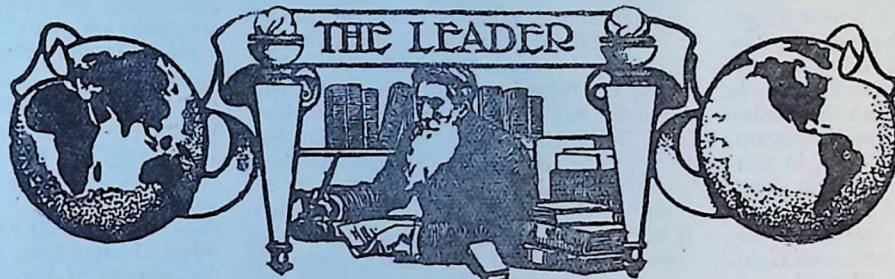


# The Australian CHRISTIAN

Vol. XVII., No. 36. Thursday, September 10, 1914.

As eternity is to time; as the spiritual is to the material; so is the kingdom of heaven to all the kingdoms of earth.



The good seed of the kingdom of God will bear fruit according to the conditions in which it is planted.

## PROGRESS OF THE GOSPEL.

Naturally the terrible war now raging absorbs a great amount of interest. But there is a theme that should ever be to the disciple of Christ of far deeper and stronger interest. That is, the extension of the kingdom of God; or the spreading abroad of the gospel of peace. If any earthly concern weaken his ardor and cool his burning desire for the reign of his divine Lord and Master, Satan thereby has an advantage over him. As eternity is to time; as the spiritual is to the material; so is the kingdom of heaven to all the kingdoms of earth. While nations are rising against nations and kingdom against kingdom, and doing their utmost to destroy each other, it is well to centre our minds on the grand question. How best to advance the glorious gospel of peace and love throughout this sin cursed world. Life—vegetable, animal or spiritual—can grow and mature only in favorable conditions. The best of seed will not bear fruit in sterile soil. So the good seed of the kingdom of God will bear fruit according to the conditions in which it is planted.

In seeking to propagate the word it is possible to place too much dependence on some things and to neglect others that are more powerful and essential.

We marvel at the mighty strides the gospel made in apostolic times, when all the world was against it. What were the great forces at work that contributed to its wonderful success? Perhaps our greatest thought is the raising of funds. Is it not remarkable that this matter never seems to have troubled the apostles and the churches in their day? Of course they needed funds; but the need seems to have had almost a negligible place in their minds. There were other matters, however, that were regarded as of far greater value, and far more necessary to the advancement of the truth. It may be that we think too lightly of them as factors in the progress of the gospel.

One of the things that made the word

have "free course" was the great plainness of speech of the messengers of the "good tidings." Paul, though a learned man, said to the Corinthian church, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified." The same simplicity and directness marked the preaching of all the apostles and evangelists whose words are reported in the Scriptures. Peter's discourse on the day of Pentecost is a model of plain, direct preaching of the word. Their one great aim was to unfold the truth so clearly that there would be no need of repetition or explanation; and so telling was the word proclaimed that in most cases immediate results followed. If all who preach to-day would be as plain and direct in speech, and as determined to preach the great saving truths of the gospel, might we not have the joy of seeing far greater results? Too much splendid talent is wasted in moral essays, which assume that the whole audience is Christian, instead of being spent in seeking to save the lost.

Another great factor in the success of the gospel was prayer. "God gave the increase." No truth was more deeply imbedded in the mind of those early preachers than this. Hence we find them constantly in prayer and supplication. When the apostles asked the church at Jerusalem to choose men to relieve them of the work of distributing to the poor, it was in order, as they said, to "give ourselves to prayer and the ministry of the word." Note the connection between prayer and preaching. No doubt all really successful preachers are men of earnest prayer. Nor was this spirit of prayer confined to the preachers. We see the Jerusalem church "instant, earnest and continuous in prayer." Paul rejoiced in that the church at Corinth "helped together in prayer" for him and his fellow-workers. And if churches and preachers to-day had a larger measure of this spirit, no doubt greater results would follow.

Nonconformity to the world was another factor in the growth of the early churches and the spread of the truth. There was, generally, a very distinct line of demarcation between the church and the world. The call "Come out from among them and be ye separate, saith the Lord," was obeyed. They became a peculiar people, zealous of good works. They were not conformed to this world, but were transformed by the renewing of their minds: old things passed away: all things became new. "Though we walk in the flesh," says Paul, "we do not war after the flesh... casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "Such were some of you," the same apostle says, writing to the Corinthians about this great change of life, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." No one can doubt that this separation from the world and consecration to Christ and holiness was very conspicuous in the early disciples. Some of their enemies maligned and falsely accused them, but by their "good works" they put to silence these evil men and sometimes constrained them to "glorify God" in embracing the truth. Paul writing to the Thessalonians says, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father.... for our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance.... and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak



anything." Such was the power of a godly life.

But what a contrast do many who bear Christ's name to-day present to those early Christians! The line that separates them from the world is scarcely visible. How often do we hear the taunt, "I am better than many that make a loud profession." The finger of scorn is pointed to members of the church who are as worldly as those who make no profession, and it is no use trying to disguise it or to excuse it. It stands out as one of the greatest hindrances to the progress of the gospel.

Self-sacrifice was another potent factor in the early progress of the word. The preachers could say, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned; by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and, behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; fearing nothing, yet possessing all things." Such was the self-denying character of the ministers of the word. They went forth with their life in their hands, the gospel in their hearts and upon their lips, and no assurance of support from any human source. The same spirit of self-sacrifice marked the disciples generally. What a beautiful picture rises to the imagination as we read these words, "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things that he possessed was his own; but they had all things common.... neither was there any among them that lacked: for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." The need called forth abundant supply. Gratitude for the grace of God displayed itself magnificently in love and kindness to the needy. Self seemed wholly forgotten. What a lesson to the world! How mightily did those splendid examples of self-sacrifice in ministers of the word and the disciples generally show forth the truth and power of the gospel.

One more instance in the conduct of those early Christians which went to the conversion of the world was their unity. Jesus prayed "that they all may be one, that the world might believe." He knew that the conversion of the world depended largely upon the unity of his followers. And we find this feature very prominent in the early church. In several places in the early chapters of Acts we read of the disciples being of "one accord," "of one heart and of one mind." Unity was a fact in their experience that required to be carefully guarded; and any appearance of its violation was reproved and condemned by the apostles. All

the while that oneness of faith and love and effort continued, the truth went forward with leaps and bounds. To-day there is no doubt the divided state of Christendom is responsible for much unbelief in the world.

We who are known as Churches of Christ make Christian union a very prominent feature of our plea. We not only plead strongly for it, but we profess to be able to show how it can be brought about; and so we do, in theory, but we do well to ask ourselves very honestly and sincerely whether we are setting before the world and divided Christendom the very brightest example of our own teaching. What is Christian union? It is organic, of course. But it is more. A body may be dead, but perfectly united. Surely the most important things in Christian union are the great spiritual ties—love, faith, forbearance, gentleness, kindness, mercy, forgiveness. Do we possess these beautiful qualities which bind hearts together in closest affection? Can it be said of our churches generally that they live in "sweet accord"? If not, what a mockery is our plea! Doubtless there are churches in such a case—rent by internal strife; but we believe that love has the ascendancy in most.

We may all learn a lesson from the various governments in the British dominions. Just now that we are face to face with the foe, internal dissensions and differences are sunk, in order that we may present an unbroken front to the enemy. Christianity has to war against a still greater foe; therefore let all differences sink into oblivion, that we may, as Christ's great army, with one accord do battle with our common enemy.

## Editorial Notes

### Keep the Flag Flying.

Scarcely less serious than the war in its effects upon trade and commerce is the drought experienced in some of the Australian States, and especially in South Australia and Victoria. For reasons to us unknown, our heavenly Father has seen fit to withhold the rain. Possibly we have not been sufficiently grateful for past prosperity, and this may make us realise more fully our dependence on him. We have had our fat seasons, and in many instances have neglected to make provision for the lean ones, though past experience should have taught us to expect them. All classes of the community must necessarily suffer from the depression caused by war and drought, and our church finances will be likely to shrink. It remains to be seen how we shall stand the test. If we realise the need, and are prepared to make sacrifices, the cause of the Lord will not be permitted to materially suffer. It behoves all who possibly can to contribute freely during the present crisis even at the cost of much self-denial. Our Home and Foreign Mission interests should not be allowed to weaken during the temporary difficulties through which we are

passing. The war clouds will roll away, good seasons will return, and if we are faithful now we shall before long be rejoicing that amidst all the darkness and depression we kept the flag of Apostolic Christianity flying.

### "A Missionary Church."

At the annual meeting of the Anglican Home Mission Society in Adelaide last week, the Town Hall was crowded to hear of the work done. Archdeacon Pritchard said "the Church of England was in every sense a missionary church," but later on stated that "the ordinary income from subscriptions and donations had been about the same as in the previous year, £247. He agreed with the remark in the report that this was a small sum for the church people in the diocese to contribute to the work." It certainly is, and scarcely justifies the statement with which he commenced his speech. However, a bequest of £300 and a donation of £1000 was reported, and the interest of these sums will be used to increase the salaries of home missionaries. A collection of £63 at the meeting will further augment the funds, but it must be admitted that the Church of England in South Australia claiming 113,000 members and adherents is scarcely alive to the importance of the great work of Home Missions. The churches of the future will be those most active to-day. Seed now sown over the vast areas of our great Commonwealth will produce a bountiful harvest in the coming years. If we are to build a strong cause this is the time for laying a solid and permanent foundation. And if we are to extend the gospel in any large measure to the great heathen fields, we must strengthen and widen the base of supplies.

### S.A. Conference Reports.

From the published reports to be presented at the Conference next week, we learn that there are now 47 churches in South Australia, with 6772 members, a net increase of one church and 125 members. Last year the net increase was 5 churches and 823 members, but this was largely the result of the Scoville campaign. We notice that 277 names were removed by discipline and revision of roll, and 185 of these were from two churches. Perhaps, had all the churches carefully revised their rolls, the Conference figures would not have been so encouraging, but they would certainly be more reliable. The schools returns are cheering, as a net increase of 6 schools, 81 teachers and 590 scholars is reported, constituting a record. It is by looking back a few years that we realise the progress of primitive Christianity in the Central State. During the past four years there has been a net increase of 12 churches, 1622 members, 16 Bible Schools, 389 teachers, and 2140 Sunday School scholars. Of the 384 baptised during the past twelve months in S.A. 170 were in Home Mission fields, and additions from other sources brought the total to 333, with a net increase of 180. In Home Mission fields also, new chapels have been erected at Tumby Bay, Ungarra, Wallaroo, Murray Bridge and Mundalla, seating 1150 people,



while schools additions have been built at Naracoorte, Maylands, Prospect, Croydon and Cottonville, all Home Mission churches. These figures give in part some conception of the importance and activity of Home Mission work. Financially, also, the reports are encouraging. The balance sheet shows total receipts, £2241/5/3, as compared with £2126/17/5 the previous year, and the debit balance has been reduced from £172 9/- to £138/4/3. The Foreign Mission receipts reached £1244/9/3. Altogether the S.A. brethren are to be congratulated on the progress of the past, and should feel encouraged on entering the coming year, even though the commercial outlook is somewhat depressed.

#### A Bishop's Pastoral.

Dr. Thomas, Anglican Bishop of South Australia, in his pastoral address at the opening of the Synod last week on "The Place of the Christian Religion in the Modern State," made some good points. He emphasised the "noteworthy and significant" alteration in the attitude of statesmen and governments to Christian missionaries and missions. In the past the British Empire in the handling of backward races had made some mistakes. While establishing law and order and laying railroads and drains the education they gave was defective in that it ignored the importance of training the conscience, and so what was called "the moral deposit of historic Christianity" was wanting. But all this was changing, and "the Englishman who had always hotly denounced missions and missionaries, and declared that they ought to leave the natives as they were—but had not left them alone himself—who had believed hitherto in the adequacy of drains and railroads for the purposes of civilisation, realised now that something more was needed to bind things together—and that something involved Christianity." This is true. Statesmen have a higher appreciation of the value of the missionary and Christian religion in the moulding of minds and development of true civilisation than they had. The influence of Christianity is no less important in home lands, and it is certain that "the religion of Christ is the engine that propels the mighty vessel of the State; and if the religion of Christ were proscribed, the time would come when the progress of the State would cease." Dr. Thomas pleaded not for "State aid to religion," but for "religion's aid for the State." And this is where, as the bishop pointed out, the value of Scriptural instruction in State schools comes in. We agree with him in believing that "the Bible alone can make and keep Australia great," and therefore we "seek the right to have the Bible taught in our schools to the children whose parents desire it." This right is already conceded in four of the States of the Commonwealth, and although Roman Catholic influence has so far prevented the people of the other States being permitted to express their decision by a referendum, we trust the time will soon come when the people shall have their say on the subject.

#### Praying and Preying.

When the Germans were crushing the French in the Franco-Prussian war of 1870 a cartoon was published representing the German Emperor in an attitude of devotion with clasped hands and uplifted eyes, and beneath were the words, "Let us prey." We must of course receive with some caution the reports of German cruelties cabled us, but if one half of the statements made are correct, it would seem that the lust for blood has led the enemy to lay aside the ordinary customs of civilised warfare, and indulge in barbarities more in keeping with those suffered by the British in the Indian Mutiny. And yet the Germans, like the Russians, French and British, are besieging the throne of grace for blessing upon what they believe to be a righteous cause. The power of God is invoked to enable them to secure victory, and they pray in order that they may be able to prey. It would really seem better to fall into the power of a lion than into the hands of the infuriated foe. But we would fain hope that these reports are exaggerated. If correct, Germany will certainly have to face the condemnation of every other country, and we may reasonably expect the United States ere long to voice the sentiment of civilisation in the censure of outrages so abhorrent to humanity, to say nothing of Christianity.

#### Religious (?) Opposition to Early Closing.

The Church of England Synod in S.A. has placed itself on record as opposed to a motion favoring the closing of hotel bars at 6 o'clock. An amendment was carried on the motion of Canon Hornabrook substituting the words "not later than 9 o'clock." It is simply amazing to find leading clergymen openly arguing against supporting 6 o'clock closing at the referendum shortly to be taken. One reverend gentleman opposed on the ground that "an abrupt change to 6 o'clock closing would mean absolute disintegration of the social habits of the community," and he plaintively asked, "What were men going to do who had been in the habit of frequenting these bars?" Another asserted that to close hotel bars in the country earlier than 9 o'clock "would be the worst thing that could happen, as it would lead to a great deal of sly drinking." Bishop Wilson argued that "if they allowed liquor to be brewed there must be a proper outlet for it, or there would be illicit selling." Archdeacon Samwell opposed the motion because "he had found illicit drinking going on in Invercargill when he was there." A clergyman from Port Adelaide said "it was an undoubted fact that many hotel keepers were infinitely better than many of the hypocritical humbugs walking about to-day," and he also believed that 6 o'clock closing would lead to more sly grog-selling. These, as reported, were the only arguments against early closing, and that they should have been dragged out again after having so often been dealt with is another evidence of the influence of the drink business, even in a religious Synod. We expect such argu-

ments in meetings of "the Trade," but hardly look for them from the lips of religious leaders. The clergy who so energetically opposed the best interests of the public are deserving of the heartiest thanks of the Licensed Victuallers' Association at their next gathering, and if the brewers and wine merchants of the State do not forward substantial donations to the churches represented, they will be singularly lacking in gratitude.

#### After Church.

There are two sides to the question. To follow the morning or evening service of prayer and song and the preaching of the sermon with a babel of chatter, of empty gossip, and possibly of criticism, and disparagement, no matter of whom, is, of course, to fritter away and destroy any impression the preacher's sermon may have made. He may have spent hours in its preparation, bringing forth treasures new and old; he may have wet his cheeks with tears; he may have had a passion of prayer that God would bless his words; but what of it if his appeal is succeeded on the spot with gossip, emptiness, retailing innuendoes? Such a thing damages religion; it paralyses the ascending power of the soul seeking God; it is a crime against the spiritual life.

In some churches notices are posted exhorting the congregation to quietly withdraw, abstaining from conversation. And there is a philosophy in it. The Saviour spoke of good seed being sown, but of tares and weeds that sprang up and choked so it bore no fruit. It is wrong. It is too bad.

But there is another phase. Things are not like what used to be. Particularly in our big modern cities, where life is a moving procession, a touch of strangers, a world of loneliness, another necessity exists—the necessity of comradeship. Who does not know what this means? The great tides of humanity flow in, flow out, move restlessly on; in those tides of humanity are hearts that hunger and bleed for a little touch of a friend.

May it not then be a crime against the life of some soul to abstain from the friendly word when the service is over and the congregation is dissolving in air? Yes, we all know that.

This reflection came to us on a recent Sunday. It was in Washington and the congregation was very large. We, like all the other strangers, were greeted with a kind grasp of the hand; a polite usher showed us to a desirable seat; the service was profound in spiritual meaning, a choir that interpreted its music—not belched it forth—a sermon that eulogised friendship, above all the friendship of Jesus. The service came to an end; but no sooner was the benediction pronounced than a friendly hand from the pew behind our own reached for our own and a kind voice welcomed us to the congregation. The pastor gave us his two hands; and up the aisle three others extended theirs; and in the big vestibule another reached for our hand and expressed pleas-



ure that the stranger had come, and asked him with unfeigned cordiality to come again.

What did all this do? It deepened the effect of the eloquent sermon, the elegant music, the glow already in our hearts' hidden altar whereon the fires of devotion were already warmed and glowing red. We do not wonder that the Church on the Avenue of the Presidents is popular. It fills the place for which the Church of the Saviour of men was built on Golgotha's brow. We went forth with a new strength from that service.

And, really, it did not surprise us in the least to find on the bulletin pressed in our

hand, giving the services of the day, this quotation from an old Scotch manuscript:

If after kirk ye bide a wee  
There's some wad like to speak to ye.  
If after kirk ye rise and flee,  
We'll all seem cold and stiff to ye.  
The one that's in the seat wi' ye  
Is stranger there than you, maybe.  
All here hae got their fears and cares,—  
Add you your soul unto our prayers,  
Be you our angel unawares!

Yes, it makes all the difference in the world what is talked about when service is over and the people tarry after church. Is it not so?—*Advocate, Kansas City, U.S.A.*



## What is Baptism?

By Thos. Hagger.

This is not an unimportant discussion. Jesus submitted to baptism at the hands of John the Baptist (Matt. 3: 13-17), and when, after his resurrection, he gave the age-lasting, world-embracing commission, he instructed his disciples to baptise their converts (Matt. 28: 18-20). That act to which Jesus submitted, and to which he expects obedience from all who profess his name, is certainly far from unimportant.

In days that are past men magnified this ordinance, and taught baptismal regeneration; while to-day men seem prone to belittle it, and call it a non-essential. Between these two extremes we find Scriptural, and therefore safe ground.

In New Testament times baptism was an "act of sacred immersion," and no other act was then called baptism. In those days when a baptism took place, and in these days when such is really performed, it might be thought to be a mere bodily act by which the flesh is cleansed. Peter guards against this very mistake by declaring that it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." It is not an external washing—a bath, but it is an act that has to do with a man's conscience.

Baptism is an act of profession. Verbal confession of the Christ does not answer the requirements of the case fully. Verbal declaration of the love of the Deity was not sufficient to reach the heart of man; it was necessary that the awful tragedy of Calvary should be enacted to fully declare the love of God, and to reach and melt the heart of man. So with us: there needs to be an act of profession as well as the words thereof. And the Lord has provided for such. The penitent believer goes down into the waters

of baptism and allows himself to be plunged therein at the hands of another. What does that signify? Death, burial, resurrection. He thus proclaims in symbol his faith in the great facts of the gospel, and declares, as no words could declare, that he repents of his former wrong attitude to Christ and starts anew.

But baptism is more than act of profession; it is also an act of surrender. In old days in England "all captives taken in war, and all persons arrested for debt or crime became slaves." The ceremony was as follows:—"In the presence of a crowd of witnesses, the hapless man would lay down the sword and spear he had borne as a freeman, and whilst in a kneeling position, would place his head beneath his master's hand, and then take up the bill and the goad." This was an act of surrender. And when the human heart is touched by the story of the cross, and in faith and penitence turns to the Saviour, there is an act or ceremony which signifies surrender confronting him. In this act the penitent seems to say: "Just as my whole body is immersed in the water, so do I surrender all to Christ." It thus publicly indicates that henceforth the person so submitting is to be Christ's; consequently it should follow faith and repentance with as little delay as possible. Thus it was in apostolic days, and thus it will be with us to-day if we desire to conform to New Testament teaching and example.

But this solemn and sacred ordinance is also a transitional act. This is seen when we examine the statements of Scripture. We are said to be "baptised into Christ" (Romans 6: 3); "into the death of Christ," "into the one body" (1 Cor. 12: 13); into Christ" (Gal. 3: 27); "unto the remission

of sins" (Acts 2: 38). The believing penitent is baptised into the rights, privileges and honors of the one body, in order to the privileges accruing from the Lord's death. It is thus a "step forward into something wherein the person did not stand before."

Further, baptism is an appropriating act. When the gospel is believed with all the heart, there follows the firm resolution to take Christ, to accept his salvation. But resolving to do a thing is not doing it. One may resolve to go on a journey, and yet alter all never start. Two young persons may resolve to take each other as husband and wife, but may not do so for some time; in the marriage ceremony they are asked, "Do you take the man," etc.? "Do you take the woman," etc.? So those who believe in Christ and repent of their sins, have resolved to take Christ, and he has appointed the definite act of baptism, wherein the soul thus decided may say, "I now take Jesus as my Saviour and King." It is evident from this that it can only be the act of a believer, never of one unconscious.

The immersion of the penitent believer is a beautiful act, and one full of meaning and blessing. Let it be restored to its rightful place and use—the position it occupies in the teaching of the New Testament. Let the whole Christian world so restore it, for it always glorifies God to carry out his instructions without debate or argument.

Many a soul has found in this act of obedience a joy that is rich and lasting, and this is but to be expected. Those that honor the Lord must be blessed of him.

"When we walk with the Lord in the light of his Word,

What a glory he sheds on our way!

While we do his good will, he abides with us still,

And with all who will trust and obey."

## The Kingdom of Heaven.

Out in the open a plain brown field,  
Stony and rough and still;  
And a common man on the worn foot-path  
That leads from the brow of the hill.

A common man, but his sight is keen,  
And his judgment quick and wise;  
And he reads a secret from those dull stones  
That is hid from other eyes.

Down he goes to the marts of trade,  
Down, with his soul afire;  
For the barren field with its rocky soil  
Has become his heart's desire.

He listens not to his friends or foes;  
Nothing can change his will;  
He sells his all; and he goes and buys  
The field on the side of the hill.

Then lo! down deep in the hardened soil  
He has found a mine of gold,  
And the price he paid for the stony field  
Comes back with a thousand-fold.

So—listen!—to many a common man  
The heart of the wise is given  
To know that all is a price too small  
To pay for the kingdom of heaven.

And, paying all that he has to pay,  
A wonderful thing comes true;  
The earth is given to such a one,  
And the kingdom of heaven, too!—*Selected.*



## The Church in the Valley by the Wildwood.

In one of the loveliest spots of Iowa, old Bradford, in "the valley by the wildwood," there has stood for more than half a century the little unpretentious, weather-beaten church which inspired Dr. W. S. Pitts to write the song, "Little Brown Church," famous for all time to come.

This church long years ago passed its usefulness as a house of worship, not from dilapidation, but because the worshippers passed on and away, leaving it alone in its seclusion. Now its silvery-toned bell, as sweet and clear as when it first called the people together under its belfry, peals forth only to call the few remaining citizens together when their ranks are from time to time still further depleted.

All that made the church prosperous departed with the passing of Bradford, which began in 1869, when the iron horse left it stranded and one-half mile from civilisation. The town's former business blocks and pretty home sites have long since been relegated back to farm lands, and plough and reaper have succeeded the stir of a busy town life. Only the church and the wildwood are left familiar objects to the early settler. Defying the ravages of time to a marked degree, this landmark, almost pathetic in its loneliness, remains unchanged within and without.

The church was built in the days of the Civil War. Its erection was marked by a spirit of unusual self-sacrifice and toil on the part of the pioneers, whose hardships and privations taxed their financial strength to the utmost. The timber was hewed and lumber sawed by their own hands from the surrounding forests, while the siding, finishing lumber, door and windows were hauled by team from McGregor, on the Mississippi River, a distance of some seventy-five miles over corduroy roads across the prairies, through sloughs that seemed bottomless and across bridgeless streams, when wagon-boxes were used for boats to float loads across.

The church was begun in the spring of 1861, but was not completed and dedicated until 1865. Many of the men were away in the service of their country, and money was scarce. At a stress when it was feared the finishing must be postponed indefinitely, Dr. John Todd, of Pittsfield, Mass., gave 150 dollars. The bell came to the church at about the same time, a gift from Mr. Thos. Cole, then a rich man, but who soon after failed, mainly for the reason that all the world stopped wearing paper collars, which he had been manufacturing. The furnace of the church was constructed out of the fire-box of a cast-off steam engine, and the color of the building became brown instead of white, because brown mineral was cheap, and white lead quite beyond reach.

Great rejoicing was manifested all up and down the Cedar Valley when the Bradford church was ready for use. People travelled forty miles to attend the first service, and

those living within a radius of ten and twelve miles became quite regular attendants. This little church meant much to the people in those days of limited church priv-



ileges. The pastor, J. K. Nutting, had lent willing hands at manual labor in its erection.

The song by Dr. Pitts was written about the time the church was dedicated. It has been sung around the world. The Tennesseans sang it for eight consecutive years. —Mrs. S. M. Wright.

### "THE LITTLE BROWN CHURCH IN THE VALE."

There's a church in the valley by the wildwood,  
No lovelier place in the dale;  
No spot is so dear to my childhood  
As the little brown church in the vale.

How sweet on a clear Sabbath morning  
To list to the clear ringing bell;  
Its tones so sweetly are calling,  
Oh, come to the church in the vale.

There, close by the church in the valley,  
Lies one that I loved so well;  
She sleeps, sweetly sleeps, 'neath the willow:  
Disturb not her rest in the vale.

There, close by the side of that loved one,  
'Neath the tree where the wild flowers bloom,  
When the farewell hymn shall be chanted,  
I shall rest by her side in the tomb.

[These words set to music appear in the song-book "Calvary's Praises," which may be obtained from the Austral Publishing Co.]

## The Power of the Word of God

By J. L. Hart, Argentina.

Sixty years ago there lived in Northern Italy a certain old man, with his little granddaughter Pabla. This old man was the happy possessor of a Bible. He died when Pabla was only six years old. Together with the loss of her grandfather she suffered the loss of the precious volume. It disappeared mysteriously. However, she never forgot some of the stories the faithful old man told her from its pages, and the impression she received awakened in her young heart a longing to know more about Jesus.

Years passed, but the picture did not fade, nor did her longing cease. She was educated by some nuns, and became a devotee of the Madonna, seeking by all the means prescribed by the Church of Rome to find peace for her soul, but all in vain. On one occasion, so sharp was her contention with the priest, that it resulted in her being thrust out of the confessional, and publicly branded as a heretic.

At the age of twenty-two Pabla married and emigrated to Argentina. Her husband was a fanatical Romanist, and at the same time a hard drinker. On arriving in the land of their adoption they rented a farm, and lived for many years the hum-drum, isolated life of Argentine farmers.

One day, in the home of her brother-in-law, Pabla found a book, concerning whose contents she inquired. Her relations answered that they did not know anything of the contents of the book, and that they cared less. Pabla took the book home, and began to read it, when lo, it was the very self-same book that her grandfather had possessed! Pabla was a busy mother, and had little time for reading during the day, and so she waited until all her family were in bed in order to read, often continuing the joyful task until 1 o'clock in the morning.

The reading of the Bible led to her conversion, after thirty-five years of spiritual hunger. She fed her soul on the Bread of Life, and found peace in her Saviour. But it seemed as if her troubles had just begun. Of course, she had to tell her husband of her new-found joy and peace, and that she had at once given up the idolatrous worship of Mary and the saints. Her husband became enraged, drank more than ever, and often beat her. Her only comfort was in the reading of her Bible and in praying.

Poverty followed hard in the wake of her husband's drinking, and the wolf of hunger hung about the door. On one occasion she had nothing in the house to eat, and no way of providing herself and family with food. What could she do? She knew God and she knew how to pray, so she went to the Source of all good. Before the day closed a man arrived at their farm, saying that he had heard of their need, and left them some meat. He continued to come every day for a week, and on each visit left some 4lbs. of meat. To this day Pabla does not know who that man was, nor how he became acquainted with her family's need.

Fifteen long years passed, and Pabla continued to pray for her family. She was considered a witch by all her neighbors, and the priest forbade anyone to enter her home. But Pabla knew her God, and knew that he does hear prayer, and so she prayed daily. Three years ago her importunate pleading had its answer. Having fallen from a plough, cutting himself severely, her husband was considered a dead man. None of the neighbors believed he would pull through. But Pabla's faith was again in her God—he would save her husband; he would not die now, for if he did he would be lost, as he did not know Jesus.

After two months of awful suffering the



hardened, drunken husband began to improve, and one day, with tears in his eyes, he called his wife to his bedside. He was too full of emotion to speak, but threw his arms around her saying, "You are right, wife; from now on I will follow Christ." He was soundly converted, and from that day drank no more. Who could describe the wife's joy! When she told me the story her eyes were brimming with the sparkling tears of joy. The conversion of the father led the now grown-up children to think seriously about the matter of their souls' salvation, and one by one they surrendered their lives to Christ.

By reading the Bible, they wanted to obey their Lord in baptism. Pabla once thought that she would baptise all who were converted, but she noticed that it was always a man that did the baptising in the New Testament times, so she decided to wait and see if there were others in the world like herself. After three years of waiting, one of her sons—a conscript in the army—while stationed in Mendoza, entered our mission hall in that city, and at last found himself with people who believed as he and his family did. He requested Bro. Ostermann to go to his home to baptise those who had been for three years awaiting the ordinance. Bro. Ostermann could not go, but wrote at once to me, and I went.

On arriving, the mother (Pabla) ran to the buggy to meet me, saying that at last, after eighteen years, one who has and knows what the Bible teaches had come to visit her. What a reception they gave me! I at once forgot the 150 miles ride in the train, and the forty in the buggy. We began to talk about Jesus, and we talked for hours. I afterwards sat for three hours listening to Pabla, as she told me the story of her trials and joys. Many of the neighbors came, and I had the joy of being the first one who had ever told them about Jesus and his love for us.

Pabla had been converted for eighteen years, and the family for three. I baptised all the family, the youngest being sixteen. In all there were twelve. What a joy it was to enter the baptismal waters with twelve happy souls, and bury them in baptism with their Lord! After baptism, we went to the house, where we read what God's Word said about the church, and organised one, and thereon celebrated the Lord's Supper.

I returned home with a happy heart and with renewed strength. God's power and presence are now more real than ever.

In contrast with the earth's weariness heaven smiles upon us, a place of rest. "They rest from their labors" is the first element of that celestial blessedness. Toil of body, mind, and heart, toil against sin and self and Satan—these are changed to spontaneous, unwearied, invigorating exercises of soul and spirit. The lower services in which we may then engage are infinitely easier than the easiest we here perform. No play on earth is so delightful as the meanest work of heaven.—*Gilbert Haven.*

## That Nazarene: He is the Christ

By W. J. Way.

### PART II.

But while I wept they led him forth to crucify. I saw him pass. His brow was wreathed in thorns, and on his back obliquely hung a heavy cross; and with each step were wont to fall some drops of blood—they echoed in my soul. The path was rugged for his feet, and once he fell. With fiendish oaths and savage grasp they raised him up, as with open hand they smote his tender face. One hellish Jew essayed to kick, a brutish soldier gouged his cheek. I would have slain, but that the Christ just gazed as though to say, "I die for both they and thee, and wouldst thou slay?" Then was I ashamed. Still on they pressed. Anon he fell again—again—again, while to that cross he clung as though 'twere more than life itself—as if some mystic power of love had bound him to that fibrous beam. 'Twas seen his strength was gone; he could not rise, though sore they scourged him and sore despised; no flame of anger kindled in his eyes. My blood throbbed indignant in my veins and heaved my very soul at such a scene, that then and there I deeply grieved that ever I had been. There stood curiously near by a rustic one. Him they compelled to bear with Christ the transverse wood; truly I wished 'twere I. Still they pressed and urged him on to death. With slap and thrust and prod, ejaculating as they went, "He made himself a god." With waving hand and smiting fist, hate of Pharisee and threatening priest and scorning Romans' sneers, blended with pensive women's tears. 'Twas evident man's sin and hate of God were concentrated there. With demon haste they nailed him to the cross as if 'twere sweet to see him writhe in blood. I trembled, cold sweat stood on my brow to see him slain. But Sadducee and lawyer just revelled at his pain. They surely thought—yea, hoped his love would break. Their imaginings were vain; love was stronger far than hate. "Father, forgive them," I heard escape those lips so near to God, that heaven seemed to move, as though that Nazarene had kissed for me the Father Infinite above. Again I heard, "Forgive, forgive," and by that prayer I judged that both the world and I would surely live. And there he hung, wan and stark; nature quivered, the hour frowned dark, the sun withdrew; his disciples watched afar in tears, but oh, so few. A man of sorrows and acquainted with grief was expiring there with, on either side, a thief. Had I been there I'd surely torn one hand free to give my God relief. To soothe his sacred brow, to wipe his crimson sweat. I surely see him now. I never can forget his face so marred, his back deep scarred. I hear the blood drops yet. "The King of the Jews," his accusation written above his sacred head in Hebrew, Greek and Latin. The cross, the earth, the heavens were honored by that superscription. Say, all ye who ever heard, was not that Nazarene fittest to be

King? Say, did Pilate err in what he wrote in the triune language of the world? Then one long, deep, appalling cry which upward fled, "Eloi, Eloi, lama sabbathani," and that great Nazarene was dead—was dead. The temple veil was rent in twain, and terror filled the sky. In a sepulchre just newly hewn they laid him, and against its granite aperture they placed a solid mass of stone. 'Twas most congruous that the stable rock should hold the "Rock of Ages," the life-germ of our noble race, while he perfected his labors, while he summoned grace to grace. And on that pond'rous rock they placed our Cæsar's regal seal, suspicious lest that Nazarene the ancient law of death should presently repeal. Two basic facts that Judean tragedy profoundly voiced, first, men's fierce hate of God and goodness. Second, that great Nazarene was Christ.

### Heroic Action.

War is only a sort of dramatic representation, a sort of dramatic symbol of a thousand forms of duty. I never went into battle, I never was under fire, but I fancy that 'there are some things just as hard to do as to go under fire. I fancy that it is just as hard to do your duty when men are sneering at you as when they are shooting at you. When they shoot at you they can only take away your natural life, when they sneer at you they can wound your heart, and men who are brave enough, steadfast enough, steady in their principles enough, to go about their duty with regard to their fellow men, no matter whether there are hisses or cheers, men who can do what Rudyard Kipling in one of his poems wrote, "Meet with triumph and disaster and treat those two impostors just the same," are men for a nation to be proud of. Morally speaking, disaster and triumph are imposters. The cheers of the moment are not what a man ought to think about, but the verdict of his conscience and of the conscience of mankind. So when I look at you I feel as if I also and we all were enlisted men. Not enlisted in your particular branch of the service, but enlisted to serve the country, no matter what may come, what though we may waste our lives in the arduous endeavor. We are expected to put the utmost energy of every power that we have into the service of our fellow men, never sparing ourselves, not condescending to think of what is going to happen to ourselves, but ready, if need be, to go to the utter length of complete self-sacrifice.—*President Woodrow Wilson.*

Character requires a still air. There may be storm and upheaval around, but there must be peace within the soul for it to thrive. But anxiety is the reverse of peace. Character cannot grow in such an atmosphere. We seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions.—*T. T. Munger.*



## In the Realm of the Bible School

### CHRIST ANOINTED FOR BURIAL.

Sunday School Lesson for October 4,

Mark 14: 1-11.

A. R. Main, M.A.

On two distinct occasions Jesus was anointed by grateful women. Much earlier in his ministry, when Jesus was in the house of Simon the Pharisee, one of the outcast women drew near, wept over and kissed his feet and anointed them (see Luke 7). There are one or two remarkable resemblances in this story to that of our lesson, but the differences are so numerous and so great—involving the whole setting—that it would be quite wrong to treat them as identical. A confusion of the woman "which was a sinner" with the woman of our study would involve a gratuitous reflection on one of the noblest of the women of the New Testament, the Mary who chose the good part (Luke 10: 42). The second anointing, we believe, is recorded in Matt. 26, Mark 14, and John 12. Some writers have found two separate incidents in these narratives, declaring that the anointing described by John occurred in a different place and at a different time from that recorded by Matthew and Mark. The place difficulty is invented rather than gathered from the Gospels; each narrative locates it in Bethany; the first two say it took place in the house of Simon the leper; while John, not telling us whose house it was, remarks that Martha served, and Lazarus and Mary were present. Nobody knows the relationship which probably existed between Martha and Simon, but our ignorance is no safe reason for asserting that Martha would not serve in Simon's house. The time difficulty is a little more important. John tells us plainly that the incident took place "six days before the Passover," and before the triumphal entry. Matthew and Mark, prior to their record of the anointing, say that two days before the Passover, the chief priests plotted against Jesus' life. Now, if Matthew and Mark are telling their story in strict chronological order, then we shall, I think, have to regard their anointing as different from that mentioned by John. But a closer reading of the Gospels reveals the interesting fact that both Matthew and Mark carefully refrain from saying that the anointing took place two days before the Passover. There is no explicit indication of the time. The general and probably correct view is that the first two evangelists purposely depart from the strict order of time. Prof. Smith thinks they were "more anxious to display the tragedy" and put "the woman's work of devotion in contrast with the traitor's crime." There is a better reason. The evangelist desired "to place alongside the story of the treachery of Judas the occurrence which brought out his grudging, covetous spirit, and perhaps prompted the course he took."

#### Jesus honored.

The feast in Simon's house was in honor of the Master. Simon the leper (conjectured as one healed by Jesus), Lazarus (lately raised from the dead, cf. John 12: 9), Martha, Mary, and the disciples were present with the Master.

May we say that Martha and Mary each honored the Lord in characteristic fashion. On a former occasion (Luke 10) Martha appears as practical, busy, bustling; so here she serves. Do not belittle practical Martha. George Macdonald, in a fine sonnet, pictures a lofty cathedral filled with ministering priests and with worshippers that came and went, while a humble woman, with her broom, kept sweeping out the dust the crowd left behind. Then, past all the gorgeously robed priests—

"Then saw I slow through all the pillared gloom  
Across the church a silent Figure come.  
'Daughter,' it said, 'thou sweepest well my floor!'  
'It is the Lord!' I cried, and saw no more."

It is never recorded that Mary shirked a task. Some of us love to think that she combined Martha's good qualities with an added beautiful trait, that she exemplified the virtues of which the poet speaks:

"She who hath chosen Martha's part,  
The planning head, the steady heart,  
So full of household work and care,  
Intent on serving everywhere,  
May also Mary's secret know,  
Nor yet her household cares forego;  
May sit and learn at Jesus' feet,  
Nor leave her service incomplete."

On this occasion Mary brought a costly box of precious ointment, a pound of pure nard, of a value equivalent to the wages of a laborer for a year. With this she anointed the Master's feet. It was a grateful offering. She had received a brother from the dead, and she loved the Lord. The beautiful lines of "In Memoriam," well known to all, fitly describe the act and its motive:—

"Her eyes are homes of silent prayer,  
Nor other thought her mind admits  
But, he was dead, and there he sits,  
And he that brought him back is there.

"Then one deep love doth supersede  
All other, when her ardent gaze  
Roves from the living brother's face,  
And rests upon the Life indeed.

"All subtle thought, all curious fears,  
Borne down by gladness so complete,  
She bows, she bathes the Saviour's feet  
With costly spikenard and with tears."

#### A hypocrite's grumble.

Matthew says "the disciples" had indignation because of the "waste" of precious ointment. Mark tells us "some" were indignant. Some generally estimable, hard-headed individuals unduly deprecate sentiment. From John we gather that the chief objector was Judas, the betrayer of the Lord. The ostensible reason for his interference was his regard for others' needs; Why was it not sold for three hundred shillings, and given to the poor? The real purpose of Judas is revealed by John, who says that Judas, being treasurer of the apostolic party, hoped to be able to appropriate this money to his own use: "Not because he cared for the poor, but because he was a thief, and having the bag, took away what was put therein." He who presently bargained to sell the Lord for a few pounds was incapable of appreciating Mary's spirit, and was not unnaturally pained at her

"waste"; was not anything waste that did not minister to the greed of a lying, hypocritical thief?

#### Love's prodigality defended.

The Saviour interposed on Mary's behalf and praised her devotion. She had done a good work. He showed, as W. J. Dawson remarks, that "economic considerations, and even social duties, are not the first things in human life: room must be left for the play of fine emotions and the instincts of the heart.... There is a kind of noble extravagance in human love, without which the poet, the hero, the martyr would never reach their goals; for what do these great lovers of truth and of their fellow-men do but break the alabaster vase of life itself that the world may be filled with an immortal perfume?"

"The poor ye have always with you; but me ye have not always." No one, it is to be hoped, will ever quote this word of the Master in defence of existing evils in the social order. Jesus wished the sufferings of the poor to be ameliorated; it is his Spirit which has prompted the world's philanthropists. There is no lint that it was the Lord's will that men should remain in poverty and in need of the charity of their more fortunate fellow-men. As a fact, the poor have always been with us; their presence is to those who have caught to some degree the spirit of the Master an opportunity for the enjoyment of the blessedness which he declared to be theirs who give (Acts 20: 35). But the lesson of our text is that of "the relative value of opportunities." J. E. McFadyen writes: "The principle is this—that opportunities differ in value and importance, and that wisdom consists in reading their value aright and in selecting the one which will not be always with us. Certain things may be done at any time; certain other things must be done now or never. Certain privileges may be enjoyed at any time; certain others, now or never." Hence the contrast between Mary's service and ordinary deeds of charity.

Again, Jesus seems to imply that Mary's love and intuition had taught her to appreciate her Master to a greater degree than had the twelve. "Against the day of my burying hath she kept this." The words may denote merely that unconsciously she had done this. But they as probably declare that Mary "enlightened by her love, had a presentiment that this was the last tribute she could ever pay her Lord." The twelve were repeatedly told of the coming death, but never grasped the truth, till Calvary came. Mary would seem to have listened to better purpose than these.

Lastly, Jesus declared that Mary's deed should be spoken of in all the world, wheresoever the gospel went, for a memorial of her. The wonderful way in which this prophecy has been fulfilled arrests our attention. No other but Jesus would dare say that a personal kindness done to him would yield an immortal name to the doer; the claim is almost staggering in its greatness. As never before, men to-day know that Jesus spake truth; we may read back from the truth of the word to the divinity of him who spake it.

One result is stated in our lesson. Judas, disappointed, possibly angry because of the rebuke received, went and completed his bargain with the chief priests, covenanting to betray his Master for thirty shekels—the price of the ransom of a slave (Ex. 21: 32). The horror of the act which the evangelists had is shared by us. Judas sold his soul for thirty shekels: Luke says Satan entered into him (22: 3).





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

### The World's Debt to the Missionary.

By R. E. Speer.

The church at home owes the missionary a supreme debt. He has confirmed and strengthened for her her pure and simple evangelical conviction. I am not sure that we might not have lost here at home the pure old faith of the Gospel if it had not been for the foreign missionary enterprise. The very act of spreading Christianity solidifies our confidence in it as worth spreading. If it is not worth spreading it will not be able to convince men that it is worth retaining. A religion that is not so good that it requires its possessor to share it with all mankind will not long be able to convince its possessor that it is worth his while to keep it for himself. The very fact that for one hundred years now we have had a great enterprise communicating Christianity into the world has confirmed us in our convictions that Christianity is worth our while at home. But not in that way only has the missionary retained in us the purity of our evangelical conviction. The unemasculated vigor of the gospel there has toned and braced us here. I remember out in Korea hearing those Korean Christians singing all over the land what was then, and what I suppose is now, their favorite hymn. I have seen them gathered by day and night, a preacher in the midst of the village people, whom he was never to see again, teaching them to sing his hymn: "What will wash my sins away; nothing but the blood of Jesus." And the discovery all over the world that nothing but the blood of Jesus will wash away the sins of the non-Christian world; that nothing but the Divine power of a supernatural Christ will save men and keep them saved, that very discovery has reacted upon the church at home to draw us nearer in the simplicity and earnestness of our faith to the pure evangelical conviction of the faith once and once for all delivered.

More than that, the missionaries have seen a living God at work among the nations. We may have been blinded here at home to any evidence of the Divine King ruling over human society. We may have had doubts and discouragements as to whether, after all, the gospel had any more than a human moral appeal. But the missionary has produced results not to be explained on any human grounds, results only explicable as men have seen back of them the living and personal intervention of the same God who spoke to the fathers through the prophets, and who came and stood in the world in the person of his Son. The missionary enterprise also has kept us aware of the fact that we are engaged, as we were reminded a little while ago, in a great conflict, that Christianity proposes to displace the other religions in

the world, and to win men away from them; that it is not a religion that will make any compromise with atheism in southern India, or atheism in Iowa, unitarianism in Japan or unitarianism in England, but a religion that has set out on a great conflict, and that does not intend to make terms with its foes until at last it has subdued them and won a complete victory for its King. We owe it to the missionary enterprise, this confirmation of the pure evangelical conviction of the church.

Once more, we owe it to the foreign missionary that he has brought to us a mighty inspiration. He has brought to the church and the world alike the inspiration of a great idea, the idea of a whole humanity redeemed and gathered into one great kingdom of brotherliness and love. Bishop Thoburn has reminded us that, after all, at the bottom of its heart, the world is grateful to the missionary enterprise for this. In Calcutta, he says, not one man in a thousand who comes there from the East ever asks to be shown the house where Thackeray was born; not one man in a hundred wants to be shown where Macaulay lived, but almost every one asks to be carried out to the burying-ground of Serampore, where lies the body of the English cobbler, who relearned and re-taught the world the glories of a world-wide service. The missionary enterprise has kept before the church and the world alike the inspiration of a great ideal.

It has held out before the church and the world the inspiration of a great unselfishness. I said good-bye some time ago in our missionary rooms to an old friend just going back to China. He had gone out a few years ago taking with him his young wife; she had died there of cholera, and he had come home with his little motherless babe, and was leaving his little one with his mother here; many influences were brought to bear to retain him here; he was going back with the touch of that little child's fingers upon his heart, and by himself, once more to his great task in southern China. And as I shook hands with him as he went away I was grateful to God for association in an enterprise in which men are so willing to lay down everything in the name and for the sake of Jesus Christ; where the same spirit that filled him, who, though he was in the form of God, counted not equality with God a prize to be jealously retained, but made himself of no reputation, and took upon him the form of a servant and became obedient unto death, even the death of the cross, had gained and was gaining still the utter surrender of the hearts of men. There comes back to my mind the description in the life of Mackay, of his last meeting with Stanley. I think that Stanley had suggested Mackay's coming away with him, and he had refused and saw still the yellow-haired, blue-eyed Scotchman, standing there unwilling to leave, then turning back to the task that was so near done, but refusing for self's sake to forego the privilege of laying down self

in the service and for the sake of Christ. We owe it to the missionary that he has held up before us still, in this selfish time, the picture and object lesson, the high appeal of great, inspiring, heroic unselfishness.

Further, the missionary is making a great contribution to the unity of the world, by his advancement of the principle of freedom and thought and religious toleration. You and I little understand the depth of the hatred that has sprung from the seed that has been sown in the past; how intense is the bitterness of Eastern nations against the West; and alas, they have had cause enough for their bitterness. If our land had been seized by Asiatic people, as China was seized by the Western people, there would have been an uprising in comparison to which the Boxer uprising was as "the fading dews of the morning before the roaring flood." The Asiatic world has its great long bill of grievances against the West. Let us thank God we have our representatives there who are preaching love and unity; who are teaching a nobler principle than Mr. Townsend's of an unbridgeable gulf between East and West, who know that all gulfs are closed by the love of Christ and the unity of his body. "If ever," said Bishop Weldon at Oxford, when he came back from India (I do not quote him exactly), "If ever I felt that the chasm between the East and West—and it is more terrible than I ever dreamed before I went out—could be bridged, it was when I saw nations and men kneeling down together at the sacramental table of our Lord." The only thing that is going to save the world from a bitter strife, vaster and more terrible than anything the world has known for ages past, is the unity of men in one Lord, one faith, one God and Father of all, who is in all, over and through all. And it is because the missionary represents that, and it is because the missionary is embodying, as I believe, that great saving principle in the life of the world that we stand in debt to him as to no other man, because, he, more than any other, will bring in that day, the great day of which Tennyson dreamed, in which universal love shall be each man's law, and universal light shall not only lie like a shaft of light across the land, and like a lane of beams across the sea, through the cycle of the golden year, but rather, shine with all the covering radiance of Christ on all the lands and seas; because at last there shall have come through him, more than through any other man, that kingdom of God on earth which will be like the kingdom of God on high, where there shall be no darkness any more, because the Lamb himself is the light thereof. And to whom in that day shall the first and most grateful words be spoken, when at last his kingdom shall have come, and his will shall have been done on earth as it is in heaven, but to the missionary doing his work in his lowliness and in his meekness to-day, but recognised in his glory and his power then—"Well done, good and faithful servant; by thee I wrought this?"

As soon as we lay ourselves entirely at his feet, we have enough light given us to guide our own steps, as the foot soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Eliot.



# The Family Altar

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

## LITTLE THINGS.

Almost every man likes to do large things. He likes the limelight. Put his picture in the paper, with a word of praise, and he'll serve you. Give him the uppermost seat at the feast, and he will never be absent. And he would even fight our battles against foreign foes if you will make an officer of him. His soul delighteth in large things, but it scorneth little ones. What a mistake this is! In the battle of Santiago, when Cervera's fleet was destroyed, the work was done, not by the twelve-inch guns, but by the smaller ones. The large guns only landed two shots, but the small ones many. The "Brooklyn" had nothing but five-inch guns, and she fought, in turn, every one of Cervera's ships, and it was her small, rapid-fire guns that did the work. How like this is the church. We feel fitted for great deeds, and we stand with our thirteen-inch guns ready for service, and others, content to do anything for God, win souls for him. Let us remember that nothing, however small in the eyes of men, is small in God's eyes, when done in his name and for his glory.

## SUNDAY, SEPTEMBER 13.

Gems of Thought.—"I am the bread of life: he that cometh to me shall never hunger" (John 6: 35).

A sick soldier was given up to die, and his father hastened from a long distance to his bedside in the hospital. He lay half conscious, and nothing that father or attendants could do could rouse him, till the father said: "Here is a loaf of your mother's bread which I have brought you." "Bread from home?" said the dying man; "give me some." And from that hour he began to mend. Bread from heaven! Don't fail to eat it every day, O Christian.—*W. Thorburn Clark.*

Bible Reading.—John 6: 30-35: Bread for the soul.

## MONDAY, SEPTEMBER 14.

Gems of Thought.—"Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. 11: 1).

A knocking at my heart—and what art thou?  
"I was the unforgiven; from your door  
You spurned me once and bade me come no more.

I am the ever-present suppliant now."....

A sweetness at my heart—and what art thou?

"I am the kindly deed you quite forgot,

The joy bestowed that you remember not.

I am your angel of forgiveness now."

—*Theodosia Garrison.*

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving others.—*Henry Drummond.*

Bible Reading.—Eccl. 11: 1-4: Reaping after a while.

## TUESDAY, SEPTEMBER 15.

Gems of Thought.—"Sitting, clothed in his right mind" (Mark 5: 15).

When the microscopic search of scepticism, which has haunted the heavens and sounded the

seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, manhood respected, womanhood honored, infancy protected and human life held in due regard—when sceptics can find such a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and there ventilate their views.—*James Russell Lowell.*

Bible Reading.—Mark 5: 1-15: The fruit of Christianity.

## WEDNESDAY, SEPTEMBER 16.

Gems of Thought.—"Cast thy burden upon the Lord, and he shall sustain thee: He shall never suffer the righteous to be moved" (Ps. 55: 22).

An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at a station. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight, now and then, from one knee to the other. A working man across the aisle, when he could stand it no longer, touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."—*Farm and Fireside.*

Bible Reading.—Psalm 55: 16-23: The burden-bearing God.

## THURSDAY, SEPTEMBER 17.

Gems of Thought.—"Love suffereth long, and is kind" (1 Cor. 13: 4).

Love is not blind,  
Love's eyes are keen,  
Love's eyes can never be deceived,  
But they are always kind.

Love is not blind,  
Love's eyes perceive  
Not what we are, but fain would be;  
Love's eyes are keen and kind.

—*Vlyn Johnson.*

Bible Reading.—1 Cor. 13: 1-13: Supremacy of love.

## FRIDAY, SEPTEMBER 18.

Gems of Thought.—"That ye might be filled with all the fullness of God" (Eph. 3: 19).

There is a plant in South America called the "pitcher plant," on the stalk of which, below each leaf, is a little cuplike formation which is always full of water. When it is very small it is full; as it grows larger it is still full, and when it reaches its maturity, it is still full. All that God asks is that the heart should be cleansed from sin, and full of love, whether it be the tender heart of the little child, or of the full-grown man, or of the flaming archangel.—*Martha A. Huling.*

Bible Reading.—Eph. 3: 14-21: Possibilities of man.

## SATURDAY, SEPTEMBER 19.

Gems of Thought.—"He that believeth shall not make haste" (Isaiah 28: 16).

Nature is very un-American. Nature never hurries. Every phase of her working shows plan, calmness, reliability and the absence of hurry. The Tower of Babel—the world's first skyscraper—was a failure because of hurry. The workers had

too many builders, and no architect.—*William George Jordan.*

Bible Reading.—Isaiah 28: 9-16: Don't hurry.

## THE AGED.

The aged are a very small remnant of earth's vast population, and, as a class, are retired from its activities, with most of their life-long co-laborers and life-long friends gone on to the service and friendships of heaven, and yet they are a favored class. As Cicero says, the young wish to live long; the aged have lived long. Life to them is not a fragment. A broken shaft will not be their fitting monument. Theirs is life in its rounded fullness.

Aged saints are favored in that they can look back and survey their own life as a whole, and see it as shaped by God from beginning to the end. They can now see the bright side and divine interpretation of dark and enigmatic providences. They can see, with the eye of sense, how bitter Marahs were made to yield sweet waters; how rough places had toughened their feet for their long journey; how the thorns in the flesh had helped to keep the soul to its proper level of humility. It is they who can sing with special emphasis:

In each event of life how clear  
Thy ruling hand I see!

Three points given suffice for tracing the whole circumference of a circle. The many manifestations of God's guiding and supporting hand in the long past are full assurance that that hand will not fail them in the few steps remaining. They may have often said, I shall surely fall by the hand of Saul, but they have lived to see themselves sitting crowned on Saul's throne.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep, it cannot be accumulated; nor need we go ourselves, nor into remote places, to gather it, since it has rained down from heaven, at our very doors, or rather within them.

## The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.

## TERMS FOR ADVERTISEMENTS.

Births, Deaths, Marriages, and In Memoriam Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for every additional twelve words and under.

Other Advertisements (not displayed): 24 words, 1/-, and 6d. for every additional twelve words and under.





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

## Tasmania.

**HOBART.**—We have been visited by Dr. and Mrs. Macklin. Their visit extended over four days, and was a success in every way. On Dr. Macklin's arrival the Mayor of Hobart welcomed him to the city. Several of Hobart's leading men were present, and showed great interest in the work done in China by the missionaries. The Town Hall was engaged for two meetings. Dr. Macklin gave an illustrated talk on China one night, and the other was devoted to a lecture on the revolution in that country. He also gave interesting addresses morning and night on Sunday. All the meetings were largely attended, and have resulted in renewed interest in Foreign Missions. One of the features of the visit was a reception given to Mrs. Macklin on Saturday afternoon. It was entirely a women's meeting, and about 200 responded to invitations to be present. Mrs. Macklin gave an interesting address regarding the work in China, and at the close of a most enjoyable gathering refreshments were handed round.—J.A.

## West Australia.

**FREMANTLE.**—Wednesday, August 26, Bro. Taylor gave us a good address on "A Good Soldier of Jesus Christ." At the close of the address two sisters who confessed Jesus the previous Lord's day evening were baptised. Thursday was observed by fifteen sisters of the church as Foreign Mission Sewing Day. They began work at 10 a.m., and finished up at 5 p.m. Forty-three garments were made for orphans in India. This meeting was held in conjunction with the sisters' meeting the same day in Perth chapel. Quite a number of our sisters here could not go to Perth, so decided to have the meeting here. Immediately after lunch we had a devotional meeting. Special prayer was offered for all our beloved workers in foreign lands. Bren. Inman and Andrews expect to leave here for the war some time next week. Our Women's Mission Band are holding meetings every week, and sewing specially for the Indian children. All branches of the work here moving along well.—E. G. Warren, Aug. 29.

## Queensland.

**ANERLEY.**—On Lord's day, August 23, W. H. Nightingale exhorted the church very acceptably. W. McCallum at night gave a fine address on "The Conversion of Saul of Tarsus." S. Trudgian assisted us at the mid-week meeting on Aug. 26, and gave a helpful address on "Prayer." Last Lord's day, H. U. Rodger gave an excellent exhortation on Acts 1: 8. Bro. Laing conducted the gospel meeting at night, taking as his theme, "Almost thou persuadest me to be a Christian."—A.R., Sept. 1.

**MA MA CREEK.**—Just held our welcome social to our new evangelist, W. Morton. It was a great success. Large meetings on Sunday nights, and the Bible School is brightening. Picnic and anniversary, October 2. Friday last we had with us Sister Tilley, who gave us a very interesting talk on "India." Last night gospel meeting, chapel nearly filled to listen to Bro. Morton's telling address.—T. A. Chappell, Aug. 28.

**BRISBANE.**—An effort is being made to purchase land and to erect a mission hall at Hawthorne. Several of the brethren have offered to lend substantial amounts towards the project. The church recently decided to appoint three elders,

and Wm. Suchting, J. Swan and H. C. Stitt were nominated. Owing to the small number of votes recorded through the ballot, those brethren withdrew their names. Last Lord's day there was a good attendance at worship. L. Gole spoke on "Resurrection Evidences."—H.C.S.

**ZILLMERE.**—During the month several of our Brisbane brethren have come along to help us with the work—Bren. Burrows, S. Trudgian, W. Trudgian, and W. Morton. On the 30th W. Trudgian gave a splendid exhortation on "Climbing." W. Morton called here on his way to Ma Ma Creek, and gave a splendid gospel address on "Some of the Object Lessons of the Bible." We feel thankful for the kindly help of these brethren. A. E. Morton has been working all along the line. On the 27th, the Y.P. Class held their second "Bible Cricket Match." Sisters M. Stabe and R. Fischer were the captains; Bro. Morton, umpire. Both sides were in good form, and it resulted in a win for Miss Fischer's side. The cricket ground was on Acts 26. Sisters Misses Millis (2), of Melbourne, fellowshipped with us on the 23rd.—J. Bruce.

**SUNNYBANK.**—Nice meeting last Lord's day morning, several visitors being present, including Sister Bowles, senr., and Sister Hazel Bowles, from Albion, and Sister Bridges, from Ann-st. During the week Sister Miss Tilley paid us a visit. Bro. and Sister McCallum have come to reside in our midst. Bro. McCallum will be a great help.—F.A.B.

**VERNOR.**—W. J. Way paid a week's visit to us. We had good meetings every night during the week, and on Wednesday evening we held a social in the chapel, when we spent an enjoyable time together. Our brother visited Lowood and Fernvale, and seemed delighted with the district.—A. A. Pieper, Sept. 4.

## New Zealand.

**PALMERSTON NORTH.**—On August 16 Bro. Johnston spoke on "War: the Present Crisis in Relation to Prophecy." The attendance was one of the largest we have had. On the 19th the sisters met in connection with their work. Already six calls have been made on us for clothes. At the last church business meeting Sister Mrs. Carter suggested that the chapel be opened every morning for a short service for the school children. This was commenced last Monday with six children, and has already increased to twenty-three.—M.C., Aug. 27.

**NELSON.**—The mid-week prayer meeting on Thursday evening was well attended. On Friday evening the Band of Hope held their usual meeting. Lord's day, August 23, the morning service was very well attended. Bro. Knapp presided, and Bro. Lang addressed the meeting. At this service one sister was received into fellowship. At the evening service our little chapel was full, when Bro. Mathieson preached a magnificent sermon on "Courage." The prayer meeting before evening service is increasing in numbers, and doing good work. Endeavor Society met as usual on Monday evening.—H.B.L., Aug. 27.

**WANGANUI.**—The second social to raise funds to clear the mortgage on the new church property was held recently. G. Purnell was the speaker. His subject was "Early New Zealand," a very interesting lecture being given. The gospel platform is still being filled by local brethren, and occasionally visiting brethren. Recent speakers have been Bren. C. Downey, Stratford; W. E. Voyce, J. E. Wilson, and Weston and Carrad,

from the Baptist Church. The Bible Class on Wednesday nights is steadily growing. Last week there were 24 present. The average so far is over 20. Under Bro. Allan's guidance the meetings are very profitable. The Bible School has decided to hold a demonstration in November. A day of special services will be held the first Sunday in that month, to be followed by a tea meeting the same week. The scholars are now in training, and we hope to have an enjoyable time.—H.S., Aug. 24.

**KAITANGATA.**—One lady immersed, and received into fellowship. We enjoyed a visit from Bro. Wilson of Glasgow early in August. Anniversary arrangements are proceeding well. Three of our members have left for the war. A united after-service prayer meeting is held on Sunday evenings, asking God to limit the time and horrors of the present international conflict. Twenty-one Sunday School scholars have entered for the October Scripture exam. A very successful mission band social was held on August 20. The Bible School is a hive of industry. A lately installed sand-table proves very attractive to the kindergarten. Our two teacher training classes are preparing for their exam. from the College of the Bible. Fine attendances at all meetings. Thos. Cairnes relieves N. G. Noble once in three Sunday mornings, and his sound messages are blessings. Very promising gospel meetings are still enjoyed, and give permanence to our future.—Geo. Thompson, Aug. 27.

**NORTHERN UNION.**—Since our last report two more—brother and sister—made the good confession at Dome Valley, and were baptised last Lord's day afternoon in the open air, all the folk who were at the gospel meeting witnessing the baptism. The indications at present are that a good work can be accomplished here. Sixteen were present at the Bible Class on Wednesday night. We are having three services next Sunday. There are six other churches in the Union meeting every Lord's day. Local brethren are doing the speaking at these meetings during the evangelist's stay at Dome Valley.—W. G. Oram, Aug. 28.

**CHRISTCHURCH.**—Last Sunday Bro. Gebbie preached on "The Greatest of All Achievements," to a large audience. An encouraging feature of the evening meeting is the large number of strangers present. The Thursday previous a well-programmed concert was held to help relieve the building fund stress. Sunday afternoon a happy afternoon was spent at the St. Albans Bible School, where Mrs. Mansill, a past teacher in the school, talked to the children on "The Children of Rhodesia." Last Thursday evening a happy and helpful meeting was held in the schoolroom by the men of the church, when various plans for advertising and extension were discussed.—P.S.N., Aug. 29.

## South Australia.

**LOCHIEL.**—August 23, excellent number at the Lord's table. Good number at Bible School, and in Bible Class. At gospel meeting the building was nearly full. August 30, the meetings were not so well attended, on account of so much sickness in the district. The Bible School at Mt. Temness is in an excellent condition. Last Lord's day, at the said place, we had 21 in the Bible Class. The Lochiel Endeavor Society is splendidly attended, and all the committees are doing a valiant work for the Master. We expect to be present at the half yearly rally of the Northern district, which is to be held at Halbury on Sept. 8.—T. Jones.

**MOONTA.**—A good number present around the Lord's table. The writer presided, and Bro. Wilson, who has taken up the work here for three months, exhorted. Bible School good attendance, and two new scholars present, and Bro. Wilson conducted the Bible Class. Prayer meeting at 6 o'clock, when quite a large number were present. At the gospel service some 150 people were present to hear Bro. Wilson, who gave a splendid address on "Citizenship." At the close we had a baptismal service.—B. Marsh, Sept. 6.

**BALAKLAVA.**—The mission conducted by W. C. Brooker is continuing to attract large audi-



ences. During last week there were seven confessions. The morning service yesterday was a record for Balaklava. 161 broke bread, and 16 were received into fellowship with the church. After the address by Bro. Brooker the invitation was given, and two young ladies confessed Christ. Bro. and Sister S. Brooker, from Hindmarsh, worshipped with us. About 90 were present at the men's meeting in the afternoon, when the missioner spoke on "Lost Manhood." The building was crowded again at night; about 330 present. Bro. Brooker's message on "The Distinctive Plea of the Disciples" made a lasting impression. One man accepted Christ, making a total of 24 for the two weeks of the mission. A thanksgiving service will be held to-night (Monday), and the mission will close on Wednesday night. In last report it was stated that 20 were present at the meeting for women only; it should have been 200.—W.L.E., Sept. 7.

KADINA.—Splendid meetings all day. We were pleased to have with us Bro. Harold Clark, from Berri, and Bro. N. Bartle. Bro. Verco spoke this morning from Matt. 26: 26. This evening's topic was from Acts 16: 30. Miss Page is now our evening organist.—Jas. H. Thomas, Sept. 6.

WALLAROO.—One confession since last report, a man who was welcomed in this morning. All meetings are good, especially at the Lord's table. All services to-day have been good and encouraging.—E.J.K., Sept. 6.

QUEENSTOWN.—Aug. 30, fair attendance around the Lord's table. We had with us Bro. and Sister Gascoine, from Norwood. Bro. Marquardt presided. J. Fischer addressed on "Who is my neighbor?" Evening, J. Fischer preached to a good audience. Sunday, Sept. 6, at the Lord's table we had Sister Nightley, from Norwood, with us. R. Harris presided. Bro. Hawkes addressed on Hebrews 9. Evening, Bro. Jeffries preached to a fair audience.—H. Watkins, Sept. 6.

GOOLWA.—Aug. 30, anniversary services of the Bible School. At the morning service visitors included Bro. F. Grundy, Sister Mrs. A. Grundy, from Murray Bridge, Bro. C. Norman, Sister Miss Norman, and Bro. Lewis, from Mile End, and Bro. and Sister Taylor, from Semaphore. Bro. Taylor addressed the church. In the afternoon the kindergarten gave a demonstration in the Institute. In the evening we enjoyed a fine address from W. Taylor, and a solo from Mrs. Taylor. On Monday evening the scholars rendered a service of song entitled "The River Singers." Mrs. Taylor also sang a solo. Splendid attendances at all services. On Wednesday the annual picnic was held on Mr. W. Newell's estate on Middleton-road, and a very enjoyable time was spent.—A.M.L., Sept. 7.

HENLEY BEACH.—Since last report meetings have been fairly well attended. Bible School maintains good interest. On August 26, a pleasant afternoon was spent by the sisters and friends. The occasion was a kitchen tea given to Miss Fannie Gore in view of her approaching marriage. The new kindergarten room was well filled. Mrs. Cosh and Mrs. Tombs received the guests, the presents being of the usual useful and varied description. The meeting closed with a social cup of tea and hearty good wishes from all present for the future happiness of the young couple.—W. Stanford.

SOUTHERN CONFERENCE.—A business meeting of the above was held at Strathalbyn on August 27. The President of the Conference, Theo. Edwards, presided. Reports presented were very satisfactory. Reported that Bro. Cosh has visited several Sunday Schools in the Southern District. Bro. Edwards was appointed by the Committee to investigate the work at Lameroo and report to next meeting. The starting of a cause at Pt. Elliot was discussed. A proposition was carried to the effect that this committee formulate some plan of working Pt. Elliot with Goolwa. Secretary to write to J. Binney and his aged mother, on behalf of the Conference Committee.—W. S. Yelland, Sec.

SEMAPHORE.—Since last report the work has been well maintained. Our evangelist has been holiday-making, and during his absence Bren. J. Wilson, R. Taylor and E. R. Manning

rendered good service, which was much appreciated. Meetings to-day were good. Sister Taylor was welcomed from Hindmarsh church. Last Thursday the church gave the evangelist and Mrs. Taylor a welcome home social. A large number were present, including visitors from Queenstown and Hindmarsh. The church presented Bro. Taylor with a roll-top desk, and his Bible Class gave Sister Taylor a silver entree dish.—W. J. Taylor.

COTTONVILLE.—Bro. Manning has now recovered fully, and we pray that God may bless his labors. Received by transfer from Norwood Sister Bacen, and by request a brother and sister formerly immersed. Good attendance at meetings to-day.—J. McNicol, Sept. 6.

GROTE-ST.—This morning Bro. Barnes presided, and Bro. Saunders, from N.S.W., exhorted. The Adult Bible Class, with a view of becoming a Century Bible Class, are having a three months' rally. The officers elected for the ensuing year are: Pres., E. W. Peet; vice-pres., Chas. Hunt; sec., A. Catchlove; treas., A. Hunt. W. Jame, Chinese evangelist, was present with us this morning, and preached the gospel in the Chinese Mission to-night. Two confessed Christ, Dr. Lum Tow, and his brother, Lum Kee Yan. Bro. J. E. Thomas delivered a good address to a large congregation this evening.—T.M.G., Sept. 6.

GLENELG.—The writer and his wife received a very warm welcome back after a visit to Victoria. We desire to thank Messrs. Taylor, Mitchell, Frisby Smith, and our own brethren for helping in the work while we were away. On Saturday our correspondent for the "Christian," Bro. Chas. Ferris, was married to the daughter of our esteemed elder Bailey. Last night we took up a collection for the Red Cross Fund, amounting to £218/10.—E. W. Pittman, Sept. 7.

UNLEY.—This morning one was received into membership by letter from North Adelaide. One of our oldest members, Mrs. John Yates, passed away this afternoon. She was in her 80th year, and joined the church in June, 1884. At the close of this evening's service a young lady made the good confession. There was a large congregation; many strangers are attending the evening meetings.—P.S.M., Sept. 6.

MUNDALLA.—We regret that sickness is preventing some of our most active workers from attending the meetings. Last Lord's day morning Bro. Fred. Scown presided in an able manner over a good attendance. The young sister who had previously been baptised was welcomed to the Lord's table. The night's service was a good one, when another young man confessed his faith in the risen Christ.—Edwin Edwards.

PROSPECT.—Last Sunday we buried Sister Mrs. Silk, who died suddenly on Saturday. On Wednesday night our sister was with us at the prayer meeting. We sympathise with the family, some of whom are members of the church here. Mrs. Wainwright, who has been ill since last November, was able to be with us this morning. The work is moving along nicely here; to-night there were 170 present. The prospects are brighter than they have been for some time. Our J.C.E. was represented in the demonstration held on Saturday in the Exhibition building in connection with the C.E. Convention. Miss Thomas, the supt., has been working hard to have them ready.—P.

YORK.—On Aug. 30 we had the pleasure of receiving into fellowship Bro. and Sister T. Poole, from the church at Naracoorte. In the evening a young woman made the good confession. On Tuesday the York singing class gave the service of song, "A Child of Jesus," before a good audience, in a most creditable manner, reflecting credit upon the conductor, C. Fiedler, and the organist, W. Fiedler. E. J. Paternoster read the connective readings. An offering was taken up, which will be devoted to the needy of the neighborhood. To-night a young woman decided for Christ.—W.G.J., Sept. 6.

NORWOOD.—On Aug. 30, after a fine address by Bro. Dickson, a young lady made the good confession. Our sister was baptised on Wednesday night. To-day we had splendid meetings. In the morning Bro. Dickson, on behalf of the church, welcomed into fellowship Master G. Brooks from the church at Kadina, and in the evening Sister

Miss E. Steele, from Yambo, was welcomed, and received into fellowship. A capital attendance to-night, and the address was listened to with much appreciation.—J.T., Sept. 5.

HINDMARSH.—Sunday, Aug. 30, the 59th anniversary services of the church took place, when there was a good attendance at all the services. One pleasing feature of the gatherings was the number of old members of the church who came from a distance to hear the closing addresses of H. D. Smith on his relinquishing the ministry at Robert-st., where he has spent over 22½ years' service. At the close of the gospel address two young men from the Bible Class made the good confession. Wednesday, September 2, a farewell meeting to H. D. Smith combined with a welcome to G. P. Cuttriss, who has commenced his work with the church, took place, preceded by a tea which was well attended. I. A. Paternoster, president of the Conference, presided over a fine attendance at the after meeting. Several evangelists from the various Churches of Christ and representatives from the Ministerial Association of Hindmarsh, spoke eulogistically of the splendid service rendered to primitive Christianity by H. D. Smith, and also words of welcome to G. P. Cuttriss. T. H. Brooker, on behalf of the church, spoke words of appreciation and farewell to H. D. Smith and welcome to G. P. Cuttriss, and presented H. D. Smith with a cheque for £137/14/6, and stated that a pleasing feature of the testimonial was the spontaneous response to the appeal by the brotherhood, especially the Robert-st. members, who had contributed £78. Doncaster church, £20; Henley Beach, £10, these being the churches that he was most interested in. The subscriptions had come in from all over the States and New Zealand, and some had been received from old Bible Class boys. Bro. Smith responded feelingly, and exhorted the members to stand by the incoming evangelist and uphold his hands and give him their utmost loyal support and assistance. The meetings were assisted considerably by the choir under R. G. Hindley.—J. W. Snook.

## New South Wales

DULWICH.—The work of the Master was established in this district about five months ago by a few of the brethren, and to-day we are in a position to say that the Lord has abundantly blessed us. We have purchased a fine block of land measuring 76 x 150ft., beautifully situated, in Stuart-road. Our land is now paid for, and we have about £25 in hand. We are looking forward with great anticipation, believing the Lord will soon enable us to erect a place of worship to his glory. The meetings at present are being held in the homes of Bren. Grant and the undersigned. Brethren living in this district not already meeting with us, can materially and spiritually help us by coming along to our little meetings. Bro. Grant's home is in Brunswick-road, and the writer's is in Stuart-road.—W. Uren.

MEREWETHER.—Lord's day, Bro. Baxter exhorted from Psalm 122, giving some encouraging thoughts. Bro. Fretwell's subject in the evening was "Jesus Christ came into the world to save sinners," sowing the seed faithfully and well for the reaping we hope soon to come. We had a visit from Bro. and Sister Godard, from Chatswood, Sydney.—J. Fraser.

IVERELL.—Nice meeting on Lord's day morning. Sister Mrs. Eather, who has been absent for some months, was in fellowship with us. t Swanbrook, 11 miles from here, Bro. Waters a service in the afternoon. Thirty present. Solid interest. This field invites us. The w conducted a service at Auburn Oak. Good inter shown here. The gospel service well attended. Proclamation with power. A united prayer meeting was held in the Tabernacle afterwards, when about 250 were present to petition God that, in his providence, the present war might cease. We have commenced a shilling fund for the relief of the sufferers in Belgium.—H. W. Cust, Sept. 1.

LISMORE.—W. Gale, representing Home Missions and Bible Schools, has visited us, to our profit. The brethren on the Coast appreciated the action

Continued on page 608.



## "The Tongue of the Dumb shall Sing."

Someone has said that an affliction may be one of the first aids to success, and a physical handicap is often a positive help to mastery because it spurs the possessor to greater mental and spiritual effort and challenges his will to prevail in the struggle.

A thrill went through the heart of the nation when it was announced recently that Helen Keller sang at the Otological Congress in Cambridge, Mass. Blind, deaf and dumb from infancy, this young woman, with all the world seemingly shut out from her grasp, has conquered her tremendous handicap by the power of her will, the loving patience of her teachers, and the outreaching eagerness of her own soul. She has said unto this mountain, "be removed." She has emerged from her physical prison and claimed her place among living, working men and women. She who could not utter a word can now carry on a conversation over the telephone. She has addressed in three languages, English, French and German, a congress of scientists who came from all parts of the world. As the crowning achievement, this girl who could not see notes, who formerly could not even utter speech, sang clearly and sweetly, so that her voice reached every corner of the great room and her audience was moved to tears.

"Almost it is a miracle!" exclaimed the scientists. Almost? Never was there more truly a miracle than the bringing of this wonderful girl up out of the tomb of silence and realising in her the promise of Isaiah that "the tongue of the dumb shall sing." A miracle of science truly, but with the Omnipotent hand working through science and opening the understandings of men to the marvellous mechanism of the human body and brain.

But the miracles of to-day are not of sudden achievement. Most of them are performed only by persistent, heroic effort. Explosive action or spontaneous combustion is less a miracle than steady, progressive growth. The building of a house in a day, as was done not long ago, was less of a miracle than the growing of the timber which entered into its construction. A man may suddenly be given position or wealth by some unexpected turn of events. There is no miracle in such an happening comparable with that performed by the young man who begins with nothing but a strong purpose and fights his way up inch by inch, day by day, year by year, against all manner of obstacles until he achieves position, wealth or power through the victory of his own effort.—*Great Thoughts.*

The better nature in us exults over hardships and privation as a seal of its divinity. Men spring with a deeper joy to man a life-boat in a raging sea than they feel at the thought of a pleasure voyage.—*Henry W. Foote.*

## Obituary.

**HUGHES.**—After a severe illness which lasted nearly four months, and which involved incessant suffering, Bro. John Henry Hughes passed away on August 25, at the age of 46 years. At the time of his death he held the office of deacon in the church here. Our brother had been a follower of the Lord nearly 30 years, having been baptised in the Albert-st. Baptist Church. He was of a happy disposition, believing Christianity to be a joyous thing. His deep consecration and devotion to the Lord's work was very marked. He had worked in the Bible School as a teacher, was president of the choir, had served as secretary of the church. He loved to talk of the church's affairs, and was indeed a most reliable member. He has gone to his reward, which was well earned, for his faith and hope were strong and great to the end. Therefore,

'Tis sweet to know we'll meet again  
Where parting is no more,  
And that the one we loved so dear  
Has only gone before.

—Will Beiler, Fitzroy, Vic.

**JOHNSON.**—By the death of our Sister Mrs. H. W. Johnson, the church at North Melbourne has again been bereaved. Our sister has been a faithful member of the church for many years. She has suffered a very great deal for the past twenty years, and death to her was a relief—a home-going. Although in ill-health for so long, the end came suddenly on August 25. The funeral service was held the following day at Fawkner. M. Wood Green, an old friend of the family, assisted at the grave-side. Mrs. Johnson leaves a family of five—three boys and two daughters. We commend those who have been bereaved to God our heavenly Father, who comforts us in all our sorrows.—A. Hutson, North Melbourne, Vic.

## Correspondence.

LETTER FROM W. H. ALLEN.

Dear Bro. Dunn,—

Please allow me to convey through the "Christian" our keen appreciation of the courtesies extended to us by the members of the various churches of Christ in Melbourne, in general, and particularly to the members of the old Swanston-st. congregation. It would be pleasant to write personal letters, but our friends are so numerous, it is hardly practicable, not to say impossible.

This is our third Sunday on the ship, and the most pleasant one, so far. On July 12 I never saw the dining saloon—quite an admission for me to make, but I can't disguise the fact—I simply refused to feel hungry that day. However, since then, I have never refused an opportunity to eat, and in this my entire family join.

It is hard to realise that we are away off in the ocean, and the course of life runs much as it was ashore. One notices the little "cliques," and even the petty jealousies so characteristic of this quite ephemeral life of ours.

Usually there are four—sometimes more—services conducted on Sunday: early communion for members of the Church of England at 7.30 a.m., followed by R.C. services; then comes the regular service at 10.30 a.m.; Sunday School for the children (of whom there are at least thirty varieties) at 2.15 p.m.; an independent speaker (Russellite, I think) at 4 p.m., and at night a non-conformist service. At this service to-night I am to assist. An Anglican preacher delivers the sermon, a Presbyterian clergyman reads the lesson, and I have been asked to offer prayer. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Prof. Adams, a charming travelling companion, has delivered the discourse the past two Sunday nights, and they were splendid. I am thoroughly enjoying his fellowship, and his splendid expositions of the Word.

We are due in Durban Tuesday night, or Wednesday morning. God has blessed us with good

## LADIES.

An unlimited market and big profits from high-class Confectionery. American quick process. Personal demonstration.

Particulars from  
Mrs. C. A. Hellwig, Kilsyth, via Croydon, Vic.

## ALLAMBY'S KNITTING DEPOT

128 Queensberry St., Carlton.

ALL KINDS OF KNITTED GOODS MADE UP

Ladies' & Children's Knitted Coats a speciality  
Phone Central 3374.



Established 1880.

Phone Cent. 6745.

**F. McCLEAN**  
— FURRIER —

(Wholesale and Retail).

126 LYGON STREET, CARLTON, MELBOURNE  
VICTORIA.

Splendid Collection English, American and Australian Furs  
Furs Remodelled. SKINS TANNED, DYED, and made  
to PREVAILING FASHIONS. White Furs  
cleaned. Skins bought. Favor of  
a Trial Solicited.

Tel. William St., 269.

**W. R. AVENELL**

258 VICTORIA ST.,  
DARLINGHURST, SYDNEY.

**HIGH CLASS TAILOR,**

*Ladies' and Gent's.*

Write for Self-Measurement Forms  
and Patterns.

Suits from 4 Guineas. Costumes, 6 Guineas.

A Smile of Satisfaction!

**BROOKE'S**  
**Coffee Essence**

It's better—Try it

**SILVER**  
**STAR**  
**STARCH**



**WHITEST**  
**AND**  
**BRIGHTEST**





health, and we desire herein to be remembered to all the dear friends in Melbourne.—Fraternally yours,—W. H. Allen.

# A CHAPEL IN A DAY AT HAWTHORNE, BRISBANE.

As stated in last "Christian," we expect (D.V.) to put up a chapel in a day at Hawthorne in October. This will be a gigantic task for the churches in Queensland generally, and for Brisbane in particular, as we have only just started a new suburban cause at Annerley, and the depression on account of the war is being felt. But Hawthorne is a strategic position, and we are first on the field. A body of consecrated workers from Brisbane are carrying the work forward with great success. One hundred and twenty children have been gathered into a Bible School, which will be homeless if we do not build in October. One adult has decided for Christ, and others are near to the kingdom. A Baptist family presented us with a fine £25 organ on condition that we go on with the work. The total cost of land and building will not exceed £200, as the labor will be voluntary, and the seating provided by the city church. A shower of gifts from the brotherhood in the Commonwealth will enable us to reach this great objective. Local gifts (incomplete) will be acknowledged later. Here is patriotism,—Ma Ma Creek church is sending six men over 70 miles for the day's work. 24 others have volunteered. Rosevale church, gifts in cash and promises—Sister A. Christensen, £5; Bro. A. Hinrichsen and family, £5; Bro. J. Christensen, £1; Bro. M. Christensen, £1; Bro. and Sister Primus, 15/-; Bro. S. Jensen, 10/-; "A Brother," 10/- Mt. Walker church, Bro. F. Hinrichsen, £5, and £10 loan free of interest; Bro. Albert Hinrichsen, £2/10/-, and salary for carpenter; Bro. T. Jenner, 10/-; Bro. A. Neumann, 9/-; Bro. W. Sellars, 5/-; Bro. T. Baills, 5/- Can we count on you to help us? Write now to W. H. Nightingale, Wride-st., Woolloowin, Brisbane, Queensland.

## ACKNOWLEDGMENTS.

### VICTORIAN HOME MISSION FUND.

Churches, per Collectors: Brunswick, per Bro. Donaldson, £3/11/-; Kaniva, per Bro. Goldsworthy, junr., £3/10/-.

Individual Gifts: No Name, 10/-; J. Donaldson, Brunswick, 6/6; J. S. McIntosh, Middle Park, £1.

Special New Tent and Field Fund: Sister Winsor, £1; P. B. McMaster, Swanston-st., £1; Bro. P. Johns, Yarrowonga, £1; Sister Mrs. Wilson, Stawell, £1; Bro. A. Chivers, Doncaster, £1; Sister Mrs. Johnston, Middle Park, 2/6; R. M. Williams, Kaniva, £1; Sister Mrs. Hopkins, Williamstown, £1; Thos. Hair, Clear Lake, £1/10/-; A. R. Lyall, Swanston-st., £1.

Assisted Churches towards Preachers: Drummond, £4/7/6; Polkenmet, £10/19/-; Taradale, £3/9/4; Echuca, £3/5/-; Kaniva, £31; Lillimur, £7/10/-; Colac, £13.

Miscellaneous Receipts: Year Book Sales, 1/6. Total to August 31, £92/12/4.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

## God's Word.

You are bidden, in the precept, to hearken, and incline your ear, and the promise given is this: "Your soul shall live." What! Live through hearing? Yes, live as the result of hearing; for "faith cometh by hearing, and hearing by the Word of God." If any man would give himself diligently to the study of the revelation of God, to the searching of the Word of God, and to the hearing of loving, earnest, truthful, spiritual preaching, he would not fail to find life for his soul. If with heart's resolve to find Christ in the Word a man hears it diligently, he has this promise, "Hear, and your soul shall live." Some sit down, and say, "I cannot believe." Of course you cannot believe until you know what you have to believe. But while you are hearing what it is, the inspired Word acts upon you with a self-evidencing power, and your conscience, and mind, and heart are affected thereby. The Holy Spirit quickens through the Word, and fulfils the promise, "Hear, and your soul shall live."—Spurgeon.

If men blacken your character, the Lord will find a time to wipe off every spot; he will "bring forth thy righteousness as the light." Can you trust him to do this?

## COMPLETE WRITING OUTFIT

Instant, Pen and Pencil Case, Pencil and Eraser, Materials for making Three Bottles of Fine Ink, and a Valuable Lot of Very Remarkable Pens, including The Graham Fountain Pen, The Shading Double-Stroke Pen, The Top-Ford Reservoir Pen, The Colorado Indestructible Pen and a Dozen others; Also a Fountainette Iveroid Penholder, that writes 250 words with one dip. The Lot for only Three Shillings, including carriage. The Pens alone are worth all the money. The Union Co., 299 Elizabeth Street, Melbourne.



## 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

Was organised 25 YEARS AGO by the proprietors of the PRIZE A.N.A. SEWING MACHINES, to the People of Australia. It was their great aim to benefit the toiling masses, by landing at the home at a moderate price, the

## Best Sewing Machine Possible

and this has been undoubtedly achieved, and now we have as a monument of our successful effort the finest machine the world produces, with all the latest inventions, the

## Prize A.N.A. Sewing Machine

Absolutely the Best Machine in Australia at the present time.

Prices, £3 10s. to £10. Cash or Terms

If you are interested, send for Beautifully Illustrated Fine Art Catalogue, to

Australian Sewing Machine Co. Py. Ld.

(WARD BROS. and A.N.A. Co.)

36-38 Errol Street, North Melbourne,

And all Suburbs. Branches Everywhere.

**VITADATIO**

THE MEDICINE THAT CURES

HYDATIDS, CHEST TROUBLES  
LIVER and KIDNEY DISEASES  
GALL STONES, INDIGESTION,  
TUMOURS AND GROWTHS,  
RHEUMATISM, ETC.

You need suffer no longer if you take...

**VITADATIO**

VITADATIO is a Tonic, a Blood Maker, a Nerve Food.

BUY A BOTTLE.

Sold by Chemists and Stores. Write to me for Free Advice.

S. A. PALMER

439 FLINDERS LANE, MELB.

**JOSIAH HOLDSWORTH,**

Undertaker and Embalmer,

Best Work.

Best Equipages.

No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.

380 LYGON STREET, CARLTON.

Branch—659 Nicholson St., Nth. Carlton, MELBOURNE.

ARTHUR J. HOLDSWORTH,  
Funeral Director.



*From the Field—Continued.*

of the two committees, and assure them that loyal support will be forthcoming. The whole of the scholars presented at the Sunday School examination passed, several secured certificates and one (Sister M. Parker) won a second prize with 96 marks. We hear that Bangalow has won two first prizes. Recently there has been one confession at Bangalow, and one at Lismore. Aug. 30, W. Davis took the meeting at Alstonville, on which day also there were good attendances at all church and Bible School services. Within a few weeks we hope to organise two new Bible Schools in the district—one at Alstonville, and one at Byron Bay. Bro. Mason finished service with the district committee on Aug. 19. The fifth annual Conference of the churches will be held in Lismore on Oct. 21. We should be pleased to have any visitors who could make it convenient to be present on that occasion. We expect an interstate visitor with us.—S. Stevens.

**BANGALOW.**—Bro. Mason preached to a good congregation on August 16, and closed his labors under the district committee on Aug. 19. G. B. Wells preached on Aug. 23, to a splendid meeting, and one young lady made the good confession. The church here was very much cheered by the visit of W. Gale, who gave an interesting lantern lecture on the work done by the Home Mission Committee and Bible School organisation. Bro. Gale also exhorted Aug. 30, when the lady who had previously confessed Christ and been baptised was welcomed into the church. Bro. Gale preached at night to another fine meeting.—J.G.S., Aug. 31.

**MARRAR.**—The annual social tea was held in the chapel on Sept. 1, when friends gathered from Wagga, including Bro. Brown and Sister (Miss) Brown, June, Clifton Hill, and Winchendon Vale. The building was packed. The tea was heartily enjoyed, and the whole programme passed off most pleasantly, being one of the happiest and most successful of its kind.

**BROKEN HILL (Wolfram-st.).**—Bible School anniversary celebrations were held on Aug. 30 and Sept. 2. On Lord's day members met in good numbers for the breaking of bread. Pastor Clive Taylor gave a very helpful address. In the afternoon Mr. Stanley (Methodist) was highly appreciated. In the evening the writer spoke to the largest congregation we ever had in the chapel. The singing was greatly appreciated. Wednesday, good public meeting. Bro. Skewes, supt., presided. Bro. Collins read secretary's and treasurer's report. Though a slight decrease in numbers had occurred by removal, finances had improved from debit balance of 12/- to a credit of two guineas. Mr. W. Shaw, Methodist, gave a splendid address. Miss Watt sang a solo, and the scholars gave several pieces. Bro. Black has volunteered for the front, and will be followed by the prayers of the church. Sister Cremer has again been bereft, and thus orphaned in a few months. We extend our hearty sympathy.—E. J. Tuck, Sept. 5.

**MOSMAN.**—On Sunday last Bro. Walden gave a fine exhortation, and in the evening W. P. Lang gave a splendid gospel address. Our new tabernacle is nearing completion, and we intend holding our opening services on Lord's day, Sept. 20, and the tea and public meeting on Tuesday, the 22nd.—A.M., Sept. 7.

**NORTH SYDNEY.**—On Aug. 30 Bro. Payne paid us a visit in the morning. At the evening service A. Price gave the address. Both services were very bright, and well attended. Both services on Sept. 6 were well attended. Bro. Gole gave an interesting address on "Watchfulness" in the morning. The unexpected return of Bro. Gale to give the address in the evening was a surprise to the assembly. His subject was Exodus 14: 13. The choir rendered some excellent music under Bro. Tingate.—F. J. Reeson.

**BELMORE.**—The services yesterday were very helpful. The evangelist had a good message at the worship meeting. The gospel service was also a time of blessing. Four girls made the good confession. The open-air band, although small in numbers, are faithfully holding the fort.—John Rodger, Sept. 7.

**ENMORE.**—We were pleased to have with us as speaker Bro. Peck (Y.M.C.A.), who spoke on Luke 22: 36. We had the pleasure of receiving into fellowship a young sister from the Bible School, who was baptised the preceding Sunday evening. We had a bright meeting in the evening, when Bro. Walden gave an earnest address on "Quo Vadis." The choir sang splendidly, and a solo by Bro. Norman Jansen was much appreciated. Quite a number of the young men of the church are on their way to serve the Empire, and others are to leave us soon. We pray that God will bring them safely back to those whom they love. We are not forgetting our absent Bro. and Sister Illingworth in our prayers.—E.L.

**ERSKINEVILLE.**—The Bible School is growing so rapidly that the infants are packed like sardines in the little rooms available for them; 53 new scholars in the school the last two weeks alone. With the approach of summer either all efforts to work the school up must cease, and half the present scholars in the kindergarten be turned away, or increased accommodation be provided. £25 is in hand for a kindergarten hall. Another £50 will purchase the material required. A few brethren have promised to make up half that amount if the balance can be raised. I have confidence that the brethren who understand this work will help. Brethren, send a donation to the undersigned for this, and amount will be gratefully acknowledged.—P. J. Pond, 35 Albert-st., Erskineville, N.S.W.

**MARRICKVILLE.**—Since last report four have confessed Christ, two young women and two young men, members of Bro. Rush's Adult Class. They are to be immersed on Wednesday. Meetings have only been fair of late, but quite a number of visitors present. The Bible School continues to grow. Six new scholars enrolled on the 6th inst. The school rally is to be held on 13th inst., the aim being 300 for that day. G. T. Walden is to speak afternoon and evening.—T.C.W., Sept. 7.

**CHATSWOOD.**—On Lord's day, Sept. 6, we entered our new building. At 10.45 Alan Price, President of the Conference, after a brief, bright message, officially turned the key—the first to enter being our beloved Sister Mrs. Morris, aged 94. Bro. Price presided at the table, and Bro. Bagley delivered a splendid message suited to the occasion. Every available seat was occupied. Visitors were present from many of the suburban churches, also Sister Mrs. Geo. Bagley, from Vancouver. In the afternoon, a bright Bible School demonstration was given by the scholars, under the direction of Bro. Walter Fox. The writer was present and gave a short Bible School address. The evangelistic service saw the great crowd of the day. Mr. Leggett contributed to the enjoyment of the meeting a beautiful solo, "Rest in the Lord." Bro. Bagley preached on the subject, "The Church we need in Chatswood: Our Aim." At the close one elderly man decided for Christ. We are all delighted with our beautiful, well-finished, and commodious church home. Bro. Bagley is the happiest man amongst us, now that his labors have been so signally blessed, and within such a short space of time, for we were only organised in January of this year. We are proud of our building and our preacher.—W. Gale.

**LILYVILLE.**—Sept. 6, at meeting for worship we were glad to welcome as visitors Bro. and Sister Thompson, from Hornsby, and Bro. Jagers, from S.A. J. Fox presided, and Bro. Thompson exhorted. At night Bro. Fox gave the gospel message. A. A. Smith, a teacher in our Bible School and a church worker, has left with the Expeditionary Force. We shall miss him very greatly. On Friday, Sept. 4, a "First Aid" class was formed. 10 scholars were present. It is intended to hold same every Friday at 7.30 till termination of lectures. The school is at present practising for anniversary on Sept. 27, and Tuesday, 29th.—E. Brown, Sept. 7.

## Victoria.

**ASCOT VALE.**—August 30, three young men were received into fellowship by faith and obedience. We were also pleased at having as visitors Bro. and Sister P. A. Davey, prior to their de-

parture for Japan. Our brother addressed the church. In the afternoon he spoke to the scholars on Sunday School work in Tokyo. These addresses were much appreciated. At our "We Mean Business Class," at which over 90 were present, Bro. Kingsbury delivered a splendid discourse on "Samson, the Weak Strong Man." At our gospel service our preacher spoke on "The Appearances of our Lord." This was a most earnest and impressive address, and at its close two young men made the good confession.—J.Y.P., Sept. 1.

**NORTHCOTE.**—Every department of the work is going along nicely. The following have visited and helped us:—Bren. Macklin, Hagger, Baker, and Pastor Hewinson, of the local Baptist Church. We are planning a reunion meeting to take place on the anniversary of the opening of our chapel, viz., Sept. 20, when we hope to have every member of the church present.—R.C., Sept. 6.

**KYNETON.**—Glad to be able to report all phases of work healthy. About 30 broke bread at Taradale this morning. Kyneton "All at it" Bible Class reached its highest mark to-day; 20 fine young men and women present. To-night our gospel meeting eclipsed any for some time, well over 70 being present. The sisters are making great strides with their work, for the sale of gifts to be held later. J. King, one of our promising young men, has left Kyneton, with the Infantry from this part, for the front. Sister Bingham was brought into the Public Hospital to-day, suffering with a very bad face. We pray for a speedy recovery. We commence our mission next Sunday, and expect Bro. Kingsbury to arrive on the Monday. We are expecting a real good time, and praying that souls will be won for Jesus.—J. E. Shipway.

**WINDSOR.**—In last report the name of Mrs. Turner was inadvertently written Hunter. On the 16th of August Miss Callender and Mr. Munro were united in matrimony, and on August 26 the Endeavor Society held a very pleasant social to say good-bye to Miss Emmett, who is leaving for Red Hill. Mr. Tuck presented the guest of the evening with a gold C.E. pin from the Society, and Mr. Lloyd a bouquet of flowers from the members of the W.C.T.U., Miss Emmett having been the supt. of flower mission. Every one is sorry she is leaving, as she has been a faithful church member for many years. The evening meetings are keeping up well, and many strangers are attending.

**DANDENONG.**—Our anniversary services passed off very well to-day. Bro. Ennis addressed the church in the morning on "The Aims and Claims of the Bible College." He spoke afternoon and evening in the Town Hall to good audiences. The choir rendered some anthems in an excellent manner, assisted by Bro. Pearl, Bro. McKean and other visitors from the city. Miss Jolley, of Swanston-st., contributed two solos in efficient style. The choir leader was A. C. Crisp. Collections amounting to about £9 were taken up in aid of the Red Cross Fund.—J. Proctor, Sept. 6.

**NORTH MELBOURNE.**—Splendid services all day yesterday. 104 members at the breaking of bread in the morning. In the evening we held a "model family service," a large congregation being present. Parents and children occupied the same pews. The writer preached on "Australia's Greatest Need—Homes."—A. Hutson.

**SOUTH RICHMOND.**—On August 30 a display was held by the kindergarten under the leadership of Miss Saunders, before a very interested congregation. The work of the children reflects great credit on the teachers. Lord's day meeting on the 6th, well attended, when Bro. McCallum exhorted. The gospel meeting was well attended, when Bro. Wedd preached.—W. Munday.

**SOUTH MELBOURNE.**—Our evangelist has been away for eight days in the Brim district, and Bro. Ennis conducted the Sunday services in his absence. All of the meetings were well attended, and at the close of the gospel address one married lady confessed Christ. On the Thursday following Bro. Hagger addressed the meeting, and afterwards baptised two who had previously confessed Christ. Fifty-one present. Last Lord's day J. McG. Abercrombie addressed the church, and



Bro. Clay preached the gospel. Both splendid meetings. A special feature of the gospel meetings is the singing of the juvenile choir. We expect to reopen the gallery next Sunday week. Additional stairway accommodation is well on the way towards completion.

**GARDINER.**—The first meeting for worship of the newly-formed church was held in the large classroom of the College on Sept. 6, with an attendance of 23 members. A. R. Main presided and exhorted. We have secured a very fine site on Malvern-road, on which we are looking forward to the time when we will be able to erect a chapel, and so accomplish greater things for Christ in this rapidly rising district. Our treasurer is S. McCann, not W. McCann, as reported last week.—F.J.S.

**HAWTHORN.**—Last week the Sisters' Sewing Class spent one day in sewing for the soldiers. Three more of our young men have joined the Expeditionary Force in the persons of Jack Marfleet, Albert King, and Jack Chugg. Good meetings yesterday. Bro. H. Harder passed away yesterday morning, after a long illness. We extend our Christian sympathy to Sister Harder and family in their bereavement.—A. C. Rankine, Sept. 7.

**MIDDLE PARK.**—We have for some time past been steadily getting forward in all departments of work. H. Knott and his helper, Bro. Garnett, are settling down to progressive work, and we have fine meetings with good spirit shown. Last Lord's day we received one new member, immersed the previous week. We baptised one during the week, and three previous to the evening service. At the close of a fine address three more young men made the good confession, and two of these we remained behind and baptised, as they were appointed to go in defence of Empire in the coming week, and could not await ordinary delay. This is a total of seven confessions in two weeks.—J.S.M.

**MILDURA.**—The Bible School celebrated their anniversary on Sunday, August 23, and Thursday, Sept. 3. Special addresses were delivered at the Sunday services by Bro. Gray, who also trained the scholars in special singing. The gathering on Thursday evening took the form of a social, when the scholars recited and sang to a full house. An enjoyable time was spent.—A.E.C., Sept. 6.

**FITZROY.**—Good meetings yesterday. 125 broke bread. Visitors included Bro. and Sister P. A. Davey and Sister Mrs. Benson, from Lygon-st., and Miss J. Whitfield, from Mayland, S.A. Two were welcomed into fellowship. Bro. Davey gave us a fine address on "Some World Needs." Our brother also addressed the Bible Class in the afternoon. Our preacher goes to Horsham next week to conduct a mission.—W.B., Sept. 7.

**CARLTON (Lygon-st.).**—Fine meetings all day. S. G. Griffith spoke in the morning, and again at night, when there was a large audience, the subject discussed being "Our Volunteers." The speaker in the course of his address drew some very practical lessons, and at the close a young man stepped out and confessed his Saviour.—J.McC.

**BRIM.**—The district of Brim, in common with all of the northern country districts, is suffering fearfully from the effects of drought. Notwithstanding this, the people are wonderfully cheerful, and face the future full of hope. On Sunday, August 30, the church celebrated its anniversary with special services, conducted by Bro. Clay, of South Melbourne. The public hall, which has lately been extended, was comfortably full at both afternoon and evening meetings. The choir rendered some very choice music at both of these services, and a duett by Sisters Combridge and Hose, and a male quartette by members of the choir, were highly appreciated. Miss Hovey presided very efficiently at the organ. One of the remarkable features of these meetings was the large attendance of young men, most of whom are in constant attendance at the regular meetings. Bro. Combridge is doing a fine work in this district. On Sept. 2 the annual tea meeting was held. A public meeting followed, over which Mr. Cust, of Beulah, presided. In addition to the chairman, Messrs. Jolly (Baptist), of Beulah; Combridge and Clay addressed the meeting, which was large

and enthusiastic. The choir rendered several items, and the male quartette again took part. Mrs. Jolly, Miss Guest and Mrs. Clay sang songs. A collection was taken up on Sunday evening, and added to the public meeting, in aid of the Burwood Boys' Home, and the sum of £2/14/- was realised.—W.H.C., Sept. 7.

**BALLARAT.**—Three have been added by faith and baptism since last report. The meetings are well attended, and a live interest is shown in the work by the members. During last week we had a visit from Dr. Macklin, which was much enjoyed by all. The mayor of the city extended a civic welcome to the doctor, and many prominent citizens attended. Much interest has been manifested in the work in China. The lecture on "Revolution in China" was an eye-opener to many.—H.P.L., Sept. 7.

**GEELONG.**—A return social was tendered to Mr. and Mrs. R. Gerrard last week, when there were over 200 present, and a very happy time was spent. On Sunday last Dr. Macklin was with us, and delivered two fine talks on his work in China. On Monday evening he lectured to a very large audience on "Revolution in China."—E.B.

**WARRNAMBOOL.**—August 30 was the last day of our Bible School campaign. 100 were present, an increase of 100 per cent. The workers have been much encouraged by reaching the number for which they aimed. Splendid meetings all day yesterday. To-night the members tendered a farewell social to Bro. and Sister Perkins, who are leaving for Melbourne. Four brethren in short addresses expressed the regret of the church and school at their departure.—L.T., Sept. 7.

## Here and There

The secretary of the church at Inverell, N.S.W., is now H. W. Cust, "Atholstone," Albion Hill, Inverell.

On the first Lord's day in October every church member will have an opportunity of contributing to the funds of the College of the Bible.

Alf. E. Morton, of Zillmere, Queensland, has resigned the work in that field, and is seeking a further engagement in the Master's work.

We are indebted to Bro. C. M. Gordon, who is now in the United States, for the interesting extract on "The Church in the Valley by the Wildwood."

The Educational Number of the "Christian" will be issued next week. Agents are requested to distribute with care the extra copies supplied to them.

Preachers and church secretaries throughout the Commonwealth are urged to keep the annual offering for the College of the Bible well before the churches.

Bible School workers who expect to attend the School of Methods, commencing on Sept. 21, will please forward names to the Secretary, Mr. Reg. Ennis, 45 Dandenong-road, Malvern.

Items "from the field" take up a great amount of space this week. Will correspondents note that next week's "Christian" will be devoted to our College interests, and report as briefly as possible?

The annual report of Congo Mission for year ending April 30 shows 1034 baptisms, an offering of £236 from four native churches at Longo, Lotumbe, Monieka and Bolenge, and a combined membership of 3736.

The College number of the "Christian" will consist of twenty-four pages and an illustrated cover. The whole issue will be printed on special paper, and a full-page group photo. of the students and faculty for 1914 will appear.

The monthly Council meeting of the Churches of Christ Christian Endeavor Union of Victoria will be held in the Swanston-st. lecture hall on Monday evening next, the 14th inst., at 8 p.m. Delegates are urged to attend.

Let us be chastened, quieted, humbled; because we cannot tell how near we are to things eternal, and we do not realise the possibility that eternity is always nearer to us than time can ever be.—Parker.

P. A. Dickson, the preacher at Norwood, S.A., whose engagement with the church terminates the end of this month, has consented, at the request of the church officers, to continue his ministry there until the end of the present year.

The students of the College of the Bible will be glad to receive donations of eggs. In the past years such contributions to the resources of the kitchen have proved most acceptable. Consignments may be made to Gardiner Station.

There is no greater part of our church work than that of providing suitable men for the preaching of the Word. Our College is seeking to prepare men for this great task, and it, therefore, merits the support of all our church members.

A Bible School worker writes concerning the School of Methods commencing Sept. 21:—"I mean to avail myself of this school, and in order to do so I must give up a city choir to which I have belonged for years. This choir means a lot to me, but it would mean more to me to neglect this opportunity." All who are anxious to know how to teach should take this course of study.

The Committee of the Southern Conference, S.A., are desirous of starting a cause at Pt. Elliot, and would like to obtain names of any members or interested persons in the Pt. Elliot district, Secretaries and members of churches in S.A. knowing of any such persons, will greatly assist the Committee by sending their names to the secretary of the Conference, W. S. Yelland, Milang.

J. W. Snook, Secretary to the H. D. Smith Testamental Fund, writes:—"Will you kindly express through your valued paper, the thanks and appreciation of the Committee of the H. D. Smith Testamental Fund, for the splendid response to their appeal to the brotherhood, and also to the 'Australian Christian' for publishing the appeal. The result exceeded the Committee's expectations, and resulted in their being enabled to hand over £137 14/6 to Bro. H. D. Smith, which sum will be of very material assistance to him."

E. J. Tuck, of Broken Hill, N.S.W., writes:—"Coming home tired after four addresses last Lord's day, but full of joy at God's goodness, I found that burglars had ransacked the house, turning out every drawer, cupboard, beds upset. The afternoon collection had been planted by my grandson (who is school treasurer) amongst some glassware in a cupboard, and a little granddaughter had some odd money planted, but the thieves found it, together with my wife's brooch, watch, and quite a number of little articles, all presents she prized. However, we are thankful it is no worse. Only it has spoiled the sense of security we have felt in Broken Hill for a quarter of a century."

Temperance in the Forces.—"There is an advance of Temperance 'all along the line,' both in the Army and the Navy. In some regiments from one-third to three-fourths of the men are total abstainers; while in India about 50 per cent. of the soldiers follow the same wholesome rule of life. In this there is a three-fold ground of satisfaction—it is good for the men as individuals, for drink turns enemy to those who indulge it; it is well for the Army and Navy as organisations, for abstinence promotes order and discipline in a measure that would otherwise be impossible; it is of the utmost importance to the country, as ensuring services that are efficient, because sober. It is right in the circumstances to remember that the improved condition of things is, to a large extent, owing to the beneficent influences brought to bear upon the men, in Army and Navy alike, by Christian organisations whose names and operations are familiar to us all."

### COMING EVENTS.

SEPTEMBER 13, 15, 20, 22.—Collingwood Bible School anniversary. Sundays, 13 and 20, 3 and 7 p.m., special singing and addresses. Tuesday, 15th, 8 p.m., entertainment. Admission, silver coin. Tuesday, 22nd, 8 p.m., public concert. Entertaining programme. Admission, silver coin.



**The Society of Christian Endeavor.****WHEN PATIENCE IS A SIN.**

September 13 to 19.

**Daily Readings.**

Righteous indignation. Exodus 32: 15-35.  
A singer's intense hate. Psalm 119: 113-128, 104, 163.  
A Reformer on his knees. Ezra 9: 1-15.  
Fearless challenge. Gal. 2: 9-16.  
The cleansing of the Temple. John 2: 13-17.  
Thou canst not bear evil. Rev. 2: 1-3; Habak. 1: 12, 13.

Topic—When Patience is a sin. 1 Sam. 2: 27-30; Matt. 21: 12-16.

Define Christian meekness.  
Indicate the limits of charity.

**THE TEACHER'S BIBLE**

A LIBRARY IN ITSELF.

Post Free, 8/- Austral Publishing Co

PHONE: CENTRAL 5038.

**R. & A. E Barnes, L.D.S.****DENTISTS.**

17, 19, Brunswick St., Fitzroy. High Street, Kyneton.

**BOARD AND RESIDENCE.****HEALESVILLE.**

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.  
Terms, 25/- per week. Trains met when advised.  
No Vacancies till September 1st.

**TUNSTALL.**

Harcourt Cottage, Springvale-road. Milk, Cream, Bath. 25/- per week.—Mrs. Bignill.

Phone. 3653 Central "Ye Olderfleet" Terms on Application.  
**Tea and Light Luncheon Rooms**

are now available for Dinners, Socials, Weddings, Ladies' Afternoons, and Presentation Nights, &c.

Morning Tea. MISS BIGNILL, Proprietress. Afternoon Tea.  
475 COLLINS STREET, CITY.

AN AUSTRALIAN COMPANY FOR AUSTRALIANS.  
Insure with the

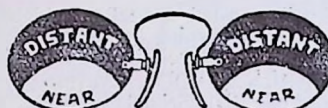
**Queensland Insurance Co. Ltd.**

Fire, Marine, Personal, Accident, and Sickness, Public Risk, Employers' Liability, Plate Glass, Burglary, Live Stock, Vehicles, &c.

**LOWEST CURRENT RATES.**

LYALL & SON, Agents, 30-31 Leveson-St., Nth. Melb. Chief Agents for Geelong, Vic.

Bifocal Glasses are invaluable to Public Speakers and Preachers.

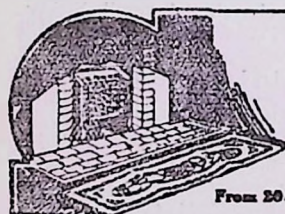
**W. J. Aird, Optician.**

Equitable Buildings, 4th Floor. Phone 6937  
Corner Collins and Elizabeth Streets, Melbourne.

Holder A.N.A. TYPEWRITING CHAMPIONSHIP Victoria.

**Miss Minnie Mitchell**

Receives Orders for all kinds of at Remington Offices, (c/o Messrs. Chartres Prop. Ltd.), 375 Collins Street, Opposite Stock Exchange. Quotations Given.

**REDUCE YOUR HOUSEWORK!**

**GAS FIRES** reduce housework to a minimum. They can be lighted in a second, and instantly give a generous glow, and neither before, during or after use do they entail any labor for anyone.

Call and see them. Metro. Gas Coy., 186 Flinders St.

**Books, Stationery and Fancy Goods.****New Books and Magazines**

By Mail Steamer Every Week.

Mechanics' Institutes and Libraries supplied at Lowest Rates.

School and College Books and Stationery

Bibles and Hymn Books.

**M. L. Hutchinson,**

GLASGOW BOOK WAREHOUSE,

305-307 Little Collins Street, Melbourne.

**SONGS OF REDEMPTION.**

A choice selection of Gospel Songs and Standard Hymns. Used in the HAGGER-CLAY MISSION Services.

Paper Covers, post free, 9d.  
Stiff Boards, post free, 1/-.

AUSTRAL PUBLISHING CO., LTD.,  
528, 530 Elizabeth-st., Melbourne.

**College of the Bible**

GLEN IRIS

MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Vic.

Treasurer—W. C. CRAIGIE, Little Collins Street, Melbourne.  
Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria  
Organising Secretary—REG. ENNISS, 45 Dandenong-road, Malvern, Vic.

**Teaching Staff:**

Principal—A. R. MAIN, M.A.,  
H. E. KNOTT, M.A.,  
and Assistant Teachers.

**Federal Conference Officers:**

President—F. G. Dunn.  
Vice-Pres.—A. E. Illingworth.  
Treasurer—W. C. Craigie.  
Secretary—A. C. Rankine.  
Asst. Secretary—R. Ennis.  
H. Kingsbury, W. H. Allen,  
J. Pittman, A. Millis, R. Lyall,  
C. Hardie.

**Board of Management of the College:**

F. G. Dunn, W. C. Craigie,  
C. Hardie, R. Lyall,  
A. Millis, F. M. Ludbrook,  
R. C. Edwards.

**State Executive Committees***South Australia.*

J. E. Thomas, D. A. Ewers,  
I. A. Paternoster.  
S. G. Griffith, W. C. Brooker,  
G. T. Walden.

*New South Wales.*

T. Bagley, T. E. Rose,  
L. Rossell, G. Stimson,  
J. Stimson.

*West Australia.*

H. J. Banks, W. B. Blakemore.

*Queensland.*

T. F. Stubbin, L. Gale.

*Tasmania.*

W. R. C. Jarvis.

*New Zealand Advisory Board.*

H. G. Harward, R. Gebbie,  
J. L. Scott, S. H. Mudge,  
C. F. McDonald, J. Routledge,  
and J. Inglis Wright.