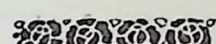




# The Australian CHRISTIAN



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## CHRISTIANITY AND WARFARE.

When one comes to realise that the most enlightened nations of civilisation are actually at war with each other, and that one of the most bloody conflicts in all history is in progress, not unnaturally do we ask, Will the time ever come when swords shall be beaten into ploughshares, and spears into pruning hooks, when nation shall no longer lift up sword against nation and when war shall be no more? Long has it been hoped that such destruction of life as is now going on would become an impossible thing, and the Christian conscience still cries: How long, O Lord, how long?

Our belief that this ideal condition will one day prevail may be based to a large extent upon the past influence of Christianity on warfare, and the fact that it is still at work. The teachings of the Prince of Peace are slowly but surely awakening the national conscience, and leading men to see that injustice between nations is no less base than that between individuals, and that the method of avoiding or correcting the one ought also to decide the other.

Before the introduction of Christianity nations had no regard for others outside of their own people. Pretexts were always easily found for conquest and pillage, and frequently even that was not considered necessary as a *casus belli*. The desire for territory, the wielding of power, or the gratifying of selfish ambition and pride, have caused many a bloody conflict. It may still be true that wars are brought on in modern times through base motives, but no one can compare them with ancient times without noting a vast change for the better. Wars now waged on weak and defenceless peoples without justification call forth the indignation of the world, and the judgment of other nations has become a strong check on international violence.

But not only in the motives that cause war, but also in the treatment of non-combatants and the vanquished, is the influence of Christianity to be seen. When Germany

disregarded her treaties concerning neutral territory, she aroused the hostility of other nations by her injustice and unfaithfulness. While at one time plunder and rapine were regarded as the inevitable concomitants of warfare, to-day a more humane spirit has taken their place. All acts of violence to the weak or wounded are regarded as being relics of barbarism and unworthy of a soldier. Restrictions have also been placed upon ammunition, so that the use of bullets that tear the flesh have been prohibited in warfare, while medical assistance and the nursing of wounded are all aimed at reducing to a minimum the sufferings of the battlefield.

Prisoners of war were formerly at the absolute mercy of those whose "tender mercies were cruel." Not in the days of Julius Cæsar would 8000 prisoners have felt themselves so secure from danger as do those Germans who have been sent to England. The word annihilation would have expressed the last chapter of their history. The mildest fate they could have hoped for would have been slavery, and this only as a mitigation of their merited penalty. How far removed, then, are the standards of the past from the ideals of the present! The law of righteousness and the principle of human brotherhood now go far beyond national boundaries and are applied to all men. "If thine enemy hunger, feed him: if he thirst, give him drink," is the ideal of Christ, and slowly but surely we are drawing nearer to it.

This humanising tendency that has been and is still growing among civilised nations is a silent, gradual process. No one can doubt this change in thought and feeling. The heaven is at work. The mustard seed may have been buried beneath the earth, but it is beginning to sprout. There is to be the blade, then the ear, then the full corn in the ear. Christian influences are continually operating on the heart of society, its customs, habits, and institutions. Who is now to say that Christianity has done all that it can do

to change sentiment in regard to war? Or, if its power is still being felt in war, who can prescribe its limit?

Christianity has been at work on other evils, and has almost, if not entirely, established the ideal of Christ by "the expulsive power of a new affection." It has changed domestic ideals of life. Thus the father in Roman days was absolute in the home, having the right to inflict death on any member of the family, or to sell them into slavery. The wife was a prey to his passions, and could be discarded at the will of her supreme lord. But all this has been changed by the power of the gospel. At its inception Christianity found slavery an established institution of society, and although there is no mention of slavery in Scripture, the application of the principles there taught gradually changed sentiment and finally destroyed this blight to Christian civilisation. The same influence is gradually working on sentiment in regard to warfare. It is irrepressible, and finally, through its power, the clash of arms must cease. It is a natural and inevitable consequence of the leaven of the gospel.

There are, moreover, signs even now that the goal is not far distant. Schemes of international arbitration are being discussed and experimented with. Six nations (Denmark, Netherlands, Chili, Argentine, Norway and Sweden) have already thus agreed by treaty to submit their differences to an arbitration court and abide by its decision. Chili and Argentine have long illustrated the power of Christian principles to remove international differences and make the motto, "Love thy neighbor," apply to nations as well as individuals. For years past on a pinnacle of the Andes, 14,000 feet above sea level, there has stood a monument of Christ costing £20,000. It stands as a witness to international brotherhood. On the granite pedestal are the words, "Sooner shall these mountains crumble to dust than Argentines and Chilians break the peace which at the feet of Christ the Redeemer they have sworn to maintain." On the opposite side



are the words, "On earth peace, good will toward men." If these two nations can thus settle their disputes without recourse to arms, why not France and Germany heal their enmities also? And if Norway, Sweden, Denmark and Netherlands could join Chili and Argentine, why could not England, United States, Russia and Japan join these two European powers? The spirit of the same Christ can produce the same result in Europe as in South America, and when four or five of the Great Powers unite, the policy of the others can be determined. Since it is certain that the influence of Christianity is slowly at work in the world, and that six peoples have already found a way of settling their differences without force, it is surely not too much to hope or believe that others will see the advantage and do likewise, and that the time will most assuredly come when swords shall be beaten into ploughshares and spears into pruning-hooks, and when nation shall no longer lift up sword against nation, neither shall they learn war any more.

## Editorial Notes

### The War.

*"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Come, behold the works of the Lord, what desolations he hath wrought in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be still and know that I am God; I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."*

### Dancing.

Dr. Richardson, of Boston, and Professor Munsterberg, of Harvard University, says an American exchange, unite in condemning the modern dance in the most telling language. "It is a war on physical health; a menace to men's moral nature; the avenue through which thousands pass into brothels. The dance-hall is the nursery of the divorce courts, the training ship of prostitution and the graduation school of infamy." This is strong language, but we fear that it is no less true than outspoken.

### Skilled Labor and Drink.

The directors of the United States Steel Corporation Works at Youngstown, Ohio, have published a notice that all promotions will be made from the ranks of abstainers from intoxicating drink. Another large manufacturing firm in the East of America has just advanced the wages of its abstaining employees ten per cent. Yet another

company, the Joliet Steel Works, Illinois, has announced that superintendents of departments and foremen will select for promotion only those who do not use intoxicating liquor. These hard-headed American directors know what they are about in taking such a stand, and yet there are working men who still contend that drink is necessary.

### £60,000 on Condition.

Many American colleges seem to be under the influence of what is known as the "Higher Criticism," and special efforts are being made by some donors to safeguard their contributions. The *Christian-Evangelist* tells of a Mrs. Morris K. Jessop, who "has bequeathed £60,000 to Union Theological Seminary on condition that it teach the Bible in plain English, minus higher criticism." Our contemporary says, "The conservatives charge that Union Theological Seminary will not carry out the conditions of this will. This is surely a simple request. Concurrence in these requirements seems a reasonable demand. Like other theological students, the Presbyterians of Union Theological Seminary need to learn the plain English Bible. It is a great text book. It ought to constitute the chief basis of all study in such seminaries. It is to be hoped that the conservatives will win out, and that the old Book shall be given its rightful place as the centre of theological seminaries." If some generous donor will give or bequeath £60,000, more or less, to the Glen Iris College of the Bible with such condition attached there will be no difficulty about the appropriation of the money.

### The Papal Election.

The death of the Pope has plunged the Roman Catholic Church into mourning. Unlike a good many Protestant churches, our Roman Catholic friends select men of ripe experience for their highest positions, and popes are generally advanced in age when elected. Consequently their reign is necessarily short, and all the machinery and wire-pulling of papal election has to be frequently set in motion. The usual log-rolling will be doubtless resorted to, and varied interests will seek to gain the ascendancy. Much depends upon the man selected for this position. Will the policy which leads the church to regard itself as the object of cruel persecution by the Italian Government, with the Pope as a virtual prisoner in the Vatican, be still maintained? Will the new Pope set himself as uncompromisingly in opposition to Modernism as his predecessor? Will the attitude of Rome be as intolerant toward other communions as heretofore? These are problems the solutions of which depend upon the success or otherwise of the backstairs influences affecting the election. The fact that for the first time in five hundred years Italian cardinals are not in a majority may have a significant bearing upon the decision to be made.

### Primitive Christianity in Bulgaria.

The light is spreading. It is not long since it was discovered that about 100,000 in Rus-

sia were occupying the New Testament platform. Then came news of the extension of the good work to Poland. Now we hear of its birth and progress in Bulgaria. Peter Popoff, for a number of years a teacher in a State school, and his wife, were until about six years ago members of the Greek Orthodox Church. The sudden death of an only boy was the turning point of their lives, and they gave their hearts to God. Bro. Popoff at once commenced preaching at the street corners, and was arrested for medical examination. His mental soundness being certified, he became the subject of persistent persecution, and was several times imprisoned. But in the meantime the good work went on and now there are five churches of the New Testament order, with 275 members, all meeting in private houses. These brethren have all been baptised with trine immersion. The singular fact was that Bro. Popoff, while doing the good work, was himself unbaptised, for the simple reason that he could get no one to baptise him. Meanwhile news came of similar churches in America, and at a convention called of the Bulgarian brethren it was decided that Bro. Popoff should proceed to the United States to be baptised and to confer with the brethren there. But hearing of churches in Great Britain these arrangements were altered, and he proceeded to Glasgow, where on Lord's day, April 25, he was baptised by H. E. Tickle. The Glasgow brethren were much taken with Bro. Popoff, and his eight days' experience there was a very happy one. He is described as "a man of extreme modesty and tenderness of heart, who during his short stay endeared himself to the hearts of the brethren." As the church is now legally recognised in Bulgaria, it is not meeting with much opposition. Bro. Popoff's headquarters are in Lom, but the work radiates in all directions. The movement appears to be a very genuine and permanent one. The simple truth is steadily winning its way.

### Colossal Figures.

The ordinary mind is staggered at the contemplation of the number of men engaged in the war. If there has been no mistake in the figures published, Russia alone has already mobilised a force of eight millions, with more to follow. Probably upwards of thirty millions from the various nations will be actively engaged before long. War on such a colossal scale has never been known, and it is increasingly evident that its duration is likely to be extended over a long period. The issue is not to be settled by the gain or loss of a few battles or the taking of a few cities. Even if Paris were to fall the war might thereby be lengthened rather than otherwise. There is every indication that Australians will have opportunity to share in the conflict, and the 20,000 now enrolling may be but the first of other contingents from this country. Governments ruling over more than seven hundred millions are involved, and it may be said that half the world is at war. Not only will the map of Europe be materially changed, but in other continents boundaries will be altered or obliterated. Amidst all the uncertainty

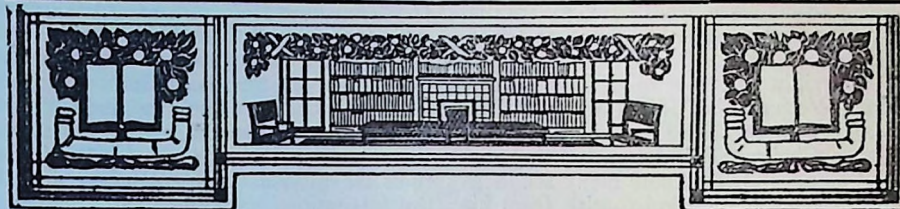


and darkness, one clear fact shines out: God still rules and overrules, and good must ultimately eventuate. In the meantime let the Christian continue to possess his soul in patience, and do the work next at hand. In spite of appearances, let us remember the words of Browning, "God's in his heaven; all's right with the world," and the words of a greater than Browning, who has said, "All things work together for good."

### Sir Oliver Lodge and materialism.

Sir Oliver Lodge, who is recognised as one of the foremost scientists of the day, has little sympathy with materialism. In his great address on "The Problems of Existence" in Sydney last week he openly expressed himself as a believer in revelation. While an evolutionist he "realised that things had not occurred haphazard, that they had not jumped into existence as by chance, but there had appeared a design running through it all." Moreover, he does not think infidelity is gaining ground; the period in which it was most rife was the period of his youth. "He had often heard Tyndall; he spent a year under Huxley. He was brought up in an atmosphere of scepticism from a scientific point of view, but from the domestic side that atmosphere was not unsaturated with religion. He was aware of the arguments, and he felt he had come out on the other side." Sir Oliver dealt largely with the existence of an almighty and beneficent Designer. The existence of evil does not shake his confidence in the goodness of God, but, in his mind, arises from the fact of human freewill. "The object was not to create a set of beings each of which should go right, but a set of beings who of their own volition were determined to go right. That was a much higher and more difficult problem than they could foresee,—to bring into existence people who could thwart the Divine will. We all had the power of going wrong." This meant evil, pain and suffering, but "They believed that the Divine Being in his infinite wisdom decided that it was worth the risk, giving every kind of help, but leaving man to go wrong if he so desired." He affirmed his conviction that God had revealed himself in Jesus of Nazareth. "Many people felt great difficulty in realising the Incarnation, how the Divine Spirit could have taken form to dwell on earth, but after all it was not so difficult." To him the body is not the man. "We have these bodies for a time, but we were superior to these bodies, just as the soul of music was superior to the mere instruments which were reproducing it and making it manifest." The lecturer, notwithstanding the problems of life, "believed that if our spiritual eyes were opened we should perceive such harmony of Divine agencies as would perfectly astound and bewilder." While men of the calibre of Sir Oliver Lodge so confidently express themselves, we need not be alarmed at the materialistic utterances of third rate orators who pose as scientists.

## THE DEMOCRACY OF CHRISTIAN FAITH.



By E. Richard Edwards in "The Indiana Pulpit."

### Concluded.

The democracy of Christian faith will be realised only as we have the highest possible standard or ideal for our worship and work. A constitution for the government of God's people must anticipate every human need and offer a platform not subject to change. It must be perfect and permanent, universally applicable and including all classes and conditions. This at once demands that such charter of Christian privilege and practice be divine. No human wisdom and power could devise such an instrument, and it is a source of congratulation that the infinite love and wisdom of God has supplied it. The New Testament is the constitution of the church. It has anticipated every demand that may arise in man's spiritual interest. Though the social order changes and demands readjustments of social relationships, the divine constitution of the church needs no revision. So far from having outgrown the gospel, as is claimed by some, it is to be doubted whether we have seriously tried it in an attempt to solve the problem of brotherhood and democracy. If there is any doubt concerning the sufficiency of the New Testament to answer the questions that are causing a social unrest, that doubt will disappear when that teaching is applied to the situation. The history of the apostolic church clearly reveals the wonderful efficiency of the gospel to unite men in a bond of brotherhood no difference of class or race or station could affect. Right at the beginning of the Christian commonwealth the leader of the apostles must be reminded that he should not call that which God had cleansed common or unclean. This was necessary because Peter would have excluded the Gentiles as objects of salvation. To further illustrate the spirit of democracy in Christian faith, let us recall the incident immediately after the stoning of Stephen. We read in Acts 8: 1: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles." Could there be a clearer indication of the intention of the Lord to establish the rights of all believers, and a stronger denial of special privileges, than to thus hold the apostles in the city while "they that were scattered abroad went everywhere preaching the word"?

When Paul, the great apostle to the Gentiles, was converted, let us not forget that he was baptised by a humble believer who had not received "holy orders," and who would to-day be regarded as not qualified to

perform that office because he had failed to receive his commission from some church dignitary. The further query arises as to whether Paul himself would now be esteemed an authorised preacher, and be accorded a place among some of the autocratic clergy of the present. This point is here made, not for the purpose of assailing the practice of others, but to emphasise the broad and catholic and democratic spirit of the early disciples. The introduction of a priestly aristocracy and their assumption of special privileges is responsible for the lost unity of the church, and has called that which God has cleansed common and unclean. When we study the question of sacerdotal exclusiveness we must certainly be wondering what will become of it all when we stand face to face with Him who said, "One is your Master, even Christ, and all ye are brethren." To-day, as never before, the people are demanding that the men elected to political office shall be exactly what they were elected to be, the representatives and servants of the people. It shall be so in the church. He is greatest who is servant of all, and he who poses as authority clothed with special privilege, or takes to himself autocratic airs, shall be least in the household of God. What a revolution in church life there would be if only we would manifest the disposition to

### A Word or Two About the "Christian."

In the multitude of letters that have come to hand, expressing appreciation of my efforts in behalf of the brotherhood, no references are more cheering than those to my work in connection with the "Australian Christian." It has been a great source of pleasure to me, that under my superintendence the "Christian" has steadily advanced. Since I took complete charge the circulation has increased by a thousand copies. So many letters, thanking me for the good received, have come during my editorship, that I am constrained to regard this as the principal work of my religious career,—the work by which I have been able to accomplish most for God. I am thankful that I am able to continue this work, as my religious life seems to be bound up in it. If the brethren wish to express their appreciation in a practical way, they can do so most efficiently by keeping their own subscriptions fully paid up, and then putting forth their best efforts to further increase the circulation and usefulness of the paper.

F. G. DUNN.



insist on the equality of all believers before God. The sovereignty of Jesus and the supremacy of his word are the two pillars that must support the superstructure of Christianity.

To be right here is to be right everywhere. We have the United States of America. We must have the united churches of Jesus Christ. This latter is being discussed as never before, and many are longing for the Son of God to rise from his knees and see the answer of his prayer as we let the broad, beautiful spirit of democracy unite us in Christ and send us into the world as brothers, not as competitors.

The one test, the one grip, the one password, must suffice for all. That test is, "What think ye of Christ?" The grip is the bond of sympathy and brotherly kindness. The password is "Service."

In many quarters there are claims being made that the church is losing her hold upon the people, or it is declared that religious work is growing increasingly difficult. There may be some truth in these conclusions. If the statements are true, and signs seem to indicate there is some truth in the claim, then there is imperative need that we use the utmost diligence in promoting the co-operative efforts of the churches and meet the enemy with an unbroken and undivided front.

We can not hope for response from the people to our efforts as long as we persist in classifying the workers in a way to establish an aristocracy of position. If Jesus were to visit America and repeat the work he did in preaching and teaching, I am sure that he would be saying "the republic of God," or "the democracy of God," instead of "the kingdom of God." The latter term was the one the people in the days of Christ best understood, for it was under the monarchial form of government they lived.

A million aliens a year are landing on our shores. They are vastly different from the colonial settlers, both in culture and position. A million of the modern immigrants could not found such a nation as this. They are poor, cringing, illiterate, half-terrified souls whose experience has been that of slaves, and who have lived under a despotism of church and State. Cowed and embittered by being deprived of a fair opportunity to live like human beings, they are little prepared to adjust themselves to our standard of liberty. Our hearts go out in sympathy to them, and we think in the words of Him who with infinite tenderness called attention to the multitudes "who were as sheep having no shepherd." To approach these aliens with anything that savors of absolutism and aristocracy in an appeal for God, is to forfeit all chance for a hearing of the message. They are cursed with a timidity that was theirs through their exploiting by political and religious forces of the Old World. As they sense the atmosphere of liberty—America—they become drunken with a new feeling of freedom, and straightway curse both king and priest. What virgin soil for Home Missions, and especially if we carry to them the fine democracy of the gospel! To plant the word of God and its practice

in their hearts on the basis of brotherhood and equality of believers before the Almighty. That note free from sacerdotalism and ecclesiasticism of their former faith should do much to destroy their class hatred and defiance of all law, both God's and man's. The triple burden of political, industrial and religious absolutism and slavery has made them to have little respect for the institutions we cherish. We must save them, or the institutions we revere will continue to be adversely affected by their influence.

The average, intelligent man of to-day is finding himself in some measure out of sympathy with orthodox religion, especially that phase of it which savors of official and partisan practice. On the other hand, he does not care to anchor to the so-called liberal religious forces, for they have taken away the supreme content of evangelical faith. "God in Christ reconciling the world to himself." The religious instinct is the most powerful instinct possessed by man. It must, if it appeal to his support at all, have in the expression of its faith and practice something more than merely human inspiration or wisdom. What better could we suggest for universal acceptance than the sovereignty of Jesus and the supremacy of his word? To proclaim Jesus as Christ and Lord, and to ask that men shall love and trust him and follow him and be guided by his teachings, is to meet every spiritual need of man. To regard the word of God—the Scriptures—as the one and only rule of faith and practice, is the most liberal proposition any soul would demand. That basis would be universal, and would result in proving the democracy of Christian faith in a way to take its place in the great world movement in all other human interests. That pure, simple faith of the Christian is the universal heritage of humanity; it is a freedom the heart can deeply appreciate, for "if the Son shall make you free, you shall be free indeed." The Christian system will unite us in a fellowship and brotherhood comparable to no other and superior to all. Political democracy unites the nation; industrial democracy unites trades; social democracy unites men on a broader basis than fortune and position; religious democracy—Christian faith—unites all nations, occupations, classes, in a universal brotherhood. Its supreme dictum is, "One is your Master, even Christ, and all ye are brethren."

### Morning Prayer.

Let me to-day do something that shall take  
A little sadness from the world's vast store,  
And may I be so favored as to make  
Of joy's too scanty sum a little more.  
Let me not hurt, by any selfish deed  
Or thoughtless word, the heart of foe or friend;  
Nor would I pass, unseeing, worthy need,  
Or sin by silence when I should defend.  
However meagre be my worldly wealth,  
Let me give something that shall aid my kind—  
A word of courage, or a thought of health,  
Dropped as I pass for troubled hearts to find.  
Let me to-night look back across the span  
Twixt dawn and dark, and to my conscience say—  
Because of some good act to beast or man—  
"The world is better that I lived to-day."  
—Ella Wheeler Wilcox.

## In the Footsteps of Paul.

By Harold J. Shepstone.

### Concluded.

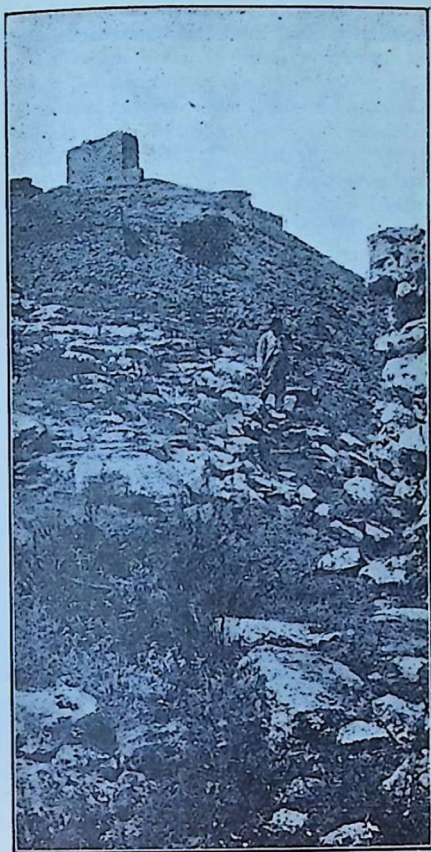
A railway ride of about an hour from Mersina brings us to Tarsus, the birthplace of the Apostle. Truly it is a city with a remarkable past. Alexander the Great spent some time there, while it was at Tarsus that Mark Antony received Cleopatra, who sailed up the river in a magnificent barge disguised as Aphrodite. It was one of the three great universities of the pagan world. It lies on the Cydnus river, about eight miles in a direct line from the coast. In Paul's day the river was navigable as far as the city, but it has been allowed to silt up, with the result that only very small boats can approach the city now.

From Tarsus we have a somewhat rough ride to Bulgurlu, where we again strike the railway. Our road is a romantic one, over the Taurus Mountains and through the famous Cilician Gates. The latter is a pass in a deep rocky gorge. Here a band of engineers are making a track for the railway, so that in the near future one will be able to cross the pass in comfortable coaches. The Apostle passed through this very defile on his second journey. At Bulgurlu we again take the train to Konia, passing over what is likely to become an exceedingly fertile plateau. Konia is in the centre of a great cotton-growing district, and is surrounded by luxuriant orchards of plums and apricots. This is ancient Iconium, a very old city, and said to be the first place to emerge after the Deluge. The railway has wrought great changes in this ancient city. Modern European houses are springing up near the station, the population is growing, trade has increased four or five fold, and there is a general sense of alertness. Portions of the old walls that once surrounded the city are still to be seen, as well as one of its old tow-



Konia (Iconium), where Paul was stoned by a mob.





Site of Paul's Prison at Philippi.

ers. Paul visited this city twice, once in company with Barnabas, and the other time with Timothy. It was here that the Apostle was taken for a heathen god and had much ado to prevent the priests of Jupiter offering sacrifices to him.

In the end, however, the great missionary had to flee the town and seek refuge at Lystra, which lies a little to the south and is easily reached on horseback. To-day it is but a squalid village. It is almost uncanny to stand amid the present desolation and reflect that somewhere in the immediate neighborhood the Apostle was stoned and dragged out of the city for dead. But at Lystra he had the happiness of winning as a convert Timothy, the beloved son and companion of many later trials and travels.

About thirty miles south-east of Lystra lies the site of Derbe, in Paul's day an important frontier town of the province of Galatia. The exact locality is still uncertain, but is generally placed near the slope of a mountain, Hadji Baba (Pilgrim Father), 8000 feet high, on a spot which shows indications of covering a buried town. Nothing appears above ground, while before the Moslem invasion the town was of sufficient importance to be the seat of a Christian Bishop.

Retracing our steps to Konia, we make preparations for a tour to Pisidia Antioch, in Phrygia. It stood on the great high road from Syria to Ephesus, and in those early days was the administrative and military centre of the southern half of the Roman province of Galatia.

Away to the south is Perga, now called Murtana, some twelve miles from the coast, the old time capital of the province of Pamphylia. Paul visited it twice. On the first occasion he simply passed through it, but on the second made a short stay and preached the word of the Lord. The city has been gradually eclipsed by its seaport Attalia, now known as Adalia, to-day a very busy and thriving place, and from whence we can take steamer and sail westward around the coast of Asia Minor, passing many places associated with the missionary story of the Apostle. Yonder are the ruins of Myra, once an important port of Lycia, the harbor where Julius, the centurion who had Paul in charge, transhipped him with his other prisoners into a vessel of Alexandria bound for Rome, the same that was afterwards wrecked on the coast of Malta. Then in succession we catch sight of the places touched by the Apostle when returning to Syria from Philippi on his third missionary journey. A few hours only from Myra are the ruins of Patara, where he arrived from Miletus and changed for a vessel bound for Tyre. Presently we come within sight of the island of Rhodes and the town of the same name rendered famous by the bronze Colossus, and then catch sight of Cnidus, mentioned in the account of Paul's voyage to Rome and Cos.

The scenery is now superb and remains so until we reach the Gulf of Mendelyah, where we anchor, and in about an hour stand amid the ruins of Miletus. This famous Greek city, perhaps the greatest of all the old Greek cities in Asia Minor, had lost some of its importance in Paul's time owing to the growing prosperity of Ephesus. As we gaze upon its wonderful ruins we recall the touching story of Paul's solemn and affectionate farewell to the elders of the church at Ephesus, whom he had summoned to Miletus to meet him.

Rejoining our steamer, we slip through the narrow channel between Samos and the rocky promontory of Trogyllum, in the neighborhood of which is an inlet still known as St. Paul's Bay, and in due course arrive at busy Smyrna, from whence we can go by rail to the ruins of Ephesus and also to ancient Philadelphia and Laodicea. Leaving the train at Ayasoluk, we are soon among the ruins of the once proud and mighty city of Ephesus. In Paul's day it was a seaport with a serviceable harbor, but now, owing to the continuous washing down of soil by the Menderes and the Cayster, it stands high and dry some four or five miles east of the latter river. It was the capital of the Roman province of Asia and the then Liverpool of the Mediterranean. It was on the great line of communication between Rome and the East, and behind it lay such cities as Philadelphia, Laodicea, and Apameia.

A thorough examination of the ruins would occupy months. Those most interesting to us are the remains of the great Temple of Diana and the theatre in which the popular meeting was held to protest against the injury that was being done to

the silversmiths of the city by the influence of the Apostle Paul. Examining the site of the former building, we find the remains of no fewer than five temples superimposed one above the other. The temple mentioned in the Acts was the fifth and largest of them all.

Northward, again, but easily reached by local steamer, is the island and town of Mitylene, with Assos on the main, and both associated with Paul, while farther north still lies Troas, now known as Eski-Stamboul. The Troas of Acts is not to be confused with classic Troy, which is farther to the north. Compared with Troy it is quite a modern city, having been founded no earlier than 310 B.C. The site of the old city is covered with oaks, but there are ancient Hellenistic and Roman ruins, including the city walls and a gymnasium. The ancient harbor, from which Paul set sail to visit the cities of Macedonia, had two large basins, now choked up with sand. It was while sojourning here that Paul was summoned by a night vision to go over into Macedonia, and here, later, he spent a week with the Christian community and restored Eutychus to life after the youth's fatal fall from the third loft.

The old cities of Macedonia and Greece, where Paul and his companions preached, and founded flourishing churches, are easy of access. Kavala, ancient Neapolis, is a thriving port, while Philippi, where Paul stayed in the house of the convert named Lydia, a seller of purple, a few miles inland, is in ruins. Amphipolis and Apollon are to-day picturesque villages, known, of course, by other names, while Thessalonica is the Salonica of to-day. The two letters that the Apostle wrote to his converts here showed that he had a very special affection for them. Later, Thessalonica played an important part in the history of Christianity, and in the Middle Ages was known as the "Orthodox City." Farther south is Athens, the capital of Greece, at the height of its popularity when Paul knew it in A.D. 52.—*Quiver.*



Looking from Paul's Prison at Philippi over the Site of the City.





## St. Paul and the Mystery-Religions.

Remarkable Views on Baptism by a Presbyterian Theological Professor.

A Review, by J. Inglis Wright.

*St. Paul and the Mystery-Religions*, by H. A. A. Kennedy, D.D.; D.Sc., Professor of New Testament Language, Literature and Theology, New College, Edinburgh.

Writing on "St. Paul the Hellenist," in the April number of the *London Quarterly Review*, W. F. Howard says, "At the present time the question of paramount interest in Pauline studies is that of the Apostle's relation to the ritual and terminology of the Mystery-Religions," and certainly such is unquestionably a subject of most profound value and intense interest to students of the Word of God.

The present volume, which has just been published, is therefore timely and opportune. It is scholarly, erudite and convincing. The author successfully refutes the contention, that much of Paul's teaching was based upon the practice and doctrines of the Greek Mystery-Religions and Oriental Cults, particularly in their sacramental aspects. The mystic element in a great part of Paul's writings is claimed by certain critics to have a parallel in Gnosticism, and the other religious cults of Greece derived from Egyptian, Oriental and Rabbinical sources, and expressed in the secret rites of Eleusis, Cybele, Isis-Serapis, etc.

Interesting chapters deal with the "Character and Influence of the Mystery-Religions," "St. Paul's relation to the terminology of the Mystery-Religions," and "St. Paul and the Central Conception of the Mystery-Religions." The object in view is to test "the assumption that Christianity was for St. Paul a Mystery-Religion, and that many of his religious conceptions were closely allied to the mystery cults of Paganism." In this connection the subjects of deepest concern are treated in the chapters on "Baptismal Rites" and "Sacramental Meals." In the course of an exhaustive examination of such "similarities" as the Hellenistic cults present in initiatory rites and sacrificial meals, Prof. Kennedy adduces evidence to prove that on examination these so-called "similarities" have no real existence, and sums up his conclusions in the words of Von Dobschutz, a German theologian—"the unique sacramental conception of the early church which has no analogy in the history of religion, because it belongs essentially to the Christian religion, has its origin solely in Christian faith and Christian experience." In regard to the subject at large, Kennedy shows that the in-

herent ethical quality, the centrality of faith and the personal spiritual relationship of the Christian to God are characteristics which are peculiar to the doctrines of Christianity and have nothing in common, either by derivation or similarity, with the cults of the Mystery-Religions, notwithstanding that such constituted the Apostle's environment and the atmosphere of his life during the period of his missionary labors.

In his investigation of the subject of Baptismal Rites, the author brings forward much matter of an illuminative character, the culminative force of which seems to compel him to accept the New Testament view of Christian baptism, which is of course to a great extent antagonistic to that taught by Presbyterian theology. How Prof. Kennedy can hold such views as he gives expression to in the following quotations and yet retain his position as a Professor of Theology in a Presbyterian college, is a "mystery," of which he alone can be the revealer. To us it remains a mystery still. The thoughts expressed below are in perfect harmony with New Testament baptism, but sadly inconsistent with infant sprinkling.

Prof. Kennedy writes:—

"Baptism, the deliberate, decisive step which a man takes when he has surrendered his life to Christ, is not something vague or nebulous. It realises the meaning of Christ for the soul. The Christ into whose name the believer is baptised, that is, whose possession he becomes, is the Christ who was crucified, and who, in dying, made an end of sin both for his own person and for all who are united to him by faith. And the very symbolism of the rite is an impressive picture of the believer's experiences. His disappearance beneath the water is a vivid illustration of his separation from the old life of sin. It is a burial of the old existence, just as Christ's burial was a palpable proof that he had left all earthly conditions behind him. Emergence from the baptismal water typifies entrance into a new environment, the life of the Christian society which is the life of the living Lord himself, mediated to his followers by their fellowship to him.

"But a comparison with baptism on the mission field to-day helps us to realise a situation with which Paul the missionary was quite familiar. Whether in the early church, as Lambert holds, 'there was no such thing... as a prolonged probation of the convert... but faith and baptism

were connected with each other immediately," or whether, as we believe must have frequently happened, there intervened a period of instruction, baptism must have meant a decision of momentous importance for the convert. Now, for the first time, he deliberately affirmed his allegiance to Christ before the world, and solemnly identified himself with the Christian brotherhood. This was the actual spiritual crisis in which he turned his back upon his old associations, faced all manner of costly sacrifices, and committed himself in utter dependence on the Divine grace and power, to a new mode of life. Rendtorff is fully justified in saying that an act which thus liberated the most powerful ethical motives 'became a religious experience of the first rank.' In baptism (of course, adult) something happened. Faith had been there before, receptiveness toward the good news of Christ. The Divine Spirit had been already present, taking of the things of Christ and showing them to the believer. But now, once for all, the convert makes his own the movings of the Divine love in his heart. And thus there would come to him in his baptism a wonderful spiritual quickening, a new enhancing of the power and grasp of faith, a fresh realisation of communion with the once crucified and now risen Lord. Hence there is good ground for the statement of Von Dobschutz that 'according to the early Christian view we may speak of real effects of baptism in the sense that here the person does not give himself something by his activity, but God gives him what he has only to receive.'

"What is true of the Romans—passage holds good also for the rest. 'Ye are all sons of God,' he declares in Galatians 3: 26, 'through faith in Christ Jesus. For all of you who were baptised into Christ put on Christ.' Does this mean that their faith is due to baptism? obviously not, for this Epistle is as emphatic as Romans in regarding faith as the first stage in the relation of the soul to Christ. The Apostle's words can only signify that in the solemn act of baptism this faith is re-charged with spiritual energy and indeed reaches its crowning expression. In such a crisis, therefore, it may be expected to achieve great things. And chief among its results will be an intensified consciousness of intimate fellowship with Christ, a fellowship which is here compared to the putting-on of the garment. Paul's special object on this occasion is to set forth the spiritual unity which springs from faith. And baptism is the sacrament in which that unity becomes visible.

"An examination of Paul's references to baptism does not suggest that in it we have a second principle of salvation, and that 'the conception of justification and forgiveness of sins are connected with baptism only in a quite cursory fashion.' On the contrary, the faith which welcomes the Divine message of forgiveness and new life in Christ crucified and risen is invariably presupposed as the background of the solemn ritual. It is in virtue of their faith that converts proceed to baptism. But the ordinance is far more than a symbol of spiritual processes. It is a sacrament, that is, as Prof. Bartlet admirably defines it "a symbol conditioning a present deeper and decisive experience of the Divine grace, already embraced by faith. But all is psychologically conditioned, being thereby raised above the level of the magical or quasi-physical conception of sacramental grace."



## In the Realm of the Bible School

### THE JUDGMENT OF THE NATIONS.

Sunday School Lesson for September 30,

Matt. 25: 31-46.

A. R. Main, M.A.

It is noteworthy that the passage before us is not referred to by the sacred writer as a parable. We have a solemn statement of fact, rather than a parabolic or figurative representation. This consideration may be of help to those people, and there are very many of them, who deprive the parables, and particularly the parables of judgment, of a great part of their context, by dismissing this and that point on the ground of its being figurative—as if terrible figures did not stand for something terrible, as if the figure could be more than the reality.

#### The Saviour Judge.

He who came to seek and save the lost will come again as Judge. Before him will be gathered all the nations. He will come to take vengeance on them that know not God and that obey not the gospel.

We deal with a majestic, an awesome, utterance of the Lord Jesus. Some Scriptures bear their own witness to their divinity. Dr. Sanday classes our present text with these. He says: "I am aware that doubt is thrown on this passage by some critics. But the doubt is most wanton. Where is the second brain that could have invented anything so original and so sublime as verses 35-40, 42-5?"

The gigantic claims of Jesus are arresting. They witness in part to their own truth. From none other could we tolerate as seemly the things Jesus said. Think of: "I and the Father are one"; "Come unto me"; "It was said...but I say"; "He that heareth my word, and believeth him that sent me, hath eternal life"—no other dared talk thus. Even the texts which have been quoted against the true divinity of the Lord assert his superiority to men; e.g., "My Father is greater than I"—no mere man ever deemed it necessary to say God was greater than he; the extreme superfluity of the assertion from other people is obvious. So in our lesson; Jesus claims that the nations will yet be gathered before him, the Son of man: he will sit on his throne to judge; and the assembled company will be judged on the principle of their attitude to him—if they ministered to him, they will be blessed; if they failed thus to minister, they will go into the eternal fire. The greatness of this claim, the confidence of the speaker, are more conspicuous when we consider the time of the utterance. Our Lord spoke the words within three days of his crucifixion. Not many hours were to pass before it might have seemed that his life was to end in failure. He was crucified as a felon; was such a one to speak of a judgment seat? He was to be on trial before Caiaphas, Herod and Pilate; how could he with reason talk of these and the others in the nations as being judged by him? Yet so it was. While Jesus knew of the cross, he was also sure of the crown. The resurrection, the ascension

and glorification lay beyond Calvary; not for a moment did our Lord forget that.

#### Judgment of whom?

There is an important preliminary enquiry before we deal with the nature of the judgment. Who are the judged of this Scripture? There are four distinct views: (1) Some think this gives us the judgment of the *nations* as such. For instance, G. Campbell Morgan says it is "not that of the saints, nor is it that of the race, considered as individuals." This seems very, very weak to me. God saves or condemns individuals in all nations; but it is not true of any nation that all are either acceptors or rejectors of the gospel. (2) It has been held that the judgment is of the heathen, the Gentile or heathen nations, and not at all of the Christians. There seems more reason in this view, though not enough to command my assent. It has been claimed that the judgment of Christians was already described in 24: 45-51 and 25: 14-30, and therefore we pass to the judgment of a different class. (3) Some have gone to the other extreme and have said that it is Christians, or rather professing Christians, alone who are spoken of; for *all* are represented as calling Jesus "Lord" (vv. 37, 44). This reason is trivial; for even rejectors will surely recognise at the judgment that Jesus is Lord, and the words are represented as spoken then. A second reason seems stronger, viz.: that it would not be natural to make the whole judgment turn on conduct, if these were not all professed believers. Is it true, it has been asked, that heathen and Christians are judged by the principle of vv. 35, 36 and 42, 43? Can belief be excluded as a condition, when the Scriptures elsewhere urge its necessity (e.g., Heb. 11: 6)? (4) Despite the objections, I think it wiser to understand the judgment as of all. Jesus is teaching not that these actions alone count, but that these actions do count. As J. W. McGarvey says, "The lesson taught in the passage is this: that works of Christian benevolence, as we have opportunity to perform them, constitute one of the conditions of our acceptance in the day of judgment. They are, indeed, but the outgrowth of faith and love, and their absence proves that our faith is dead, and that love has not been born within us." Plummer points out truly that "no question is asked that would be applicable only to professed Christians." He further remarks, "The fact that the Son of man is come is evidence that the gospel has been 'preached to the whole world for a testimony to all the nations' (24: 14): so that here there is no distinction made between those who have never heard of the Messiah and those who have heard and rejected him. All have had the opportunity of hearing."

#### The sheep and the goats.

The sheep are put on the right; the goats on the left. Why, it has been asked, are the good likened to sheep and the wicked to goats? Peloubet hazards the suggestion that "sheep are the symbols of the good because they are white, peaceful, gentle, lovable, obedient, ready to follow their shepherd. The goats are specially repulsive animals,

and so a fit image for wicked men; and in Hebrew there is a single word which seems to designate the *goat* and a *demon*. They have black fleece, are stubborn, wanton, wild, intractable, with a disagreeable stench." Some writers dwell on the destructiveness of goats, which are, moreover, described as "selfishness on legs." Prof. David Smith may, however, be right in rejecting any reference to such differences of quality. He says that "the point is that in this world good men and bad are mingled like sheep and goats in one pasture (cf. 13: 24-30, 36-43; 47: 50). At the Judgment they will be separated."

#### The supreme test.

For us the supreme lesson of our study is the Lord's demand for deeds of love done to him and those he is pleased to regard as his brethren. There is no question raised of orthodoxy. Doctrinal principles are not discussed. It is true that "he that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned," but such considerations do not appear in the present lesson. One cares for Jesus in his benevolent regard for others; a second neglects the poor and needy and in that fact he proves his unfitness for the kingdom prepared for the blessed of the Father.

More, it is remarkable that, in the case of the rejected ones, there is no reference to what we would regard as evil conduct: lying, evil-speaking, impurity—the "works of the flesh" of Gal. 5: 19-21—are not mentioned. To refrain from works of loving beneficence is enough for condemnation. It is a warning as to the tragedy of lost opportunities. "Better to burn in on our hearts," says A. Maclaren, "the thought, 'I shall be there,' than to lose the solemn impression in efforts to unravel the difficulties of the passage." As we look at our lives, the little we do, the way in which avenues of usefulness are shunned, doors of opportunity passed by, we surely realise that here is one of the most solemn passages, of the Word of God, and that it was written to warn us.

Again, we must note how our Lord links himself with the race. The name in verse 31 shows this. He is "Son of man," the representative man, linked with the race as no other is. The poor, the needy, are his brethren; and he regards as done to him what is done to them. The ragged beggar is splashed carelessly by the car of the unheeding lady of fashion; she, even as she carries her prayer-book, has soiled the garment of the Christ. The jail bird who needs our help as truly as the punishment of the law, is Christ's brother; perhaps we should never have dared say this but for Jesus' word, "I was in prison." Every slum has those for whom the Master yearns. I confess that as I write and think of the way in which we have generally neglected these sufferers and outcasts, I tremble as I read the Master's word: "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

One of the remarkable things in our study is the fact that both the blessed and the banished are at first surprised to hear that they have ministered to or neglected the Lord. The thought is a solemn one. Some will be saved whom we might deem unworthy, and who would themselves not know they had served Christ. Some may be lost who, as we, think that He has not been ignored. Let us make our calling sure. Pascal said, "The elect will be ignorant of their virtues, and the reprobate of the greatness of their crimes." It has been said that "unconscious goodness is the highest form of goodness," that "whoever does good deeds for the sake of the reward deserves no reward, and will obtain none, for the soul of goodness is left out of such deeds."





Items for this page will be very welcome. Send to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot 767.

### From Near and Far.

Bro. W. Jame, Chinese evangelist, is expected to reach Melbourne from Perth before the end of September. He has had a most fruitful term in West Australia.

Miss R. F. Tilley is at present in Queensland on a visit to relatives. The F.M. Committee of that State have made good use of Miss Tilley, she having spoken frequently to the churches in the Northern State.

It is anticipated that Miss Tilley, of Baramati, will leave Australia for her sphere of labor, accompanied by Misses F. E. Tole and F. M. Cameron (missionaries elect) about the end of November or early in December.

Mr. and Mrs. P. A. Davey are expected to be present at the Conference of the churches in South Australia, commencing on the 9th inst. It is their intention to leave Sydney for Tokyo, via Honolulu, about September 26. This is not the fastest route to Tokyo, but is felt, in the present circumstances, to be the surest. Our workers intend to travel on boats belonging to nations that are neutral in their relation to the present European crisis. Bro. and Sister Davey will visit Enmore, Sydney, soon after the close of the S.A. Conference.

A. B. Chappell has been temporarily indisposed, suffering from an abscess. He is now, happily, able to get about once more. He writes that the stone wall of his temporary residence on Maewo has been destroyed by an earthquake shock.

A. T. Waters, of Oba, New Hebrides, wishes to thank an unknown friend who regularly posts him the Melbourne *Leader*. Copies of the *Review of Reviews*, he intimates, will be very welcome. Any brother willing to pass on his already used copy each month should address it to Bro. Waters at Nduindui, Oba, New Hebrides.

Bro. A. B. Chappell desires that in future his letters shall be addressed in care of Bro. Waters (for address see above). No mails are delivered on Maewo, so that Bro. Chappell will need to run across to Nduindui at intervals for his correspondence.

Under date, July 23, A. T. Waters writes: "The earthquake of last month proved much more serious than was at first supposed. On the other side, between Longana and Lolokaro, more than 20 people were killed by land slides caused by the earthquake, and at Waluriki most of the houses were destroyed. The shock was more severe in other parts of the island than at Nduindui."

Will Victorian preachers who are regularly receiving the *Missionary Intelligencer* please take note that the Victorian F.M. Committee have arranged for this excellent missionary magazine to

be sent free of charge to them each month? The Committee desire to acknowledge in this small way the magnificent service rendered by the preachers to the cause of Foreign Missions.

F. M. Rains forwarded the following on July 22: "I have a note from Dr. W. E. Macklin, at Manila Lay, who is on his way to Australia. I congratulate you and your confreres upon this visit. He is sure to stir your heart. He will bring to you new visions. I believe you will mark this as one of the most important visits in the history of your brotherhood."

Readers of the "Christian" will learn with feelings of true Christian sympathy that Miss Mary Thompson, our faithful pioneer missionary, of Harda, India, is not enjoying the best of health. Miss Thompson had hoped that a recent visit to the hills would have been the means of restoring her strength sufficiently to enable her to continue in her work with her accustomed zeal. As it is, it may be necessary for Miss Thompson to take a short furlough before the next Indian "hot season" sets in. Brethren are requested to join in prayer on behalf of our devoted representative.

### The Children's Missionary Day.

Sunday, November 1, has been set apart, according to custom, as Children's Day for Foreign Missions. Every Bible School throughout the Australian brotherhood should approach this day in the spirit of expectancy and of joyful sacrifice. Let the children "move to the fore." The "grown-ups" have had their "high day" for missions; it will soon be the children's turn.

"Children's Day in Many Lands" is the name of the exercise to be used this year. Bro. H. A. Procter, B.A., has rendered valued service in adapting this service of song for use in Australian schools. It is an educational exercise, and also one calculated to interest and inspire both child and adult in the service of Jesus, the Children's Friend.

The States' Committees appeal to all Bible School workers to assist in this noble work of interesting our children in their less fortunate little friends in heathen lands. Let the exercise be given if at all possible. If November 1 is inconvenient, some other Lord's day may suit better. In many cases the exercise may be given with pleasure and profit to all at the mid-week meeting.

Money boxes are available for all families desiring them. The Committees are especially desirous of having one of these at least in every Bible School home. These should be secured at once from State secretaries. Moneys given are devoted to Christmas cheer and Christian benevolence of many kinds among the children on our mission stations.

It need scarcely be said that should it be quite impossible, owing to local conditions, to render the exercise, the boxes may be used to advantage

before November 1, and an offering may be taken on that day.

### Missionary Leaders and Christian Unity

Early in the present year a Conference on Christian Union and Foreign Missions was held in New York, U.S.A. The following are some of the striking utterances made in the addresses and discussions of missionary leaders present:—

"What right have we Westerners to take an Asiatic religion such as Christianity, with all its Oriental imagery and statement, reshape it in statements of our own Occidental prejudice and dogma, and then force it back upon the Asiatic again? Let us give him Christ in the simplest possible terms, and if he must have a creed, he will make it himself."—Arthur J. Brown, Secretary of the Presbyterian Board.

"A universal Christ will hardly be ever fully understood by one nation, let alone one denomination."

"Some have held that Foreign Mission Boards exist to disseminate denominational ideas in mission fields. God forbid! Our business is to propagate the essentials of Christianity and not the peculiarities of a religious communion."

"If the Protestant bodies would unite in their educational work alone in mission fields, they would at once quadruple their powers in advanced education."—President Goucher, of Goucher College, Baltimore.

"The native Christians in the Southern Presbyterian Mission in the Congo did not know that they were Presbyterians until Dr. Lambuth, of the Methodist Board, came along and asked for volunteer evangelists to go with him and help open up the new Methodist mission."—Dr. Chester, Southern Presbyterian Board.

"In a recent Conference with Chinese Christians a native evangelist said, pointing to different missionaries, 'You are an American Methodist, you are an English Baptist, and you are a German Lutheran, but you can't help it, you were brought up that way. But we are Chinese Christians, and we don't propose to let you split us up.'"—Arthur J. Brown, Presbyterian Board.

"The idea that we can't trust unity to the Asiatic church is foolhardy. He said, 'Lo! I am with you.' Did He mean just as Westerners? The native Christians are going to have a united church, whether we will or no."

"The lines of cleavage nowadays are not so much between denominations; they are running through the midst of the churches. The distances between any two denominations is less than the distance between the two wings of any one."

Dr. North, Methodist Foreign Board.

"Union will not come simply by good will, by looking for it, or by doctrinal adroitness to bring it about. It will come by those who unitedly love the Lord and wish to serve him working together."

"Why should you look to us in the foreign fields to solve these difficulties of union? You say it is coming fast out there, but why should it come any faster in the mission fields than here at home? You must get over being so gingerly about union in America, and face it right here at headquarters."—Presbyterian Missionary in China.

God's power is available power.—J. Hudson Taylor.



# The Family Altar

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

## KINDNESS.

Kindness has a large place in the ideal life. One may have wealth and fame and culture and power, but if he be not kind, his life is faulty. This is most apparent when we analyse the elements in the life of our Lord. His kindness to the erring and his sympathy for the suffering are among the brightest gems in his vast crown of excellences. In memory's garden it is "an evergreen." Winter's cold and summer's heat affect it not, and its sweetness is perennial. It is a seed which roots in every soil; in the heart of the child and the man, in the great and the lowly, in the pure and the vile, in the beast and the bird.

"Then scatter seeds of kindness,  
For our reaping by and bye."

## SUNDAY, SEPTEMBER 6.

Gems of Thought.—"Thy lovingkindness is better than life" (Psalm 63: 3).

O brothers! are ye asking how  
The hills of happiness to find?  
Then know they lie beyond the vow—  
God helping me, I will be kind.

—Nixon Waterman.

Love is goodness in action.—Tarbell.

Bible Reading.—Psalm 63: 1-11: Lovingkindness.

## MONDAY, SEPTEMBER 7.

Gems of Thought.—"The Lord hath done great things for us: whereof we are glad" (Psalm 126: 3).

For me, not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And dry up our foolish tears,  
And through all the coming years  
Just be glad.

—James Whitcomb Riley.

If evils come not, then our fears are vain,  
And if they do, then fear but augments the pain.  
—Thomas Moore.

A home in which no laughter is heard, is only a house, after all; nay, worse, it is a tomb.—G. H. Knight.

Bible Reading.—Psalm 126: 1-6: Christians should be glad.

## TUESDAY, SEPTEMBER 8.

Gems of Thought.—"He that loveth his brother abideth in the light" (1 John 2: 10).

We have careful thoughts for the stranger,  
And smiles for the sometimes guest,  
But oft for "our own"  
The bitter tone,

Though we love "our own" the best.  
Ah, lips with the curve impatient,  
Ah, brow with that look of scorn,  
'Twere a cruel fate

Were the night too late  
To undo the work of the morn.

—Margaret E. Sangster.

When the old Mataafa chief looked on the dead Stevenson, who had greatly befriended him, he said, "The day was no longer than his kindness."

—A. M. Moodie.

Bible Reading.—1 John 2: 7-11: Brotherly love.

## WEDNESDAY, SEPTEMBER 9.

Gems of Thought.—"All things work together for good to them who love God" (Rom. 8: 28).

A sparrow had built its nest in a freight car which had been ordered to the shops for repair; and when the car was in order and started again into service, a nest of young sparrows seemed about to be robbed of a mother's care. But, though the car travelled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of his children?—James D. Lawson.

The intellect has a place in the world's official cabinet, but feeling has always held the premiership, and always will.—Patterson DuBois.

Bible Reading.—Rom. 8: 28-39: God's wonderful goodness.

## THURSDAY, SEPTEMBER 10.

Gems of Thought.—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6: 19).

Lay up lasting treasure  
Of perfect service rendered, duties done  
In charity, soft speech and stainless days;  
These riches shall not fade away,  
Nor any death dispraise.

—Sir Edwin Arnold.

On the surface and in the shallows the ocean is turbulent; and in the shallows it may cast up mire and dirt; but there are depths which are never disturbed by any storm. Into these depths our sins may be cast by the pierced hands of Christ, and we will never see them again.—A. C. Dixon.

Bible Reading.—Matt. 6: 19-21: The true treasures.

## FRIDAY, SEPTEMBER 11.

Gems of Thought.—"Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4: 13).

It is saying less than the truth to affirm that an excellent book (and the remark holds almost equally good of a Raphael as of a Milton) is like a well-chosen and well-tended fruit tree. Its fruits are not of one season only. With the due and natural intervals we may recur to it year after year, and it will supply the same nourishment and the same gratification, if only we ourselves return to it with the same healthful appetite.—Coleridge.

The best of a book is not the thought it contains, but the thought it suggests. Just as the charm of music dwells not in the tones, but in the echoes of our hearts.—Holmes.

Bible Reading.—1 Tim. 4: 12-16: Read good books.

## SUNDAY, SEPTEMBER 12.

Gems of Thought.—"A certain man made a great supper" (Luke 14: 16).

"Enough for each, enough for all, enough for evermore."

Great, because of him who prepared it—God.  
Great, because of its inclusiveness—every creature.  
Great, because of its guests—the Father, Son, and angels and all the good.

Great, because of its cost—the blood of Christ.  
Great, because of the place—the Father's house.

Great, because of its excellence—"eye hath not seen, nor ear heard," etc.

Great, because of its duration—it will be an eternal feast.

—Van Doren.

Bible Reading.—Luke 14: 15-24: The great supper.

## HE LEADETH ME.

In pastures green! Not always: sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright,

Only for this—I know He holds my hand;  
So, if in pastures green or desert land,  
I trust, although I may not understand.

And by still waters? No, not always so;  
Oft times the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So whether on the hill-tops high and fair  
I dwell, or in the sunless valleys, where  
The shadows lie, what matter? He is there.

And more than this; where'er the pathway lead  
He gives to me no helpless broken reed,  
But His own hand, sufficient for my need.

So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom He hath led me so.

—Mary Ellis.

Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.  
—Hopkins.

## The Australian Christian.

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## School of Methods for Bible School Workers.

The formation of a School of Methods for Bible School Workers is quite an innovation, but is destined to meet a very real need. Many of our teachers, while consecrated to the work, and willing to do their best, are conscious of inability, and much desire to know better how to teach those entrusted to them. This school is designed to meet that feeling of need.

All the sessions will be held at Lygon-st. chapel, commencing on Monday evening, Sept. 21, and continuing weekly for eleven weeks.

Principal Main, M.A., Bro. G. E. Moore, M.A., and Bro. Kingsbury will each cover a course of study. Bro. Main will deal with methods of teaching; Bro. Moore will conduct a course in the study of child nature; and Bro. Kingsbury will lecture on the Bible. In addition, a devotional talk on some helpful theme will be given each week by Bro. J. J. Franklyn.

It has been found necessary to charge the small sum of 5/- for the course. This must not be regarded as a means of revenue for the Union, but is simply in order that the cost may be covered. For this sum each student will receive copies of the text-books to be used, and also the necessary note books.

No such opportunity has before been afforded our Bible School workers in Victoria. Many have already signified their intention to take the course, and there is a likelihood of a very large class.

In order that a sufficient number of books may be secured, it is important that early application be made by those desirous of joining. A printed syllabus, giving full particulars, will be forwarded upon application to the Organising Secretary, Mr. Reg. Enniss, 45 Dandenong-road, Malvern, Vic.

## The World's Moslems.

Although there is no complete census, statistics regarding Islam are no longer guess-work or wild exaggerations. Professor Westermann, of Berlin, has prepared a careful statistical survey for Africa, and estimates the total number of Mohammedans in the Dark Continent at forty-two millions. For the rest of the world the following statistics may be given with confidence, and recall to our minds the great numbers and the wide distribution of Moslem population:—

|                                   |              |
|-----------------------------------|--------------|
| India .. . . .                    | 66 millions. |
| Dutch East Indies .. . . .        | 35 millions. |
| Russia (Europe and Asia) .. . . . | 20 millions. |
| Turkey .. . . .                   | 12 millions. |
| China .. . . .                    | 8 millions.  |
| Persia .. . . .                   | 4 millions.  |
| Elsewhere .. . . .                | 13 millions. |

A grand total for the whole world of about 200 millions. This is nearly 100 millions less than the total given by the Moslem press of Cairo. But it is sufficiently large to challenge the heroic faith and the united intercession of the Christian Church. It is the necessity of combating the advance of Islam which led to the scheme of missionary co-operation with which the name of Kikuyu is associated.

When you find yourself, as I daresay you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—*John Keble.*



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

## Tasmania.

LAUNCESTON.—This week we have had the pleasure of a visit from Dr. and Mrs. Macklin. The doctor delivered three addresses on Sunday last to large congregations. On Monday night he delivered a descriptive and illustrated lecture. A large number were present. Over 100 beautiful slides were projected on the screen by the writer, who had charge of the lantern. On Tuesday night Dr. Macklin delivered his lecture on "The Chinese Revolution." The work is keeping up well in all departments, and a good spirit pervades all the meetings.—A. W. Heron, Aug. 27.

## West Australia.

FREMANTLE.—Wednesday evening, Aug. 19, Jas. Leach gave a good address. Lord's day morning, August 23, we had a fine meeting. Our visitors were Sister Mrs. Garland, from Kalgoorlie; Sister Mrs. Vanstan and her two daughters, from Perth; Bro. Richardson, senr. At night we had a good meeting. The gospel message was from Gal. 1: 4, and Mrs. Wauchop, junr., and Misses Lucy and Lily Jennings, made the good confession. Monday evening, the South Terrace Baptist C.E. Society visited our Senior C.E. We had a good meeting.—E. G. Warren, Aug. 25.

SUBIACO.—Meetings during August have been better, especially in the morning. So far there have been no decisions, but interest seems good. The choir has lately shown a decided improvement. Our aged Bro. Hollis has just resigned his leadership of the cottage prayer meetings, after four years' constant service. For one of his years the service has been very constant. This work, with sick visitation, has been a blessed ministry to many souls. Well over fourscore, he still labors on. I have just about finished my first three months with the brethren here, and with them look forward to a fruitful time. Bro. and Sister Fischer, from Adelaide, have come amongst us, and we look for good help in the church from such an honored worker.—A.W.C., Aug. 25.

## Queensland.

CHARTERS TOWERS.—Sunday, August 23, two sisters, immersed the previous Lord's day, received into fellowship, and Sister Peterson restored after many years' absence. Sister Peterson is a sister to Bro. Rothery, evangelist at Roma. At night meeting, Bro. O'Brien's subject was "Put on the whole armor of faith." Three more accepted Jesus for their Saviour. Membership now is 50.—R. Coward, Aug. 24.

ROMA.—Meetings are steadily improving. The Bible School rally is strengthening the interest and numbers of our school. Week-night services are bright spots in our church life. Bro. Way has been spending some time in the district, organising the work at Yingerbay and Wallumbilla. His visit has been much appreciated, and we believe will be productive of much good in the near future. We are hoping to do some district work shortly, and arrangements are being made for a district horse and vehicle for the preacher's use. F.M. collection reached £16.—W. Rothery.

## New Zealand.

NELSON.—The mid-week prayer meeting was largely attended, as also was the Young Men's Improvement Class. Morning service was well

attended, several visitors being with us. At the evening service Bro. Mathieson preached an eloquent sermon to a large gathering. A special collection was taken up in aid of the ambulance work for the New Zealand Expeditionary Forces. Endeavor Society met as usual on Monday evening.—H.E., Aug. 19.

OAMARU.—Bro. Mathieson has given an interesting series of chart addresses on Romans at morning meetings. At prayer meetings a number of missionary lives have been outlined. Gospel services are well attended, and recently one came forward. An attendance campaign is to be conducted with the view of improving attendance at all meetings. Sisters Bull and McNally gave us a pleasant call in passing, on their way to the mission field. Bro. Genge, one of our deacons, who was operated on, and Bro. G. Cunningham, our Bible School supt., who has been ill for several months, are happily now convalescent. Bro. H. Wilson has left us for the seat of war.—K., Aug. 21.

## South Australia.

PILLANA.—To-day we formally organised the church. Bro. Fischer was with us, and received six members in by letter. We were also pleased to have with us J. Lawrie, of the Tumby Bay church. D. Durdin and W. Black were elected deacons, and B. C. Black secretary.—B.C.B., Aug. 23.

BERRI.—On August 9, at the morning service, Bro. Raymond presided and addressed the church, and also extended the right hand in fellowship to our young Sister Miss Edna Edwards. Aug. 16, in the evening Bro. Raymond concluded a series of three excellent addresses on "The Church."—Geo. W. Jarvis.

UNLEY.—Cedric Letchford, who has acted as choir conductor for some time, has been sent to the Petersburg branch of the Savings Bank at short notice. A leaflet giving information in regard to our services, the executive officers, etc., has been printed for circulation for the use of members, visitors and friends. Provision is made in these leaflets for any to communicate readily with the preacher. It is hoped that they will be largely availed of. A supply will always be on hand in the porch. The annual meeting of the Tennis Club was held on Saturday evening; there was a fair attendance. Bro. Huntsman was appointed president, P. Sando Messent captain, and pointed president, C. J. Tonkin secretary. The opening meeting is to be held at Kensington Gardens courts on Sept. 26. This afternoon the Adult Bible Class was conducted by ladies, and papers on "Ruth" and "Esther" respectively were read by Misses Vera Manning and Lily Batchelor.—P.S.M., Aug. 30.

BALAKLAVA.—Yesterday began the second week of our mission. The meetings have increased in interest each night, the average attendance for the week nights being 180. There were 20 at the "women only" meeting on Wednesday, and 350 at the lantern lecture for men on Saturday night in the Institute. The men's meeting was an inspiration. The fact that 75 of those present travelled a total distance of 1460 miles to attend is an evidence of the interest Bro. Croker is creating in these special meetings. Mrs. O. H. Finlayson and Miss Banyer, who were immersed prior to the mission, have been welcomed into the church. During the week there were three conversions; and on Sunday morning E. Phyllis was received by letter from Lochiel. A number of visitors were present at the morning service, including two young men of Bro. Croker's class



at Queenstown, who had biked it all the way to have fellowship with us. There were over 300 present at last night's service, and ten took their stand for Christ—five men and five women. Two of these were young men who had drifted away, and who came to reconsecrate their lives to the service of Christ. Four of the five men are members of our K.S.P. While Bro. Brooker was going home he had the joy of taking the confession of another young man at the street corner. He is a railway employee, living at Hamley Bridge. The mission continues till September 7, and we ask that you continue your prayers for its success.—W. L. Ewers, Aug. 31.

**STIRLING EAST & ALDGATE VALLEY.**—Sorry to report that trouble continues to follow Bro. and Sister Nicholls. During the past week it was found necessary to move Sister Nicholls to the Mt. Lofty Hospital. Last Wednesday the sisters met for the purpose of organising. There was a fair amount of interest shown. Sister W. Halliday was elected president, and Sister E. Golding secretary. All correspondence concerning the sisters should be forwarded to Mrs. E. Golding, Aldgate. J. Bawden addressed the church at the Valley this afternoon, and C. Verco at Stirling to-night.—T.E.

**NORTH CROYDON.**—To-day we celebrated our C.E. anniversary. The chapel was beautifully decorated. This morning E. Bartlett presided. H. J. Horsell addressed the church on "The Value of Christian Endeavor." We were pleased to have W. Marshman, Owen, to fellowship with us. Bible School attendance, 164 scholars; 2 new scholars. At the evening service H. J. Horsell gave a splendid address on "The Christian Endeavor and its Plea." Our Dorcas Society is doing good work. One of our members has presented the Society with a splendid sewing machine, which will be a great help to the society.—J.S.H.F., Aug. 30.

**KADINA.**—To-day we had with us Bro. Kilmer, from Wallaroo, who gave as his morning exhortation, Rom. 6: 8-11, "Living unto God." For the evening subject, Deut. 30: 19, "Therefore Choose Life," and was listened to with great attention.—Jas. H. Thomas, Aug. 30.

**OWEN.**—Anniversary services in connection with the church were celebrated to-day. Attendance at all meetings good. Bro. Verco, from Kadina, was with us all day, and gave three fine addresses. Sister Miss Bice, from Hindmarsh, assisted by rendering solos at afternoon and evening services. Collection at evening service to help the needy caused by present war amounted to £3 15/1½. One received by letter since last report, Sister Miss Haines, from Croydon.—W.J.M., Aug. 30.

**NARACORTE.**—At worship this morning the right hand of fellowship was extended to Sister Miss Norman, who came to us from Strathalbyn. Several of our members are away holiday-making, others have left for Adelaide in anticipation of the Conference. This has temporarily depleted the church, and has, together with boisterous weather, caused small attendances. The evangelist spoke to-night on "The Soul's Quest for God."

**MOONTA.**—There was a good attendance of members of the K.S.P. at a meeting held on Aug. 25, to say good-bye to Bro. Cuttriss, and to extend a welcome to Bro. Wilson, and two new members were initiated. Scribe Glover, on behalf of the club, presented Bro. Cuttriss with a shaving outfit. On Wednesday evening, Aug. 26, the members of the church and a large number of friends, met to bid farewell to Bro. and Sister Cuttriss and Miss Bewley. Bro. Wiltshire, of Wallaroo, presided. Speeches and musical items were the order of the evening, after which a supper followed, and Bro. Wilson, who is taking up the work here, had the privilege of meeting a lot of the folk that he will be working with. Aug. 30, Bro. Cuttriss' last Sunday with us, and quite a large number met for the breaking of bread. Bro. Cuttriss presided, and gave his farewell message. We had the pleasure of receiving into fellowship Bro. and Sister Cully, of the North Adelaide Baptist Church. At the prayer meeting at 6 o'clock a good number were present to seek God's blessing on the gospel message. Gospel meeting at 6.30, when over 200 people were present to hear Bro. Cuttriss give his farewell address. He took for

his text Genesis 29: 49, "If ye will deal kindly with my master, say so," and at the close three made the good confession.—B. Marsh.

## Victoria.

**CARNEGIE.**—Good meetings the order of the day on August 23. Interest in the work here keeps us always doing something. The sisters are planning for a sale of work to be held in the near future. We are hoping to extend our Bible School accommodation very soon. Miss Winifrede Lester has been reappointed organist for another term.

**DUNMUNKLE.**—The memorial services for E. Smith, senr., and W. A. Davis, were held last Sunday evening. The chapel was overcrowded. Bro. Combridge preached an impressive sermon on "Our Accountability to God." Sister Combridge sang a solo very effectively.

**MALVERN.**—Splendid meetings all through to-day. L. C. McCallum gave splendid addresses at both services. We had the pleasure of a visit from A. R. Main in the morning. At the last monthly meeting of the church officers, it was decided to form three committees, viz.: Social committee, vigilance committee, and an advertising committee; these committees, we hope, will greatly augment the work of the church. We have also organised a young people's club, called "The Valetta Club," which has an open membership, and will be the means of bringing many young people to the church services.—A.V.H., Aug. 30.

**FAIRFIELD PARK.**—Our morning meetings have been good. The gospel meetings have not been so large, but we hope for better times. Bro. Hibburt is proclaiming the gospel faithfully, and we are praying for results. The church has been exhorted to edification by Bren. Hagger, Bennett and Williams, from sister churches.—F.P.

**BOORT.**—The mission opened here to-day with splendid gatherings all day. Our meeting for worship was the largest for some time; 45 present; among whom were several brethren and sisters from Wedderburn, who came over and helped considerably with the singing. The chapel was well filled at night, when Bro. More spoke very forcibly on "The Fool and God." The prospects are bright, and we look for a time of rich blessing and reaping.—A.T.L., Aug. 30.

**BET BET.**—Good meetings morning and evening lately. This evening, Bro. Larsen gave a splendid address to a large audience. Two young girls came forward at the close. On Wednesday last J. Nicholls and Sister E. Sewell were married in the chapel by Bro. Larsen.—G. A. Sewell, Aug. 30.

**BRIGHTON.**—Another happy day here. To-day in our district is "Go to Church" Sunday, and we have noted a marked improvement in our attendances. A good meeting this morning, and a fine helpful and spirited address from Bro. Hagger. To-night we had the largest congregation we have seen in the building this year. At the close of Bro. Moore's address the youngest daughter of F. M. Ludbrook made the confession.—R.P.C., Aug. 30.

**PRESTON.**—On the 23rd we had a visit from Bro. and Sister Enniss. In the morning Bro. Enniss exhorted, setting forth the claims of the Bible College. In the afternoon he gave a very helpful talk to the Bible School workers on Bible School methods. Last Sunday, good attendance morning and evening. Bro. Sidwell exhorted, and read a helpful message from Bro. Binney, for whom the church continues earnestly to pray that he may be restored to health and strength. Bro. Sidwell very ably sang and preached the gospel to an attentive audience. Mid-week prayer service still well maintained.—G.A.D.

**DONCASTER.**—The 51st anniversary of the church passed off most successfully. On Lord's day, August 23, at 11 a.m., Gifford Gordon exhorted the brethren; and at 3 p.m. addressed the children. At 7 p.m. H. E. Knott, M.A., preached the gospel. The messages of the visiting preachers were highly appreciated. On Wednesday, the 26th, the anniversary tea and public meeting attracted large gatherings. H. Kingsbury was present and captivated his audience by his magnificent

message on "Know, Grow, Glow, Go." An excellent programme of solos and recitations and quartette items was provided. The choir, led by G. Petty, rendered some beautiful anthems in fine style. Yesterday special patriotic services were held; fine gathering and excellent interest. Special patriotic collection amounted to £7/17/9. The church has raised £20 for the H. D. Smith testimonial.—J.E.A., Aug. 31.

**STAWELL.**—The two previously reported were baptised on Thursday evening last, and to-night a young woman made the good confession, and was baptised right away. Splendid meeting to-night, and a good address. On Friday last we renewed memories of our great mission, when about 90 met together to hear Bro. Clay, who spent one night with us on his way to Brim. Bro. Clay delivered a fine address and sang solos. With Bro. Robbins he also sang a duet.—A.P.A.B., Aug. 30.

**NEWMARKET.**—During the month of August two young women confessed Christ publicly in our gospel meetings, while two young men were added to our membership. Attendances at meetings of Christian people considerably improved, but Sunday evening meetings, especially the last two, were rather below the average. The lecture by Dr. Macklin, on 19th inst., drew a large and appreciative audience. The ministers of the Anglican, Baptist, and Presbyterian Churches attended, and met our brother, and many members of these churches were present. The lecture was a treat. Two young men, Fred Aspinall and Leslie Stewart, sons of Newmarket members, are now in camp, preparing to go to the war. Some are very sick, especially Mrs. Knowles, Eric Larsen, and Mrs. Richardson. Mrs. Key is home from a private hospital, in which she has been a patient. Our young Sister Ruby Hambridge was called to the higher life on Friday last. Hers was a life of singular, Christ-like beauty. We shall miss her sorely. Mr. and Mrs. Alfred Ravenhall have lost their little twelve months' old boy, who breathed his last on earth this afternoon. Much sorrow is felt with both these families in their great trials. May God comfort them.—J.I.M., Aug. 31.

**COLLINGWOOD.**—On Tuesday, Aug. 25, the officers held a special meeting, when Bro. Johnson's resignation as secretary and officer of the church was accepted. A strong absentee and finance committee was formed. Other important business was dealt with. Yesterday all services were of a helpful nature, Bro. Green exhorting. Several visitors present. At night Sisters Martin and Gagg brightened the gospel service with solos. Bro. Coward baptised a young man, and the writer assisted by 15 young men proclaimed to an attentive audience the message. F. M. Ludbrook has kindly consented to conduct our anniversary services on Sept. 13. Past members invited.—C. Young.

**CARLTON (Lygon-st.).**—Nice meeting in the morning. We had amongst the visitors present Sisters Bull and McNally, from New Zealand, who are on their way to South Africa to take up missionary work there. Randall Pittman gave a helpful exhortation upon "Peace," making reference to the turbulent times we are in at present. Although the attendance at night was not as large as usual, we had a fine meeting, and a good address from S. G. Griffith on "The Good Shepherd." Many of the relatives and friends of the troops in camp visited them at Broadmeadows. About twelve of our young men members and those who attend the meetings have joined the Expeditionary Force. During the day special prayers were offered up to our heavenly Father for the sufferers in the war, and its speedy and just termination.—J.McC.

**MELBOURNE (Swanston-st.).**—Meetings on Sunday were again good, several visitors from country churches being present. Bro. Franklyn very ably presided, and is showing marked ability in the addresses he is giving us. Splendid meeting at night to hear him speak on "Did Jesus rise from the Dead?" Prior to this service two young ladies were baptised. In the afternoon Bro. Stanley Wilson was introduced and installed as our new Sunday School superintendent. We believe that our brother will do a fine work in the Bible

Continued on page 592.



## Sisters' Department.

### QUEENSLAND.

"She hath done what she could."

The Executive met in Ann-st. chapel on Friday, August 7. The President, Mrs. Nightingale, presided during the business session. City, suburban and country churches were represented. It was decided to print some information concerning our churches, with a welcome to people arriving from the home lands.

Home Mission Report.—Miss I. Turner has been appointed penny-per-week collector in Brisbane. The Ann-st. sisters are planning to raise £15 as a special offering to Home Missions. Zillmere, penny-per-week, 10/-, collected by Miss M. Stabe; Sunnybank, per Mrs. F. Bignill, 5/-; Rosewood, penny-per-week, 4/4, collected by Mrs. N. Berlin. The first Sisters' State H.M. Rally was held in Brisbane on August 13. Good attendance. W. Suchting, State President, occupied the chair. W. J. Way, State organiser, and C. H. Pratt, evangelist, of West Moreton, delivered stirring addresses. Solo by Miss M. Stabe, Zillmere; duet, Misses Bowles, Albion; anthem, city choir. Sister Mrs. Brown, of Roma, sent 5/- to Rally. The collection amounted to £2/14/11.—Mrs. F. Bignill, Supt.

Foreign Mission Report.—Albion penny-per-week, £1, collected by Miss G. Helsdon; Annerley, penny-per-week, £1/4/11, collected by Mrs. T. Byrne.—Mrs. Goode, Supt.

Bible School Report.—Brisbane School held a children's rally on August 2. Bro. Brown gave the children free rides to the rally in a large van drawn by four horses. Over 220 were present. A New Testament was given to every child. One decision from the Adult Bible Class. Rosewood, six decisions from the Bible School, 20 on the roll, 2 teachers. Verner, 22 on roll, 2 teachers. Wooroolin, 50 on roll, 5 teachers. Hawthorne, 108 on roll, 7 teachers.—Mrs. W. Suchting, Supt.

Reports were received from Prayer Meeting, Dorcas, Hospital, and Obituary Superintendents. At the close of the business session Mrs. F. Bignill, Home Mission Supt., took the chair, the subject being Home Missions. An address was delivered by A. E. Morton, Zillmere, on the subject "Nehemiah's Wall."

Kindly note date of next Executive meeting, Friday, October 2, in Ann-st., at 2.15 p.m. Subject, "Foreign Missions." Leader, Mrs. Goode.—Miss M. Stabe, Secretary, Zillmere.

## Obituary.

STITT.—H. C. Stitt, our esteemed secretary, and wife have been called to pass through a great trial in the loss of dear little Mavis, their baby girl, aged two years and four months. Kidney trouble supervened upon an attack of diphtheria, and the little sufferer was called to be with Jesus on Saturday night. The writer and Bro. Rodger conducted the service at the graveside. Our heartfelt sympathy is extended to the sorrowing parents in this their second great loss.—W. H. Nightingale, Brisbane, Qld.

EDDY.—Our Sister Mrs. Gertrude Eddy passed away at the residence of her aunt, Mrs. Stokes, at Norwood, on August 18. She died suddenly at the age of 73. Sister Eddy was the daughter of our late Bro. W. H. Burford, and the sister of Bro. Wm. Burford, of Glenelg. She became a Christian in early life. She was baptised at Grote-st., by Philip Santo, one of the elders of the church. Many years have passed since that time, and have been spent by her in the Church of Christ. After her marriage she, with her husband, removed to Broken Hill. Here our sister did a good work, and helped very much the church in its early days. She felt a special interest in this church, and devoted her energies to its uplifting during the fourteen or fifteen years of her residence at Broken Hill. After the death of her husband, Sister Eddy returned to Adelaide. Since then she has spent some years with the

church at Norwood, and also with the church at Unley. At the time of her death her membership was at Unley. She has had a long experience in the church, and was faithful in her attendance at the services, and in any work she could do. She was liberal in her support of the church, which she so much loved. The older members pass away one by one, and we are reminded constantly of those great portions of the Word of God that tell us of the glorious hope. It is better on before. Paul speaks of having the desire to depart and be with Christ; for it is "very far better." We laid the body of our sister to rest in the West Terrace Cemetery, in the family vault where so many of her loved ones have preceded her. Our sympathies go out to her loving relatives and friends.—T. J. Gore.

## Correspondence.

### A CHURCH BUILDING IN A DAY AT HAWTHORNE, QUEENSLAND.

Hawthorne is a new and rapidly developing suburb of Brisbane, across the river from New Farm. There are fully 400 houses in the suburb, and we are the only Protestant body represented. After the evangelist had canvassed the district, Bren. Huntley and Haigh, of Brisbane, commenced a Bible School with eight children in the local hall on October 5, 1913. The number has increased to 116 scholars and 7 teachers in 11 months. Bro. Nightingale commenced gospel services on March 1, 1914. These meetings have been conducted ever since by S. Trudgian and helpers from Brisbane, and the Lord's Supper has been established. Owing to local conditions it is the intention of the owner to convert the hall into a dwelling place in the near future. As there is no other suitable building in which to house the school and conduct services, it will be necessary for us to abandon the work or build. At a meeting of the Brisbane officers and evangelist, convened to discuss the situation, it was decided, with the help of God and the churches, to purchase ground in a central position, and put up a church building in a day. We feel that if we lose this opportunity, other religious bodies will step in, and the cause of primitive Christianity will be set back for many years.

The time for erecting the building will probably be in October. The exact date will be stated at the earliest moment. The committee appointed to purchase the ground and carry the whole project to a successful issue consists of A. Keddie, architect and builder; W. H. Nightingale, organiser, Wide-st., Woolloowin, Brisbane; W. V. Mills, Treasurer, Princess-st., Taringa, Brisbane.

The building will be erected by voluntary labor as far as possible. If you cannot come, will you provide the means to secure a substitute? Men are rallying to the call of duty to their king. Shall we rally to the call of God at Hawthorne? Now, men—tradesmen, carpenters, joiners, plumbers, etc., handy men—all men, and women also who will cook, provide food, and serve meals to the builders—send your names to the organiser, stating trade, tools, food, etc. Now, financiers! This project will be possible and successful only by hearty co-operation. Gifts small or great will be thankfully received and acknowledged. Probably a number of members will be able to assist by small loans for two or three years. We will give 3 per cent. interest on same. Write now.—W. H. Nightingale.

Daltonganj, Palamau, India, Aug. 5, 1914.  
Dear Bro. Dunn,—

I have just read a paragraph in the "Here and There" column of the July 9 number, and hasten to correct the false impression which it will probably convey to your readers.

The 244 persons who were baptised by one of our native preachers were not converts from heathendom. They belonged to a community which had seceded from the Lutheran Mission. Further, they do not live in the Palamau district, but in the Ranchi district, 80 or 90 miles from our headquarters. It has since been discovered that

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**AND**  
**BRIGHTEST**





the seceders, or at all events their two ringleaders, were in the wrong at the time of the dispute which led to division. We are now sorry that our native preacher did not make more careful enquiry before baptising any of them. We can only hope that although their leaders were in the wrong, many of the others have obeyed Christ from conviction of the truth. We are making enquiries into the matter, and are bringing pressure to bear upon the leaders to repent and confess their wrong doing. We are hoping that the primitive gospel may spread among the Lutherans of that district, and that those who have been immersed may "follow on to know the Lord." But we do not wish to convey the impression that these 244 persons have been added to our mission in this district. The extract which you published was from a private letter, not intended for publication.

We were deeply sorry to hear of your ill-health, and trust that our heavenly Father will strengthen you to continue the great and important work which you have for so many years carried on for the brotherhood. I need hardly say that the "Christian" is a thrice welcome visitor here.

With kind regards to you and yours, and to any of the brethren who may not have quite forgotten us,—Yours very sincerely,—G. P. Pittman.

### ACKNOWLEDGMENTS.

#### N.S.W. HOME MISSION FUND.

From Churches towards Preachers' Salaries: Chatswood, to August 2, £6; Wagga, to June 18, £8.

From Churches, per Collectors: Auburn, £1 8/-; Hornsby, £2/1/10; Marrar, 17/-; Mosman, £2/2/11; Petersham, £2/9/4; Wagga, £1.

Individuals: Isolated Brother, £3; Anon., £10. Other Receipts: Marrar, o/a Evangelist's trav. exps., £1; Mosman, advs. to June 30, 19/-; F.M. Committee proportion cost Conference Report and Programme, £6/11/8.

Total receipts for the month, £45/9/9; expenditure, £118/4/6.

W. H. Hall, Treasurer.  
Messiter-st., Canterbury, N.S.W., Aug. 18.

#### FOREIGN MISSION FUND.

Including July Offerings.

Victoria.

| Churches—                                     |    |      |
|-----------------------------------------------|----|------|
| Abbotsford                                    | £2 | 7 3  |
| Horsham, per C. H. Spicer                     | 2  | 0 3  |
| North Carlton, per Miss Patrick               | 0  | 6 6  |
| Port Fairy                                    | 1  | 0 0  |
| Preston                                       | 18 | 0 0  |
| South Yarra                                   | 13 | 0 0  |
| Sutton Grange                                 | 1  | 1 0  |
| Warracknabeal, additional                     | 0  | 6 6  |
| Williamstown                                  | 6  | 0 0  |
| Wonga Park                                    | 2  | 12 0 |
| Other Contribution—                           |    |      |
| C.E. Society, North Carlton, per Miss Patrick | 0  | 7 6  |

Tasmania.

|                                                     |   |      |
|-----------------------------------------------------|---|------|
| Brethren, Newground                                 | 1 | 10 0 |
| Bible School, Tinian Bay                            | 0 | 12 4 |
| R. Lyall, Treas., 39 Leveson-st., Nth. Melbourne.   |   |      |
| J. I. Mudford, Act. Sec., 76 Munro-st., Ascot Vale. |   |      |

### The Cost of a Church Row.

The time was forty years ago. The place was in one of our strong churches in a southern city. The congregation was assembled at the regular morning hour of worship. The Lord's Supper had been observed. The church was holding a business meeting, and the brethren were discussing the propriety of introducing the organ into their public worship. The arguments became more heated than logical. Bitter words were said. Utterances entirely unbecoming the sanctuary were spoken. The church dispersed in a row. A sixteen-year-old son of one of the leading families of the church was present. He was shocked, horrified at the scene, and turned from the church in disgust that so-called Christians would indulge in such language. He drifted into scepticism, always remembering this incident. At thirty years of age he married a splendid woman who was a member of another religious communion. On account of this experience in his boyhood he was never able to respect again the church of his parents, and joined the church to which his wife belonged. He has long since accumulated a fortune. He is the president of one of the leading banks in one of our greatest cities. He is a leading spirit in his local church and one of the most influential men of his denomination.

He attributes his departure from the church of his father to this row.

In the light of this experience one is compelled to ask, do church rows pay?—*Christian-Evangelist*.

We see nothing as it really is. We are in a world of masks and shadows and broken symbols. The real world is beyond, around; the real world is heaven.—*Dr. Parker*.

### Hyde's Bible Hall and Book Depot

79 RUNDLE STREET, ADELAIDE  
(Proprietor, Pastor C. Frisby-Smith.)

Bibles, S.S. Rewards, etc., at the usual discount. Church of Christ Hymn Books, "Sankey's" and "Alexander's." Also lovely Presentation and Teachers' Bibles.

The Poets, Books for Devotion and Bible Study, the Classics, and all healthy fiction.

Self-filling Fountain Pen, the "Royal George," 7/6.

"Church of Christ" Sunday School Quarterlies (American) Supplied.

The Sunday Duty Stamp Album, 3/6 per doz. "Thinking Black," 9/-; posted, 9/5; by Dan. Crawford (a fine new missionary book on Africa).

#### HAVE YOU READ

"Begging from the World," or Giving the World Fellowship in the Church; second edition, 3d., posted free.

"Is Open Communion Scriptural?" or Making Baptism Null and Void in the things of the Kingdom of God; 3d., posted free.

"New Testament Church: Its Union Basis, Do we possess it as a People?" second edition, 3d., posted free.

If not, write to E. H. P. Edwards, "The Pines," Northcote, or to the Austral Co., enclosing postal note or stamps.

## A Great Mission

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*From the Field—Continued.*

School. Letters from Bro. Allen, posted at Cape Town, have been received, and report him and family well and enjoying the voyage very much. He sends greetings to the brethren in Australia.

MIDDLE PARK.—We have had good meetings for the past few weeks. One baptism at the evening service last night, and at the close of Bro. Knott's address four young men made the good confession. Morning meetings have continued well attended, and all church organisations are flourishing. Nearly 50 members of our Adult Bible Class had an outing up the river on Saturday last, and spent a pleasant day.—J.S.M.

HAWTHORN.—We had a number of visitors last Sunday, including Bro. McDonald, Sister Mrs. McDonald and niece from New Zealand, and Bro. Collis, of Emerald. Some of our young men are going off with the Expeditionary Force. So far Bro. Lew Whitelaw, and Bros. Rolls and Cyril Galop, and Bro. Curtis' son Austin, are among the number. Several others are away at the Queens-cliff forts. Special prayers were offered for rain, and that the war might be brought to a speedy termination.—A. C. Rankine, Aug. 31.

MORELAND.—An enjoyable social was held on Tuesday, August 25. By means of donations over £12 was raised to assist the building fund. Bro. Hunter is again back at his work—the superintendency of the Sunday School. On Monday, August 31, the scholars were given a social by the teachers and officers, at which they had a splendid time.—C.R., Sept. 1.

BOX HILL.—On August 10, we were favored with a visit from Dr. Macklin, who gave a delightful talk on some of his Chinese friends. Our building was crowded to overflowing. Our new schoolroom, which we have been compelled to build, owing to the phenomenal growth of our Sunday School, is very near completion, and we expect to be able to make use of it next Sunday. It consists of a large room for the kindergarten, and six class rooms, the division of these rooms being movable, so that the whole building can be used as a lecture hall. All the various meetings of the church are well attended. All departments throbbing with life and vitality.—R. G. Carter, Sept. 1.

FITZROY.—On August 25, our beloved Bro. Hughes passed away. He was a patient sufferer for some time. Our deepest sympathies go out to his loved wife and children. May the dear Lord comfort and care for them as we know he will. Yesterday morning two, who had been baptised the previous week, were received into fellowship. Bro. Nankivell was present with us. At the evening service special reference was made to our late Bro. Hughes. At the close of the service a special meeting for prayer for peace, rain and guidance in view of the forthcoming elections, was held. About 100 stayed. It was a very helpful time. Our Bible Class is growing. 28 present last Lord's day. The Junior C.E. boys are forming a cricket club this year, also the young men. This week we also inaugurate a men's society.—W.B., Aug. 31.

## New South Wales

INVERELL.—Nice meetings on Lord's day. Bro. Waters occupied the platform morning and evening, giving thoughtful addresses. We are making preparations for our anniversary services in October. It is with feelings of sympathy we report the illness of several of our members. We wish for them speedy recovery.—H. W. Cust, Aug. 26.

MOSMAN.—Bro. Harward gave a fine exhortation to the church this morning from Phil. 4: 6, 7, "Be anxious for nothing; be prayerful in everything; be thankful for anything." Bro. Walden gave a splendid address at night specially suited to young men on "A Soldier's Epitaph." All are looking forward to the opening services in the new Tabernacle on Sept. 20.—A.E.O.

BALMAIN.—Last Lord's day morning Bro. Mason, of North Melbourne church, was received in by Bro. Rossell. We also had a splendid attendance of children in the afternoon, and in the

evening a splendid gospel message was given by Bro. Morton, which resulted in a sister making the good confession. The outlook for Balmain is very encouraging.—G. Newey, Aug. 30.

HAMILTON.—On last Lord's day morning the visitors were: Bren. Hilman, Goddard, and Sister Mrs. Goddard. Bro. Goddard presided, and Bro. Jinks spoke on 1 Cor. 2: 10, and showed that God had drawn aside the veil through the teaching of the Spirit. A prayerful and organised effort is being made to revive the cause.

LILYVILE.—Since our last report meetings for worship have been good. August 23, we were glad to have with us Bro. Brown, from Auburn, who exhorted. Bro. Fox presided. At night Bro. Saunders gave a fine address on "Saved." The Bible School is still going strong. August 30, Bro. Riddell presided. Bro. Goode, from Petersham, exhorted. At night Bro. J. Fox gave the gospel message. On August 24, Bro. Saunders and his wife left Sydney for South Australia to spend his well-earned holiday. He expects to be away four Sundays.—E.B.

HORNSBY.—Elder Crosthwaite presided. L. J. Thompson exhorted on John 17: 26—an excellent address. Lord's day School, practices in full swing for anniversary on Sept. 27, Bro. Allen conducting. Enthusiasm for the work continues. New scholars every week. Under H. G. Payne's superintendency the school now numbers 128. Record attendances in all departments. School picnic Eight Hour's Day, at Normanhurst. Bro. Payne preached the gospel service.—Thos. E. Rofe.

ENMORE.—Bro. Collins gave us a thoughtful address in the morning. We were pleased to receive into fellowship Sister Bray. Bro. Illingworth's subject in the evening was "The Call of the Prisons," his text being taken from Luke 16: 16. At the close a baptismal service was held, when one of our Bible School girls was immersed. Bro. Illingworth will be absent during the next three Sundays, as he and his good wife are taking a well-earned rest away in the country. We wish them a happy holiday, and trust that the change will bring them back much refreshed.—E.L.

SYDNEY.—Splendid meetings to-day. Fine address by G. T. Walden on close communion with the Father, and the influence on our daily life. A number of visitors present. To a large audience at night H. G. Harward delivered the first of three addresses on "Christ's Second Coming." One young man came forward at conclusion of the address. The sisters' sewing class and friends made up 250 articles for the soldiers last Wednesday. There is a movement being made towards the lighting of the building throughout with electric light, quite a number of lights being donated by members.—J.C.

CHATSWOOD.—We held our final meetings in the School of Arts last Lord's day. Bro. A. Price delivered an address at the morning meeting. Good attendance at night. We open our new church home, Sunday, Sept. 6. On Tuesday, 8th, at 7.45, we shall have a great public meeting to celebrate the event. Our friends everywhere invited. A good programme provided. The building is situated in Victoria Avenue, five minutes' walk down from the station, along the tram line.—T. Bagley.

BELMORE.—After the worship meeting yesterday the oft expressed word was "It was good to be there." J. Saxby exhorted. The attendance was good. The Bible School increases in numbers, the Bible Class being well attended. Bro. Forbes preached the gospel to a congregation which taxed the seating accommodation to the utmost. The interest is very keen. Mrs. Tipper was received into fellowship, as also her daughter, who was baptised during the week. August has been a good month for the new building fund. We are keen for an early start in the new year.—John Rodger, Aug. 31.

ERSKINEVILLE.—Our anniversary tea meeting and public demonstration was successfully held on Tuesday, August 25. The tea meeting was a splendid success, the building being packed. Great credit is due to our sisters for the grand achievement, and for the beautiful tables. At the public meeting we had a crowded house, ad-

resses being delivered by Bren. A. Price, G. T. Walden, J. Clydesdale, P. J. Pond. A splendid programme was rendered. Lord's day, Aug. 30, good meeting at the breaking of bread. We had with us a visitor Bro. Breach, from the church at Lidcombe, who gave a fine word of exhortation. In the Bible School we had a record attendance. At the gospel service at night we had a good gathering, and a splendid uplifting service, Bro. Breach preaching the gospel. The work here is progressing splendidly.—W. Budgen, Aug. 30.

PETERSHAM.—August 30, good morning meeting. One young man received into fellowship. Bro. Brown, Auburn, exhorted the church. After the gospel meeting there were three baptisms. One young man made the good confession at Wednesday night prayer meeting; he was baptised last night and received into fellowship at the after meeting. He leaves with the Expeditionary Force during the week. A kitchen tea arranged by Bren. Tindall and Pearce was held at the home of Bro. Pearce for the benefit of Bro. and Sister Poole, who have just settled in a cottage. A lot of useful articles were given, and an enjoyable evening was spent.—T.I.

## Here and There

F. T. Saunders, of Sydney, is spending a few weeks in South Australia.

Annual offering for the College of the Bible, first Lord's day in October.

"You can't take your money to heaven with you, but you can send it on ahead of you."

W. W. Davey Fund.—Thankfully received from Ballarat, Vic., Church of Christ Dorcas Society, £1.

Mrs. C. R. Scoville and Mr. and Mrs. Marty, whose illness was reported last week, have recovered.

A new church building to cost £5000 is being erected at Bethany, West Virginia, the home of Thomas and Alexander Campbell.

S.A. churches which have not yet appointed delegates for the Conference should do so at once, and send the names to D. A. Ewers, Mille End, without delay.

The brethren forming the church at Abbotsford, Vic., have resolved to revert to the old name of Collingwood. The secretary is now W. Brooker, Arthur-st., Fairfield Park.

Intending visitors to the South Australian Conference may travel at concession rates (double journey for single fare). The necessary certificate will be supplied upon application to R. Enniss, 45 Dandenong-road, Malvern, Vic.

The N.S.W. Home Mission Committee is now faced with a debit balance of £113/3/10. Brethren who have not yet had fellowship in this work are urged to send in their offerings to Bro. Gale right away. Bro. Gale reports splendid work being done in every Home Mission centre.

Although the Federal Conference is postponed, it is expected in Adelaide that several Victorians will attend the S.A. State Conference. The evening public meetings extend from Sept. 9 to 16, and the General Conference business session will occupy the days of the 14th, 15th and 16th.

Some £20 has already been received by the Victorian Home Mission Committee in response to the special appeal for a fund to provide a new mission tent, and to enter a new field. Other gifts, large or small, will be gladly received. Send to Thos. Hagger, Walsh-st., Coburg, or W. C. Craigie, 265 Little Collins-st.

During the tour of the N.S.W. Bible Schools' organiser, it has been found impossible to issue the usual monthly report. Will all school secretaries please forward cards for June, July and August to Bro. Gale at once? A comparative table for these months will be issued upon his return to Sydney early in September.



It is hoped that every member of every church will make a special offering, on October 4, for our Bible College.

The address of G. P. Cuttriss is now "Dunedin," Arlington Terrace, Welland, Hindmarsh, Adelaide, S.A.

Dr. and Mrs. Macklin returned from Tasmania on Tuesday morning. They report having had a good time on the island, and enjoyed the fellowship of the brethren there.

The Victorian Women's Executive Home Mission Committee will hold a meeting at the North Fitzroy chapel on Wednesday afternoon, Sept. 9, at 3 o'clock, when a good attendance is hoped for.

At the meeting of the Victorian Churches of Christ Bible School Union, held on Monday last, it was decided to discontinue the ordinary monthly meetings until December, it being thought that many delegates would desire to attend the School of Methods.

Bro. Craigie, Treasurer of the Macklin Arrangements Committee, is still waiting for returns of tickets sold for the Auditorium lecture. It is very important that the money be sent at once, and church secretaries are urged to attend to this matter without further delay.

The new church building at Chatswood, N.S.W., will be opened on Sunday, Sept. 6. On Tuesday, 8th, at 7.45, a great public meeting will be held. Splendid musical programme and representative speakers. Friends everywhere invited. The building is in Victoria Avenue, Chatswood, five minutes' walk from the Station along the tram line.

The ordinary prayer service at Moreland church on Tuesday evening last was conducted by a company of students from the College, and was much enjoyed. Similar meetings will be held next week, on Wednesday at North Fitzroy, and on Thursday at North Richmond. Members of these churches are urged to take this opportunity of hearing our students.

The *Christian-Evangelist* says: "Thomas Edison has posted signs informing his men that no cigarette smokers will be employed or retained in employment. It is said to be a result of a visit from Henry Ford, the great maker of automobiles, who enforces such a rule in his plant, as well as rules against drinking and patronising the loan shark."

The Victorian Home Mission Fund is at present helping no less than 35 of the churches in that State, and 21 of the remaining churches have during their history been helped; thus Victorian Home Missions have helped or are helping more than one half of the churches in Victoria. How much weaker the cause would have been but for this fund and its aid.

Louis R. Patmont has been found in a dazed state at Rib Lake, Wisconsin. He was, at last report, living for the present in complete retirement with friends. It would seem that the terrible sufferings he underwent at the hands of his persecutors have so affected his nerves that perfect quiet and rest are imperative. It is expected that he will shortly be fully restored.

A district conference will be held at Swan Hill, Vic., on Wednesday, Sept. 9, when it is hoped that brethren will be present from Kerang, Ultima, Kaneira, Sea Lake, and other places. Thos. Hagger will represent the Victorian Home Mission Committee, and will follow the conference with a ten days' mission, and while in those parts he expects also to visit Ultima, Kaneira, Sea Lake, and Boort.

The death of W. H. Martin is reported in the *Christian-Evangelist*, at the age of seventy years. Many of the older Australian brethren will remember him forty years ago in Melbourne, and later in Adelaide. For some time he preached in the Town Hall, Port Adelaide, and the Queens-town church may claim to be the survivor of that movement. Bro. Martin, after a few years in this country, returned to America and made his home in California, where he did good service in connection with several churches. Two years ago he retired to a fruit garden near Fresno, where he passed away highly esteemed. He left a widow, son and two daughters.

Dr. Macklin will be at Bendigo on Wednesday, Ballarat on Thursday, and Geelong on Sunday and Monday next. From there the visitors will go to the Adelaide Conference.

The new church at Glen Iris, Vic.—or more correctly, Gardiner—will commence meetings for worship on Lord's day morning, Sept. 6, in the large class room of the College of the Bible, when A. R. Main will address the church. The church will commence her history with 20 members. F. J. Sumpton, Bourke-road, Upper Hawthorn, is secretary, and Bro. W. Cann, Mowbray-st., Upper Hawthorn, is treasurer.

Bro. Gale preached at Lismore, N.S.W., on Lord's day, August 23. There was one confession. A very enthusiastic Bible Schools tea and conference was held on the 25th. There was a good attendance at the Home Mission and Bible Schools' lantern lecture on the 26th. The Lismore church has a splendid missionary committee. Almost every member of the church contributes weekly to Home and Foreign Missions. The lantern lecture was given at Bungawalbyn on the 24th.

It having been publicly stated in America that "Andrew Carnegie is an absolute atheist," Dr. Merrill, of the Birch Presbyterian Church, has reported that Mrs. Carnegie and Miss Margaret Carnegie are members of his church, and he goes on to say, "Whoever makes a statement that Andrew Carnegie is an atheist states an untruth. I have known Mr. Carnegie for a long time. He attends my church regularly, and while he is not a member he is a religious man, having a deep reverence for religion."

Wealth in the Rubbish Heap.—The refuse of London, which 5000 men are continually engaged in getting rid of, was once a matter of great anxiety to the sanitary authorities. But now it is regarded as a mine of wealth. Old tins and pans, we are told, are marketable. The ash goes to the land, the rags to the paper mills, the bones to the boilers for glue, and the decaying matter to the destructor to be turned into a valuable fertiliser. In some instances steam is made by burning the rubbish, and electricity generated with the aid of the steam. Even so, broken and wasted lives may be transmuted by the alchemy of Divine Grace into vessels fit for the Master's use.—*Sci.*

W. A. Tate writes from Yale Station, New Haven, Conn., U.S.A.: "You may be interested in knowing that I passed the preliminary examinations for the Ph.D. degree at this year's commencement examinations. It lasted five days, and eight and a half hours each day. The subjects were Hist. of Philosophy, Ethics and Hist. of Ethics, Epistemology, Comparative Religion, Church History, Hist. of Christian Doctrine, Old Testament, New Test. Doct. of Person of Christ, Plato. I am specialising in Hist. and Philosophy of Rel., and my thesis subject is 'I am expecting to work on this year is 'Epictetus and Paul.' Sometimes I get awfully homesick to see you all, but I suppose now that I have done so much graduate work, my destiny will be to teach in one of our American Colleges. Every good wish to the brethren and the 'Christian.'"

Twenty Million Hammer-Strikes.—"At a time when so much beautiful sympathy is being aroused on behalf of the blind, it is interesting to hear of the blind worker to whom, after Louis Braille himself, the sightless readers of the English Bible in Braille are most indebted. John Andrew Ford has the distinction of having hammered out the plates for the first English Braille Scriptures for the blind. This work he performed entirely by hand, an arduous task which occupied him for three and a half years. Ford, who is sixty-one, was in early life a printer's compositor in London; and when, in 1875, he lost his sight, he learned the Braille method of reading and writing. Since 1877 he has been employed by the National Institute, and it was at that institute that the first Braille Bible was produced. Ford punched the dots on every one of the brass plates himself, under the direction of the late Dr. T. R. Armitage, who founded the institute. This involved no fewer than twenty million blows, the punch having to be struck three times with the hammer for each dot."

Our College is doing splendid work. We have this year a fine group of students—men of whom we shall feel proud in years to come.

Rock and Tide.—"Are we wrong—as we are sometimes told we are—in persistently contending that it is not the business of the church to bring religion into line with 'the changing spirit of the age,' but rather that 'the spirit of this or any other age must come into line with the unchanging truth and claims of God?' 'The foundation of God standeth sure,' says the Apostle. If the rock upon the seashore were to move after the ebbing and flowing tide, it would no longer be recognised as an emblem of *stability*. As it is, wherever the tide may be, we always know where to find the rock—namely, where the tide left it; and where it will still be when the tide comes back. That is what inspires us when we think of the Rock of Ages. What saddens us is that the tide of human thought and theory should often ebb so far away from the eternal verities."

Degrading the Bible.—"The multiplication of plays dealing with Scriptural incidents is a disquieting sign of the times. In the first place, the theatre—with its essentially worldly atmosphere—is not a suitable arena for the presentation of sacred subjects. In the second, the treatment meted out to them is neither sincere nor elevating. All sorts of foreign elements are introduced to make them 'racy,' but these only degrade them to the lower level of doubtful 'amusement,' while the 'instruction' imparted is not worth a pin. Some professedly good people defend them by various subtle reasonings, but the whole scheme is to exploit the Bible for purposes of business, and nothing more. Surely Christian people should find something better to do with their leisure than allowing themselves to be made the tools of the world, to further its aims against the interests of the kingdom of our Lord Jesus Christ."

## COMING EVENTS.

SEPTEMBER 6.—Anniversary services, Dandenong Town Hall, Sunday, Sept. 6, afternoon and evening; Chapel at 11. Preacher, Reg. Enniss. Collections in aid of Red Cross and Patriotic Funds.

SEPTEMBER 12 (Saturday).—Erskineville and St. Peters Bible Schools annual picnic to Roslyn Gardens. Steamer leaves Fort Macquarie 9 and 11 a.m. and 2 p.m. Tickets, 6d. Come and help us. Make a note of this.—W.B.

## IN MEMORIAM.

TAYLOR.—In loving memory of our precious mother, the beloved wife of John Taylor, who went home from Muckleford on September 4, 1913; also our loved sister Rosa (Mrs. C. E. Gray), who passed away at Port Fairy, Sept. 28, 1907.

Rest, weary feet, that slow and halting trod  
Life's short, rough path, rest till that wondrous day  
When ye, upon the eternal hills of God,  
Shall run with strong, firm step your joyful way.

"Blessed the dead, who, dying in the Lord,  
Rest from their labors. That sweet rest be thine.  
Rest in the promise of his gracious word,  
Rise in the likeness of the life divine."

JOHNSON.—On the 25th, at her residence, 97 Chetwynd-st., North Melbourne, Hannah Westal, beloved wife of the late George M. Johnson, loving mother of William, Ernest, Florrie, Robert and Agnes, eldest daughter of the late William Geddes of East Prahran, and sister of Mrs. W. Bolduan, Emerald, and Willie Geddes, of Carlton.

Some day the silver cord will break,  
And I no more as now shall sing;  
But, oh, the joy when I shall wake  
Within the palace of the King.  
—(Her favorite hymn.)

GREY.—In loving remembrance of Gladys Edna, who passed away Sept. 3, 1912, at William-st., Brighton.



**The Society of Christian Endeavor.****PLACE OF AMUSEMENT IN YOUNG LIFE.**

September 6 to 12.

Daily Readings.

Not the main interest in life. Judges 7: 4-7; John 9: 4.

Of temporary recreative value. 1 Tim. 4: 7, 8. Should never endanger life or morality. 1 Chron. 11: 15-19; Exod. 31: 1-6.

Relaxation subservient to glory of God. John 2: 1-11; 1 Cor. 10: 31-33.

Abide by the rules. 2 Tim. 2: 5-7.

Pull-down or build-up play. 1 Cor. 6: 19, 20; 9: 24-27.

Topic—Amusement in Young Life. 1 Cor. 6: 12; 10: 18-24; 2 Tim. 3: 1-5.

Let me perfect all my powers.

Let me consecrate my leisure and recreation.

Let me think more of the pleasure I can give than of what I receive.

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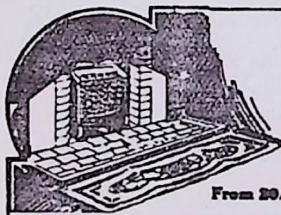
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