

## A Personal Message from the Editor.

In response to an earnest request, I have consented to act as editor of the "Christian." The position was unsought, and is not lightly entered upon. The task assumed is an onerous one, rendered more so by the calibre of the men who have previously occupied the editorial chair. A. B. Maston was editor of this paper from its beginning in 1898 until 1907, when he was succeeded by F. G. Dunn. The splendid influence of these brethren made the "Christian" what it is. Their names will rightly continue to be held in grateful remembrance by the churches. One may speak of attempting to carry on the work, but not of filling the place, of these men.

The achievements of by-gone leaders may cause us to falter through fear lest we fail to reach their standard, but on the other hand there is an inspiration in the high ideals and example set before us. When Tennyson succeeded Wordsworth as poet laureate, he seemed to find cheer and stimulus in the thought of the graciousness of the Queen, who "to one of less desert" allowed—

"This laurel greener from the brows  
Of him that utter'd nothing base."

In humbler sphere, we too may trust to receive encouragement by the fact of a noble succession.

Our publishing houses and our papers have been leading instruments in the progress of our work in the world. Ever since the invention of the printing press it has proved its worth religiously. One of our greatest poets has said:

"But words are things, and a small drop of ink,  
Falling, like dew, upon a thought, produces  
That which makes thousands, perhaps millions  
think."

The first book to be published from movable types was a Bible. Every reformatory movement, from the beginning of the sixteenth century onwards, has made the press its servant. Luther was an enthusiastic publisher. To-day the opponents of the gospel are strongly endeavoring to use its mighty power against our holy religion. The Bible, however, as it was first in time is still first in extent of circulation. Christians everywhere are seeking to provide wholesome books and periodicals to supply the cravings of those who will read—whether the reading be good or bad. Pulpit and press are

allies, not rivals; we may leave it to literary society debaters to decide as to their respective merits.

The "Christian" has, in the past, been a powerful agent in the propagation of the gospel, and in the advancement of the cause we love. That it may continue to be so is our prayer and shall be our endeavor.

Our ultimate aim is the glory of God and the progress of his cause. This paper is pledged to the work of restoring the Christianity of Christ and his apostles. It will constantly plead for loyalty to Jesus Christ as the Head of the church. We have no confidence in any cure for the world's sin and misery other than that provided by the gospel. We are believers in the inspiration and authority of the Holy Scriptures. We shall stand for the old Book and its truth, though it will not be inappropriate to seek to present the old truth in a new dress. The cause of Christian union on the basis revealed in the Scriptures will ever find in this paper an earnest advocacy. Every good work may command our support. Our missionary interests, whether in the home field or in the regions beyond; our College; Bible School work; the temperance cause; efforts made to win and train the young people of the churches—for the help of these we exist. Our interests and sympathies should be wider than the work in which we are immediately engaged. The cause of religion at large is of vital importance to us. Questions of public interest and morality concern us and all Christian people. We wish to stand for good and right and truth, wherever found; and, as Hezekiah of old, when we work thus with all our heart, we hope by God's blessing to prosper.

We have reached the constructive stage of our movement. For a long time we were perforce destructive, iconoclastic. The rocks have to be blasted before the foundations of the beautiful temple can be laid. Our pioneers had the blasting to do, and they laid the foundations deep and strong. There will be for us such need of faithfulness to God and his Word as characterised them; but it is unlikely that we shall have to pass through a period of storm and stress such as they endured. The altering situation has been reflected during the passing years in a change in the tone of our religious papers. These have become less controversial in spirit. It

is to be hoped that we have none the less stood for truth while we have more emphatically urged that it must be spoken "in love." One of the many fine things done by our late beloved editor was his safeguarding of the influence of the paper by keeping it free from personalities and needless controversy. This course we shall follow. The "acrimonious polemic" will be conspicuously absent. The "Christian" is intended to be a representative paper. Our wish is that its contents and spirit may be such that a member of the Churches of Christ in Australasia may place a copy in the hands of any one with perfect confidence that the brotherhood will be adequately represented and our glorious plea commended. In the nature of the case, brethren of equal piety and equally loyal at heart to Jesus Christ will differ in many things. It is not the primary object of this paper to proclaim or discuss such differences, though sometimes it may help us all to have truth as seen from different standpoints expressed. But every contributor should first make his utterance pass the three golden gates of silence—

"These narrow gates: First, 'Is this true?'  
Then, 'Is it needful?' In your mind  
Give truthful answer. And the next  
Is last and narrowest, 'Is it kind?'"

Our hope for a successful discharge of our duties is based upon a confident expectation that the brethren generally will grant their sympathy and support. The announcement has already been made of the continued help of D. A. Ewers, to whose assistance in the past the paper owes so much. We cannot pay too high a tribute to the value and ability of our brother's work. We rejoice in the thought that our readers may look forward to many enjoyable articles from his pen. There are in Australasia many who can greatly assist by literary contributions; we shall seek for their help. Suggestions will gladly be considered, and, if they seem good and practicable, will be adopted. For the present, then, we shall do our best to merit the goodwill of the brethren. By giving up much outside work, we hope to be able to devote sufficient time to editorial duties to ensure the welfare and improvement of the paper. We cannot hope to please every one, nor can we promise to attempt to do so. But we do wish to please the Lord of all, serve his church, and help on his work.



## Editorial Notes

M. W. Green.

The passing of M. W. Green removes from our midst one whose active life has been closely associated with the work of the churches in Australasia, and who has had a large share in the progress of the cause of New Testament Christianity. Our largest churches in New Zealand, South Australia and Victoria have enjoyed the help of his ministry, and in the prime of his vigor he was one of our ablest and most eloquent preachers. As a public debater with infidels, Spiritists, Seventh Day Adventists and others, Bro. Green by his kindly but emphatic exposure of sophistries and his logical and dignified presentation of truth rendered excellent service, while as a politician and temperance advocate he made a prominent mark. But it is as an evangelist that he did his best work, and there are many hundreds scattered through the land to-day who were led to confess Christ under the persuasion of his earnest and eloquent appeals. His tribute to the character of F. G. Dunn published but a fortnight ago is applicable in his own case. In M. W. Green "there was always manifest a steadfast adherence to the truth as taught in God's Word, and a fearless presentation of the principles for which we plead as a people," while he also "was consistent in daily life, clear, logical, and faithful in his presentation of the truth, and determined in all things to be true to our Divine Head." One by one the Old Guard are passing away. Who will be next?

### Spiritual Food.

B. Gawthrop, in his able presidential address, at the recent annual meeting of the Baptist Union of N.S.W., struck an important note when he said concerning preaching: "If we follow apostolic models we shall not hold our audiences too cheaply. It is possible that many people are leaving our churches because there is not enough food for them. And there are numbers of people who cannot be held by hearty singing and hand shaking. We may have been influenced too much by the warning not to preach over the heads of the people when all the time the people are wanting something to lift their heads up to." Men want something more than enthusiasm. The failure of the Salvation Army is that it does not provide sufficient nourishing food for its converts, and while we must supply milk for babes, we cannot expect brawn and muscle to be developed into the strength of manhood by milk alone. The fact is that the wise preacher provides for the varied needs of his congregation and does not neglect the intellectual for the babe, or the babe for those of more robust development. We need more

expository teaching in the pulpit and more study of the Bible in the pew.

### Baptists and Congregationalists.

Ecclesiastical union is in the air. Perhaps some day it will reach the earth. At the S.A. Congregational Union meetings last week, A. H. Collins, President of the Baptist Union, spoke hopefully of the prospects of union between Baptists and Congregationalists. Speaking for himself, "he thought there was no reason why they should not in this State be actually one." The same brother, when conveying greetings to the Conference of Churches of Christ, did not hold out much hope of union between the Baptist Christians and those who are Christians only. He believed "much water would flow under the bridge before there was any hope of organic union." We are inclined to agree with him that there is no practical reason why the Baptists and Congregationalists, at least in South Australia, should not become one body with "one Lord, one faith," and two baptisms. Quite a number of Congregationalists have been baptised, and all the Baptist Churches in the State, with one or possibly two exceptions, freely receive the unimmersed into membership. With so many baptised Congregationalists and with so many "unbaptised Baptists," the middle wall of partition can only be a paper one, and thin paper at that. Churches of Christ pleading for a return to the teachings and ordinances of the New Testament are necessarily shut out of such a prospective union, as their platform precludes their setting aside the "one baptism" to bring it about. However, they can possess their souls in patience, feeling sure that no union effected by the sacrifice of a divine ordinance can be fully identical with "the unity of the Spirit in the bond of peace."

### Krupps and War.

One of our large dailies reprints and in a leader comments upon an article from a London paper by H. G. Wells in which he traces the cause of German aggressiveness to the influence of Krupp and Co. The German Socialists were influential enough last year to have a committee appointed by the Reichstag, and it reported a regular espionage department in operation in the public service which secured by bribery early information of military movements and orders for material. It was further shown that "daily papers engaged in fomenting international discord were secretly owned and inspired by Krupps and other firms." The evil was not confined to Germany, but "there was an international ring all imbued with an interest in keeping the war spirit alive." The *Advertiser* well says that with these subterranean influences at work the Kaiser may have had some difficulty in keeping the peace if he so desired, and indeed he was taunted with cowardice by one of the military papers during the Moroccan crisis. Mr. Wells speaks of "the hands of the German princes" as "being dirty with the trade" in the Krupp concern,

while it has been stated that no small portion of the Kaiser's enormous wealth has been derived from his investments with Krupp and Co., with its annual profit of 30 per cent. It is the vested interests behind the war spirit which have to be fought, and that are really responsible for the insane militarism which has plunged half the world into its mad debauch of blood. When this war is over, the best way to promote peace in the future will be to enter upon a crusade against the private vested interests, the prosperity of which directly depends upon the fostering of international hatred.

### The Supernatural Christ.

Dr. J. D. Jones, the commissioner from the Congregational Union of England and Wales to the Congregational Churches of Australia, received a hearty welcome in Adelaide from the Council of Churches. In his reply he spoke optimistically of the religious outlook in Great Britain. He affirmed that "the old atheism of Bradlaugh and others was dead, and the halls in which the doctrine was preached no longer existed. The masses of the people no longer believed in the materialism of Blatchford. The blatant atheistic propaganda was dead, and there was a growing disposition on the part of the people to listen to what the churches had to say." Referring to the increase in membership of some of the denominations last year, he said, "The churches were on the up-grade because there was a return to the old faith. He could see distinct and genuine signs of that, and he attributed in a large measure the increased interest shown in the work of the churches to that return to the old faith." Dr. Jones evidently has a firm belief in the primitive gospel, and but small sympathy with any departures from the preaching of Jesus Christ and him crucified. "The whole of Christian faith," he affirmed, "was built on a supernatural Christ; and any church which did not give him an absolutely solitary place as the incarnation of God did not come within the circle of the historic Christian faith." "The teaching of some that Jesus was a wonderful peasant prophet, who uttered sublime truth which perhaps he did not himself fully understand, was passing away. It was infellectual, and the supernatural Christ was being restored. This, he believed, accounted for the better outlook of the churches." The doctor knows whereof he speaks, and his statement of the change in the religious world during the past ten years towards the New Testament conception of the Christ is decidedly encouraging. The visit of the worthy commissioner should have a bracing effect on the few weak-kneed preachers of his own and other churches beneath the Southern Cross who have been weakening the life of their congregations by the application of modern theological nostrums. After all the old gospel is the power of God.



# THE HOLY SPIRIT.

## The Teaching of the Pauline Epistles.

H. G. Harward.

It is impossible in one brief address to deal at all exhaustively with this theme. Its prominence and importance may be judged by the simple and yet striking fact that there are 97 Scripture texts in which Paul sets forth in his epistles some truth referring to the Holy Spirit. These passages are distributed as follows: Romans, 20 references; 1 Cor., 18; 2 Cor., 11; Gal., 13; Eph., 13; Phil., 3; Col., 1; 1 Thess., 4; 2 Thess., 1; 1 Tim., 2; 2 Tim., 2; Titus, 1; Heb. 8. The epistle to Philemon is the only one in which the Apostle does not refer to the Spirit.

### Three Things may be Affirmed of these Scriptures.

1. They reveal to us the fulfilment of the pre-crucifixion and pre-ascension promises of Jesus respecting the manifestation of the Spirit.

2. They set forth the Spirit's relationship to the individual Christian, and to the Church of God.

3. They predicate the personality of the Holy Spirit. Apart from this view, the message of these passages is unintelligible.

Without at all exhausting the subject, what Paul has to say regarding the Holy Spirit may be gathered under four general divisions. His teaching clearly sets forth the fact that the Divine Spirit is:

### First, the Great Agent in

1. *Revelation.* See 1 Cor. 2: 9-13; Eph. 1: 17; 3: 3-6. These passages show how the apostles were guided into all the truth. With the New Testament prophets, their minds were specially illumined by the Holy Spirit. They spake in words which the Spirit taught. The contents of the New Testament are for us the revelation of the Spirit.

2. *Distributing Spiritual Gifts.*—1 Cor. 12: 4-11: 'There are diversities of gifts but the same Spirit. And the nine gifts mentioned in this passage had a common origin. They formed part of the equipment of many disciples in the first institution of the church.

3. *The Resurrection.*—Romans 8: 12 reveals the fact that the Spirit was the Agent in Christ's resurrection, and that he will be in ours.

### Second—The Special Attendant of the Ministry of the Word.

The Apostle writes:—"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2: 4). "Gospel came not in word only, but also in power, and in the Holy Spirit." "Having received the word... with joy of the Holy Spirit."

(1 Thess. 1: 5, 6). In this connection the Spirit operated in two directions.

1. *Effecting Salvation.*—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). "According to his mercy he has saved us, by the washing of regeneration and the renewing of the Holy Spirit" (Titus 3: 5). The Master's promise was: "He shall convict the world of sin, of righteousness, and of judgment" (John 16: 8). When consecrated men used the sword of the Spirit, which is the Word of God (Eph. 6: 17), there was accomplished the conviction which must precede salvation.

2. *Giving Assurance of Sonship.*—"We have not received the Spirit of bondage... but the Spirit of adoption" (Rom. 8: 15). "Because ye are sons God hath sent forth the Spirit of his Son into your hearts" (Gal. 4: 6). "The Spirit itself beareth witness with our spirits that we are the children of God" (Rom. 8: 16).

### Third—The Power in the Christian Making Effective his Life.

As a child of God, note carefully the following:—

1. *Sealing.*—"After that we believed we were sealed with that Holy Spirit of promise" (Eph. 1: 14). "Who also has sealed us and given us the earnest of the Spirit in our hearts" (2 Cor. 1: 22). "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4: 30). The ancient use of the seal was to denote ownership. The presence of the Spirit in our lives evidences the fact that we are God's purchased possession.

2. *Earnest.*—"Which is the earnest of our inheritance" (Eph. 1: 14). "Who also has given unto us the earnest of the Spirit" (2 Cor. 5: 5). Our word for earnest would be pledge. The Lord has given to us the Spirit as his pledge of the greater inheritance which shall be ours in the glory yet to be revealed.

3. *Indwelling.*—"Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you" (Rom. 8: 9). "If the Spirit of him that raised up Christ from the dead dwell in you" (Rom. 8: 11). "Know ye not that your body is the temple of the Holy Spirit which is in you" (1 Cor. 6: 19). "Ye are builded together for a habitation of God through the Spirit" (Eph. 2: 22). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3: 16).

A study of these and kindred passages reveals the fact of the Spirit's presence in the

life of the individual disciple, and also in his body, the church.

4. *Helping in Prayer.*—"Praying always with all prayer and supplication in the Spirit" (Eph. 6: 18). "Through him we both have access by one Spirit unto the Father" (Eph. 2: 18). "The Spirit also helpeth our infirmities...; the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. 8: 26).

The prayer-life of the believer is dependent upon the presence and power of the Spirit.

5. *Strengthening.*—"Strengthened with might by his Spirit in the inner man" (Eph. 3: 16). "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8: 13). We glory in our infirmities, for it is then that the power of Christ rests upon us.

6. *Fruitfulness.*—"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23). This garden of the Lord in the life of the Christian is only possible as we enjoy the conscious presence of the Spirit.

### Fourth—Our Attitude towards the Holy Spirit.

There are two things we must not do:—

1. "Grieve not the Holy Spirit of God" (Eph. 4: 30). Worldliness, selfishness, covetousness, indifference, neglect, and many other things in the life of the believer may grieve the Spirit.

2. "Quench not the Spirit" (1 Thess. 5: 19). The inconsistent, unfaithful life may put out the divine flame. The Spirit is Holy, and can only dwell in a holy people.

There are two things which we must do:

1. "Keep the unity of the Spirit in the bond of peace" (Eph. 4: 4). Notice the omitted word—"endeavoring." We may not always be able to preserve the unity among the followers of Jesus, but we are to earnestly strive toward that end. Division among the followers of Christ is the tragedy and shame of Christianity. The grounds of unity are set forth by the apostle in Eph. 4: 3-6.

2. "Be filled with the Spirit" (Eph. 5: 18).

This is a positive command. It is something for us to obey. The filling does not depend upon the divine willingness, but upon our readiness to meet the conditions which make this experience possible.

Note carefully, that while the emphasis in the teaching of to-day is placed upon the baptism of the Spirit, in all of his writings Paul gives no teaching upon that subject. Would it not be wise to keep to his terminology, and speak of the indwelling of the Spirit, the being filled with the Spirit, etc.?

In the eighth chapter of Romans the apostle gives to us a rich mine of truth regarding the Holy Spirit, and his relationship to the child of God. Dig deeply into that, and precious treasure will be brought forth for your enrichment.



# Songs the Early Christians Sang.

Janet Sanderson.

That the early Christians gave expression to their feeling in the form of praise and thanksgiving, in simple and fervent forms, is a fact attested to by early writers.

Pliny wrote of their singing alternately among themselves a hymn to Christ as God. Chrysostom tells us that the early Christians sang at morning prayers, at meals, and at work. Jerome tells us that in passing through the fields one could hear the mower, the ploughman, and the vine dresser singing hymns and psalms.

We find in the New Testament Paul and Silas singing hymns of praise at midnight from their prison walls: James recommending psalm singing, and Paul "Psalms, hymns, and spiritual songs"; and several instances of an exalted and poetic language of song are found in the Apocalypse. Our Lord and his apostles sang a hymn at the Lord's Supper. This is supposed to be the Great Hallel—Psalms 113:—118. The first two psalms were sung before and the others after the feast, and were used at all great festivals—consequently at that of the Passover; thereby we see the union of Jewish and Christian ideas: the psalms of David became the spiritual songs of the primitive church, revealing the thought that "Christ came not to destroy, but to fulfil." The Jewish tillim were to become the Christian hymns.

The New Testament has made familiar to us some of the sweetest of strains from the angelic chants and earliest hymns. Eph. 5: 14 is considered a fragment of an early hymn:

"Awake, O thou that sleepest!  
Arouse thee from the dead!  
And Christ shall give to thee  
Enlightenment!"

So, too, 1 Tim. 3: 16 is taken from:

"Who—for the mystery is great—  
Was manifest in body,  
Was justified in spirit,  
Was visible to angels,  
Was heralded to heathen,  
Was trusted on the earth,  
Was taken up to glory."

The "faithful saying" has been interpreted to be a quotation from one of these ancient hymns:

"For if we are dead together,  
We shall live together:  
If we serve together,  
We shall reign together:  
If we should deny Him,  
He will deny us, too:  
If we should be faithless,  
He is faithful still."

To the physician and painter, Luke, we are indebted for those earliest received anthems, the Magnificat of Mary, Luke 1: 46-55; the Nunc Dimittis of the aged Simeon, Luke 2: 29-32; the Benedictus, Luke 1: 68-79; and that glorious outburst of the angels at Bethlehem, "Gloria in Excelsis Deo," Luke 2: 14; for his poetic ear caught them

up and sent them on down through the ages.

For the origin and idea of the hymns the early Christians sang we must look to Hebrew sources. That there were three terms for sacred song seems evident from mention made of "Psalms, hymns, and spiritual songs," Eph. 5: 19. Col. 3: 16. The distinction appears to be that the psalms were those of David—the Psalms was used by the Septuagint as a generic designation because it implied an accompaniment by the psalter or other musical instruments; the hymns, such as the song of Mary or the angels; and the spiritual songs, those that were composed by private persons or sprang up in a kind of chant—the outburst of sudden emotion or inspiration liable to abuse, as shown from 1 Cor. 14: 23-33. The Christians sang *secum in vicem*—alternately—rather than together, following the Jewish habit of responses and part singing.

It is natural for us to ask what was the language of these hymns, and we find that it was either Syriac or Greek; by degrees the latter obtained precedence. Duffield says: "No one doubts that the New Testament writers employed the tongue which was the educated and flexible medium of conveying the loftiest truth, nor that Ephesians nor Corinthians chanted in Greek." Conybeare and Howson say: "The Greek tongue became to the Christian more than it had been to the Roman Jew."

There are found eight classic expressions of song worship in the early church. These are:

(1) The Lesser Doxology—Gloria Patri—"Glory be to the Father and to the Son and to the Holy Ghost."

(2) The Greater Doxology—Gloria in Excelsis—"Glory be to God on high and on earth peace, etc.," called also 'The Angels' Hymn.

(3) The Ter Sanctus—the Cherubical hymn—"Holy, holy, holy, Lord God Almighty."

(4) The Hallelujah—this Alleluia Amen was the response of the church.

(5) The Evening Hymn—containing the Nunc Dimittis, "Lord, now lettest Thou Thy servant depart in peace."

(6) The Benedicite—"O all ye works of the Lord"—from the "Song of the Three Children," taken from the Apocrypha.

(7) The Magnificat—"My soul doth magnify the Lord."

(8) The Te Deum—"We praise Thee, O God; we acknowledge Thee to be the Lord"—from a chant of praise of great antiquity.

Although these old hymns have come down to us in the Latin tongue, it is pretty well conceded by learned criticism that the Latin Church merely borrowed these hymns from the earliest forms of the Greek.

The Syriac hymns written in the first cen-

tury have been lost or unidentified. The first authentic hymns in that language were written by Ephrem Syrus (died in 378). One of these is on the Nativity of our Lord and opens thus:

"Into his arms with tender love  
Did Joseph take his holy Son."

There is some doubt as to which is the oldest Greek hymn; but the one known to us as "Shepherd of Tender Youth" probably composed about 200 A.D., and found in the works of Clement of Alexandria and by him ascribed to an earlier writer, is supposed by many to be the oldest, while others consider "O Gladsome Light" the older. This is well known to us through Longfellow's beautiful rendering in the "Golden Legend," sung by the farmer's household on the lighting of the lamps:

"O Gladsome Light  
Of the Father Immortal,  
And of the celestial  
Sacred and blessed  
Jesus, our Saviour!"

"Now to the sunset  
Again hast Thou brought us:  
And, seeing the evening  
Twilight, we bless Thee,  
Praise Thee, adore Thee!"

"Father omnipotent!  
Son, the Life-giver!  
Spirit, the Comforter!  
Worthy at all times  
Of worship and wonder!"

Many of the hymns of these early days are morning and evening songs—the latter called "Lamp-lighting hymns"—and are mostly in praise of Christ and God, filled with the spirit of adoration and worship.

In sweet, simple language, out of the pure reverence of loving hearts and trusting souls, these early Christians sang their praise to Christ as God, and we of this nineteenth century are better fitted to praise in spirit and in truth when we understand and love these early Christian lyrics.—*The Churchman*.

## A Day with God.

Begin the day with God:  
Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.

Open the Book of God,  
And read a portion there;  
That it may hallow all thy thoughts  
And sweeten all thy care.

Go through the day with God,  
Whate'er thy work may be;  
Where'er thou art,—at home, abroad,—  
He still is near to thee.

Converse in mind with God;  
Thy spirit heavenward raise;  
Acknowledge every good bestowed,  
And offer grateful praise.

Conclude the day with God:  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead his righteousness.

Lie down at night with God,  
Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.



# Matthew Wood Green.

J. Pittman.

In the beautiful sunshine, amid the bright spring flowers, the mortal remains of our brother, M. W. Green, were laid in the quiet little cemetery of Cheltenham, to rest till the resurrection morn. Only a few days ago we saw him, and spoke with him, and he seemed in robust health; and now he is in his grave! True, he was seventy-four years of age, but who could think it, as they listened to his ringing voice or saw his active movements? He seemed fit for years to come. Yet the medical testimony is that he was worn out. Worn out! Yes, that expresses it. A life of ceaseless activity, ever going about doing good. Burning constantly like a lamp for the good of others till the oil of life was exhausted and the light went quietly out. Yet no! A life such as his shines on, though the lamp be broken and shattered.

Many were the old friends that gathered round the good man's grave. Many who in the years that are gone listened enraptured to his eloquent appeals, and had been by those hands that are still in death buried with their Lord in baptism. Many that had rejoiced in his triumphant victory over the champions of unbelief.

G. B. Moysey, one of his oldest friends, read appropriate Scripture, and then followed an appreciative address by J. Baker, of North Fitzroy. Years ago Bro. Green was the evangelist of the North Fitzroy church, and John Baker, who was much in his company in his work, told us yesterday of the devotion to duty, the deep piety, the brotherly sympathy and the unostentatious benevolence of the holy man of God.

Matthew Green, the eldest son, told me that he had often asked his father to write out the chief incidents of his life, but for some reason he never did so. But in conversation with the writer he had often spoken freely about his early experiences. He knew that I was somewhat familiar with his native place, and for that reason, I suppose, he spoke the more freely about the events of his early life. He was converted in the city of Manchester, England, when about seventeen years of age. From the day of his commencing the Christian life he set his heart upon becoming a preacher of the Word. With all diligence he applied himself to the study of English, Greek, and especially the Bible. The passage, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of God," laid hold of his mind with a firm grip, and all who have listened to his clear, lucid and forceful exposition of the truth know something of the effect.

M. Wood Green had been associated with temperance work all his life, as it was a work which appealed to him. During his residence in Adelaide he associated himself with the South Australian Temperance Alliance, and was for a considerable time the secretary of that body. Coming to Mel-

bourne, he joined the Victorian Alliance, and for some years was a member of the Executive. This continued till his death. He only missed the last meeting of that body, and his colleagues little thought that was his last meeting. J. G. Barrett, the secretary of the Alliance, pays him this tribute: "He enjoyed the full confidence of those connected with the Alliance, and was always ready for service on the platform, and frequently helped our Conference Temperance



The late M. W. Green.

Committee. He was a familiar figure at the annual gatherings of the Alliance, and his wise counsel and sincerity of purpose was recognised by all those who came in contact with him."

Notices of his death appeared in the two great Melbourne dailies. The following from the *Age* gives a brief sketch of his career:—

"The death took place at Cheltenham yesterday of Mr. Matthew Wood Green, for long a leading minister of the Church of Christ. Mr. Green came from Manchester, where he became a preacher when he was little more than 18 years old. Arriving in Australasia in his early manhood, he carried on his ministry at one time or other in most of the States of Australia and in New Zealand. Being greatly interested in the education of the masses, he took such a prominent part there in advocating a liberal State education policy that to help the scheme forward he was returned to the Dominion House of Representatives as member for

East Dunedin. After four or five years in Parliament he retired, and again threw himself into church work exclusively. Before coming to Victoria he had a church in Adelaide, where he was for long secretary to the South Australian Alliance, doing much useful temperance work. Here he was also on the Executive of the Victorian Alliance, greatly helping the cause. When in the prime of life Mr. Green was an able debater. Taking the religious or the temperance point of view, he engaged in many notable public debates, meeting such men as antagonists as the late Mr. Charles Bright and Mr. Thomas Walker, now Attorney-General in Western Australia. He debated with Mr. Walker once for nine nights in the Melbourne Temperance Hall on Spiritualism and the Divine Origin of Christianity. Mr. Green was an Anglo-Israelist, believing that the English race is descended from one of the lost tribes of Israel. Within the last six weeks he delivered a clever series of lectures on the subject in the Glenlyon-road Church of Christ, Brunswick. He founded the Church of Christ at North Melbourne, leaving it, after a five years' pastorate, with a membership of over 500. For some time he was secretary to the Scripture campaign in Victoria, and he was a voluminous writer. His death, at over 70 years of age, will be very widely lamented. Deceased leaves a widow and grown up family of five sons and two daughters, the eldest son, Mr. M. W. Green, being cashier in the *Age* office."

From the above we get some idea of the extensiveness and variety of his labors. In all he was thoroughly proficient. A few features of the man stand out in bold relief. He was a fearless man, strong in conviction and with courage to declare it, even though he stood alone. It is grand to see a man who will "dare to stand alone," though he may be mistaken. But it is a mighty help to the timid and wavering when he is in the right. He was a Bible loving man. The authority of the Word was supreme. The truth was everything to him, and he would dare everything for its sake. He was a kind man. Not all great men are kind: though kindness adds greatly to their greatness. Bro. Green was kind, sympathetic. He could "weep with those that weep." He was a spiritual man. A deep spirituality pervaded all his discourses and all his prayers and all his conversations. Like Barnabas, he was "a good man and full of the Holy Spirit." He was a pure man. He came through fifty years of public life without a breath of suspicion as to the purity and uprightness of his character.

He leaves a widow, who has been all through their long married life his good angel. God bless and comfort her! A grown up family of sons and daughters mourn his departure, but remain to be a comfort to the mother. If comfort comes from sympathy, the bereaved ones will be comforted indeed, for thousands of brethren in Australasia and other lands are with them in spirit, kindly and sadly thinking of the fellowship of long ago with him whose face they will see no more.



## Jesus and Judas.

Sunday School Lesson for October 25, Matthew 26: 14-25, 47-50; 27: 3-10.

Horace Kingsbury.

Jesus and Judas,—it seems almost irrelevant to mention them in the same breath, or to connect them so closely in the same sentence.

### *Judas the apostle.*

However, we must remember,—and our text will not let us forget if we would,—that Judas was "one of the twelve." He was chosen not to betray the Christ, but to be one of the twelve apostles, and it should be borne in mind that these were selected by Jesus himself after much prayer. Peter said of Judas, "he was numbered with us, and had obtained part of this ministry." If the question should be asked, "Did Jesus know that Judas would betray him?" we must answer, "Yes." But here, as elsewhere, a discerning mind is able to distinguish between foreknowledge and foreordination. Christ was not,—to quote another,—"guilty of the awful irony, and indeed wickedness, of calling a man to follow him whom he knew could not. That must be dismissed as incredible. No, Jesus called Judas as fairly as he called Peter or John, and Judas ruined himself.... Whatever else is the explanation, it cannot be true that our Lord fastened him to a lamp-post and then invited him to accompany him down the road." "Why did Jesus choose Judas?" someone asked Dr. Joseph Parker. "I do not know, but I have a harder question," he replied: "why did he choose me?"

### *Judas the treasurer.*

Doubtless the business abilities of Judas, and the respect in which he was held by his brethren, led to his election to the office of treasurer of the apostolic company. Now Judas Iscariot was a Judean; while all the other apostles were Galileans. "The Galileans," said a verse in the Talmud, "were more anxious for honor than for money; but the reverse was true of the Judeans." Judas was mercenary in his spirit, and he betrayed his trust. His rebuke of extravagance when Mary anointed the Saviour did not arise out of his great concern for the poor. We could almost forgive him for failing to appreciate the timely act of devotion if it did. But his suggestion that the costly ointment might have been sold for charitable purposes, is followed by these sad words, "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." Certainly Matthew's record involves all the disciples in the indignant question, "To what purpose is this waste?" but in the light of the Gospel of John, it would seem that the covetous Judas with a bad motive, was responsible for the attitude of the rest of the disciples with a good motive. The love of money was rooted in his heart, and the awful fruitage of evil was soon to manifest itself. He surely did not realise what

he would ultimately do, but Satan was gradually gaining the mastery of his heart, and Judas was rapidly growing out of touch with his Lord. How he preserved even a semblance of discipleship we hardly understand, but we shall not be at all surprised when he appears in his true colors.

### *Judas the bargainer.*

For some considerable time, the chief priests had sought occasion to arrest Jesus, and condemn him, and put him to death. But it was no easy task to find fault with one who was faultless. His life was above reproach, his teachings were only good, and his wondrous works were without a parallel. With all their ingenuity these priests and elders were baffled, till Satan put it into the heart of Judas to betray the Master. He then became their willing agent. They did not approach him; he went to them, and said, "What will ye give me, and I will deliver him unto you?" The bargain was soon made, and Judas undertook the betrayal for the price of a slave. He came away with a full purse, but a lean soul. "And from that time he sought opportunity to betray Jesus." Dr. G. Campbell Morgan has these wise words to say in this connection, "It has been suggested by certain interpreters that the action of Judas was due to a desire on his part to precipitate the triumph of Jesus. It is argued that he, in common with the other disciples, was out of sympathy with our Lord's view as to the necessity for his death, and that he believed if he would but proclaim himself Messiah, he would thus ensure a following sufficient to defeat all his foes, and give him the kingdom. It may at once be said that all this is purely speculative, and has absolutely no warrant in the records as they have been preserved for us in the Gospels."

### *Judas the betrayer.*

It must have greatly shocked the apostles to learn from Jesus the startling truth, "One of you shall betray me." No wonder they were exceeding sorrowful and so eager to learn which one could be so guilty! The oft-repeated question, "Lord, is it I?" gives some faint idea of their consternation. How could the guilty Judas listen to that woe pronounced by Jesus upon his betrayer, and still act the part of innocence? His conscience was dull and his heart was hard. "Master, is it I?" he said. And I think the reply, "Thou hast said," must have hurt Jesus more than it did Judas, for he went on unchecked with the miserable business he had in hand. "Straightway" he went out to do his satanic work, "and it was night." The blackness of darkness was settling down upon his soul. He bore the news to the enemies of the Lord that the time was ripe for his arrest, and soon Judas was leading a great multitude of armed men towards

Gethsemane to take the Prince of peace. John says that Judas knew the place, for Jesus oftentimes resorted thither with his disciples. But how would they know Jesus? Ah, trust the wicked Judas to be ready with a plan,—"Whomsoever I shall kiss, that same is he: hold him fast." The sign of affection was to become the means of betrayal, and Judas was to kiss his Master away into the hands of his foes. And "forthwith he came to Jesus, and said, Hail, Master; and kissed him." And the marginal note in the Revised Version says he "kissed him much." Yet Jesus said unto him, "Friend!" Oh, Judas, how great your sin! Oh, Jesus, how great your love!

### *Judas the suicide.*

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself." The Greek word for "repented" used here is a different word from that in Matthew 3: 2 and in other passages where men are called on to repent, to change their hearts and lives. As the word is used in this connection it has to do rather with a change of feeling than a change of thought or purpose. Dr. Weymouth renders it, "smitten with remorse." "It is possible for a man to feel his sins, and be sorry for them,—to be under strong convictions of guilt, and express deep remorse,—to be pricked in conscience, and exhibit much distress of mind,—and yet, for all this, not repent with his heart." "Judas Iscariot was sorry that he had betrayed his Master—so sorry that he committed suicide. But Judas Iscariot did not repent." When he brought back the bargain money to the chief priests and elders, he tried to tell them the story of his sin, "but little they cared how he felt; they had used him; he might do as he pleased now." So he hanged himself, and went to "his own place."

### *What might have been.*

If only Judas had repented unto salvation, what a different ending there might have been to his life. Dr. Chapman's word-picture which follows, gives us some little conception of the Saviour's loving and forgiving heart. "I have sometimes imagined what would have occurred if Judas Iscariot had just waited. If he hadn't hanged himself, if he hadn't swung himself out over the abyss, if he had waited until Jesus had passed along the Emmaus way. There were gnarled oaks along the way the Master came. He could have hidden behind the gnarled oaks if a stranger had passed by. There were great rocks on the way. He could have crouched in the shadow of the rocks until he had seen him coming. What if he had just waited until Jesus had come near on that marvellous resurrection day! What if he had gone out to drop at his feet and say, 'Jesus, Master, I sold thee for thirty pieces of silver. Have mercy, have mercy.' I do not think he would have completed the sentence. I think that Jesus would have stooped down to take him in his arms, and cover his face with his kisses, as he would have said, 'Judas, my beloved disciple.' And that is Jesus. That is Jesus."



# Difficulties and Triumphs.

Conference Home Mission Address, Exhibition Hall, Adelaide, Sept. 16.

D. A. Ewers.

Struggles and conflicts appear to be the common experience of humanity. A great conflict is now raging in Europe, and in all ages and among all races there have been wars and struggles. Apart from national warfare, there is the keen competition of trade and commerce. The perpetual struggle between rivals in business is so well recognised that it has crystallised into the proverb, "Two of a trade never agree." And there is the conflict between capital and labor, between employers and employed, often resulting in sweating and oppression. Politicians are perpetually at war, or preserving at best an armed neutrality, and there is an everlasting struggle between the ins and the outs who want to get in. Battles are waged in our stock exchanges, where many a victim is trampled in the dust. The wrangling and jangling of conflicting creeds and sects has in past ages dyed civilisation in blood, and even yet the sectarian war drum is beaten, though more faintly than in the past. What is true of humanity is true of the whole world animate and inanimate. Wild beasts and birds prey upon the more helpless of their kind, and "All nature's red in beak and claw." The roar of the thunder, the rage of the tempest, the shock of the earthquake and the fury of the ocean, are but the evidences of this universality of contention and strife. Just why these things are so our finite minds fail to understand, though we may dimly conceive that all these discords may be but part of the grand harmony in the oratorio of God, and the means by which the Almighty Ruler of the universe is working out his wondrous plans for the world's final uplift.

"When the Hand that sprinkles midnight  
With its powdered drift of suns  
Has hushed this tiny tumult  
Of sects and swords and guns;

"Then hate's last note of discord  
In all God's worlds shall cease,  
In the conquest which is service,  
In the victory which is peace."

But in the meantime we must accept things as they are, and since we have to face the conflicts of life, fit ourselves as best we may to worthily act the part allotted to us.

Among and in importance far above all other conflicts is that between the forces of good and evil. Even the gigantic struggle in Europe falls behind in comparison. That in Europe falls behind in comparison. That is confined to one part of the world, is temporary, and we may expect that in a few months or a few years at most it will be a fact of the past. But this struggle between right and wrong is world-wide and permanent, while its effects reach beyond the grave into eternity. Among the factors in this warfare, our co-operative work as churches takes its place with the forces which make for righteousness. In the past we have had our struggles, but also our ever advancing

victories. It is only by looking back over several years that we can realise how much has been done, what progress has been made, and the ground that has been occupied.

In January, 1846, the first building, a little chapel, 25 feet by 18, was erected in Franklin-st., and this being soon outgrown, the chapel in Grote-st. was built and opened in December, 1856. The earliest figures we have are for 1854, when there were three small churches and 84 members. In 1865 they had increased to 5 churches and 253 members.

Among the pioneers of our movement in South Australia were Thomas Magarey, Philip Santo, Joseph Crab Verco, Amos Armour, and later, Philip Messent, George Pearce, John Lawrie, W. H. Burford and Richard Verco, with their wives and others, all of whom have passed away with the exception of P. Messent, who at the age of 92, and Mrs. R. Verco, at the age of 90, are still lingering awaiting the call home. These brave men and women had their struggles. Their position was misunderstood and misrepresented. They spoke where the Bible speaks, and were silent where it is silent, and so because they taught that "faith came by hearing," and that men should "repent and be baptised in the name of Jesus Christ for the remission of sins," they were seriously charged with denying the work of the Holy Spirit and teaching baptismal regeneration and other errors. Such charges seem absurd and almost amusing now, but they were solemnly made and actually believed by many then. These noble pioneers were men of profound conviction, and they laid broad and deep the foundation of the present strong cause.

It was not until 1865, nearly twenty years from the inception of the work, that H. S. Earl, of America, visited Adelaide, where he attracted crowds by his eloquent presentation of the plea for the simple Christianity of the New Testament. In 1867, our well-beloved T. J. Gore arrived. There were then 6 churches, with 481 members. Our brother has been spared to live and labor here for 47 years, and to see the little movement of 461 members increase to nearly 7000, and during that period he has done much to mould the sentiment and direct the energies of this ever advancing brotherhood.

Twenty years ago the membership stood at 2507, and has since increased to 6772, an increase of 170 per cent. From 1894 to 1904 the rate of increase was 54 per cent., but the last ten years it has been 74 per cent. I can speak with greater intimacy of the work of the past four years, during which I have been more actively connected with Conference. In that time there has been a net increase of 12 churches and 1721 mem-

bers. Gratifying as this is, the Sunday School figures are even more encouraging: There has been a net increase of 16 schools, 389 teachers, and 2180 scholars. We are gravely assured that Christianity is on the decline, but these figures surely give no support to such a statement. It will be seen that, while the church membership has grown 34 per cent., the Sunday School increase for the last four years has been 64 per cent. As an indication of the value of the Home Mission work, I may state that during the four years 1138 have been baptised in Home Mission fields and 1100 children added to Home Mission schools.

So far we have had much to encourage us, and if we have had great difficulties, we have also had great victories. And now we have come to a critical stage in our work. In addition to the forces of evil, we have to face the prospect of financial weakness. Drought and war threaten to cut off our supplies of ammunition. Can we possibly hold our own, or shall we sound a retreat? Shall we continue to hold the sixteen fields along the firing line, where our forces have done such splendid service, or are we to be beaten back? The situation gives us cause for anxiety. I admit, but

"I hold

That it behoves no man to nurse despair,  
But in the teeth of clenched antagonisms  
To follow up the worthiest till he die."

From which of the fields can we honorably retire? Ours rather to face the foe with redoubled energy. It is easy to be brave and courageous when everything is prosperous and we are marching on to uncontested victory. But let us remember that

"The world has room for the manly man, with the  
spirit of manly cheer;  
The world delights in the man who smiles when  
his eyes keep back the tear;  
It loves the man, who, when things go wrong, can  
take his place and stand  
With his face to the fight and his eyes to the light,  
and toil with a willing hand."

As the representatives of the Churches of Christ in Conference assembled, you have appointed a committee to act as a council of war to carry on the battle, but they are helpless unless you also supply them with the means to prosecute the campaign. If you are determined that the war shall be maintained, there is no power in earth or hell that can withstand the forces of the Lord of hosts. The fact that some will be unable to contribute so freely this year must lead those who can to increase their offerings for Home Missions. There is no evading the fact that unless we are prepared to make substantial sacrifices we cannot hold our own. But, brethren, I am persuaded that we shall not sound a retreat, but go forth to conquer. If we are only faithful, victory is assured, and though advance may not be so rapid as we could wish, it will be certain.

"'Tis weary watching wave on wave, but still the  
tide rolls onward.  
We build like corals, grave on grave, yet pave a  
pathway sunward.  
We're beaten back in many a fray, but newer  
strength we borrow,  
For where the vanguard rests to-day, the rear  
shall camp to-morrow."



## FOREIGN MISSIONS.

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

### Against Jesus Christ.

At the Missouri State Missionary Convention, one speaker told of an elder who arose in his place when the preacher was making a plea for missions and bade him be silent on that subject. The minister could have spoken on almost any other theme and escaped an experience of that sort. If the elder did not agree with him he would probably have gone to sleep, or would have looked out of the window, or gazed at the floor or at the ceiling, or would have yawned repeatedly to manifest and emphasise his indifference or disapproval. When the topic under discussion was the evangelisation of the world, the case was different. The elder did not wish to give anything himself, and he did not wish anyone else to give anything.

To be consistent, that elder would not permit the reading of large portions of the Old Testament and of the New Testament. No part of the book of Acts could be read because that book is missionary throughout. Much of the teaching of our Lord is missionary in character, and, therefore, is not suitable for reading in public worship. The Psalms and the Prophecies have much to say about the spread and triumph of the gospel, and, therefore, must be tabooed. Many of the great hymns of the church are not fit to be sung because of their missionary nature and spirit. "Coronation" must be ruled out. It would never do to sing:

"Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all."

There are two strange and inexplicable things back of this man who is called an elder. One is that any congregation in Christendom should think for one moment of electing a non-missionary man to any office; and the other is that any man who has no vital interest in the spread of the gospel into all lands should consent to be elected to any office in the church, which is, as Alexander Campbell said, "essentially and necessarily a missionary institution."

It would be as consistent to select a saloon-keeper to lead the prohibition forces, or to select a Quaker to lead an army in the day of battle.

One thing is sure, namely this, that the day for the non-missionary elder is almost over forever. The Sunday School, the Endeavor Society, the College and University, and the Laymen's Missionary Movement are all teaching missions. The next generation will be more or less fully informed respecting all that relates to the conquest of the world for Jesus Christ our Lord. It has been well said that the day has passed when a man could apologise for missions, and the day has come when a Christian man who is not praying and working for missions must first explain why, and then apologise for calling himself a Christian. "If a man in this day dare say, 'I do not believe in missions,' then he dare say, 'I do not personally believe in Jesus Christ.'"

It all amounts to this. Jesus Christ is the Originator of missions, and the Original Missionary. The God that he revealed is a missionary God, and is not willing that any soul should perish. The

Book that we say is our sole and supreme rule of faith and practice is a missionary Book. The one work our Lord gave the church to do in his name and for his glory is the work of giving the gospel to all mankind. To be opposed to missions is to be opposed to Jesus Christ; to be indifferent to missions is to be indifferent to Jesus Christ and to his claims as the everlasting Son of the Father.  
—*The Christian Evangelist.*

### Children's Day, November 1.

In a few weeks "Children's Day for Foreign Missions" will be here. The exercise, "Children's Day in Many Lands," has been forwarded to all schools that have ordered it. Thousands of collecting boxes have been introduced into the homes of the children. The States' Committees have been busy in preparing for an interesting day and a worthy offering. Let no school fail to participate in the offering, even though local circumstances may prevent the rendering of the exercise.

The following, described by our U.S.A. brethren, as "A Plan that Works Wonders," is submitted for the help of Bible School officials who are planning for a worthy celebration. The American dollars and cents may perplex our workers a little, but the plan itself is not "hard to be understood":—

"The following plan has produced marvellous results where it has been introduced. We believe if this idea was launched in a large number of our Sunday Schools it would net tens of thousands of dollars for the great cause of missions. The plan is to introduce the principle of the Talent among the members of the school and get them to use a small sum of money in the earning of more money for Children's Day. It is a Scriptural plan (Matt. 25: 14, 15), instead of soliciting it offers a talent for Christian service, it furnishes an object lesson in Christian stewardship, and it is a wonderfully fruitful plan. The plan in a nutshell is to furnish a sum of money in quarters, half dollars, and possibly dollars, to be distributed among those who will take them, these coins being used to earn others for Children's Day. There is usually someone who will gladly advance this money, or it can be borrowed at the bank. After the money is earned, the borrowed money of course must be deducted and returned to the one who furnished it.

"The following examples illustrate:—

"A Sunday School Superintendent offered five-cent pieces (quarters would have been much better) to the pupils to increase for missions. At the Round-up, the 116 pieces came back with 109.37 dollars—an eighteen-fold increase.

"A class of girls, starting with 25 cents talent money, made in six weeks 13 dollars—a fifty-two-fold increase.

"A good lady invested her talent in calico, made aprons, and increased her talent ten-fold.

"A boy invested 25 cents in a board of rich pine, made it into a bundle of faggots, re-invested, and increased his talent 260-fold.

"At the close of the campaign, just before Chil-

dren's Day, an experience social should be held, in which the people tell how they made the money. This is very interesting."

### Pentecost and Maewo Notes.

A fortnight ago Bro. Filmer arrived here, having come from Vila on a native's cutter, and of course took charge of the work at once. As my supply of benzine is almost exhausted, I am waiting here for the steamer, which we expect next week. I hope to return to Maewo as soon as possible after the steamer has called.

During the second week of last month I paid a visit to Maewo, giving the school boys here (Pentecost) a few days' holiday. Some of them accompanied me as boat's crew. I did not visit all the schools on Maewo, but found that the work appeared to be going along satisfactorily in the hands of the teachers. A baby girl was born to Isaac Torkinas during my absence. As babies are not plentiful on Maewo, this event in Sanasum was something out of the ordinary.

The earthquake had not done much damage. Nobody was injured. Although landslides were fairly numerous, these were all small. My stone wall did not suffer so much as I had been led to suppose. True, the top of it was broken off, and stones and mortar were scattered about inside and out. But none of my belongings were any the worse, and the extra ventilation was not injurious during the few nights I was there.

Out here we are eagerly looking for news of the war, but there appears no opportunity of receiving any. There is even a possibility that our steamer service will be discontinued, and then we shall be shut off from civilisation altogether. But I trust that peace will very soon reign supreme in Europe, allowing men to occupy themselves in more profitable and helpful ways than killing each other.

With Christian greetings to all the brethren, I am, yours in our Lord Jesus, A. B. Chappell, Sept. 1, 1914.

Note.—Bro. Chappell's postal address is now, C/o Mr. A. T. Waters, Nduindui, Oba, New Hebrides.

### Items Worth Reading.

During George Muller's ministry in Bristol, the church he served sent sixty missionaries into the field.

An Indian missionary said that young missionaries may despair, experienced missionaries who have witnessed such stupendous changes never can.

"Be assured," said Robert Stewart, of Detroit, "that as our sympathies go out to China and Africa and India we shall do more for the people next door and across the street."

The work of the missionary, it has been said, is not tame and commonplace; he has all the inspiration that comes from a vast sphere and a very great and fresh enterprise.

"A traveller in the Orient found a young physician, a graduate from John Hopkins, who was fitted to make a large income from private practice, who went out against the wishes of his father and in spite of all the financial and personal reasons for staying at home. This man is one of many. Dr. Macklin was told by his teachers in New York that he was the best equipped man they had ever sent out."



# The Family Altar

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

## RICHNESS OF OLD AGE.

Ideal old age should be like a great river, not only growing larger and richer in itself, but also richer in its helpfulness of everything it touches on its way to the sea. In its onward progress it loses much of the flash and dash and swiftness and sparkle and laughter and noise of its life near its mountain home. But it gains that which youth can not possess, and that without which the world is poor indeed—breadth, depth, calmness, majesty and power. So in life, as we grow old we lose much of the impetuosity of youth, and the gush and glow of early years; but if we live close to God, we are abundantly compensated in a deeper spiritual life, a more seasoned faith, and a hope that leaps over the grave and lays hold on that within the veil. Age has more shadows than youth: but these shadows aid us in seeing the stars that stud the skies. The ripe fruit has less of color than the flower from which it came, but it is sweeter to the taste and more helpful to life.

## SUNDAY, OCTOBER 11.

Gems of Thought.—"Our Father who art in heaven, hallowed be thy name" (Matt. 6: 9).

Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees,  
Takes off his shoes. —Mrs. Browning.

Resort to sermons, but to prayers most; praying's the end of preaching.—George Herbert.

Bible Reading.—Matt. 6: 5-13: The model prayer.

## MONDAY, OCTOBER 12.

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

Books are the masters that instruct us without rods or ferules, without hard words and anger, without clothes and money. If you approach them, they are not asleep; if, investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they can not laugh at you.—William De Bury.

Bible Reading.—1 Tim. 4: 12-16: A wise father's advice to his son.

## TUESDAY, OCTOBER 13.

Gems of Thought.—"How excellent is thy love-kindness, O God!" (Psa. 36: 7).

In a world where sorrow  
Ever will be known,  
Where are found the needy,  
And the sad and lone;  
How much joy and comfort  
You can all bestow,  
If you scatter sunshine  
Everywhere you go.

—Laura Wilson Smith.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Stevenson.

Bible Reading.—Psalm 36: 1-7: Under the shadow of God's wings.

## WEDNESDAY, OCTOBER 14.

Gems of Thought.—"Speak unto the children of Israel that they go forward" (Ex. 14: 15).

Yesterday now is a part of forever,  
Bound up in a sheaf which God holds tight,  
With glad days, and sad days, and bad days, which never  
Shall visit us more with their bloom and their blight,  
Their fulness of sunshine or sorrowful night.

—Sarah Chauncey Woolsey.

When a resolute young fellow steps up to the great bully, the World, and takes him boldly by the beard, he is often surprised to find it comes off in his hand, and that it was only tied on to scare away timid adventurers.—O. W. Holmes.

Bible Reading.—Ex. 14: 13-16: God opening the way for the brave.

## THURSDAY, OCTOBER 15.

Gems of Thought.—"There is a friend that sticketh closer than a brother" (Prov. 18: 24).

What a friend we have in Jesus,  
All our griefs and sins to bear;  
What a privilege to carry  
Everything to God in prayer. —H. Bonar.

A true friend is the first person who comes in when the whole world has gone out.—Anon.

Bible Reading.—Prov. 18: 19-24: The friend that sticketh closer than a brother.

## FRIDAY, OCTOBER 16.

Gems of Thought.—"This one thing I do, forgetting the things which are behind, and reaching forth to those which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

There is a better thing than realising our ideal; it is to idealise the real.—John W. Chadwick.

Bible Reading.—Phil. 3: 7-14: Striving for his ideal.

## SATURDAY, OCTOBER 17.

Gems of Thought.—"Have salt in yourselves" (Mark 9: 50).

Stand up, stand up for Jesus,  
Ye soldiers of the cross;  
Lift high his royal banner,  
It must not suffer loss.  
From victory unto victory  
His army shall he lead,  
Till every foe is vanquished,  
And Christ is Lord indeed.

—George Duffield.

The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings.—Cassius.

Bible Reading.—1 Cor. 16: 1-9: Paul feared no adversaries.

## REMEMBRANCE.

When to the garden of untroubled thought  
I came of late, and saw the open door,  
And wished to enter, and explore  
The sweet wild ways with stainless bloom inwrought  
And bowers of innocence with beauty fraught,  
It seemed some purer voice must speak before  
I dared to tread the garden, loved of yore,  
That Eden lost unknown, and found unsought,  
Then just within the gate I saw a child—  
A strange child, yet to my heart most dear—  
He held his hands to me, and softly smiled,  
"Come in," he said, "and play a while with me;  
I am the little child you used to be."

—Dr. Van Dyke.

If there is a place for you, then assuredly if you wait on the Lord you will find it, and having found it you will know what the Lord hath need

of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—Anna Shipton.

That solemn moment in which, for those who have gone before and for us who are to follow, the eye of sense beholds naught save the ending of the world, the entrance upon a black and silent eternity, the eye of faith declares to be the supreme moment of a new birth for the disenthralled soul, the introduction to a new era of life compared with which the present one is little worthy of the name.—John Fiske.

## Our Literature.

A. E. Illingworth.

I have just spent three weeks in the South Coast District of New South Wales. The Churches of Christ have no organised work going on in any of these townships, and we are unrepresented and practically unknown.

The "plea" which we so much value has not reached the ears or minds of these folk at all. In every place, however, I found that they had heard of the Seventh Day Adventists. I asked myself, "How is this?" The answer was not long in forthcoming—they send out their tracts and papers broadcast. *The people read.* I found no organised assemblies of Adventists, Dawnists, Christian Scientists, Mormons, etc., yet these people had made their doctrines known. That this gives evidence of a well organised plan of campaign is evident, for it means not only money for publication but also systematic efforts in distribution. From the *Daily Telegraph* of Sept. 19, I extract a paragraph which is very much to the point, and lets us into the secret of advertising and proclaiming the truth:

"During the proceedings of the quadrennial session of the Australasian Union Conference of Seventh Day Adventists, now meeting in the camp at Gore Hill Park, Sydney, some facts and figures concerning the growth of the various departments of conference work were made public. Books and pamphlets to the number of 146,350, valued at £75,084, were put into circulation, while the circulation of periodicals reached the large total of 2,515,394. These figures apply only to publications in the English language; but the conference prints a number of books and small publications in several of the Polynesian languages, together with six monthly periodicals. The total value of the literature put into circulation during the past four years amounts to £100,600."

Is it not possible for our Home Mission Committees to set men and money apart for a more thorough and systematic evangelisation of the out-back towns by the circulation of our Austral publications? In these places the people have more leisure for reading and research at evening time than we city people. They have less to interest them when their duties are over, and many of them eagerly devour anything that comes in their way. The heaven might thus be introduced into many a town which would prepare the way for mission, or Bible School, whenever a favorable opportunity might come. This suggestion has been made many times in the past, but it has come to me with such emphasis during this brief trip that I would like again to press the matter through the pages of the "Christian" for prayerful consideration.



October 8, 1914.



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

## Tasmania.

**LAUNCESTON.**—The work continues to prosper. Sunday morning and evening meetings are well attended. The Bible School still grows. At times the scholars sing at the Sunday night service, and their efforts are much appreciated. Shortly a combined tent mission is to be held in conjunction with our Baptist friends of this city. A united prayer meeting was held in the Baptist School Hall last Monday night, when about 200 were present. This was a splendid meeting.—A. W. Heron.

## West Australia.

**FREMANTLE.**—We have been having some fine Junior and Senior Endeavor meetings lately. On Sept. 27 we had splendid meetings all day. The Junior Endeavorers in the morning had an address on "Giants and How to Fight Them." All departments of work are in a healthy condition, and the Lord is blessing us.—E. G. Warren, Sept. 29.

**PERTH.**—We held our annual business meeting last Wednesday evening, A. Bell presiding. D. M. Wilson read the secretary's report, which showed that there were now 330 members, 14 of whom had been added during the year by faith and obedience and by transfer from sister churches. The contributions for all purposes amounted to £745/15/1, or £14/6/9 per week. The Bible School was reported to be in a healthy condition. We have 311 scholars, and of this number four had been received into the fellowship of the church. Special reference was made to the faithful and efficient service of the secretary, and to the work of the Dorcas Class, who had made a considerable number of garments for those in need. Bro. Blakemore in his report mentioned the substantial increase in the Lord's day morning meetings, and pleaded for more activity in personal work. We held a patriotic concert on Sept. 24, in aid of the Y.M.C.A. tent work. There was a large and appreciative gathering. H. Wright, Sisters Wright and Cook were prominent among those who contributed to an excellent programme of songs and choruses.—W.A., Sept. 25.

## Queensland.

**BRISBANE.**—At the mid-week meeting John Swan read a very interesting paper on "Christ's Second Coming." On Lord's day, W. Trudgian spoke on "Sons of God." Bro. and Sister Hall, Sydney, and Bro. Lochhead, Melbourne, worshipped with us.—H.C.S.

**ANERLEY.**—On Lord's day, Sept. 20, Bro. Laing exhorted. W. McCallum proclaimed the message at night, basing his remarks on Heb. 13: 8. A fine rally meeting was held on Tuesday, Sept. 22, when addresses were given by H. U. Rodger and W. H. Nightingale. S. Trudgian fellowshipped with us and gave an exhortation on "Walking with God." There was a good meeting at night, when Bro. Nightingale gave an able gospel address on Psalm 45: 7, 8.—A.R., Sept. 28.

**BRISBANE CITY AND SUBURBAN CONFERENCE.**—A very successful rally was held at Annerley on the 22nd inst. Visitors were present from the sister churches of Brisbane, Albion, and Zillmere, there being also a good attendance of Annerley church. The President, H. C. Stitt, occupied the chair. Good, convincing doctrinal addresses were given by H. Urquhart Rodger on "Baptism," and W. H. Nightingale on "Confessing Christ." The Scripture lesson was read by A. E. Morton, Zillmere. Miss F. Keddie presided at the organ, and H. W. Hermann performed the duties of leader of song. At the business meeting held on the 26th inst., H. U. Rodger's resignation as secretary, on account of his leaving the State, was accepted with regret. All the delegates present testified to the value of Bro. Rodger's services. H. W. Hermann has been elected secretary.—H. C. Stitt.

**WEST MORETON CIRCUIT.**—Three services are conducted each Lord's day by Bro. Pratt, besides several mid-week meetings. The worship services throughout the circuit are splendidly attended, in some instances all of our members being present. The circuit property has increased to the extent of a sulky and harness. This was purchased in order to assist the evangelist. From October 4 to 11 the preachers' conference of the Churches of Christ in Queensland will be held at Rosewood. A time of refreshing and blessing is expected. Our work is progressing.—J.D.

## New Zealand.

**KAITANGATA.**—Our 28th anniversary services were held on Sept. 13 and 16. P. D. McCallum gave an inspiring message on Sunday. The annual social was held on Wednesday, 16th, when a large company met and enjoyed a full programme in the large Presbyterian Hall. N. G. Noble presided, and Bren. Bull, Bell, and Tape delivered addresses. The secretary's report showed a membership of sixty, with an average of forty at the Lord's table. Thirteen were added since September, 1913. Over 120 are on the Bible School roll, with an average of 90 in attendance. The Y.P.S.C.E. membership is 25, and that of the Teacher Training Class 12. About 33 is the average attendance at the mid-week prayer meeting. The treasurer, Bro. Alex. Forrest, reported a credit balance of several pounds. The building fund report indicated £90 in hand, including £25 gathered by our local auxiliary of the C.W.B.M. T. Cairns gave some interesting reminiscences. Anthems were rendered by a well-trained choir under the leadership of E. Mackie. Solos from members and friends were also enjoyed, as also were kindly messages from the Presbyterian and Wesleyan ministers of the town. The sisters provided tea.—Geo. Thompson.

**ONEHUNGA.**—The church here is working quietly. Recently we had the services of Bro. Glaister, from Auckland, whose earnest addresses we enjoyed for six weeks. Last Sunday Charles Watt began a mission, which will last several weeks, and we pray that his work may be abundantly blessed. Sunday School and Band of Hope work is being carried on faithfully and well. We expect to lose the help and fellowship of the Eyre family—Mr. and Mrs. and Miss Eyre. They are leaving Onehunga, and will be missed very much.—Wm. Guyan.

**WELLINGTON (Vivian-st.).**—We are loaning our evangelist, M. O. Johnston, to the Spring Grove church for their mission during October. The Vivian-st. platform will be filled by local brethren during Bro. Johnston's absence. On Thursday evening, 24th Sept., the Bible School anniversary took place. An enjoyable programme by the scholars was gone through, and the prizes were distributed by Bro. Johnston. In spite of

adverse weather conditions, the attendance was very good.—A.H.E., Sept. 25.

**INVERCARGILL.**—T. J. Bull has been exchanging with E. Tape, of Mataura and N. G. Noble, of Kaitangata, for the past two Sundays. We had good meetings on both occasions. On the 13th the weather was unfavorable, but on the 20th, when Bro. Noble was with us, we had lovely weather and a crowded house. The Sunday School anniversary was held a month ago, when a successful gathering was held. The children rendered musical and elocutionary items in a pleasing manner, and everything passed off successfully. We regret that Bro. and Sister Everett have been called to part with their youngest daughter, Rachel, a bright little girl, who gradually faded away after a long illness. The sympathy of all the members goes out to the Everett family in their bereavement.—P., Sept. 21.

## South Australia.

**BERRI.**—On Sept. 13 and 20, Bro. Edwards presided, and Bren. Simon and Elsley respectively spoke. On the former date G. Jarvis took the evening service, and on the latter Bro. Edwards preached the gospel. We had the pleasure of having Bro. Raymond back again on Sept. 27, when he presided and reported the doings of Conference. Bro. Simon addressed the church. In the evening Bro. Raymond gave a good address to a well-attended meeting.—Geo. W. Jarvis.

**TUMBY BAY.**—In connection with the Eyre Peninsula Conference a most successful picnic was held on October 1, at a pretty spot in the hills called Peak's Flat. About 60 brethren and friends were present from Ungarra, Tumby, Lipson and Wadella, and the time passed quickly with the sports and games. A pleasant moonlight drive through the hills proved a fitting conclusion to the outing.—A.J.F.

**COTTONVILLE.**—One addition by transfer, Miss Cowling, from the church at Long Plain. With regret we noted the decease of Bro. M. W. Green. Mention was made at the meetings to-day of the active part he took in organising the church here, when the selections were first opened. We extend Christian sympathy to his wife and family. Sister Hearne treated the Kindergarten Class and friends to afternoon tea on Saturday, October 3. On the same date the Tennis Club had their opening day, 53 being present.—J. McNicol, Oct. 4.

**GOOLWA.**—On Lord's day, Sept. 27, we had a splendid attendance at the morning service. A. Neighbour presided, and Bro. Caines spoke. Good attendance at gospel service. To-day, Oct. 4, Bro. Bowes, of Norwood, took both services, Bro. Caines being away at Aldgate Valley. There were fair attendances.—A.M.L., Oct. 4.

**GROTE-ST.**—Last Sunday morning Bro. McPhee exhorted the church. Five were received by faith through baptism. To-day is the eighth anniversary of the coming among us of Bro. J. E. Thomas. He has done a great work, and we pray that God will abundantly bless him in his labors for the future. Bro. Thomas exhorted this morning. Special reference was made to the death of M. W. Green, who was for many years preacher at Grote-st. Bro. Sunderland was received in by letter from Hawthorn, Vic. To-night Bro. Thomas gave a good address to a fair congregation.—T.M.G., Oct. 4.

**PROSPECT.**—Preparations are well in hand for the mission, which will commence next Sunday, the 11th. E. J. Paternoster, from the York church, will conduct it, and Miss Minnie Leedham will be the soloist. One young lady confessed Christ to-night at the close of the address.—I.A.P.

**MAYLANDS.**—Good meetings to-day; 117 members broke bread at the morning service. The offering for the College of the Bible realised £2 6/6. Three members received by transfers since last report. Bible School anniversary next Sunday.—H.R.T., Oct. 5.

**KADINA.**—The combined churches continue their weekly prayer meetings for peace. The last meeting was held in our chapel, when there was a fair attendance. Many of our members are out of work. The very dry season is making it bad for



farmers, and the church at present is feeling the pinch. We only had a small attendance around the Lord's table, when G. D. Verco gave the exhortation. This evening Bro. Verco chose as his subject, "When shall I come to Christ?"—Jas. H. Thomas.

**UNLEY.**—Our anniversary services passed off successfully to-day. Bro. Huntsman spoke at the three meetings, and delivered splendid addresses, appropriate to the occasion. The young ladies decorated the chapel very tastefully. Bro. Dale, who was one of the builders of the chapel thirty years ago, was present this morning.—P.S.M., Oct. 4.

**QUEENSTOWN.**—Fair attendance at the Lord's table. We are sorry to report that Bro. Brooker is laid aside in sickness and that our aged Sister Matthews has been called up higher. Bro. Marquardt presided, and Bro. Hawkes gave an address on Heb. 11: 20-40. In the evening Bro. Garrett, of Mile End church, preached to a fair audience.—H. Watkins, Oct. 4.

**MILANG.**—We celebrated our Bible School anniversary on Sept. 27. G. D. Wright, the newly elected Conference President, conducted the services. In the morning we had a splendid attendance. Bro. Wright addressed the scholars in the afternoon on the subject of "The Story of a Watch." The singing was good. Our brother preached the gospel at night to a crowded house. On Monday a public meeting was held, S. H. Goldsworthy, supt., presiding. The report showed an average attendance of 51 scholars and 7 teachers. Bro. Wright addressed the meeting on the relationship of "The Church and Sunday School." Bro. Baker also spoke on "The Patriotism of the Sunday School Teacher." The prizes were distributed, and the scholars rendered some excellent pieces. On Wednesday, 30th, our picnic was held on Bro. Parry's estate. Besides children and teachers over 100 visitors assembled. A very good time was experienced.—J.C.W., Oct. 4.

**MOONTA.**—On Lord's day morning a fair number met around the Lord's table. Bro. Neill presided, and A. H. Wilson spoke on "Christ's Talk to the Woman of Samaria." The Bible School had good attendance; it is going along well under Bro. Cully as supt. The interest in the prayer meeting is growing. At the gospel service Bro. Wilson addressed a fair number on "What is the Gospel?" On Sept. 28, we formed a Y.P.S.C.E. A good number were present. Bro. Wilson was appointed president, and B. Marsh secretary. Committees were also formed. The society will meet on Mondays, at 7.45 p.m.—B. Marsh, Oct. 4.

**HINDMARSH.**—At the gospel service last Sunday, one lad from the Bible Class made a good confession. At the morning service to-day four young men who were immersed during the week received the right hand of fellowship. One of these was Howard, the second son of A. Glas-tonbury, who rejoices that three of his four children are followers of the Lord Jesus, and in the church of the living God. G. Wilson was received by letter from Croydon. The evangelist, G. P. Cuttriss, is making himself known amongst the members, especially the sick. The gospel services were well attended. The Bible School is busy preparing for the anniversary, to take place next month. W. MacGregor, from West Australia, was present.—J. W. Snook.

**MILE END.**—An interesting gathering of members and friends met last Wednesday evening in honor of D. A. Ewers, who after more than six years' work here as preacher has been appointed organising secretary to the Evangelistic Union. The whole tone of the meeting showed that a loved and faithful servant was resigning his charge. G. D. Wright presided and expressed his pleasure that the Conference had concluded that pleasure. Bro. Ewers could do more in the general field. T. H. Brooker said it had been to him a privilege to be associated with Bro. Ewers, particularly in the extension work. J. E. Thomas tried to catch the optimistic spirit of Bro. Ewers, which made one feel we should expect greater advances. James Manning and E. A. Riches specially referred to Bro. and Sister Ewers' devoted labors in all de-

partments of church work. They had fulfilled our expectations. Mrs. Ewers had been a blessing to the church, and we were thankful she would still remain with us. Bro. Perriam presented Bro. Ewers with a writing desk from the church as a token of its esteem. Mrs. Riches, after referring to the help given by Mrs. Ewers, said the sisters would like her to accept from them a gold brooch. Bro. Garratt spoke of Miss Ewers' Endeavor work, and also her help in the singing, and handed her a C.E. brooch. W. Matthews, on behalf of the little children, expressed their feelings and gave Bro. Ewers an autograph album. A little girl handed Mrs. Ewers a beautiful bouquet. Bro. Caskey, blind and aged 89, still a regular attendant at the Lord's day morning and evening meetings, gave a few appreciative words. Musical cheer was rendered by the Norwood Lyrics and Miss Ewers. The whole meeting was a pleasing expression of the various beneficial influences of Bro. Ewers and family.—Jas. Manning, Oct. 3.

## New South Wales

**ENMORE.**—We were glad to welcome Bro. and Sister Illingworth back after an enjoyable holiday, refreshed and ready to renew their work. Bro. Illingworth's address was a forceful appeal for our strong support of the College of the Bible. We were pleased to see T. Andrews again after his serious illness and rejoice with him in his good progress towards health and strength. We had glad fellowship with several visitors from Melbourne. There was a good meeting in the evening, when Bro. Illingworth spoke on Luke 15: 4-7, and a young woman made the good confession.—E.L., Sept. 29.

**TAREE.**—Last Lord's day night Bro. Burns preached the second of two sermons on "The Second Coming of Christ." At the conclusion a young lady and gentleman who have attended the services regularly for some time made the good confession. We are expecting a visit from Bro. W. Gale, the N.S.W. Bible School Organiser, in a few weeks.—T. T. Macaulay, Oct. 1.

**CHATSWOOD.**—Six young people were received into the church on Sunday morning, also Bro. and Sister Holderness, from Queensland. One young man confessed Christ at the evening service, and two were baptised.—T. Bagley.

**JUNEE.**—Our picnic passed off successfully on Saturday. Between fifty and sixty children were present. We were pleased to have with us a number of Marrar brethren. Attendances at both services yesterday were fairly good. S. Wilson exhorted in the morning, and at night Bro. Woolnough's address was exceptionally helpful. The work at Winchendon Vale still goes on, with encouraging prospects. Our Bible College offering will probably reach £1.—W.L.C., Oct. 5.

**SYDNEY.**—At the conclusion of a fine gospel address by H. G. Harward, three young people confessed Christ. The Lord's day School anniversary concert and distribution of prizes was held on Wednesday night. There was a large audience and a fine programme. Prizes were presented by G. Stimson, of Canley Vale, who congratulated the school on its progress. The church building and offices are now lit up with the electric light. The church annual tea and public meeting will be held on Tuesday, Oct. 13.—J.C., Oct. 4.

**ENMORE.**—Bro. Illingworth addressed the morning meeting on the subject of serving God acceptably (Heb. 12: 28). We were pleased to have fellowship with Miss Nessie Walden, from Adelaide, and glad to see Sister Williams back again after her illness. Bro. Illingworth's theme in the evening was "Co-operation for Conquest" (1 Cor. 3: 9). It being Women's Christian Temperance Conference week, the Tabernacle has been placed at the disposal of the Society. Bro. Illingworth had the honor of preaching the opening sermon at to-night's meeting. At the close of a splendid service a young man stepped out on the Lord's side, and he and a young lady who came forward last Sunday were baptised. The election of deacons resulted in the following brethren being appointed to act with those already in office: Bren. Kingsbury, T. J. Andrews, T. James, C. A. Rofe, F. Hawkins.—E.L.

**HORNSBY.**—The anniversary entertainment by the Sunday School was given on Tuesday evening last. There was a good and well rendered programme. The Sunday School report showed a decided increase in numbers over last year. Most of the elder scholars are now members of the church. Increased organisation, seen in the establishment of a kindergarten department, and in other aspects of school work, was a feature of the report. Attendances at the school are satisfactory. Our enrolment is increasing each month.—P., Oct. 3.

**LILYVILLE.**—The school anniversary services were continued on Tuesday, 29th Sept., when the children rendered some special songs and recitations. C. A. Rush, of Marrickville, gave a very helpful address to parents and children. Boys of the newly formed "First Aid Class" gave a demonstration of the work in attending to accidents, which was well received. A much appreciated dialogue entitled "The Ladies of Athens," was rendered by the girls, who were taught by Miss Frazer, of Paddington. On Sunday, Oct. 4, J. Fox presided and Bro. Saunders exhorted. Two from City Temple and one from U.S.A. were received into fellowship by letter. At night Bro. Saunders preached, his theme being "Born Again."—E.B.

## Victoria.

**MILDURA.**—As the outcome of a resolution from the Mildura church to assist the brethren in the Ouyen district, Hugh Gray paid a visit to Galah, 10 miles from Ouyen, on the Murrayville line, on Sunday, Sept. 27. Twelve adults were present at the home of T. Rogers, and nine broke bread. After a very happy meeting the church was formally organised with T. Rogers as secretary. In the evening a gospel service was conducted at the hall, when there were a good gathering and splendid attention. The brethren were much cheered. They are suffering much from the drought, but are full of faith and courage.—H.G.

**MORELAND.**—Pastor Isaacs, formerly of the Coburg Baptist Church, but now at Williamstown, was with us on Sunday morning. We had several of the pastor's old friends present. In the evening, Bro. Pittman gave a splendid address, his subject being "A Wheel within a Wheel." We are having good attendances at the evening services, and also at the week-night services. The Girls' Mission Band is doing good work, and living up to its motto, "For Others."—P.G.L., Oct. 4.

**WINDSOR.**—Since last report Mr. and Mrs. Buckingham have been received by letter. Last Sunday very successful anniversary meetings were held. J. G. Shain spoke in the morning, F. M. Ludbrook in the afternoon, and C. R. Graham at night. On Wednesday the children's entertainment and distribution of prizes took place. On Saturday night the tea meeting and social were held. To-day Mr. Bowen gave a fine exhortation, and Mr. Graham preached the gospel.—Oct. 4.

**MELBOURNE** (Swanston-st.).—Since last report we have had the fellowship of Sisters Mrs. Thurgood and Mrs. Corbet, from Henley Beach, S.A. Students from the Bible College conducted our prayer meeting very nicely. We much enjoyed their visit. Last Sunday Bro. Mitchell, from America, addressed the church in the morning, and conducted the Bible Class in the afternoon. Bro. Franklin spoke to a good meeting at night on "The Battle of the Gods." Our brother left Melbourne on Monday morning to conduct a volunteer mission at Stawell. Our offering for the Bible College so far amounts to £50. We expect a little more in later. Letters received from W. H. Allen during the past week announce his safe arrival in England. He sends greetings to all friends in Australia.

**BRUNSWICK.**—The Junior C.E. Society was recently visited by Bro. Conning, secretary of the Church of Christ Junior Endeavor Society, who gave an address. A presentation was made to the prize essay winner of the competition of the societies. The Senior Society has restarted open-air work. The Junior Society held a missionary meet-

Continued on page 680.



# The Australian Christian

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor: A. R. MAIN, M.A.

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 D. E. PITTMAN.

**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.

## Sisters' Department.

### SOUTH AUSTRALIA.

The Sisters' Executive met on October 1. The President, Mrs. Ira Paternoster, led the devotional exercises. A letter was read from Miss Norman, who is visiting England.

Sunday School additions: Norwood, 1.

Roll-call of Delegates: 27 responded. Collection, 14/0½.

Leader for next devotional meeting: Mrs. E. W. Pittman.

Proposed that the December meeting be in the interests of Home Missions.

Hospital Report by Miss Eva West.—We hope by God's help to try and do more for him this coming year, in trying to cheer and help the sick and suffering ones. Visits as follows:—Private Hospital, 4; Adelaide Hospital, 10; Destitute, 18; Consumptive Home, 7; Home for Incurables, 6; Children's Hospital, 2; Sick and Aged, 47; magazines, 355. Three letters of condolence sent.

Treasurer's Report, Mrs. H. Bond.—Sept. 3, Home Mission: In hand, £61/12/1; Paid to H.M. Treasurer, £61; balance, 12/1. Foreign Mission: Collected, Sept. 3, £3/0/9; In hand, £61/18/4½; total, £64/19/1½. Expenditure: Paid F. M. Treas., £60. Balance, £4/19/1½. General Fund: Sept. 3, Collection, 17/7½; Sept. 11, £5/9/7; in hand, £6 9/9½; Total, £12/17/-. Expenditure: Sept. 7, Paid for Material for cupboard, 14/-; Balance, £12/3/-. Amounts, Oct. 1: Home Mission: Grote-st., 6/1; Mile End, 5/-; Maylands, mite box, 5/3. Oct. 1, Foreign Mission: Croydon, £1/18/4; York, 10/-; Grote-st. Mothers' Meeting, 10½d.—A. E. Manning, Secretary.

## A Rebuilt Babylon.

The Bagdad Railway, and other great developments which are proceeding in Babylonia and Assyria, will, in the opinion of all the principal authorities, compel a rebuilt Babylon, because of physical and strategic reasons. Sir William Wilcocks, after being in Mesopotamia for several years, says that the time has come for this land, long wasted with misery, to rise from the very desert, and take her place by the side of her ancient rival, the land of Egypt.

Sir William Wilcocks says, when it is rebuilt, "it will be the capital of the world, the finest city which man ever built. Christian man, and, before his time, Jewish man, has cast over it the ban of superstitious loathing; only the evil of Belshazzar is remembered. My hopes, my ambitions, my work, are bound up with the recreation of Chaldea."

It is difficult to speak of Babylon without seem-

ing exaggeration. Even Scripture calls it "The glory of kingdoms." The city is said to have covered an area five times that of modern London. The lowest estimate of her walls makes them 85 feet in thickness, and 300 feet in height, pierced by 100 gates of brass, enclosing parks, artificial lakes, and 625 city squares. So massive was her structure that the plunder from her ruins has furnished building material for neighboring cities during many centuries, and the ruins are still the most extensive in the world. Her decline has been gradual since the days of Alexander, but the city has always had a very considerable population, even when bearing other names.—*Selected.*

## Hawthorne, Brisbane, Chapel in a Day

A slight delay was occasioned in the above project through the loss of the first site that we had chosen. Some person heard of our plans and forestalled us. However, we have now fixed the site definitely by buying two nice allotments on a good street right in the centre of Hawthorne for £45. At a special business meeting of the Brisbane church, held on Sept. 30, it was decided to fix the date for the erection of the building (D.V.) for Saturday, Nov. 14, 1914. The building will be erected by voluntary labor, which will mean a great saving in the total cost. £200 will cover the cost of land, building, and fence. Of this amount nearly £110 has been subscribed already. Who will help us to get the £90 required to cover all expenses, and have the honor of sharing in the success of this worthy project? Since the last report, Tannymorel church sent £1/1/-; Roma church, £1/10/-; Rosewood, £1/10/-; E. Rosenberg, Ma Ma Creek, £1; our Queensland College "boys," 10/-. Gifts or loans at 3 per cent. interest will be thankfully received. Write now to W. H. Nightingale, Wride-st., Woolloowin, Qld.

## ACKNOWLEDGMENTS.

### VICTORIAN HOME MISSION FUND.

The following amounts were received during the month of September:—

From Churches, per Collectors: Swan Hill, per Miss McDonald, 3/2; Boort, per Misses Ritchie and D. Stanyer, £1/14/-; Preston, per Miss Lowe and Mr. Harris, £1/16/-; Lillimur, per Mr. Lawrence, junr., 17/4; Doncaster, per Misses O. Smith and G. Tully, £1/12/9; Ultima, per Mrs. Pryor, 12/6; Geelong, per Mrs. Walley, 12/6; Surrey Hills, per Mrs. Allan, £3/10/5; Burnley, per Misses Smith and Rutledge, 16/-; North Carlton, per Miss Patrick, £1/3/8, and £1/8/6 omitted from list of acknowledgments last quarter; Harcourt, per Miss Symes, £1/15/-; Emerald, per Miss Legg, 10/6; Blackburn, per Miss Tindall, 5/6.

From Church, per Duplex Envelopes: Brighton, £6/10/6.

Thankofferings: Cosgrove Church, £2; Boort Church, 15/4; Swan Hill Church, £3/1/-.

Individual Gifts: A Brother, Cheltenham, £1\*; Mrs. Hagelthorne, South Richmond, 2/\*; Mesclames Morris and Butler, Northcote, 5/-; Mrs. Emmett, Northcote, 5/\*; Chas. Hardie, Lygon-st., £1\*; H. A. L. Hately, Polkemmett, £1\*; Two Sisters, 2/2; Bro. Curtis, senr., Kancira, 10/-; J. Stanyer, Boort, £1\*; Mrs. M. Williams, Ballarat, £1\*; J. McDonald, Koondrook, £1\*; E. Eastlake, Bairnsdale, £2/14/-; C. A. Watt, Middle Park, £2\*; A. E. Kemp, Swanston-st., £1\*; J. C. Skinner, Cosgrove, £1; T. Coles, North Fitzroy, £2\*; Miss E. Flood, Windsor, 10/\*; F. G. Lloyd, Windsor, 10/\*; W. Hunter, Hawthorn, £3/3/-; W. Judd, Cheltenham, £1\*; Geo. Gibson, North Melbourne, £1\*; M. and A. Stevenson, Portland, £1; A. J. Thomas, Camperdown (Warrnambool church), £1\*; Mrs. Amess, North Melbourne, £1; Boort, £1\*; Northcote, small amounts, 1/-.

Assisted Churches, towards Evangelists' Support: Horsham, £18/13/8; Dunolly, £5/8/4; War-ragul, £1/10/-; Boort, £4/6/8; Gordon, 10/-; Wonga Park, 10/10; South Melbourne, £8/2/6; St. Arnaud, £3; Pakenham, £3/10/6; Bet Bet, £9 15/-; Kyneton, £2/14/2; Shepparton, £5/5/-; Warrnambool, £5/8/10; Stawell, £6/10/6; War-

racknabeal, £9; Taradale, £3/9/10; Dunmunkle, £7/0/6; Echuca, £3/5/-.

Churches, for Student Helpers: Collingwood, £1/1/8; Fitzroy, £2/3/4.

Miscellaneous Receipts: Walhalla Church, 10/\*; Walhalla Church, £1; Aged Evangelists' Trust, £4/6/8; Bible Schools Union, towards Organiser's support, £7/10/-; Year Book Sales, 13/6. Total, £169/13/6.

N.B.—Contributions marked \* are for Special New Tent and Field Fund.

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## Obituary.

**MOFFATT.**—The sorrows of war have been made very real to the members of the City Temple in the death of our young Bro. Robert Moffatt. As a member of the Naval Reserve he was among the first to volunteer for active service, and left with the first troops from Sydney only a few weeks ago. He was engaged in the battle at Simpsonshaven, and was so severely wounded that on Sept. 12 he passed away. Two years ago he enlisted in the service of the King of kings, being baptised by T. Bagley. He was of a bright cheery disposition, and a general favorite among the young people of the church. On his last Sunday in Sydney he was present in the service, wearing the uniform of his country; and now, at the early age of 20, the brief life of earth has closed. On Sept. 20 we honored his memory in a special "in memoriam" service. For his country's service he gave his best—his life. A dear mother, brother

and sisters sorrow because this brave young man has been taken from them. The Lord comfort their hearts.—H.G.H., Sydney, N.S.W.

**FARLEY.**—On August 28, Bro. Ernest Farley, youngest son of our Bro. R. Farley, passed to his rest, in his 28th year. He was baptised by the writer over eight years ago, and has since been a faithful worker in the church. He was on our preachers' plan here, and also had taken services in other parts of the district. He was most exemplary in his life, and had taken a keen and prominent interest in general affairs of the district. He will be greatly missed in the little church at Lower Moutere, where he was so useful, and where the whole of the family regularly met. Our deepest sympathy is extended to our aged Bro. Farley, who in the last three years has been called upon to part with a beloved wife, and daughter, and son. But he realises all is well, and is waiting for the great reunion. He was buried in the Motueka Cemetery on Sunday, the 30th, in the presence of a large number of friends.—J. G. Price.

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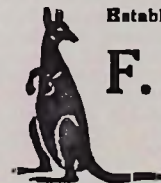
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## From the Field—Continued.

ing, addressed by Mr. Lesley, of the North Carlton Baptist Church, at which a collection was taken up for missionary work. To-day special reference was made to the late M. Wood Green, whose ministry with us was highly appreciated. The hymn, "Asleep in Jesus, blessed sleep," was feelingly sung. This is the last church for which Bro. Green labored. To-night L. A. Williams, of Preston, was preacher, and he made feeling reference to the departed one. At the close of his address on "Has God ever Spoken to Man?" three responded to the invitation. W. A. Strongman, Preston, has also preached for us recently. Exhortations have been given by W. Reeve, of the College, J. King-shott, W. Strongman, and J. Ferguson. The sisters are preparing for another sale of work for November.—W.T., Oct. 5.

**HAWTHORN.**—We had good meetings yesterday. Miss H. Metcalfe was received by transfer from Windsor church. Bro. Harding, senr., from Richmond, and Bro. Joseph Taylor, from New Zealand, were with us. The sisters are meeting one day this week to sew for the Red Cross Society. They are also arranging for their sale of work, to be held on Saturday, October 17.—A. C. Rankine.

**HORSHAM.**—Although there were many counter attractions, including our annual show, good meetings prevailed throughout our mission, which closed on Friday night with a total of eleven confessions. At the close of Friday night's meeting, the members and friends were invited to the Temperance Hall to partake of a farewell supper and say good-bye to Bren. Beiler and Wadsworth. Bro. Combridge, on behalf of the church, made a small presentation to Bren. Beiler and Wadsworth, as an expression of our appreciation of their labors. We have learned to love them. The church has been built up and the members strengthened. We thank the brethren at Fitzroy for the sacrifice they have made for the cause at Horsham. Splendid meetings to-day; six were received in and fifty-five broke bread. Finances are sound, and the future is bright.—C. H. Spicer, Oct. 4.

**SOUTH RICHMOND.**—On Thursday, Oct. 1, a social was tendered to Bro. Sumpton and family, who have gone to Glen Iris. A silver cruet was presented as a token of our esteem. The kindergarten and Bible School are in a healthy condition. One scholar came out and confessed Christ on Sunday night, Sept. 27, and was baptised on Sunday last. Bro. Wedd is doing good work here.—W. Munday, Oct. 5.

**ASCOT VALE.**—Since last report the attendances at Lord's day and mid-week services have been good. The impressive and powerful addresses which have been delivered by H. Kingsbury are strengthening the church. Last Lord's day week Reg. Enniss delivered at our morning meeting a splendid address on the work of the College, and alluded to its claims for support. Doubtless his remarks had a great deal to do with the church's subscribing the amount asked for. On Tuesday, Sept. 29, the Junior Endeavor Society held their anniversary. It was well attended. Items were rendered by the Juniors, and an excellent address was delivered by our preacher on the letters C.E. Prizes were distributed by Geo. Gardiner. Mrs. W. A. Kemp and her assistants deserve great credit for their work. The society has an attendance of about 60.—J.Y.P., Oct. 6.

**FITZROY.**—During Bro. Beiler's absence at Horsham, conducting a mission, T. Hagger, R. Enniss and C. R. Mitchell have assisted in the services. One confession when T. Hagger preached. Splendid meetings yesterday, it being Bible School anniversary day. W. H. Clay, J. J. Franklyn, and C. R. Mitchell were the speakers. Special singing by the scholars, under the baton of F. Lang, greatly assisted in the brightness of the services.—W.B., Oct. 5.

**SOUTH MELBOURNE.**—Bro. Cornelius, of the College of the Bible, and Bro. Clarence Lang, of Fitzroy, have addressed the church the two last Sunday mornings, and the exhortations have been highly appreciated. The attendances at all the

meetings have been exceptionally good, and the church is looking forward to prosperous times. 219 at the Bible School yesterday.

**BENDIGO.**—Last week we were favored with a visit from C. R. Mitchell, who spoke at both services. There was one confession at night. Yesterday J. P. Seymour exhorted, and T. J. Cook preached. There was one baptism. By letter we received Miss Fisher from Carlton, and Mrs. Spencer from Mildura. F. W. Collins and J. P. Seymour conducted the meetings at Golden Square, and H. Sims and J. Kenley at Derby. The Bendigo choir held a most enjoyable picnic on Wednesday at the Pines reservoir. The special meetings at Golden Square begin on the 18th, with C. R. Hall, of Carnegie, as preacher.

**BRIGHTON.**—We had a great time last Sunday. At the morning meeting Bro. Ludbrook gave an excellent discourse on "Faith." In the afternoon our Sunday School celebrated its anniversary, and the children had a glad time. This evening Bro. Moore preached to a crowded congregation. The anniversary celebration was continued on Tuesday last, when an excellent programme was rendered.—R.P.C., Oct. 5.

**WILLIAMSTOWN.**—We had splendid meetings last Sunday. Two were received into fellowship, one by faith and baptism, and one by restoration. Two more confessed their faith in Christ. We are sorry to announce the death of one of our sisters. The church unites in sympathy with the bereaved.—E.M.H.

**BOORT.**—The meetings continue to be well attended. We commenced a rally to-day in connection with the Bible School, to extend over three months. The school has been divided into two sections, reds and blues. We opened with 46 scholars, 23 each side, and two new members were enrolled, bringing the total up to 48. We hope soon to be able to report a marked increase in membership.—A.T.L., Oct. 4.

**PRAHRAN.**—Good attendance in the morning on October 4. Six were received into membership, four by letter and two by faith and baptism. The Adult Class has been reorganised. Two young men made the good confession at night.—A.E.M., Oct. 5.

**DRUMMOND.**—The mission is meeting with splendid success, the average attendance for the past week being 73. Last night nearly 100 people listened attentively to an able address on "A Lost Opportunity." During the week two young men accepted Christ, and yesterday were baptised. The messages of Bro. Day are appreciated by all. The mission proper closes next Friday night, but we are leaving the tent up until after Sunday, when the writer will be here all day.—J. E. Shipway, Oct. 5.

**LANCEFIELD.**—The church has been favored with a visit from Bro. McCallum each week end since Sept. 13. His addresses are much appreciated by the members.—J.H.W.

**BET BET.**—Good meeting this morning. Bro. Anderson exhorted. Offering for College of the Bible, £5/14/6. We commenced our mission this evening, Bro. Larsen speaking on "The Bible, God's Book." At the close four confessed Christ.—G. A. Sewell, Oct. 4.

**NORTH MELBOURNE.**—Services continue as usual. The sisters held a sale of work last week, and they expect as a result to hand over to the officers a cheque for £50. They worked well, and are well pleased with the success of their first sale. The money is to be used to reduce the debt on the church building. The church is holding an in memoriam service in memory of Bro. M. W. Green, founder and first minister of the church, on Wednesday, October 14.—A.H., Oct. 7.

**HAMPTON.**—The Bible School recently celebrated its anniversary in a quiet but enjoyable fashion. The children were given a tea, and afterwards played games, rendered their items, and received their prizes. Last Sunday Bro. Wells, of the College, spoke morning and evening. Attendances are small, but the meetings are helpful.

## Here and There

We are indebted to R. Harkness for the excellent report of the S.A. Conference in last issue.

D. A. Cockroft will take the work in the Swan Hill, Vic., circuit in succession to S. H. Mudge.

Eleven confessed Christ in the volunteer mission at Horsham conducted by Bro. Will. Beiler.

The London Times reports that as a result of the war there is a distinct religious revival in France.

The new church at Kaneira, Vic., reports a fine enthusiastic meeting for the first Lord's day of her history.

The Victorian Women's Prayer Meeting Committee will visit Swanston-st. on Tuesday, Oct. 13, at 3 p.m.

The Victorian Home Missionary Fund is now £580 in arrears; gifts to this work will be gladly welcomed.

Large meetings were the order of the day at the Bible School anniversary at Shepparton, Vic., on Sunday last.

Mrs. F. G. Dunn and family desire to thank their many friends for the kind expressions of sympathy in their recent sad bereavement. Hundreds of messages have come from all parts of the Commonwealth, testifying to the love of the brethren for our brother and his family. All those who have thus written have the assurance that their sympathetic words have been much appreciated.

Gratefully received by W. C. Craigie, for the W. W. Davey fund:—From Mr. and Mrs. Sykes, Doncaster, £1; Mr. J. Scott, Broadford, £1.

Galah, Vic., had its first gospel service conducted by the disciples of Christ last Sunday week, when Bro. Hugh Gray preached to a fine audience.

The Victorian Women's Home Missionary Committee will hold a meeting in the chapel, Wilson-st., Brighton, on Thursday afternoon, October 15, at 3 o'clock.

£37/12/- has been received to date by the Victorian Home Missionary Committee in special gifts for the new gospel tent; other contributions are invited.

On his return from West Australia Dr. Maddin is expected to deliver a lecture for Sunday School scholars in Grote-st., about the children of China. He will only spend a day or two in Adelaide.

We should esteem it a great favor if any of our agents or readers could spare us a few copies of the "Christian" for September 3. Please post to the Austral Co.

We regret to learn of the illness of W. C. Thurgood, a veteran member of Lygon-st. church. Many will pray for the Lord's presence and blessing to be with our aged brother.

Horace Kingsbury has very kindly consented to write for a short time articles on the Bible School lessons. Those who read his first on "Jesus and Judas" will eagerly wait for his succeeding contributions.

"The Question of Drift in our Church Membership" will be the theme of the paper to be presented by A. P. Wilson at the quarterly meeting of church officers in Swanston-st. lecture hall on Monday, October 19.

In connection with the volunteer mission campaign, A. Hutson will conduct a ten days' mission with the Echuca church, starting on Oct. 19. Bro. T. Hagger will preach at North Melbourne in Bro. Hutson's absence.



A pleasant exchange of platforms was made last Lord's day morning between Pastor Isaacs, of the Williamstown Baptist Church, and J. C. F. Pittman, of Moreland, the latter conducting the anniversary service at Williamstown.

The work at Echuca, Vic., reached high-water mark last Sunday week. It was rally day. Bro. Wakefield, the week-end student preacher whom the Home Missionary Committee sent there some eight months ago, has rendered splendid service.

J. Wiltshire, of Wallaroo, commenced a mission at Broken Hill last Lord's day; E. J. Paternoster commences a mission for his brother at Prospect next Sunday, and W. C. Brooker begins a mission in his home church at Queenstown on the same date.

The many friends of Linley Gordon will be pleased to learn that, after a stay of four and a half years in America, he returned to Melbourne on Thursday last. We believe it is his intention to stay in Australia for some time. Doubtless some live church will wish to get in touch with him.

The monthly council meeting of the Churches of Christ Christian Endeavor Union of Victoria will be held on Monday, October 12, at 8 p.m., in the Swanston-st. lecture hall. T. Hagger will address the meeting on "Home Missions." All members of Christian Endeavor Societies are invited to attend.

Revision of rolls, supplementary rolls, shepherding the flock, and other matters that cause anxious thought to the faithful church officers, will be discussed at the Victorian church officers' quarterly meeting on October 19, at 8 p.m., in the Swanston-st. lecture hall. No church officer should miss this helpful discussion.

Last week's issue of the *Southern Cross* contained an appreciation and a good photograph of our late brother, F. G. Dunn. We are pleased to notice this recognition outside of our own ranks of the worth of our brother and his work. Letters of appreciation from brethren and friends have continued to come in too late for publication.

The General Dorcas will meet on Wednesday, 21st inst., in Swanston-st. lecture hall, from 10.30 a.m. It has been decided to work for the Red Cross Society. Material has been supplied by the Mayoress of Richmond, and work is to be done for the Second A.I.E.F. The superintendent hopes to welcome a large number of workers.

A brother inquires whether the gospel has yet been preached to the whole world. In the sense that all the lands are open to the message, and that in some parts of each the evangel has been preached, the answer is in the affirmative. Tibet opened its doors a few years ago. Of course, thousands in many lands have never heard of the Saviour. The commission is still appropriate! Greater exertion and not relaxation is needed if every man is to learn of Christ's love for him.

F. T. Saunders writes concerning an item in the report of S.A. Conference: "It is reported that I gravely assured the brethren that there was no smallpox in Sydney, that the trouble was simply chickenpox in an aggravated form. The reporter must have missed something just then, as what I said was that I had been assured by a medical man who claimed to have had considerable experience with smallpox that this epidemic was not smallpox but simply chickenpox, etc." Bro. Saunders is anxious that the epidemic should keep no one from Sydney next Easter.

Many of the members of the churches in South Australia will be interested to know that 25 tenders were submitted for the new building of the Royal Institution for the Blind. At a special meeting of the Board, presided over by Sir Chas. Goode, it was unanimously decided to accept the tender of Mr. Hickling of £8877, and to proceed with the work at once. The members of the churches who worked so hard to help raise this money will be gratified to know that this will not only be a great boon to our blind friends, but will assist a number who are unemployed in the building trade. E. W. Pittman, who is the Secretary of the Institution, will be grateful for continued interest, especially in his endeavor to secure more money for the furnishing of the building and for working capital.

We do not get our best vision of heaven, we do not feel ourselves surrounded, as the apostles did, by a great cloud of witnesses, when we simply hear or read some good book, or meet in the church to listen to discourses and to exchange pleasant salutations. It is when we have borne submissively some dreadful sorrow that we see the golden ladder reaching upward, as did Perpetua from the darkness of the dungeon; when we have given ourselves to some great work, and wrought it, by God's help and the inspiration of his Spirit, triumphantly to the end, that the vision is granted us.—R. S. Storrs.

According to the daily press, the Minister for Defence (Senator Pearce) stated that as soon as the First Expeditionary Force had left Australia all the existing "wet" canteens would be abolished. He explained that the Attorney-General in the late Ministry (Sir William Irvine) had, on the legal aspect, given the opinion that wet canteens were permissible. In his (Senator Pearce's) opinion, however, whilst, according to the Defence Act, this might be technically correct, as far as camps for others than trainees were concerned, it was the intention of Parliament, in passing the act, that the establishment of wet canteens should not be allowed. Having taken this view of the matter, he had come to the conclusion that after the First Expeditionary Force had left, the wet canteens should cease to exist. This is good news for temperance workers and for the Christian parents with sons in camps.

H. Swain writes from Launceston: "The Baptist Church and Church of Christ have decided to hold a united tent mission during November. Mr. H. H. Jeffs and the writer are to work together, and the effort will have the backing of the two congregations. In order to bring the members of the two churches into closer touch the first of a number of united prayer meetings was held last night in the Baptist Bible School Hall. About 200 were present, and a splendid meeting was enjoyed by all. Mr. Jeffs presided, and the writer delivered a brief address. This movement marks a new era in the history of the two churches in this city, and much good is expected. If any brethren or sisters belonging to the churches in Melbourne who are gifted musically can help, we shall be glad to hear about them. Probably arrangements could be made for them to have a holiday in this beautiful city. Above all, the prayers of the brethren are asked for the success of the mission."

#### THE LATE M. WOOD GREEN.

A. P. Wilson, preacher at Cheltenham, writes expressing the sympathy of the Cheltenham church with our Sister Green and their prayer that God will grant her his divine consolations.

A. C. Rankine pays the following tribute: "In the call from this life of Bro. M. Wood Green the Church of Christ has lost a staunch supporter. He was a real and true defender of the faith once for all delivered to the saints. Bro. Green was gifted with fluent speech, and with the necessary qualifications that made him an able debater. He feared no foe. Not only had he a grip of the truth as it is in Jesus, but the truth had a grip of him. I knew him intimately when he was in his prime in Adelaide. His powerful utterances were delivered to large audiences. As secretary and lecturer for the South Australian Temperance Alliance, he did a magnificent work. I was associated with him on the committee. His efforts were highly appreciated. Bro. Green was largely used of God in bringing souls to Christ. The cause of Christ is much poorer because Bro. Green has gone from earth. We greatly miss the old guard, but when the conflicts of life are over we hope to meet them again, 'where beyond these voices there is peace.'"

J. E. Thomas writes: "Ever since I can remember I have known Bro. M. Wood Green. I have heard him preach many times during his ministry at Unley, and he was to my youthful mind an ideal

preacher in many ways. A master of the Scripture, a giant in argument, a wonderful orator, in his palmy days in South Australia he had few equals on the platform. I have read his debates, and in these magnificent efforts he championed ably the cause of his Master, and the church is indebted to him. I remember his splendid work on temperance campaigns, and the sad accident that so nearly cost his life was on his return from a temperance lecture. He was a tower of strength in the Alliance. He has always been a friend to me, and he encouraged my youthful ambitions and helped me in the struggles of life. I would like to say how much I esteemed him, and to pay my humble tribute since the aged warrior has passed into the presence of the King. He did a great work here at Grote-st., and hundreds gratefully remember him. His works follow him. The old guard are gradually passing to the grand review, and as they pass we younger men may well stop to think of what we owe them. There are some that still remain with us. May we love them and be blessed by them in the rich fullness of their lives. The church here joins, as I personally do, in appreciation of our departed brother, and in loving sympathy with his wife and family."

The church at North Melbourne are holding a memorial service in memory of Bro. M. Wood Green on Wednesday evening, Oct. 14, at 8 o'clock. A number of representative brethren have been secured to speak: Bren. H. E. Knott, M.A., Vice President of Conference; G. B. Moysey, H. King, J. G. Barrett, and A. Hutson. A. C. Rankine, Federal Secretary, also hopes to be able to attend and speak. A hearty invitation is extended to all the friends of our departed brother. At the close of the service those interested in the raising of a Wood Green testimonial are asked by the officers of the North Melbourne church to meet in the vestry to discuss the matter.

#### COMING EVENTS.

OCTOBER 14 & 15.—Church of Christ, St. George's-road, North Fitzroy. Annual Sale of Work, to be held on Wednesday and Thursday, October 14 and 15, in the School Hall, commencing at 3 o'clock. Everybody welcome.—M. W. Kelly, Secretary.

OCTOBER 17.—Sale of Gifts in Lecture Hall, Glenferrie-road, Glenferrie, on Saturday, October 17, from 3 p.m. to 10 p.m. Afternoon and evening tea. Admission, 3d.

#### BIRTH.

PAGE.—On September 26, at 101 Clausen-st., North Fitzroy, the wife of Charles Harold Page (*nee* Rosa L. Swain)—of a son, Charles Henry. Both well.

#### IN MEMORIAM.

CHANDLER.—In loving memory of my dear husband and our father, William Chandler, who died at Como Nurseries, Bayswater, on October 5, 1911.

—Inserted by his loving wife and family.

GRIBBLE.—In loving memory of Catherine Mary Gribble, who passed away on Sept. 12, 1889, aged 40 years, the dearly beloved wife of R. J. Gribble, of Midland Junction, W.A.

Better the empty casket

Than jewels besmeared with sin;

Safer than those without the fold

Are those who have entered in.

—C.M.G.

#### BEREAVEMENT NOTICE.

Mrs. M. W. Green and family desire to thank all friends for their inquiries during the illness of Mr. Green, and for their kind sympathy as expressed by the many telegrams, letters, cards, and floral wreaths sent to them in their sorrowful bereavement.



**The Society of Christian Endeavor.****SOLDIER-PRIESTS.**

October 11 to 17.

Daily Readings.

Willing Soldiers. Judges 5: 1-12.

The honor of the Flag. Psalm 20: 1-9; 60: 4-12.

A war-song. Psalm 144: 1-10.

The routed foe. Rev. 19: 11-21.

The victorious army. Rev. 7: 9-17.

The Captain of the host. Joshua 5: 13-15; Rev. 17: 14.

Topic.—Soldier-Priests. Psalm 110; Rev. 5: 9-14.

Is mine a mercenary or volunteer service?

Does my life reveal a dewy purity and freshness?

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