUESDAY, SEPT. 20.**—7.30 p.m., Exhibition Building. Address at H.M. Meeting.

**WEDNESDAY, SEPT. 21.**—7.30 p.m., Pirie-st. Methodist Church. Address at F.M. Demonstration.

**FRIDAY, SEPT. 23.**—Either return to Victoria for two days' meetings, or sail for W.A. Watch for later information.

away the rudder; after some difficulty in reaching it, it was again replaced and we were not long in reaching Nduindhui. We left there again at four o'clock, reaching the other end of Oba at dark, where we dropped anchor, and camped for the night, all of us (seven boys, Mr. Filmer and myself) sleeping in the launch. With rugs, etc., we partitioned off one end, and had a fairly good night. We were off again at daybreak, wondering if we should encounter a big sea, as on the previous day, but the sea was calm and the trip pleasant, and as we neared Pentecost our hearts went up in thankfulness to him for his protecting care, and that the launch worked so well.—Mrs. Filmer, Pentecost, New Hebrides, June 10.

### Bro. Strutton's Furlough, etc.

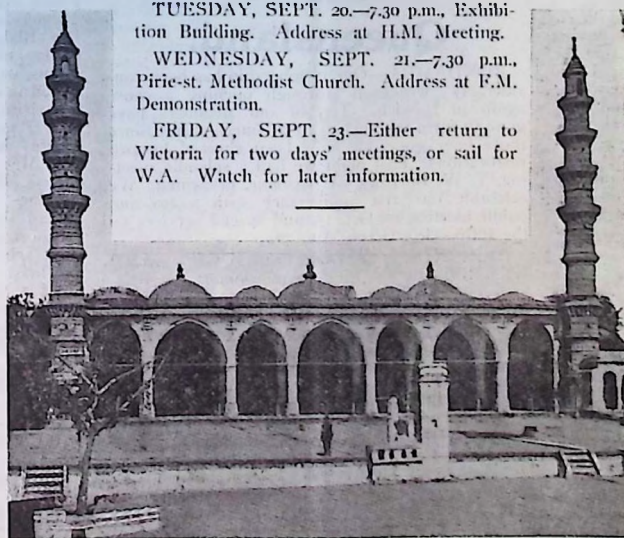
Arrangements are proceeding satisfactorily towards our getting away on August 27, by the s.s. Osterley, arriving at Adelaide on Sept. 10.

We will bring a new set of photo plates and get slides made as soon as possible after arriving.

Mr. and Mrs. Plows will be here about a week before we leave. They just carry on what is at present in hand. Miss Terrell will still go on with her afternoon medical work and her ordinary study, and will, we think, get on well with our substitutes.

We have just had very beneficial rains, which just came in time to save the first crop from drying up in its early stages, so that all around looks fresh and green, and grain prices have stopped going up, though they are still 30 per cent. above the average.

Diksal has also had splendid rains, and our well is full there, a thing not known for over 20 years—due, of course, to the catchment dams we erected in the dry season. This experiment goes to prove that three or four Christian families can be supported from that piece of land if melons and such fruits are grown, a ready market for which can be got from the passengers at the station platform, 100 yards from our front gate there. We hope to take this up when we get back, after recording the well levels for the whole year, and seeing what supply the hot weather gives us. All last season, from September to July, our Christians there depended on the condenser water from the engines stopping at the station, and at present the railway well has only about 3 feet of water in it, while ours has 45 feet, and the poorer people from the villages are coming to our well for water daily.—H. H. Strutton, Baramati, India, Aug. 1.



Mosque of Shah Ahm, Ahmedabad, India.

back, get more benzine from Mr. Purdy, and go home the other way. We had just turned and were getting along nicely, with the wind and sea in our favor, and settled down for lunch, when a huge wave came along and completely took





## West Australia.

**SUBIACO.**—During the absence of H. J. Banks, our evangelist, who is now on a visit to the Holy Land, C. A. G. Payne is preaching the gospel. Last Lord's day one young lady came forward and made the good confession. Our meetings are well attended, and the work is going on very satisfactorily. The Bible School anniversary services will be held on Sept. 4. E. E. Nelson is the superintendent, and Bro. Robbins the secretary. The interest in all branches of church work is good, and is mainly due to the organisation of the work by our evangelist prior to his departure.—A.W.M., Aug. 26.

**PERTH.**—On August 21 our Bible School observed what we termed "Lily Day." The large white lilies which grow profusely in the gardens were used for decorating. Songs and recitations bearing upon the text, "Consider the lilies," were used with good effect. A short address further emphasised God's care for the children. A crowded house and the splendid interest manifested make us feel that it was the best day we have had in connection with the school work. The idea of "Lily Day" was suggested by our faithful and wide-awake superintendent, Bro. A. Bell, to whom we are much indebted for the present gratifying condition of the Bible School. At the gospel service there was another large attendance. The Bible School quartette sang "Lilies of the Field," and the church quartette sang "God is a Spirit." "The Message of the Lilies" was the subject of an address on Purity. The mother of two of our school boys made the good confession. She with another mother who made the confession on the previous Sunday night was baptised on Wednesday evening. I am pleased to report that every school in W.A., with possibly one or two exceptions, is having the best year of its history. This means that the outlook is good for our work in the West. There is quite a little party from Lake-st. on board the "Karoola," en route to Adelaide. Mr. and Mrs. H. Wright and daughters Netta and Maris, Mrs. F. Roberts, Mrs. Ciereteko and two children, Miss Alice Platt, Mr. Cleveland McGregor, Mr. and Mrs. W. B. Blakemore. Mr. D. M. Wilson will follow in a fortnight, reaching Adelaide in time for the Conference.—W. B. Blakemore, Aug. 30.

## New Zealand.

**WELLINGTON (Vivian-st.).**—In spite of all that loving hands and human skill could do, our Bro. Wilson on Sunday last passed away to be with God. We feel our ranks have been sadly broken, and that one of God's own noblemen has fallen at our very side. To his loving devoted wife and brother, we render our deepest sympathy. One more confession on Sunday night, and still another record prayer meeting—114 present. We are attempting great things for God, and expecting great things from him.—S.J.M., Aug. 24.

**SOUTH WELLINGTON.**—On Aug. 21, the church here sustained a great loss in the death of our beloved Bro. Wilson, who passed away to his heavenly rest, after an illness of nine weeks. We feel we could not spare him, but God, who doeth all things well, called him away. We mourn the loss of our brother, and our deepest sympathy and love goes out to our dear Sister Wilson in this her time of trouble. Bro. Wilson made a host of friends during the short time he

was amongst us, both in and outside the church. He started a work here which the brethren intend to carry out. During our late brother's illness Bro. McCrackett has filled the vacant platform. We feel we owe the Australian relatives and friends of Bro. and Sister Wilson an explanation for not reporting his illness. The reports were kept back at the wish of Bro. and Sister Wilson.—H.M.H., Aug. 22.

## Tasmania.

**MOLE CREEK.**—We are glad to report the continuance of the good work begun by our beloved Bro. Way about 18 months ago. Meetings are fairly well attended; good interest, and a few enquirers after truth. The time our brother was with us was a season of blessing. We were indeed sorry to have to say farewell to so faithful a worker and gifted speaker. He has left to take up work at Brunswick, after a visit to his family. The brethren at Western Creek are trying to build a church, and have selected a site and chosen trustees, but as our members are poor it may take time to finish. The young members of the church in our house show encouraging signs of growth in grace and of a desire to promote the cause of truth, speaking a word in season as they have opportunity. Bro. and Sister H. and L. Byard every Lord's day visit an old neighbor, in whose house they gather a few children whom they are trying to instruct in the Word of God. The little ones take a lively interest in what they hear, and look forward to the weekly meetings. Such efforts surely the Master will own and bless.—J.B., Aug. 22.

## Queensland.

**BUNDAMBA.**—Our membership has been considerably weakened through opening a cause again in Ipswich. Ten of our members have gone to form the nucleus of a church there. Since those have gone, we have been cheered by two restorations. Last night we had a splendid meeting, T. W. Burrows, of Brisbane, preaching. We celebrate our 21st anniversary with a tea and public meeting on Oct. 15, and special services on the 16th.—Geo. Green, Aug. 29.

**BIGGENDEN, MARYBOROUGH AND GYMPIE.**—By the kind permission of the Brisbane church, I have been on a nine days' Home Mission tour to the above-mentioned places. The primary object of my trip was to conduct the anniversary services of the Biggenden Undenominational Sunday School, of which Bro. Alfred Cane (late of Gympie) is superintendent. At this place Bro. Cane is doing a magnificent work. A little over a year ago he commenced with 12 scholars; now there are about 60 names on the roll. Bro. Cane, while occupying this position, is still thoroughly loyal to his convictions, and loses no fitting opportunity of proclaiming them. He is held in the highest esteem in the district. The Methodists very generously loaned us their building for four gospel services. I had the privilege of preaching the New Testament way of salvation in the presence of many, including the Methodist preacher. Much interest was aroused. One young man confessed Christ, and was baptised into the Name. Bro. Cane, I understand, will soon commence meetings for the breaking of bread. At Maryborough we had six baptisms; at Gympie, two. These results are largely due

to the faithful work of the local brethren. It seems particularly unfortunate that neither of these churches is supporting an evangelist at present. In both fields there appear to be open did prospects. Seeing that they are only 61 miles apart by rail, and that a preacher's ticket would cost only a little over 3/- per week, a system of co-operation should be of great advantage to both churches. The harvest is white, and much of it will be lost unless we bestir ourselves. Everywhere the writer was treated with unfailing kindness. Thanks to all.—Jno. I. Mudford, Aug. 31.

## South Australia.

**PORT PIRIE.**—The mission recently conducted by J. E. Thomas closed on Aug. 26. We had a good time right through. The effort lasted 16 days. There were twelve confessions and one restoration. We rejoice in this increase to our numbers. The church and cause will benefit in many ways as the result of the mission. It has been an excellent advertisement and means of encouragement. The prospects seem bright. The members worked well. Their regular attendance and evident determination to miss none of the blessings was one of the brightest features. We thank God and take courage, believing that after years of faithful, hard, and often seemingly discouraging work in Port Pirie, better days are close at hand for the church. Our thanks are due to Grote-st. church for permitting Bro. Thomas to come among us.—Geo. Wilson, Aug. 29.

**KADINA.**—Lord's day, August 28, Bro. Samuel Tuckwell, of the Norwood church, gave a very instructive address to the church at Wal-laroo. The following Tuesday evening the writer conducted a gospel service at the same place. Sept. 4, we had Sister Gurner with us from Grote-st., and Bro. Ken. Marshman, from Norwood. At the Senior Bible Class three new scholars were welcomed. To-night we had another splendid crowd of people to hear the message—"The Death of the Righteous." One married man made the good confession.—E. G. Warren, Sept. 4.

**GROTE-ST.**—On Sunday, August 28, Bro. and Sister B. Smith were received into membership at the morning meeting, and in the evening a young man confessed his faith in Christ. Bro. Thomas was the speaker morning and evening. Bro. Blakemore, of Perth, was with us on Wednesday night, and addressed the meeting. Bro. Edens, who was baptised last Wednesday, was received into membership this morning, and among our visitors were Sister Bray, from Hobart, who is over for her health; Bro. Beulan, from Narracoorte; Mrs. and Miss Brown, from Ballarat; and Mrs. Marcus Clarke, from Sydney. The Bible College offering amounted to £7/15/. Our meeting to-night was especially for Sunday School scholars, and Bro. Thomas preached on "Choosing a Leader." We were pleased to see eight scholars come out and confess their faith in Christ. Bro. and Sister H. Edwards recently left for Melbourne on a trip round the world.—E.R.M., Sept. 4.

**QUEENSTOWN.**—Lord's day, Sept. 4, splendid meeting. Some 80 broke bread. W. C. Brooker exhorted, it being the occasion of our golden offering, as a thanksgiving for the harvest derived from the mission just concluded, in which all, from evangelist to the youngest scholar in the school, took a keen interest in furthering the Master's work. It was a qualified success. At the gospel service in the evening J. Hawkes delivered a fine address. All branches of the work have a promising future.—A.P.B., Sept. 5.

**GLENELG.**—The attendances at all meetings are remarkably good for the winter months. Ninety per cent of the members meet for the breaking of bread. Wednesday evening meetings are the best attended—an average of 150 through the winter. Twenty young men are studying under Bro. E. W. Pittman on Friday evenings, and eleven gave seven minute speeches last Friday on subjects chosen by themselves. One year ago the same young men could not be induced



to take any part in any meeting. Sister Pittman has the S.E. Class under her guidance, as well as the Bible Class young ladies. These young ladies held a missionary social on August 29, for the purpose of entertaining the sisters of the church and bidding farewell to Sister Allan, who leaves on Sept. 29 for India to join Bro. and Sister Percy Pittman at Daltonganj. A good programme was given, consisting of Scripture lessons by Miss Inverarity, recitations by the Misses E. F. and A. G. M. Burford, addresses by Misses Allan and Norman, votes of thanks by Misses Norris and Harvey, and an address by the only gentleman invited, Mr. Wm. Burford, who spoke on behalf of the church. The president, Mrs. Pittman, bore testimony to the willing and efficient help of all the young ladies. The secretary presented an excellent report, telling of the great amount of work done, 146 articles having been made up for distribution in India. These articles were on view, and were inspected by the large congregation present. The chapel was beautifully decorated for the occasion. 29/10/- has been sent to help our dear Bro. Colbourne, and more to follow. The church mourns with him and his family for their loss of dear Clifford. —Wm. Burford, Sept. 5.

**HENLEY BEACH.**—The Y.P.S.C.E. of this church held their first annual rally and social on August 29. Our president, H. J. Horsell, was chairman. Greetings from different societies were given. Songs, recitations, and a very interesting talk from Bro. D. A. Evers on Endeavor work were given. The secretary's report showed that we have enrolled 28 members since the commencement of the society, and it was said by the speaker that it was a fine healthy baby. We have at present five committees in working order.—M. Noble, Sept. 4.

**STIRLING EAST & ALDGADE VALLEY.**—On Monday, August 29, Miss Simpson, the representative of the Indian Leper Mission, gave an illustrated lantern lecture at Stirling East. There was a good attendance, who listened attentively throughout. This afternoon at Aldgade Valley one who was immersed during the week received the right hand of fellowship. Good progress is being made in the preparation meetings for the coming mission, and we are expecting a blessed time of reaping. To-night at Stirling East, Bro. Wiltshire preached the gospel to a good attendance, and at the close of his earnest address a young man came forward and confessed his faith in the Saviour. We were glad to see with us around the table some who have been ill, especially Bro. G. Rudd, who is slowly recovering from his illness.—A.G.R., Sept. 4.

**HENLEY BEACH.**—We are glad to report that our meetings are getting much brighter. To-day, E. P. Verco exhorted the church, and Bro. Horsell preached at night to a fair audience. We collected £3 in aid of Bro. J. Colbourne. We also took up the collection for the College of the Bible. So far we have £14/- in hand. To-day A. P. Wilson was with us both morning and evening, and his preaching was much appreciated.—M. S. Noble, Sept. 4.

## New South Wales.

**LISMORE.**—The meetings in the tent continue to attract large audiences, who listen interestedly to the faithful delivery of the message by Bro. Hagger. On Sunday some splendid meetings were held, a record number assembling to break bread in the morning, and record attendance for the year at the Bible School. The men's meeting was largely attended, and the tent was again full at the gospel service. Bro. Hagger gave a magnificent sermon on "Conversion to God," and at the close two more made the good confession, and two were immersed. One of those who made the confession heard Bro. Hagger preaching on the "Orvieto" on his way home from America last year. Some of our tent experiences would lead us to believe that a tremendous work can be done among the immigrants from England. The freedom of Australian life generally, the absence of a State established church, combined

with the simplicity of the New Testament gospel proclaimed as a basis for Christian unity, provide a great attraction to these new-comers to our shores. Let us grip our opportunity. Last night (Wednesday) another made the confession, making 11 to date. Many more are nearly convinced, and we hope to see them decide ere the mission closes. We are commencing to plan for our District Conference on Nov. 2. This will be the first held in this district, where in proportion to the residents and other bodies we are stronger than elsewhere in Australia. Will any brethren who intend coming communicate with either F. R. Furlonger, or E. A. Parker, Lismore, who have charge of the hospitality arrangements?—F. T. Saunders, Sept. 1.

**PADDINGTON.**—The good work at Paddington still goes on. Bro. Illingworth is laboring faithfully and wholeheartedly. The attendance at the Lord's day morning service is increasing, and splendid audiences at the gospel services are now the usual thing. To-day we are celebrating our school anniversary, and the splendid way in which the children sang reflects great credit on W. Stephenson, who has been training them for some time. Fine meeting this afternoon, when W. D. More, of N.Z., gave an interesting address. Bro. Illingworth gave the exhortation at the morning service, his subject being "Feed My Lambs," in which he made an earnest appeal for greater interest in the work of the school. A crowded gospel service at night, when Bro. Illingworth's subject was "The Joy Beals of Life." Splendid address, earnest appeal, several scholars responding to the invitation to accept Christ. We have arranged for Bro. Illingworth to attend the Federal Conference.—A. W. Shearston.

**SYDNEY.**—Meetings have been well attended during the month. A most successful Lord's day School anniversary service was held on Aug. 28. Under the able conductorship of A. Morris with choir, and T. C. Walker with orchestra, a good musical programme was rendered. Tuesday, Aug. 30, the annual prize distribution. Fine choruses and recitations were rendered to a crowded audience. To-day Bro. More, from New Zealand, who is on the way to Moree to take up the work there, preached at both services. Glad to see Sister Lockley with us again after a long illness. Intend holding annual tea meeting on October 11.—J.C.

**WAGGA.**—The work here is slowly but surely advancing. The meetings, morning and evening, are improving, and the members are getting interested and working together. The outlook seems more hopeful. We had the pleasure of two visitors with us during the past month—Sister Parsons, from the Hindmarsh church, S.A., and Bro. Holland, from Paddington church. We were cheered by their presence. We will be glad to welcome any brethren who may be passing, and would like to step off and cheer us up.—J.C.

**SYDNEY.**—We held our S.S. anniversary on Sunday, August 28. At 11, Bro. Franklyn, president of Bible Schools Committee, addressed the church on the subject of its relationship to the school, in which he pointed out to the church its necessity of taking a livelier interest in the school. At 3 the scholars, assisted by an orchestra led by T. C. Walker, rendered to a large audience special hymns, Bro. Franklyn addressing all on the subject of "Lion Killing." At the gospel service, the children and orchestra taking part, Bro. Franklyn's subject was "A Noble Resolve." On Tuesday evening, Aug. 30, P. A. Tanner, superintendent, presiding, a very attractive programme was rendered by the scholars to a large and appreciative audience. Bro. Franklyn presented the prizes won during the year. We feel that this year our anniversary was the most successful for many years.—F. Burcher, Sept. 5.

**ERSKINEVILLE.**—Bible School again broke a record yesterday, 191 being present, exclusive of teachers. Not only is our hall too small, but we have not enough seats for the children. If any of the Sydney churches have any seats to spare we would be glad to borrow some. During last week Sister Turner, a faithful Christian of many years' standing, passed away to her reward. Our motto for the coming mission is "A Revival

Within the Church, and 100 Conversions from Without."—P., Sept. 5.

## Victoria.

**BALLARAT.**—Good meetings all day. A. L. Gibson exhorted the church. Two were received into membership, one by letter and the other by faith and obedience. At the evening meeting A. W. Jinks spoke to an attentive audience.

**GEELONG.**—On Saturday evening last a farewell social was given to Sister E. Meek, who is leaving for Lake Bolac, and Bro. H. Lofts, who has left here for Collingwood. During the evening Bro. Gifford Gordon, on behalf of the church, presented a marble clock to Sister Meek, and a pair of gold sleeve-links to Bro. Lofts, in recognition of their valuable services. The meetings were largely attended on Lord's day. In the morning E. Brownhill exhorted. A large congregation assembled in the evening to welcome back Bro. Gordon after his indisposition.

**ASCOT VALE.**—On Aug. 28, C. A. Batt conducted a memorial service in connection with the death of C. A. Wilson, evangelist of the church in this locality prior to his departure for New Zealand. Splendid meeting. Address most impressive. Reference was made to his many excellent qualities as a student of the Bible College, and of the work he had accomplished in relation to the church and her auxiliaries during his ministrations. Suitable hymns were sung, and the audience was deeply affected at the great loss sustained. Our deepest sympathy goes out to Sister Wilson and relatives in their sad bereavement.—J. Y. Potts.

**CARLTON (Lygon-st.).**—"We have had a great day," was truthfully said by one of the congregation on leaving the chapel on Sunday night. F. G. Dunn gave a helpful address in the morning. A number of visitors from different parts worshipped with us. The offering for the College of the Bible amounted to £23. At night W. B. Blakemore, of Perth, W.A., preached a splendid discourse to a great and interested audience. We are looking forward to his promised address next Sunday morning.—J. McC.

**NEWMARKET.**—Since last report the interest in the meetings has been well sustained. We have been favored with addresses at the morning meetings by Bren. Fischer, Harward and Batt. Yesterday Bro. Stevens spoke at both meetings. 83 present at the breaking of bread, and a large attendance at night.—J.H.

**HAWTHORN.**—On Sunday week, six were received into fellowship, four who had been baptised the previous Sunday, and two from a sister church. Last Sunday we had a splendid gathering in the morning, and two more were received into the church. At night we had a record meeting. This, being the first Sunday in the month, was our young people's meeting, and took the form of a lily service. The building was beautifully decorated with lilies. About a thousand of these white lilies, with their accompanying leaves, were arranged all over the building. The platform and columns were made especially attractive and beautiful. Miss Jean Allan sang very sweetly "Consider the lilies," and P. A. Dickson preached on the same words as the song (Matt. 6: 28). This closed a very memorable, and, we believe, profitable service.—T. H. Parkes, Sept. 5.

**BRUNSWICK.**—The church has been edified with addresses from Bren. Bell and Norman Noble, college students. The former still faithfully preaches the gospel to good audiences. School still increasing.—W.T., Sept. 6.

**BERRINGA.**—On Sept. 1, A. W. Jinks had the joy of baptising three believers. The service was conducted in the open air. Bro. Hillebrand pitched the tents. At the water's edge a confession was made. The attendance was good, and the weather was favorable. The cause here is making steady headway. More residents are getting interested in New Testament truth. We are hopeful of seeing great things after the recent successful mission.

Continued on page 590.



## The Blank Bible and Its Lessons.

*A Fine Old Story Retold. A Dream that is Partly True in Some Lives.*

By R. J. MILLER in C.E. World.

A little more than a half-century ago there appeared a remarkable book called "The Eclipse of Faith," by Henry Rogers.

In 1850, Francis W. Newman, brother of Cardinal John Henry Newman, made an assault on the foundations of Christianity in a book called "Phases of Faith." The same movement in religious thought which carried the elder brother into Rome carried the younger brother into septicism, and made him a determined assailant of the Word of Truth.

It was in reply to his insidious attacks upon the Bible that Henry Rogers wrote "The Eclipse of Faith," one of the most remarkable books of the last century. In the course of the volume the writer tells of a dream which he had one night, following certain supposed discussions on deism.

One morning when the dreamer took up his Greek Testament to read a chapter, as was his custom, he was unable to find a single legible character on its pages. What seemed to be the old familiar Book was a total blank.

Thinking that he might have picked up the wrong book by mistake, and not wishing to take the time just then to locate the right one, he took down a large family Bible containing the Old and New Testaments. To his surprise, he found that this volume, too, was a total blank from beginning to end.

Still, after a manner of dreams, which stumbled not at great absurdities, he did not long reflect on the strange coincidence of finding blank volumes substituted for two such books, but quietly took down his Hebrew Bible, in which he could manage to make out a chapter. But to his increasing astonishment, he found that this was also blank.

And, while he was musing on the strange things his eyes had seen, a servant appeared in great agitation to say that thieves had entered the kitchen during the night, and had stolen her Bible, which she had left on her table the night before, and had left in its place a blank book similar in size, style and binding. The dreamer asked whether anything else had been stolen, to which the servant replied that there had not been.

Going out upon the street, the dreamer met a friend, who told him of a most unaccountable robbery which had been committed in his house during the night. Every copy of the Bible in the house had been removed; and volumes, the same in size, but filled with pure white paper, had been left instead.

Proceeding further, they found that every one whom they met had the same story to tell.

It became evident that a great miracle had been wrought, that the hand which had written its terrible menace on the walls of Belshazzar's palace had reversed the process, and had sponged out of all the Bibles every syllable of hope or warning which they contained, and thus recalled the most precious gift heaven had bestowed and ungrateful man had abused.

It was strange to observe the interest which was thus suddenly awakened in the old Book.

Now that it was lost, every one seemed to lament its disappearance.

One keen speculator hastened to the Bible-depositories with the object to buy up any copies that might yet remain, but to his chagrin he discovered, after long and diligent search, that not a single copy was to be had.

Some to whom their Bibles had been a "blank" for twenty years, and who could not have told whether they were full or empty, were among the loudest in their lamentations.

One old man, who perhaps had never seen the inside of a Bible in all his days, declared that it was "confounded hard to be deprived of his religion in his old age."

When the fact dawned upon them that all Bibles had suddenly disappeared, one with an ingenious mind recalled that he had heard it said that, if all Bibles should be destroyed, it would be possible to recover every sentence and paragraph from the quotations made from the Book in the different classes of literature. At once a diligent search began to be made, as diligent and earnest as gold-seekers ever made for the shining metal among the sands.

But, alas! it was found as vain to hope that the bright characters of the Bible would remain reflected in the books of man after they had been erased from the Book of God as to expect that the gleam of starlight would still remain mirrored in the water when the stars themselves are veiled by the clouds. It was found that every quoted phrase, not only in books of theology and devotion, but also in poetry and fiction, had been remorselessly expunged.

Vast quantities of literature had become worthless. Many of the sweetest passages in Shakespeare had become unmeaning nonsense. Milton was almost wholly ruined. Walter Scott's novels were filled with perpetual lacunae. The most beautiful and expressive of Bacon's aphorisms had been converted into enigmatical nonsense.

Those who held large stocks of books were filled with consternation. Most of their assets had suddenly become worthless.

One man said he would not have minded it so much if the hand had sponged out what was human as well as what was divine, for in that case he would have had many volumes of fair white paper, which was worth as much as many of them were worth before. To this a wag replied that it was not usual for a thief to carry away anything but valuables.

The effects produced by the miraculous event were, of course, as varied as the minds which discussed it.

One old lady, to whom the Bible had been a lost book all her days, began to exclaim as soon as the dreamer entered her door, "The Bible!"

"Yes, madam, this is a very terrible and grievous visitation. I hope we shall learn the lesson which it is calculated to teach us."

"I am sure," she replied, "that I am not likely

to forget it, for it has been a grievous loss to me."

"I am glad to know this."

"Glad!" she replied, with not a little surprise and indignation.

"Yes, I am glad to find that you think it so great a loss, for that loss may then be a gain indeed. There is, thanks to God, enough in our memories to carry us to heaven."

"Ah, but," she said, "the hundred pounds, and the villainy of my maid servant. Have you not heard?"

This gave the dreamer some glimpse into the secret of her sorrow. She told him that she had deposited several banknotes among the leaves of her family Bible, thinking that surely nobody would find them there, since no one was likely to look into that book.

"But no sooner," said she, "were the Bibles made useless by this strange event than the maid servant looked into every Bible in the house; and now she denies that she found anything in the old family Bible except two or three blank leaves of thin paper, which she says she destroyed; that, if anything were ever written upon them, it must have been erased when the words of the Bible were obliterated. But I am sure she lies, for who would believe that heaven would take the trouble to blot out my precious banknotes?"

It was clear that she considered man's promise to pay of more worth than the promises contained in God's Book.

"I should not have cared so much about the Bible," she pitifully whined, "because, as you observe, our memories may retain enough to carry us to heaven,"—a little in that case would certainly go a great way, the hearer thought,—"but who is to get my bank-notes back again? Other people have lost only their Bibles, but I"—it was clearly a case beyond his power of consolation.

Very impressive and instructive were the efforts made to reproduce the lost Bible from memory.

There were not wanting those who declared that it would be an offence to heaven to attempt to reconstruct the Book of which the author himself had manifestly deprived the world. Some, who were secretly glad to be released from its restraints and rebukes, exclaimed bitterly against this rash attempt to counteract and cancel the decrees of heaven.

Papists were confident that the design was to correct the extravagances of a rabid Protestantism, and show the world by direct miracle the necessity of submitting to the decisions of their church and the infallible decrees of the Pope. On which they were reminded that the writings of the Fathers, on which they had laid so much stress, had also been so demolished as to make them well-nigh worthless.

Infidels were loud in their declarations that the miracle was one of mercy, not of judgment, and was meant to rebuke Christians for their extravagant admiration and idolatry of the Book.

But the greatest confusion arose when men attempted to reproduce the Book from memory. More "various readings" were produced in a short while than are exhibited in all the thousands of manuscripts which are the products of eighteen centuries.

Two reverend gentlemen had a tough dispute as to whether it was twelve baskets full of the



fragments of the five loaves which the five thousand left, and seven baskets full of the remnants of the seven loaves which the four thousand left, or *vice versa*. Also, whether John 6: 19 read that it was "about twenty" or "five and twenty," or "about thirty" or "five and thirty furlongs."

One could not but observe that each one's memory seemed to be influenced by the bias of his own previous opinion.

A High Churchman began to question whether the interchange of the words "bishop" and "presbyter" was so frequent as his Presbyterian brother maintained. Husbands remembered distinctly what the Book said about the duties of wives, but were not so clear in their recollection of what it demanded of husbands. The unpleasant sayings about "better to dwell on the house-top" and the "perpetual dropping on a very rainy day" were recalled by thousands.

As to Solomon's "times for everything," nearly every one remembered some of them, but few remembered all. Undertakers said that the wise man thought that "there was a time to mourn"; comedians remembered that there was a "time to laugh"; young ladies by the hundreds remembered that there was a time "to love"; and nearly every one said that there was a "time to hate"; everybody knew that there was a "time to speak," but it took a worthy Quaker to remind them that there was a "time to keep silence."

Many and strange were the reasons suggested for the blotting out of the Book, but that which seemed strangest of all to the dreamer was that it was because of the extravagant admiration and veneration which many gave to it, when it was a notorious fact that those who professed belief in its divine origin and authority (even the best of them) had grievously neglected both the study and the practice of it.

So absurd did this reason seem to the dreamer, so contradictory to the facts, that he burst into a fit of laughter, which aroused him from his slumber.

He found it was broad daylight, and the morning sun was streaming in at the window and shining in quiet radiance on the Bible which lay open on his table.

"So strongly had my dream impressed me that I almost felt sure that I should find the sacred leaves a blank; and it was therefore with joy that my eyes rested on these words, which I read through grateful tears: 'The gifts of God are without repentance.'"



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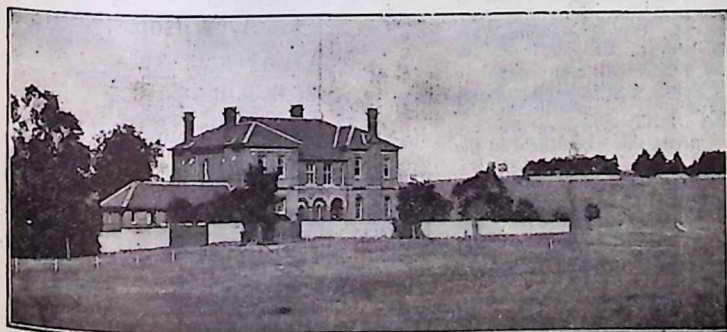
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## From the Field—Continued.

**NORTH MELBOURNE.**—Interest still being maintained, M. W. Green speaking morning and evening. Four received into fellowship, one young man by faith and obedience, and three restored.

**CHELTENHAM.**—On Thursday last the Church of Christ Temperance Committee arranged a programme, and gave a splendid evening. J. C. F. Pittman gave a good address. Services on Sunday were well attended, with A. Wedd, from Bible College, as visitor.—T.B.F.

**NORTH RICHMOND.**—Last Lord's day morning we were pleased to have with us in fellowship Sister Dudley, from Shepparton. In the evening our hearts were cheered by seeing three confess their faith in Christ. One pleasing feature of our gospel meetings is the large number of non-members who attend.—E.D.

**BRIGHTON.**—Great preparations are being made for our Jubilee services, which will take place next Sunday, September 11, and the two following evenings. Yesterday was a day of rejoicing for the Adult Bible Class, whose membership is now 101. The special feature of this class is that it is thoroughly true to name, almost all attending being men and women. The majority of church officers and their wives are in regular attendance. The class is conducted by Bro. Pittman. A paper is read each Sunday, and a short address given by the president, after which members freely join in commenting, questioning, etc. The lecture hall is well filled, and the question of accommodation will soon have to be considered. Our gospel mission, conducted by H. G. Harward, commences Sept. 18.—G.H.W.

**BENDIGO.**—A farewell social was tendered to Bro. and Sister Collins on Wednesday last, at the Y.M.C.A. rooms, and there was a crowded attendance. T. J. Cook presided, and referred in appreciative terms to the four and a half years of loving service performed by our evangelist in this part of the Lord's vineyard, also to the part that Sister Collins rendered to the cause. Our brother and sister were then presented with a number of handsome gifts on behalf of the church and Bible School. Included in the gifts were a purse of sovereigns, silver flower stand, match stand, ornaments, clock, picture frame. The Dorcas Society also presented Sister Collins with an autograph album, and a Mrs. Murdoch presented her with a handsome book. Our brother feelingly acknowledged the love and esteem of the brethren. Refreshments were afterwards handed round by the sisters of the church.—J.S.

**MIDDLE PARK.**—We have had very fine meetings at all services during the past few weeks. One confession last Lord's day, making five for the past month. Bro. Harward maintains great interest in our week evening services, and also in the Training for Service Class on Sunday afternoons. Our morning service is well attended. We received into fellowship last week our one hundredth member, our roll now numbering 100, all of whom are in close touch with us. Three new members are from one class in the Bible School.—J.S.M.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning we had several visitors, including Bro. and Sister Blakemore, from Perth, W.A., a sister from Christchurch, and Bro. and Sister Curtis, from Balaklava, S.A. Bro. Blakemore gave us an excellent address. In the evening Bro. Gordon delivered an address based on the healing of the demoniac.

**DANDENONG.**—On Sunday last the church celebrated the anniversary with special services. A. R. Main delivered thoughtful and telling addresses to large gatherings in the Town Hall in the afternoon and evening. Mrs. Roy Thompson's sweet singing was a splendid preparation for the appeal that followed. On Monday evening a social gathering was held in the chapel. Bro. Quick gave an earnest, practical address, and a musical programme was rendered. A large number of visitors from sister churches added much to the interest and pleasure of the services.—H. Gray, Sept. 6.

## Here &amp; There.

The Federal Conference is now close upon us.

Good meeting at Burnley, Victoria, on Sunday night, and one confession.

The Victorian Sisters' Temperance Committee hold a meeting at Brighton on the 8th inst.

Most of the Victorian visitors to the Conference will be leaving by the Adelaide express on Friday, the 16th.

Tuesday, Sept. 13, Brighton Jubilee tea and welcome to F. M. Rains, in the great drill hall, Middle Crescent.

S. G. Griffith is conducting a mission at Malala, S.A. Seventeen baptisms to date and much interest aroused.

F. M. Ludbrook has preached for 15 years at Brighton, and is as fresh as ever. He will welcome you at the Jubilee meetings.

If you wish to know full arrangements for F. M. Rains' visit to Victoria and South Australia, turn to the Foreign Missionary page.

W. B. Blakemore, of Perth, W.A., addressed the Swanston-st. church last Sunday morning, and preached in Lygon-st. chapel in the evening.

Geelong church have lost one of their best workers in H. Lofts, who has gone to Collingwood. Geelong's great loss will be Collingwood's great gain.

H. S. Coles, of Nottingham, commenced the church at Brighton in November, 1859. He sends a greeting to the re-union meeting in the Brighton drill hall.

Bro. and Sister Strutton were to leave Colombo by the "Osterley" on August 27, last Saturday week, and expect to reach Adelaide about Saturday next, 10th inst.

The first Church of Christ building in Victoria was erected in Brighton, and opened for worship on March 11, 1860. Shifted twice and enlarged three times, and still in service.

A conference of churches and isolated brethren on the Richmond and Tweed Rivers, N.S.W., will be held in Lismore on Nov. 2. Will all brethren in the district please try to attend?

A telegram from Len Gole, of Brisbane, conveys the information that F. M. Rains preached in Brisbane last Sunday to a record attendance and that his address was a masterpiece.

Will Victorian sisters please note that owing to the meeting for sisters with Mr. and Mrs. Rains at Lygon-st., on Thursday, 15th inst., the General Dorcas will not meet till the 22nd inst.?

"Will all secretaries of churches please note that all Conference Programmes not sold by Thursday, September 14, must be returned, together with any proceeds, to W. J. Manning, Ware Chambers, King William-st., Adelaide."

A second Sunday School has been started in connection with the church at Bungawalbyn (New South Wales) by Sister Mrs. Dousdell; the first Sunday there were 9 present. These children are all too far away to attend the school held in the chapel.

Bro. Clifford Colbourne died at the North Shore Hospital on Wednesday last, of enteric fever. He had only been ill a few days. His father and mother are bearing up as well as could be expected under this terrible shock. An obituary notice will be found on another page.

Mrs. Pittman, senr., writes:—"At the Victorian Sisters' Executive meeting held on Sept. 2, it was decided, at the request of the Home Missionary Committee, to hold a rally in October. Funds are needed to carry on the work, and we feel interest. We hope to raise a good sum without having a tea meeting. So please, brethren and every member of the church may have an offering in Victoria should deem it a privilege to help in this most important work."

The two F.M.'s of Foreign Missions met at Brighton at the Jubilee tea. Missions will be the theme of the evening.

One of those who made the good confession at Lismore, N.S.W., on Aug. 28, was a man who was a fellow-passenger with Bro. Hagger from England on the R.M.S. Orvieto. When he saw the announcement of the mission he decided to come along and hear the man whom he had heard preach on the steamer.

There is every evidence that the Queensland churches are waking up to a new and vigorous life. Among a number of indications in this direction may be cited the following note from the Brisbane church: "Sunday School trebled in two weeks." This is most encouraging. We trust the good work will be maintained.

The members of the church are usually looked upon as being reliable on the temperance question, which fact was exemplified on Thursday last, when the Victorian Alliance appointed F. M. Ludbrook, of Brighton, A. Millis, of North Melbourne, and M. W. Green, of North Melbourne, to the Executive. Bro. J. G. Barrett is secretary.

The following is from the Ballarat Courier:—"The site of the old Kangaroo dam, in a quiet semi-secluded spot in a valley above the Berrina reservoir, was the scene of an interesting ceremony on Thursday afternoon. In the presence of a good gathering three candidates for baptism into the Church of Christ were immersed by Mr. A. W. Jinks."

A telegram has arrived telling of the safe arrival in Brisbane of Bro. and Sister Rains. Their movements are now definite. Following on the dates as notified in the Foreign Mission Page, they leave Adelaide by the S.S. "Omrah" on Friday, Sept. 23, reaching Fremantle on Tuesday, Sept. 27, and spend a week in West Australia, leaving Fremantle per s.s. China on Monday, Oct. 3, reaching Colombo on Wednesday, Oct. 12.

The *Dominion* (Wellington, N.Z.), in referring to the death of Bro. C. A. Wilson, says:—"General regret will be felt at the news of the death of Mr. Charles A. Wilson, evangelist of the Church of Christ, Riddiford-st., Newtown, which occurred yesterday at the residence of Mr. Pritchard, Russell-terrace. The deceased had been ill about nine weeks. Mr. Wilson, who was esteemed and respected by all who knew him, was born at Adelaide, S.A., and was just a little over 26 years of age. He graduated at the College of the Bible in Melbourne, and arrived in New Zealand, October 6, 1909, to labor with the church at Riddiford-st. He was an able and eloquent preacher, and was loved and respected by the members of his church for his Christian virtues. Much sympathy will be felt for the widow in her bereavement."

## C. A. Wilson.

## AN APPRECIATION.

By R. B. Davis.

It was with a keen pang of sorrow and genuine sense of personal loss that our hearts were made sad with the news of the passing away of our loved brother, C. A. Wilson, on Sunday last (August 21). His life was a short one, but a very full one for one so young. He seemed to have touched greatness somewhere, and that gave him a greater power. He got a wide view of life's great issues as a guiding principle, which made him a true-hearted comrade, a splendid colleague, with whole-hearted and self-sacrificing devotion to the cause that lay near his heart. He was the lion at our Easter Conference, and of the best we have had, and we showed our appreciation by making him President, and older brethren (Lewis, Barton, Telenus and others) said that if Bro. Wilson of the Bible was the man that the College of the whole-hearted turning out, then it deserved the whole-hearted support of the brotherhood. Just a week before he passed away, he was telling me of the days in the college. His face glowed with pleasure and



pride as he recounted the experiences of the "boys"—how they were drawn together; how they each shared each other's hopes, joys, and disappointments. Had our brother been spared, there would have been a splendid work done by him, as he had an experience beyond his years.

"Not in vain the life is sped,  
And not in vain the thread is spun;  
The work we have in life begun  
Persists long after we are dead."

During the last few weeks of his illness he has been at the home of Bro. and Sister Pritchard, where everything that love, willingness and sympathy and skill could suggest or do was done; but his part in the drama of life was finished, and for him now is the beatific vision, and the likeness to the Lord, upon whose altar he had laid his gifts of love and service. Thus while death has brought us sorrow and loss, the tear and the heartache, it has brought to him promotion and coronation.

On Tuesday, August 23, we laid our beloved brother's remains to rest in the beautiful cemetery at "Karori." There was a large company of sorrowing ones assembled. Bro. McCrackett read the committal service, and S. J. Mathieson read a portion of Scripture and gave a short address, in which he said that his own feelings were inexpressible, as the thought of his own personal loss by the passing away of a loved comrade; as he thought of the heroic little woman whose husband was gone from her side, and had been left to miss "the touch of a vanished hand, and the sound of a voice that is still"—she needs the prayers and loving sympathy of the whole brotherhood; the loss of the church with whom he had labored as a faithful preacher of the gospel; the loss to Wellington of a citizen who was a tower of strength for righteousness; and the loss to the world of a man who was four-square for all that was best, noblest and pure, and who so ungrudgingly gave of his very best to try and make life seem more worth while to those whom he met.

### The Name.

#### WHAT OTHERS THINK ABOUT IT.

That denominational names are the greatest barriers to the union of the "household of God," I believe no one will dispute. That originally there was no other name given to the follower of Christ than "Disciple," or "Christian," no one would attempt to argue, for nothing else is to be found in "the Book." Paul would go so far as to say (1 Cor. 3: 7), "You are carnal, if you say I am of Apollos, or Cephas, or Paul." And while we want to be brief as possible in our pleading for a return to the one divine name, nothing better can be done than to merely submit to our readers just what some of our great reformers have felt and said regarding this important question.

#### Luther.

I pray ye leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I was not crucified for any one. Paul would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease to cling to these party names and distinctions. Away with them all, and let us call ourselves Christians after him from whom our doctrine comes.

#### Wesley.

Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot, and that we might all agree to sit together as humble, loving disciples at the feet of our common Master, to hear his word, imbibe his spirit and transcribe his life into our own. I wish the name (Methodist) might not be mentioned more, but lost in oblivion.

#### Adam Clark.

A Christian, therefore, is the highest character which any human being can bear on earth; and

to receive it from God, as those appear to have done, how glorious the title. How few of those who profess this religion are satisfied with this title. It is a title seldom heard of. When all return to the spirit of the gospel, they will probably resume the appellation of Christian.

Geo. Whitefield.

Would that all the names of the saints of God were swallowed up in that one name Christian.  
—Everest (Kan.) Christian.

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### COMING EVENTS.

SEPT. 13-16.—These will be real letter days. F. M. Rains visits Victoria (see Foreign Mission Page).

SEPT. 17-24.—South Australia listens to F. M. Rains at State and Federal Conference Sessions.

### BRIGHTON JUBILEE SERVICES.

Jubilee Sunday, September 11.

Morning—J. W. Baker.

Afternoon—Children's Service, F. M. Ludbrook.

Evening—F. M. Ludbrook, "The Year of Jubilee." J. C. F. Pittman, "Our Aims."

Jubilee Monday, September 12.

Pioneers' Night. All invited. Greetings from S. Halstaff Coles and absentees. Historic incidents by some of the older folks. A service of song and praise.

Jubilee Tuesday, September 13.

In Brighton Drill Hall, Middle Crescent.

Re-union Tea and Welcome to F. M. Rains. Tea, 6.30. Song Service, 7.30. Public Welcome, 8 p.m. Speakers, H. G. Harward, A. E. Illingworth, H. Kingsbury, F. M. Rains.

Bring to us your songs of jubilee, and rejoice with us in this great service.

Jubilee Mission commences next week.

Missioner: H. G. Harward.

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### WANTED.

The Church at Bendigo require an evangelist. Applications to be sent to A. J. Strader, Hon. Sec., 47 Lilac-st., Bendigo.

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## Obituary.

**McALISTER.**—In the death of Bro. Angus McAlister, at Moorooka, near Brisbane, on July 29, the cause of primitive Christianity in Australia loses one of its oldest advocates. Bro. McAlister, who died at the age of 77, was a colonist of 46 years, and a member of the Church of Christ over 40 years. With his wife, he was led by Bro. M. W. Green, in Sydney, to abandon the Baptist position for that of the disciples of Christ. Forty years ago, Bro. and Sister McAlister searched out the disciples in Brisbane, and organised meetings which were afterwards discontinued. Our brother lived for 20 years on the Albert River in this State. He held membership for some time at Paddington, N.S.W. Latterly he met with the church in Brisbane. Bro. McAlister was one of "the unobtrusive faithful." We feel sure that he was ready for his end, which was painfully sudden. To our beloved Sister McAlister, who at the age of 88 years has thus lost her life's partner, and to all the bereaved, we extend our Christian sympathy.

Brisbane, Q.

J. MUDFORD.

**DOWIE.**—The church has suffered a great loss by the death of our aged Sister Dowie. For the past few months our sister has been failing. She was taken to a private hospital in Warragul, but notwithstanding all attention, she gradually sank, and passed away peacefully. She was baptised by Bro. Harward during the mission. She was an ardent supporter of and a liberal giver to the Master's cause. "She hath done what she could," and now has gone to her reward. "Blessed are the dead that die in the Lord."

Warragul, Vic.

R.W.J.

**SHIEDOW.**—The church at Willunga has again been called to part with one of its members. On Monday, August 22, Daisy Shiedow passed away after a long and painful illness, at the age of 24. Distance prevented our sister from meeting with the church every Lord's day. Quiet and retiring in disposition, she nevertheless exerted a great influence. A lover of her Saviour, she obeyed him seven years ago. To her, greater light meant deeper consecration. Her life has indeed been an example. Our sympathy is with the family in their bereavement. Our sister was laid to rest in the McLaren Vale Cemetery, Mr. Faulkner and Mr. Weeks taking part.

"On Christ, the solid rock, I stand,  
All other ground is sinking sand."

Willunga, S.A.

O.C.

**COLBOURNE.**—One of the saddest experiences we have had in Sydney is the death of Clifford Colbourne, the youngest child of Bro. Jesse Colbourne, which took place at the North Shore Hospital on August 31. Clifford Colbourne was one of the best sons and brothers, one of the most faithful Christians, and one of the most popular young men in Sydney, and his death is universally mourned. His call was so sudden that we can scarcely realise he has gone. On Thursday, August 25, he came home early, complaining of a headache. He did not seem to be very ill until the Sunday night, when he became delirious. On Monday he was taken to the North Shore Hospital, where he died on Wednesday. Truly, "in the midst of life we are in death." The death of Cliff. is all the sadder because of the serious illness of his father, and the death of this much loved son is a very great blow, but Bro. Colbourne is drawing his consolation from that fountain whence he so often consoled others, and he is looking forward to the meeting in the land that knows no good-byes. Clifford was born in Unley, S.A., July 16, 1889, and became a Christian when about ten years of age. He was an earnest worker in the churches in Brisbane, Queensland, and North Sydney, New South Wales. Clifford was a Christian gentleman, and all who knew

him loved him. He was an ambitious young man, and by his industry and ability was climbing high up the ladder of business success. Up to his last illness, he was studying for an examination. His place in the home can never be filled, and his name will always be fragrant of all that was best and sweetest in a young man. On Friday, his body was laid to rest in the Waverley Cemetery, in the presence of a large number of brethren. Nine of our preaching brethren were present to show their respect for Bro. Colbourne, and their grief at the death of his son. Dr. Porter delivered a touching eulogy, and others of the preaching brethren took part in the service. On Sunday, September 4, the writer conducted an in memoriam service in the North Sydney chapel, where a large audience gathered to pay their respects to Clifford Colbourne's memory. The hearts of our Australian brotherhood have been turned towards the sick-room of Bro. Colbourne with the tenderest sympathy, but they will go out with still greater affection to him and his sister wife in the terrible loss that they have sustained. Clifford was their baby, and has grown up as the apple of their eyes; he has been all that a son could be, and was a stay and a help to them in their declining years, but Bro. Colbourne is able to say, "It is the Lord, his will be done."

Sydney, N.S.W.

G.T.W.

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