

## Belittling the Ordinances of the Lord.

Interest in the New Testament ordinances is perennial. Even those who deny their obligation pay a tribute to their importance by persistent reference to them. The truth is that Christ and his commands, when they have once been presented to men, remain as perpetual challenges: they may be rejected, but cannot be ignored.

The latest attempt we have seen to weaken the force of Christ's institutions is found in a sermon on "The Sacraments," by a prominent writer, reported in a well-known paper, viz., James L. Gordon, D.D., in "The Christian World Pulpit."

The sermon has this significant passage on baptism:

"Baptism existed before Christianity and originated in Old Testament times. It was a mode of confession by which an adult convert signified that he had ended his old life and was, therefore, prepared to begin a new life. The convert, buried beneath the surface of the water, made a distinct confession of his sin and expressed his willingness to pledge an absolute severance from his past evil habits and sinful indulgences. The same convert lifted from the depths of the river, as one brought up out of the grave, signified his purpose and determination to live in the power of a new and divine relationship—dead to the past and alive to a higher calling. It was a beautiful symbol, and one easy of appropriation and incorporation by such an aggressive and energetic organisation as the early church."

While some would regard the first sentence of this passage as unprovable, and while we strongly object to the implication in the last sentence that the church itself appropriated the ordinance instead of receiving it, as the New Testament shows, from its great Head, still the utterance as a whole is a fine acknowledgment of what baptism was as to action and significance.

### *Did Jesus and Paul belittle baptism?*

The preacher continued:  
"Jesus, however, had small use for forms or ceremonies of any sort, whether social or religious, and scarcely cared to spend his time in immersing and therefore relegated the whole matter of an initiating rite to his disciples; while Paul, the apostle of the Gentiles, could recall the names of but two persons and one family whom he had ever baptised, and affirmed that Christ had sent him forth not to baptise, but to preach."

It will be news to readers of the New Testament that Christ had "small use for" baptism! And the person who starts with Mr. Gordon's presupposition will receive a shock

of surprise when he finds that at what Mark calls "the beginning of the Gospel" the Lord Jesus journeyed all the way from Nazareth to Jordan for the specific purpose of being baptised by John. People show that they have "small use for" baptism when they do as Mr. Gordon does, try to convince folk that there is no need to follow the Lord's example, but surely not when they do as Jesus did, journey a long way and insist on being baptised! Would any unprejudiced reader think that the speaker of the following words thought little of baptism: "Make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit," and "Preach the gospel to the whole creation: he that believeth and is baptised shall be saved"? Are these the sayings of an unwise interpreter of the Lord's will against whose dangerous views Mr. Gordon does well to warn us? Oh, no; they are the very words of Christ, of him who has "all authority" in heaven and on earth. It is futile to try to convince any believing reader of the Saviour's commission that he "had small use for" the baptism which he experienced and enjoined.

Paul, too, is curiously misrepresented in the above quotation. What Paul is it who is alleged to have deemed the ordinance of little value? Why, he who heard from the messenger sent by Christ the words: "Why tarriest thou? arise, and be baptised, and wash away thy sins, calling on his name." It was the Paul who wrote: "Are ye ignorant that all we who were baptised into Christ Jesus were baptised into his death?" and "As many of you as were baptised into Christ did put on Christ." But Mr. Gordon declares that Paul "could recall the names of but two persons and one family whom he had ever baptised," and cites this alleged fact in favor of the view that the apostle did not think much of baptism. We expected every reader of the Bible to know that Paul was writing *to and of the Corinthians*, when he said, "I thank God I baptised none of you, save Crispus and Gaius," etc. There is no proof that the people he mentions were the only persons "whom he had ever baptised." The reason which Paul gives for his thankfulness that he had not baptised other Corinthians shows the importance of the ordinance in his view: "lest any man should say that ye were baptised into my

name." Had baptism been for Paul a thing of such comparative unimportance as it is to some present-day preachers, it would have mattered little whether it was into his name or not. The Corinthian Christians, be it noted, *were* all baptised. Paul says to them: "In one Spirit were we all baptised into one body"; and Luke, in recording the result of Paul's work, tells us that "many of the Corinthians hearing believed, and were baptised." Apparently neither these converts nor Luke had such assurance as Mr. Gordon has that the apostle had little use for the ordinance.

### *"Garments necessary—uniforms not."*

Under this heading the sermon under review has the following sentences:

(1) "Every church may have its own symbolism and every organisation its own ceremonial." (2) "Garments are a human necessity, but God has no preference for any particular fashion-plate in the realm of human cloaks, coats and mantles." (3) "It is no more necessary to use the same forms which Jesus used than it is necessary to dress in the same garments which Jesus wore, or to speak the same language which Jesus spoke."

How hardly pressed is the cause which one seeks to support by such arguments! We give a sentence in answer to each one quoted: (1) The church of Christ must be loyal to its Head, and use the symbols of *his* choice. (2) The garment which we are to wear is Christ himself, "who was made unto us . . . righteousness"; and the Word of God tells us how believers "put on" Christ: "As many of you as were baptised into Christ did put on Christ." (3) It is not a question of "forms" or "modes" of baptism which we discuss: we are insisting that the thing which Jesus commanded shall be done; and the Lord himself asks, "Why call ye me Lord, Lord, and do not the things which I say?"

### *"Confession in many forms."*

Perhaps the most extraordinary passage of the sermon is the following:

"Baptism is but a form of confession. Salvation is within the reach of the man who is earnest enough to believe and sincere enough to confess what he believes. There are a score of methods by which a man may confess his faith in Christ. He may step into a baptismal font, or kneel at a Methodist altar, or don a Salvation Army suit, or purchase a copy of 'Science and Health,' or stand before a Presbyterian session, or confer with a Congregational pastor, or respond to an evangel-



ist's appeal, or plant his home in Zion City, or place a card in the 'Personal' column of *The Daily News*, stating his determination to lead a Christian life. One form is as good as another. One form is no better than another. Forms are not Scriptural because they were in use in Scriptural times. Only that is Scriptural which possesses a spiritual value."

Such a dreadful passage as this from a D.D. and in a religious journal makes us the more appreciate the scriptural position we occupy, and realise more fully the need for our plea.

It is true that baptism is a form of confession. This has constituted one of our objections to paedobaptism. Christ asks us to confess him in word, and then in act. As Christ died, was buried, and rose again, in order to our salvation, so the seeker for salvation is asked to die to sin, be buried with Christ in baptism, and rise to walk in a new life. There is in his baptism a proclamation of his belief in the great Gospel facts. There is no such symbolism in the other acts of confession named.

How much pernicious error is in Mr. Gordon's words! "One form is as good as another"? Not if one is a divinely appointed form, and the other an unauthorised human expedient. We are assured that to buy "Science and Health" (the journal of that doubly misnamed cult, "Christian Science"), or confer with a Congregational pastor, is as good as obedience to Christ's ordinance of baptism, for "Baptism is but a form of confession," and "one form is no better than another." We have rarely seen a paragraph which is more ridiculous or more perilously near to a blasphemous repudiation of the Lord's authority than that quoted. We must do the great mass of paedobaptists the justice of acknowledging that they too would indignantly disclaim the position of the Winnipeg preacher. It ought to be apparent that there is at least one great difference between making a home in Zion City and being baptised, viz., that the Lord commanded the latter and never said one word about the former! Is obedience to Christ nothing? When we stand before the Saviour, will any one then dare to excuse himself from obedience in these words: "Lord, 'one form is as good as another,' and I preferred to confer with a pastor in the Congregational Church, Winnipeg, rather than to 'arise and be baptised'?" What would we expect to hear from him who formerly said, "If ye love me, ye will keep my commandments," and who denounced the religious leaders of old for teaching human commands and so making void the Word of God?

We are told that "forms are not Scriptural because they were in use in Scriptural times. Only that is Scriptural which possesses a spiritual value." Anything commanded by Jesus Christ both is Scriptural and has a spiritual value. We emphatically repudiate the suggestion that, when the Scriptures lay a command upon us, the obligation to obey is in any way dependent on our estimation of the value of the act. If Christ is Lord, we shall gladly obey him, whether we can see the wisdom of his command or not. We must honor the Lord, and we cannot do this while we dishonor his institutions.

## Editorial Notes

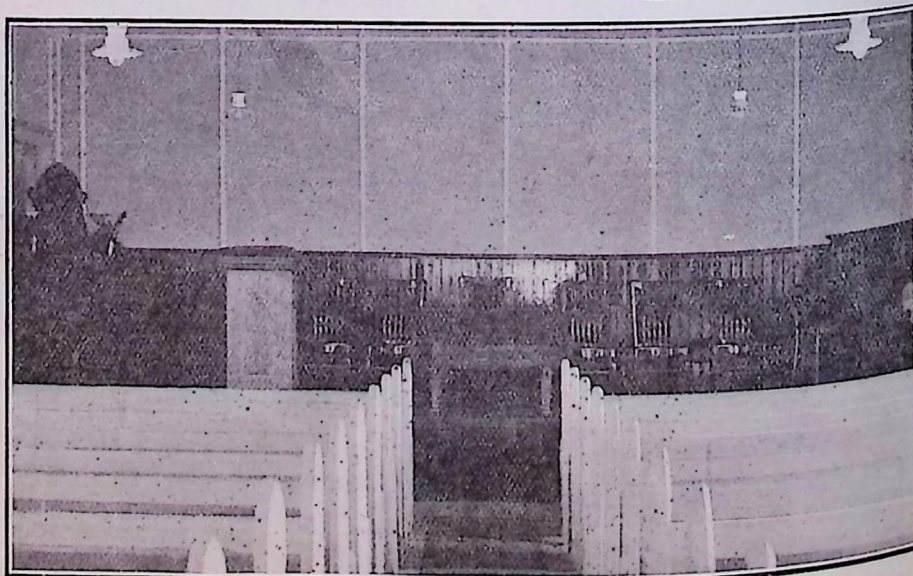
### Churches and Preachers.

Many thoughtful brethren will endorse the statement of G. Manifold in last week's issue: "The year-to-year policy of engaging preachers, thus keeping the churches in a continual ferment, and giving the people inside and out the feeling of insecurity, is not productive of the best results." It certainly is not in most cases, but, on the other hand, there are preachers who should move every six months. Not every one is adapted for long service, and the "best results" of their work can only be gained by frequent removals. Men who are unable or unwilling to study, and who consequently pump up sand, will find they are losing their influence, and it will be well if the health of the wife or family requires a change of climate. As a rule, however, frequent changes are hurtful alike to preachers and people. It is easier to realise this than to suggest a satisfactory method of improvement. In some instances preachers are restless, and distant fields to such are most attractive. In the majority of cases it is the church, or a lively minority in it, that becomes dissatisfied, and makes the situation too warm for a self-respecting man to remain. Our congregational system readily lends itself to abuses, and though, professedly, the majority rule, as a matter of fact a small, determined minority of irreconcilables has frequently more to do with the preacher's movements. We have known of evangelists who were pre-doomed to failure by the method of their appointment. Two or more names are submitted to the whole church, and one is elected by a majority vote. He enters upon his work with the knowledge that a minority voted against him, and the conviction that he will not have their whole-hearted support, and in many cases his conviction is justified in his experience. In twelve months he is ready to move

to a more salubrious climate. It must be patent to all that where preachers and people can work amicably together, changes are undesirable; and with Christian courtesy and brotherly tact this should be possible in the great majority of cases. For a conscientious and industrious preacher of ordinary ability, and a church of average intelligence, and loyal to the principles of the New Testament, there should be room for several years' profitable co-operation.

### Engaging a Preacher.

As stated in the preceding note, much of a preacher's influence is often discounted before his induction. The whole question of the selection and engagement of preachers might well be considered in united meetings of church officers. When a church needs an evangelist, the local officers must of course take first action. It may seem unfair to a sister church to approach its preacher, who is doing a good work, and who "cannot be spared," but no church wants a man who can readily be spared. It is for the men "who do things," that every church in need is looking. Possibly, too, a preacher doing a good work in one church realises he could do a better work elsewhere. There is something to be said on both sides. It is necessary for the officers to obtain such information as shall justify them in recommending one name—and one only—to the congregation for acceptance. This should be done after they have ascertained the financial position of the congregation, so that they know what funds are available. We have no sympathy with the idea of asking a number of preachers what salary they are prepared to accept. It savors of the idea of calling for tenders with the provision, "Neither the lowest nor any tender necessarily accepted." Many evangelists would be disinclined to enter into a competition of this sort. When the officers know approximately what funds are at their disposal they can quietly make judicious enquiries, state the position frankly to preachers they consider suitable and available, and finally call a meeting of the church to consider their recommendation. In



Interior of Chapel, Chatswood, N.S.W.



nearly every case, at least where the church has any confidence in its officers, their recommendations will be heartily accepted, and the new preacher will enter upon his work as the unanimous choice of the brethren. We need scarcely say that in no case should a church engage a man who is not well and favorably known to the brotherhood, before conferring with the reference committee appointed at Conference, or in the absence of such a committee, some of the leading brethren whose advice will carry weight.

#### "The Ministry of Nonsense."

F. W. Boreham has an excellent article on this subject in the "Australian Baptist." We have always felt a profound pity for the man in whom "the saving grace of humor" is deficient. Nonsense is the lubricant that often prevents friction in the complicated machinery of life, and many a serious difficulty has been removed by setting it in a ludicrous light. Mr. Brierley, the brilliant essayist, is represented as saying that sooner or later a developed sense of humor will make war impossible. "The world will see that it is as ridiculous, or more ridiculous, for two empires to settle their differences by an appeal to force as it would be for two carpenters to settle a dispute in that way. It is only the tragedy of warfare that enables us to treat it seriously. Stripped of that quality, the absurdity of the thing would appeal to us, and we should laugh it off the face of the earth." While we have no sympathy with the buffoonery that can joke over the most sacred things, or the vapid silliness that has no sense of the sublime, we have as little with the solemnity that never relaxes, or the seriousness that regards mirth as idiotic. If a personal reference is permissible here, the writer would like to say that he is satisfied that health has been improved, and happiness and usefulness increased by a faculty for sometimes seeing the comic side of a situation. Mr. Boreham quotes Soane Jenyns, a quaint old writer of two centuries ago, who "gravely affirmed that a fine sense of humor is one of the fine delights of the Seraphim and of just men made perfect." "Is there humor in the divine mind?" asked one of his students of old Rabbi Duncan one day. "It's true, and it's no true," answered the canny old Scotsman. I wish that Heinrich Heine, the German poet, could have been there. "How can we think that God has no humor when he makes kittens?" Heine asks. I should like to have seen the old Rabbi fencing with that conundrum. To be sure! The world would be a glum old place if the laughter died out of it; and how did the laughter get into it if God did not put it there? That's what I'd like to know."

#### Aged and Infirm Evangelists' Trust.

W. H. Hall, Messiter-st., Canterbury, N.S.W., is the energetic secretary of this Trust, and is anxious that our regular preachers should avail themselves of its provisions, by subscribing to its funds. It is true that in many cases the salaries are too small to allow of preachers contributing largely, but as a matter of insurance the returns guaranteed under its endowment clauses are so much better than life assur-

ance societies can offer, that evangelists should, if at all possible, make an effort to secure them. These returns are, of course, made possible by the donations of churches and individuals who will be the more readily disposed to assist if they see the preachers generally joining in. But if they do not respond to the liberal offers made, donors will be discouraged. The Trust is steadily justifying its existence, and only requires the hearty patronage of the preachers to make it more popular with the churches. We heartily commend it to all concerned.

### Chatswood, N.S.W.

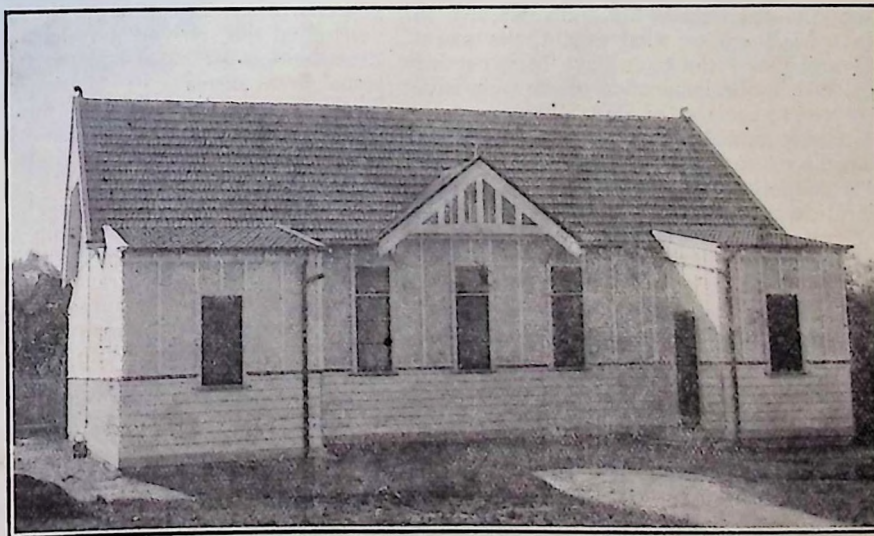
The church at Chatswood was organised in the early part of this year, with a membership of 20. A few months later the Home Mission Committee stationed an evangelist. It is now in possession of this fine church home. Its membership has grown to 53, with a Bible School of 52. The land is situated in the main street, with a frontage of 60 feet by 150 feet deep. This unique chapel building was designed by A. Graham, and was erected largely by voluntary service under the direction of the following building committee: A. Graham, A. R. Schache, M. Bills, H. Schache, F. T. Webber, and T. Bagley. It is built across the rear portion of the land, leaving 100 feet in front for a large brick building later. This front land is now turned into a beautiful garden. The building is 45 x 25; is constructed of wood and fibrous cement, brick foundation and tile roof. The interior has a walnut stained dado 3 ft. 6 in., with fib-

gratefully acknowledge the following donations:—

Bro. Ashwood, per Bro. Morris, £5; Bro. Ashwood, loan for 10 years free of interest, £10; Bro. T. Savage, 12½ shares in Church Extension Coy.; T. Bagley, £10; R. H. U. Fancourt, £5; H. Schache, £6; A. Graham, £4; W. J. Fox, £2; F. T. Webber, £2; M. Verco, 10/-; G. Fancourt, 15/-; Bro. and Sister S. Goddard, £7/12/-; Freddie and Reggie Goddard, £1; Mrs. Jeans, £7/10/-; S. Gole, £1; Mrs. Mills, 10/-; Mrs. McGowan, 5/-; L. Russell, £1; Bro. and Sister Woodward, 10/-; E. Woodward, 3/-; R. Woodward, 5/-; F. Woodward, 5/-; G. Woodward, 2/-; J. Bardsley, £1/1/-; Mrs. and Miss Gole, £3; Mr. and Mrs. A. Hutchison, £26; Mrs. Wilson, £2; Mr. Rowles, £1; Mrs. Whately, senr., £2; Mr. and Mrs. A. R. Schache, £10; J. Hindle, £5; Mr. and Mrs. Chapple, £1/10/-; Miss I. Elliot, £3; Mrs. Bray, £5; Mr. and Mrs. J. Stimson, £10; Mrs. Morris, senr., £2; J. Saxby, £2; W. Cust, £5/5/-; Mr. Verco (S.A.), 10/-; Mr. and Mrs. Bills, £7 2/-; Mrs. Thomas, 2/6; S. Whately, 10/-; E. J. Mantova, £5; W. H. Keam, £5; Mrs. Watson, 2/6; Mrs. E. Winter, £2/10/-; Mr. M. Middleton, 10/-; Mrs. Cadwallader, £2/2/-; R. C. Edwards, £5; F. Hayes, 10/-; J. Lockley, £11; Dr. E. A. Bardsley, £30; J. Kingsbury, £5; Mr. and Mrs. W. D. Rankine, £5; J. Burns, £3/3/-; G. Lewis, £1; Misses McKenzie and Beavis, £1/16/-; A. H. Webber, £1; Mrs. and Miss Holderness, £2; T. E. Rofe, £9; Miss Burt, 5/-; Mrs. Cooper, 10/-; A. Brother, 6/-; Miss M. Lambert, £1; F. Steer, £1; Mr. Lawson, £2; the Sydney Printing Co., £1; Cash collection at opening, £5/3/4.

Gifts in Kind.—Clock, Bro. Braddock; Communion Set, Bro. A. R. Schache; reading desk, Bro. W. J. Phillips; pulpit Bible, Mrs. R. H. U. Fancourt; pulpit cushion, Mrs. A. R. Schache; table cloth, Bro. Grant; collection plates, Mrs. F. T. Webber; platform carpet, coir matting and mats, Mrs. and Miss Gole.

We have £15/2 in hand not accounted for. Should any contributor's name not appear in this list, kindly acquaint T. Bagley, "Kelvin," Johnston-st., Chatswood.



The New Chapel at Chatswood, N.S.W.

rous walls, and white fine ceiling varnished. It is very tastefully finished, and well furnished. It is one of the most comfortable, cheerful, well lighted and ventilated buildings that we have seen.

The church is deeply grateful to the many kind friends who have so willingly contributed of their labor and means to bring about this happy result. The cost is about £820 for land, building and furnishings. We most

While the church is deeply grateful for all the kind assistance received, personally I wish to express my very deep gratitude to the many friends who have responded so willingly to the appeal made in connection with this undertaking. The church at Chatswood is in possession of this beautiful little church home, and it has the bright prospect of becoming a large self-supporting church. —T. Bagley.



# Church Efficiency: Worship.

Henry A. Procter.

However much the materialism of our age may lower the scale of human values, and link humanity with the dust, there still remains, deep in the heart of man, the instinctive desire for communion with God. This longing for fellowship with the unseen is never really absent from the human soul. Even the savage is conscious of his need, and wherever we find him we discover the signs of his worship. Either he fashions gods of wood or stone, or else turning his eyes upward he seeks contact with God through the sun, moon and stars, which are the vesture of the Creator. In this groping after the unknown, there is a measure of that faith which caused the woman to reach forth her hand and say: "If I may but touch the hem of his garment, I shall be made whole." Augustine was right when he exclaimed: "Lord, thou hast made us for thyself, and our souls are never satisfied until we find our rest in thee!" That great saint, in expressing his own experience, voiced the thought of the world. Man must have something higher than himself to worship, and, in the darkest hours of human ingratitude, God has given man his spiritual moments even as he gave the night its stars.

In the development of the race, worship has played an important part. When the history of the world is read from the "Lamb's Book of Life," only then will it be clearly understood, how much humanity owes to its periods of devotion. We shall then know, as we now but dimly perceive, in what way, and to what extent, the moral movements of the ages have been carried forward by the inspiration great souls have received at the feet of God. The men who have accomplished the most for humanity have been those who have spent much time practising the presence of God. Their inspiration has come through devotion, and in the cultivation of the soul, either in the society of men, or in the quietness of their own little sanctuary.

## *The glory of the sanctuary.*

It has been the peculiar glory of the Christian church to be the custodian of the mysteries of God, and to furnish the place where companies of pious men and women could meet together and unite in adoration and thanksgiving. At times of national crises, or when the soul has experienced the trials and temptations of the world, man has directed his footsteps to the house of God. Here in the society of redeemed men he has found the consolation he required. Sometimes, however, the church has not met the requirements of his soul, and sometimes he has gone away unsatisfied. This is especially the case in those communities which have subordinated worship from its proper place in the economy of God. I have been at some churches where there were so many jarring notes, and so much uncouthness, that

one could not get in touch with God, try as one would. Feverishness, anxiety, the whirr of machinery—these were painfully manifest, but the loveliness of divine peace, alas! this was not there at all. I once saw a picture of a man who grasped the hilt of his sword. The blade was broken. The other hand held fast the great iron ring of the church door, while his eyes were turned with a look of terror towards the direction whence he came. He was being hunted to the death, and he was seeking sanctuary. He was there at the place of refuge; but the door was shut. And when I looked at that beautiful picture I thought of those harassed souls who have gone to the house of God, tired and broken, weary and pursued, only to find there was no protection, no comfort, no gateway leading to the peace of God. In the multiplicity of its organised activities there is a constant danger of the church losing the atmosphere of devotion, and forgetting that for whatever else we gather together, the church service must be the trysting place where burdened souls can meet God and find strength to go forward to the end.

## *The beautiful and the true.*

However much we may criticise those communions which possess a rich and cultured service, we must admit they satisfy the æsthetic spirit which associates beauty with devotion. In this they are not altogether wrong. True, there is the danger of destroying the spirit of devotion by calling the attention of the worshipper to the external dress instead of the inner reality. There is one criterion for the beautiful in relation to worship: Every service should be so beautiful that the soul is unconscious of its splendor. Worship, then, is more than beautiful. It is sublime! The church that satisfies man's desire for worship will never lack an audience. Even the Catholic church, wrapped as it is in the grave clothes of the past, retains its hold because it affords continual opportunities for man to express his adoration of the divine. With its creed alone Romanism could not survive the light emanating from modernistic schools, but it wreathes its mysteries in splendor, and stupefies the mind with incense. It says to the intelligence: "Leave at the door your disquietude, and find peace within these walls; here amid these arches, in the subdued and mystic light, here find rest for your soul. And Romanism knows the heart of man; in expediency at least Rome is the mistress of the world. Every arch in the catholic sanctuary; every veiled light and candle; all the fragrance of the censer, is made to bring the mind into touch with God; and so long as men are men, just so long will they flock to the Catholic cathedral, and with hushed and reverential voices worship at Rome's altars. They will tolerate the Latin prayers, and the intolerance of the hierarchy—they

will hand over their doubts and questionings to the priest. *The unity and reverence of her worship is the greatest strength of the Holy See, and Rome's power will never be broken unless the churches which stand for a purer and loftier faith will make provision within their sanctuaries for the beautiful as well as for the true.*

Through the needed iconoclasm of the Reformation a great deal of our communal worship was robbed of its beauty, just as the earlier systems were robbed of their truth, but there can be splendor in simplicity just as there is loveliness in the common flower. There is no New Testament principle in danger if we render the best unto the Highest, and if our services afford some food for the cultured mind. Indeed I think we would the better satisfy the cravings of the soul if our worship was so spiritual and glorious that in the words of Jesus the church of today could call to souls of men, "Come unto me, and I will give you rest."

## *Reverence.*

The first great necessity in the improvement of our worship should be the emphasis placed on the spirit of reverence. The modern church needs to get back again some of the feelings of awe which characterised the prophets of the Old Testament times: "The Lord is in his temple, let the earth keep silence before him," or, "Holy! Holy! Lord God of Hosts." These are words of men who viewed God in his majesty. With the Jew, Jehovah was sacred, and so mighty that even his name was never uttered. When Christ revealed God to us as a Father, he made it possible for us to love as well as revere him. But God the Father is still the Almighty. He rules with power as well as with tenderness, and for us to approach him with easy familiarity takes away the glory of our humanity, which is the true glory of God. How often are the minds of the devout disturbed by flippant conversation, or by the jingle of the feminine ornaments as they herald the approach of some late comer. Even when the symbols of the world's greatest tragedy are being broken, alas! how often is heard the whisper of idle lips, or the fingering of hymn books. Such conduct may be fitting to the concert hall, but it is altogether out of place in the presence of him who said: "Where two or three are gathered together in my name, there am I in the midst." Oh, for the restoration of the apostolic reverence! Oh, that all might understand that no matter whom we may meet, the purpose of our assemblies is to meet with God.

He who thus comes to the house of God with the spirit of worship in his soul, and finds God, never goes away unrefreshed. He finds "the ladder of the patriarch's dream not a dream, but a glorious reality." The angels of his prayers ascend and the angels of God's blessing descend upon the sons of men; and comforted by the realisation of the presence of Christ; above the strains of music; above the words of the preacher in the depths of his own soul he hears the voice of the Eternal High Priest, "Lo, I am with you always, even to the end of the world."



Invercargill is the distributing centre for the electorates of Awarna, Wallace and Wakatipu. All liquor for these districts pays customs duty at Invercargill. The returns laid on the table of the House by the Prime Minister shows that the average consumption of liquor in License Districts is 12 gallons per head. In No-License Districts it is 2 gallons, i.e., about one-sixth.



# Christ Crucified.

Sunday School Lesson for November 29, Mark 15: 21-41; Luke 23: 39-43.

Horace Kingsbury.

The people were so strong in their demand for crucifixion, and Pilate was so weak in his fight for justice, that their voices prevailed. "And Pilate wishing to content the multitude, gave sentence that what they asked for should be done. And he released unto them Barabbas, him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him."

## The cross.

The peculiar Jewish punishment was stoning. Crucifixion was introduced into Palestine by the Romans. "It combined every element of shame and torture, and was naturally looked upon with the profoundest horror." "To die on the cross was to suffer the most ignominious death possible. Rome had borrowed it from the East, but would not use it for her meanest citizen. Then Christ died upon it, and instead of the cross eclipsing his name, his name has transfigured the cross. His disciples went forth and preached Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, and the cross of shame became at once the cross of glory."

## The sorrowful way.

The Roman method of execution demanded that the victim should carry his own cross. Jesus was worn and weary and weak, having slept none, and eaten nothing for many hours, and it would seem that he staggered under the burden of his cross. Simon of Cyrene, "coming from the country," was passing that way, and "him they compelled to go with them, and laid on him the cross, that he might bear it after Jesus." Close by were two others, malefactors, led with him to be put to death. "He was numbered with the transgressors." "And there followed him a great multitude of the people, and of women who bewailed and lamented him."

## On Calvary's brow.

Soon the place of execution was reached, and preparations were speedily made for the enactment of this world's greatest tragedy. The wine mingled with gall which was given Jesus to drink "was said to have stupefying or deadening effects, and as such was prepared by benevolent Jerusalem ladies, and conveyed to people about to be crucified, with a view to dull their sensibilities to pain." Matthew says that Jesus tasted the draught, but would not drink it. There was another cup of suffering for the sins of the world that his Father had given him—this he would drink—but he was heroically true to his mission and his work of redemption by refusing to drink the proffered drug,

"desiring to suffer with a clear mind." Jesus was nailed to the cross while it was lying upon the ground, then it was slowly raised with the sufferer upon it, and dropped with a sudden wrench into its socket.

## The crucifixion.

The scene at the cross surpasses all description. "Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly,—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds,—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness." And to all the physical torture we must in the case of Jesus add his state of soul, as he consciously bore the sins of men. Read the sacred narrative carefully and reverently, and the awful scene will fill your imagination.

## Christ's prayer for his enemies.

"Father, forgive them; for they know not what they do"; this was the first of the seven words from the cross. Earlier in his ministry Jesus had taught his disciples to pray for them which despitefully used them, and now he illustrates his teaching. Probably this prayer was offered when the soldiers were in the midst of their cruel task, and its primary reference may have been to them; but who shall limit the scope of this heart-utterance of Jesus who begged forgiveness on the plea of their ignorance for all his enemies? That prayer was registered in heaven. Not many days passed before Pentecost and the preaching of the first gospel sermon. The doors of the kingdom were thrown open, and the erstwhile enemies of Jesus pressed in. You know the story: Jesus went out from them by the way of the cross, and now by way of the cross they come back to him.

## The watchers around the cross.

"In the groups around the cross we see three predominant states of mind,—in the soldiers, indifference, apathy; in the rulers, antagonism, hatred; in the women and disciples, sympathy. Apathy, antipathy, sympathy." G. Campbell Morgan thinks the central and supreme teaching of this lesson is focussed in the words of the mocking priests, "He saved others, himself he cannot save." It was obedience unto death, that is, as far as death. "Had they put it, 'He saved others, himself he will not save,' they would have been strictly within the truth. For he could have saved himself, since it lay within his power to call for twelve legions of angels, and they would have responded at once." The ecclesiastics did not see that if he had saved himself he

could not have saved others. That which they ridiculed was a sublime, eternal, divine truth. It was because he was the Christ, the true Messiah, that he did not save himself from the cross."

## The penitent robber.

Criminals were the companions of Christ in his agony and shame. The two malefactors were hanging upon crosses on either side of Jesus. At first both seemed to catch the spirit of the jeering crowd, but as the day wore on one of them acknowledged his sin and the justice of his punishment, and then with a great out-reaching faith said, "Jesus, remember me when thou comest into thy kingdom." "How he was led out into the light of faith just at the moment that the faith of all others was eclipsed we cannot tell, but the fact remains." Immediately Jesus answered, "To-day shalt thou be with me in paradise." "That event was graphically symbolic of the whole meaning of the cross."

## Jesus and his mother.

In the good providence of God, Jesus was born of a woman. Mary was highly favored, and—we say it reverently—so was Jesus. The close tie that bound their hearts increases our love for the Master. Never did he let his affection for his mother stand between him and his duty to God, and never did that faithful mother consciously hold him back from highest service. He loved her unto death, and she loved him unto death. Many things she could not understand concerning him, but mother-like she hid them in her kind and loving heart, and patiently waited the unfolding of all God's plans. Surely her heart was breaking as she wept at the foot of the cross, but Jesus was mindful of her even then, and would not die till he had provided for her a home with him who had the most loving heart of all his disciples.

## Jesus and the Father.

As nature's darkness grew denser, "darkness spread over the heart of Christ, darkness so deep and utter that for one awful moment it seemed as if the Hope of the World despaired." Then there burst forth from Jesus a cry of mingled faith and despair: "My God, my God, why hast thou forsaken me?" Someone has said, "It was a feeling, not a fact," but we rather think it was both a feeling and a fact. Separation from God is the true death; the wages of sin is death; the iniquity of us all met on Jesus; and in that dread hour he bore in his own consciousness the uttermost of its penalty. The work appointed him by God was completed, and Jesus could now say, "It is finished." This was first "the worker's cry of achievement," and secondly, "the sufferer's cry of relief." Then Jesus, crying with a loud voice said, "Father, into thy hands I commend my spirit." And Jesus having said this, gave up the ghost. The Father whose presence had been momentarily obscured, was now consciously near, and with supreme confidence Jesus commended his fleeting spirit to his kind care and keeping.



# Obstacles in the Way of Organic Union

[A paper read by D. A. Ewers at a joint committee meeting of Baptists and Disciples of Christ.]

Baptists and disciples of Christ have much in common. They hold the general evangelical truths accepted by most Protestants, such as the divinity and atoning work of Christ, the personality of the Holy Spirit, the inspiration of the Scriptures, the perpetuity of the ordinances and the priesthood of all believers. They are one in church polity, recognising with the Congregationalists the independent and supreme authority, under Christ, of the local church in all local matters. Moreover, as advocates of the New Testament as the only rule of faith and practice, and consequently rejecting humanly compiled creeds and confessions, they occupy identical ground; while in their plea for a regenerated church membership, the practice of immersion alone as baptism, and their acceptance of penitent believers as the only subjects of the ordinance, they stand together and apart from others. With so many points of agreement, it is not surprising that many outside and some within their membership, find a difficulty in understanding why they are not one body; and that others, who have a clearer knowledge of the questions at issue and their importance, are optimistic regarding the prospects of their ultimate union.

My subject is, "Obstacles in the way of organic union," and while I should have preferred to deal with matters of agreement, yet it is necessary to look the difficulties in the face, discuss them in a fraternal spirit, and seek to find means by which they may be removed or so minimised as to present no insuperable obstacle to hearty union and co-operation.

I assume that all present are agreed that union is desirable. Indeed, this is implied by the very fact of our conference; the only question is that of its practicability. But I am persuaded that if there be first a willing mind the way will yet be opened up. The matters on which we agree are so numerous and weighty, while those on which we differ are comparatively so few and unimportant that, given an earnest spirit of unity, that spirit must eventually assume practical form. I am persuaded that organic union is both desirable and practicable, and satisfied that it is only a question of time when it will be consummated. And I am not without hope that these fraternal conferences may in some measure help to bring about that "consummation so devoutly to be wished."

At the same time there must be on neither side any compromise of principle. Peace may be bought at too high a price, and the sacrifice of any vital truth in order to visible union would be incompatible with our plea for loyalty to conviction and liberty of expression. Union to be real and permanent must be based on the conviction that it is in harmony with the revealed will of God. "The wisdom from above is first pure, then

peaceable." "No question is ever settled until it is settled rightly." Fortunately we can approach this question unfettered by human creeds or the decrees of ecclesiastical tribunals, and while union cannot be unduly forced, we may reasonably expect that, animated by a strong desire to find a scriptural basis of union, respecting each other's conscientious convictions, and meanwhile co-operating as far as possible, the object will be attained.

The more important points of difference, in my judgment, are those respecting the significance of baptism, an unbaptised membership, the observance of the Lord's Supper, and the question of names. There are other debatable matters, but if we can settle these, I have no doubt but that all other differences may be arranged.

## 1. The importance of baptism.

As I understand it, the great majority of Baptists regard baptism as symbolic and declarative of pardon already enjoyed, while most of those in churches of Christ view it as a conditional command upon compliance with which, when accompanied by faith and repentance, the assurance of pardon is bestowed. That there is some scriptural relation between baptism and salvation we all agree, but differ as to the nature of that relation. Such passages as "He that believeth and is baptised shall be saved" (Mark 16: 16); "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38); "Arise and be baptised and wash away thy sins" (Acts 22: 16); "All we who were baptised into Christ were baptised into his death" (Rom. 6: 3); "As many of you as were baptised into Christ, did put on Christ" (Gal. 3: 27); "Eight souls were saved by water; which also after a true likeness doth now save you, even baptism," etc. (1 Pet. 3: 21), and other similar statements, convey to us the impression that baptism is a condition the compliance with which gives the assurance of forgiveness. In this connection I quote the words of Principal Main in the recent conference in Victoria:—

"We do not use the word 'essential' in our statement of the connection between baptism and forgiveness. The term is mischievous. No one present believes that either faith or baptism is 'essential,' since that would mean that nobody could by any possibility be saved without it. We never apply 'He that disbelieveth shall be condemned' to the person who has not had opportunity to believe. So we regard the New Testament references to baptism as applicable to those to whom baptism as a duty and privilege has been adequately presented. When this has been done, we may strongly urge the duty of baptism, for as the Scriptures say that a person believes 'into Christ,'

so they affirm that the penitent believer is 'baptised into Christ,' and into the 'one body'—which is the church of Jesus Christ."

Many eminent Baptist ministers and theologians have taken the words translated "unto the remission of sins" in Acts 2: 38 to mean "in order to" or "with a view to secure" the remission of sins. Among these are Dr. T. J. Dill, Dr. H. B. Hackett, Prof. A. H. Hovey, Prof. A. B. Harkness, Pres. W. R. Harper (Chicago University), Prof. A. J. Huntington, and Prof. J. M. Stiffler, all professors or principals of Baptist Universities and Theological Colleges. Many other notable Baptists, such as J. W. Wilmarth, A. McLean, John Gale, Robt. Hall and others, have taught that baptism is a condition of salvation. Indeed, the last-named goes further than most disciples of Christ to-day, for he says, "I assert that in the apostolic age baptism was necessary to salvation."

Of course I do not quote these men to prove that we are right, but simply as an argument that if Baptists find difference of conviction on this subject no barrier to hearty union among themselves, it should not be considered an insuperable obstacle to union with us. I would also point out that in neither body is this matter a test of fellowship. We receive members from each other without regard to differences on this point.

Possibly the difference may be regarded as to some extent a question of emphasis, and if on both sides the preachers would simply give the mind of the Holy Spirit in the very words which the Holy Spirit teaches, and urge upon all who desire to be true disciples of Jesus the duty of a prompt submission to his command, the difficulty might soon vanish. In any case it is rather a doctrinal than a practical difference, and if we all preach and practice the commands of Christ, we can allow liberty of opinion as to their precise significance.

## 2. The conditions of membership.

Closely associated with the foregoing, but of more importance as a practical matter, is the question of an unbaptised membership. I understand that, with but one or two exceptions, all the Baptist churches in South Australia are "open membership." In this respect they have departed from the position occupied by the great majority of their own brethren. Personally, I regard this as a far greater obstacle in the way of union than that concerning the relation of baptism to the remission of sins. In pleading as we do, for a return to New Testament practice, the admission of the unbaptised appears to us a distinct departure from the primitive ground. If we all admit, as I think we do, that in apostolic times all those in the body or church of Christ were baptised into it, I fail to see how we can consistently plead for union on any other basis. In presenting the platform of "the unity of the Spirit" in Eph. 4: 3-5. Paul's seven planks are "One body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all." How can we occupy the platform of



unity if we dispense with the one baptism? This constitutes a very serious difficulty. The only suggestion I can make is the reconsideration of the subject in the light of the New Testament, with a resolution to walk along the lines of the divinely commissioned legislators.

### 3. The Lord's Supper.

The frequency of the observance of the Lord's Supper is another practical issue. I need not in this assembly cite the names of scholars of all communions who have advocated its weekly celebration. It is well known that churches of Christ all the world over observe it every Lord's day, and I am glad to know that many Baptist churches do the same. I think it is generally conceded that this was the primitive custom, and that as in Troas, so in other regular assemblies of the saints, "On the first day of the week the disciples came together to break bread." Ecclesiastical historians agree that this was the regular practice for the first three centuries. It should surely be possible for us to unite without any compromise of principle around the table of the Lord on the Lord's day.

### 4. The question of names.

This is by no means the least important of the matters under discussion. Still there should be no insurmountable difficulty here. Our Baptist brethren in common with ourselves, glory in the name of Christ, and rejoice to be considered individually as Christians, disciples of Christ, and collectively as churches of Christ, churches of God. On our side we make no claim to be "The Church of Christ," which includes all Christians, but simply to be a movement within the church pleading for a return to primitive Christianity. Each of the churches in this movement is a church of Christ, as its members have all been baptised into his name. Some congregations may prefer to be called Christian churches and on the principle that a stack of hay is a haystack, a church of Christ is certainly a Christian church. "The disciples were called Christians first in Antioch." It is sometimes urged that this was a nickname given by enemies, and the implication is that it is therefore not specially suitable. But there is nothing in the scriptural statement to indicate that it was given in derision, and I am inclined to think with Adam Clarke, Dr. Doddridge and others that it was divinely bestowed. However that may be, it was readily accepted by the early disciples. Peter says, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." It should not be impossible for us to agree to accept New Testament names for the children of God, as individuals and churches. I might point out that while Baptists could readily accept scriptural names without conscientious scruples, those who wear only scriptural designations could not conscientiously consent to be called Baptists.

In dealing with the topic of union there is one consideration I desire to impress upon our Baptist brethren. Those known as

churches of Christ are themselves a union movement. The desire for union was the very genesis of their existence; they were born out of a protest against sectarianism, and for over one hundred years the union of God's people has been a prominent feature of their plea. It is sometimes objected that we are unwilling to meet others half way, and to give up as much as others for the sake of union. To such objectors we point out that we have already made great sacrifices. In the interests of scriptural union we have had to give up many things dear to us. We have given up infant baptism, human creeds, party names, monthly communion, etc., and we are honestly trying to be simply Christians, to honor Christ, wearing no name but his, and accepting no guidance but that of his Word, "that in all things he may have the pre-eminence." But although we have given up so much, we are still willing and anxious to give up more if by so doing we can scripturally advance the union for which Christ prayed beneath the shadow of the cross, "that they all may be one."

## The Family Altar

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

### BETTER FARTHER ON.

The contrast between the religious and the irreligious life is nowhere more pronounced than on the plane of progress. The one begins in sorrow (sorrow for sin) and ends in joy; the other begins in joy (the joys of the world) and ends in sorrow. No matter how high we rise in the spiritual life, and how sweet the cup of nectar we drink, there is something infinitely better further on. The acorn is the great spreading oak in embryo; the rain of spring is the great river in its first stages, and the babe in Christ is just beginning a life which is to ascend into the highest heavens, where are pleasures for evermore. Not so on the other side. Just the reverse—the awful reverse—intensified by the thought of eternity, is true.

### SUNDAY, NOVEMBER 15.

Gems of Thought.—"Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (Psalm 95: 1).

Not by appointment do we meet delight  
And joy; they heed not our expectancy;  
But 'round some corner in the streets of life,  
They, on a sudden, clasp us with a smile.

—Gerald Massey.

The sorrow of the world is dark while it broods about us; but the time is coming when the light of God's countenance, shining upon it, shall transform it into marvels and magnitudes of glory and beauty.—Beecher.

Bible Reading.—Psalm 95: 1-11: God would have us happy.

### MONDAY, NOVEMBER 16.

Gems of Thought.—"He maketh the barren woman to keep house, and to be a joyful mother of children" (Psalm 113: 9).

It is worth all the hopes and the fears;  
It is worth all the smiles, all the tears,  
Every mother's low prayer, all the joys that we share—

Just to live in the heart of a child.  
More precious than silver or gold  
Are the memories that love doth unfold  
Of this beautiful land; it is glorious, grand,  
Just to live in the heart of a child.

—Mrs. J. O. Teagarden.

Bible Reading.—Psalm 113: 1-9: Joyful mothers.  
TUESDAY, NOVEMBER 17.

Gems of Thought.—"Thou shalt have no other gods before me" (Ex. 20: 3).

Lord, thy glory fills the heaven;  
Earth is with its fulness stored;  
Unto thee be glory given,  
Holy, holy, holy Lord.

—Richard Mant.

Bible Reading.—Ex. 20: 1-7: Jehovah is the only God.

### WEDNESDAY, NOVEMBER 18.

Gems of Thought.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city" (Prov. 16: 32).

God has delivered yourself to your care, and says: "I had no fitter to trust than thou."—Epictetus.

He who reigns within himself, and rules passions, desires and fears, is more than a king.—Milton.

Bible Reading.—Prov. 16: 24-32: True greatness.

### THURSDAY, NOVEMBER 19.

Gems of Thought.—"Let the beauty of the Lord our God be upon us" (Psalm 90: 17).

Beauty is God's handwriting, a wayside sacrament: welcome it, then, in every fair face, every fair sky, every fair flower; and be sure that yet gayer meadows and yet bluer skies await thee in the world to come.—Charles Kingsley.

Bible Reading.—Psalm 90: 12-17: The beauty of the Lord.

### FRIDAY, NOVEMBER 20.

Gems of Thought.—"Be of good cheer; it is I; be not afraid" (Matt. 14: 27).

Dr. Cuyler told the story of a prominent business man whose Christian wife had died praying for his conversion. One night, while lying awake in the darkness of his room, he heard a voice from the little bed at his side, "Take my hand, papa, it's so dark." He reached forth his large, strong hand, and took the small, trembling one in it until the frightened child fell asleep. Then that strong business man looked up through the darkness, and said, "Father, take thou my hand as I have taken the hand of my child, and give rest of soul, for Jesus' sake." Then he felt the comforting influence of divine Presence.—W. R. Clark.

Bible Reading.—Matt. 14: 22-33: The great Helper ever near.

### SATURDAY, NOVEMBER 21.

Gems of Thought.—"They rose up the same hour, and returned to Jerusalem, saying, The Lord is risen indeed" (Luke 24: 33, 34).

Have you found the heavenly light?  
Pass it on.

Souls are groping in the night,  
Daylight gone.

Hold thy lighted lamp on high,  
Be a star in some one's sky;  
He may live who else would die.

Pass it on. —Henry Burton.

Whenever we get a glimpse of Jesus Christ, in his Word, or his world, or in our hearts, it is our glad duty and privilege at once to give the good tidings to others.—David Smith.

Bible Reading.—Luke 24: 24-35: Telling good tidings.



## Foreign Missions.

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

### A Worthy Suggestion.

We are all much the better for our stay in Australia. I am feeling quite well, and am getting stronger, so we hope to return to the Islands in a few months—very likely in February.

Now that there is such distress in Belgium, I have been thinking it would be better to help the Belgian people in the matter of clothes for the next year or two, instead of sending them to the New Hebrides. We appreciate the clothes, and a number of the people have not money to buy them, so would have to go without if it were not for the mission boxes which arrive from time to time.

The New Hebrideans do not require clothes except for modesty's sake. They do not need them to keep them warm, as it is never cold there; but the people in Belgium will be feeling the severe cold in the winter, and will need warm clothing. So if the sisters in Australia would like to help the poor in Belgium, as the more needy work, the Pentecostians will gladly do with a quarter (or much less than that) of the things that generally find their way to our Island. This could continue for the next two or three years.

Besides helping such needy people, it would be a lesson in self-sacrifice to the New Hebrideans, and I am sure they would rejoice in knowing they could in that way be of service to others.—R. J. Filmer, Norwood, S.A.

### Maewo Matters.

It is only just over a fortnight since I returned from Pentecost, and as the weather was very wet last week, I have not visited all the schools yet. Have been to the three south of Sanasum, and the two up north. On arriving at Nakora I found that all the inhabitants, except the teacher and his wife, were away at another village, engaging in a heathen dance. I had previously notified them that I expected to visit them, but it appears that they enjoy their old festivities more than a visit from me. I have seen some of them since, and they appear to think that I should take it for granted that this is so.

Their stay away from their own village extended over some days, and the teacher must have had a rather lonely time. But he tells me that, although they manifest no desire to become Christians, they usually attend the meetings regularly. I trust that the seed sown will yet bear fruit.

In the other villages I have visited the work is in a satisfactory condition. As I intend going to Nduindui to-morrow, my visit to the other three schools will have to wait till my return. I have seen the teachers from these villages, and they report all well.

I am going to Oba early this month, because I don't know how the steamer is running; if it is coming at all. The war has affected trade to such an extent that there is a possibility that we shall have no steamer this month. But I hope that the war is already over, and that people are again at liberty to engage in peaceful and profitable pursuits. While on Oba I of course hope to visit the schools in the north-east of the Island.—Yours in

our Lord and Master.—A. B. Chappell, Maewo, New Hebrides, Sept. 24, 1914.

### The Growth of the Missionary.

There is one very surprising and gratifying thing about a missionary on the field, and that is the way he grows. Cut off as he is from many sources of culture, one might think he would shrink and shrivel; one might think he would be surpassed by men of the same age who remain at home. Such is not the fact in the case. While he is cut off from many sources of culture, his experiences are such as almost no one at home enjoys. He is thrown back on God for guidance and assistance. In teaching the people with whom he has to do he deals with the fundamentals of the faith, and not with speculative or controversial matters. He has to do all sorts of things, and the doing of these things broadens and greatens his mind and soul.

Livingstone was a botanist, geologist, zoologist, explorer, physician, teacher of divinity, evangelist. He made his own soap and candles and clothes. He said he labored in brick and mortar, at the forge and carpenter's bench, as well as in preaching and in medical practice. Mackay of Uganda could build a house, or a boat, or a bridge, or a canal with equal facility. He taught the people something of agriculture, engineering, blacksmithing, gardening, and tree-planting. Our men on the Congo do all these things, and others besides. They print and bind books; they teach school and prepare the text-books; they train men to go out far and near and preach to their own people and to introduce among them ideas of sanitation and hygiene and many other things they need to know.

So it has come to pass that no other calling, considering the number engaged in it, has produced so many able men. At the Ecumenical Missionary Conference in New York, Doctor Behrends, himself one of the greatest preachers living at that time, said this: "I have noted a habit of concession when foreign missionaries are the theme of conversation. We are told that abler men, and more of them, must be sent out. As if every man in orders at home was a Gabriel! Pardon me, but what little I have seen of foreign missionaries has created in me the conviction that they constitute the most cosmopolitan class in the ministry. The East and the West have mingled their streams in their life. They have thought their way through to a simpler theology than we have. They have ceased to tithe mint and anise and cummin. They have learned that Japan and China will never utter the shibboleths of our schools. They have concentrated upon the fundamentals. They listen in silence, with wondering eyes and burdened hearts, to many of our disputations."

Bishop Patteson wrote to the same effect: "My dear father writes in great anxiety about the Denison case. O dear! what a cause of thankfulness it is to be out of the din of controversy, and to find hundreds of thousands longing for crumbs which are shaken about so roughly in these disputes! It isn't High or Low, or Broad Church, or any other special name, but the longing desire

to forget all distinctions, and to return to a simpler state of things, that seems naturally to result from the very sight of heathen people. Who thinks of anything but this, 'They have not heard the name of the Saviour who died for them,' when he is standing with crowds of naked fellows around him?" Many of Patteson's classmates were concerned about making a name for themselves; he forgot himself into immortality.

Speaking of the typical missionary at the Edinburgh Conference, Bishop Brent wrote: "He did not bid for attention or for pity. On the contrary, he showed himself a man, glowing with ardor, lost in a cause, bent on an errand, heedless of self, conscious that his safety lay in peril."

Robert E. Speer, that princely man, says that his intercourse with missionaries in their own homes and upon their own fields of labor has filled him with emotions of respect and admiration. He holds that the missionary, to be appreciated, must be seen on his own ground. On furlough, he is at a disadvantage. Too often he is overshadowed at home by the official dignity of boards and committees; he appears unrelated to the local interests of Western committees; he represents things of which Westerners are densely ignorant, and toward which they exhibit a pitiful ignorance. The missionary feels all this, and is ill at ease. Doctor Speer adds: "I have noted the rare intellectual gifts, the social grace, the scholarly culture, that are being offered up with joy in the service of India and India's Redeemer. Nowhere in the world have I found more gentle breeding and more gracious courtesy, than among the missionaries of India. But their personal and social gifts have not impressed me more than their administrative talents and their spiritual devotion. I have found among them those who went far toward realising my ideals of statesmanlike grasp on large questions of policy, joined with Christlike devotion to the care and consolation of individuals. If I were looking over the church at large in search of typical illustrations of what a servant of Christ should be in breadth of view, power of initiative, dignity of behaviour, sweetness of spirit, I should look hopefully among the modern missionaries of the gospel."

The man who fancies that he is too highly gifted for missionary service does not know the nature of the service. In what calling could Dan Crawford or Doctor Macklin or R. R. Eldred or G. L. Wharten or C. E. Garst have grown to such stature or accomplished so much as in work for Christ on the mission field?—"The Missionary Intelligencer."

Bishop Tucker, of Uganda, who died on June 15, in London, was in early manhood an artist, and exhibited at the Royal Academy. The call to the ministry came to him in a remarkable way. One day he was painting a picture of a poor woman, struggling, with a baby in her arms, against a storm of sleet, with every door shut against her, and the thought came into his mind that instead of painting pictures about the poor it would be far better to do something to help them. At once he dedicated himself to God. After a course in Oxford University, and a term spent in work among slums in England, he proceeded to Uganda as a missionary, reaching that land in 1890. After 21 years of service, he retired, leaving a church of 70,000 members.





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

## West Australia.

**BUNBURY.**—A welcome was tendered to Bro. and Sister Rodger, who have come to labor in the district. Bro. Mann was in the chair. There were present Mr. Whalley and Mr. Chapman, ministers of the Congregational Church, also H. J. Banks, organising secretary; Bro. and Sister T. H. Scambler, Maylands; Bro. and Sister Warren, Fremantle. Bro. Raisbeck, church secretary, gave a welcome on behalf of the church. Bro. Scambler spoke for the H.M. Committee. Bro. Knight welcomed Bro. and Sister Rodger on behalf of the Bible School. Bro. Banks pleaded that loyalty might be exemplified in every department in the church. Bro. Rodger on behalf of himself and his wife thanked the brethren and sisters for the kind reception.—F. R. Raisbeck, Oct. 29.

## New Zealand.

**NELSON.**—All meetings were well attended on Lord's day, 25th. Bro. Langford, of Christchurch, addressed the morning meeting. In the evening Bro. Mathieson spoke on "Christ and the Samaritan Woman." Mid-week prayer meetings will in future be held on the Wednesday evening instead of Thursday as hitherto. On Friday evening the Sunday School scholars were entertained at their annual tea in the school room.—H.B.L., Oct. 29.

**DUNEDIN.**—The Bible School anniversary was celebrated on October 23. The secretary's report stated that there were 114 scholars on the roll, and 13 teachers. At the last Otago Sunday School Union examination nine scholars passed the Scripture test, and three were successful in the essay. Of the former Hope Bremner, with 94 per cent. of marks, was the highest, and Misses F. Robinson and A. E. Maskeray had gained 84 per cent. for their essays. Ten pounds out of the missionary fund had been donated to Intini (South African) Mission. J. W. Stokes presided at the meeting, and before a good attendance a varied programme, chiefly by the scholars, was given. A brief address was delivered by P. D. McCallum. We were pleased to receive a message to the school from C. F. and Mrs. McDonald, Auckland. On Sunday evening a special "Children's Service" was conducted by P. D. McCallum. There were two confessions. Monday being Labor Day, the young people of the church held a picnic at Portobello. A cricket club has been commenced by the young men.—L.C.J.S., Oct. 27.

**DOVE VALLEY** (near Warkworth).—W. G. Oram has been laboring with us for some weeks, and has given stirring addresses, and the meetings have been well attended. On Sunday morning last Bro. Oram spoke on "Mountain Heights of Scripture." In the afternoon he first addressed the Bible School scholars on "Lessons from Photography." This was introduced by Bro. H. Smith, who explained the working of a camera, lessons being applied by Bro. Oram. He then gave a splendid address on "The Gospel Ship." In the evening we had a full house, when Bro. Oram spoke on "Believing a Lie." The week-night Bible Class is well attended. Sister Miss Hope Petherick is in charge of the school.—T. A. R. Oakes.

## Tasmania.

**KELLEVIE.**—On Thursday the sisters met for the usual Dorcas meeting. Mrs. G. Burdon gave a paper on "Holiness," and Sister Smith one on

"Prayer." We finished and forwarded a parcel for a needy case. We expect soon to see our chapel started; the timber is ready.—N. Mundy, Nov. 3.

**LAUNCESTON.**—On the 1st inst. we were pleased to welcome Bro. Swain back. Greetings were received from Mrs. Swain, and Miss Grace Bonner, of Melbourne. We have with us as a visitor Miss Lily Swain, of Melbourne. The work is well maintained.—A. W. Heron, Nov. 5.

## Queensland.

**WOOROLIN.**—There are twenty-five or thirty brethren scattered through this district. They do not yet possess a building. Regular meetings are held for the breaking of bread, and for preaching the gospel. Bren. Adermann and McNicol are the pillars of the cause. No one can tell the real benefit such families are to the neighborhood. So far we have had six services, with one adult confession.—W. J. Way.

**MA MA CREEK.**—On November 1 Bro. Rosenberg addressed a good morning gathering. Sister Larsen, senr., was with us again after her serious illness. In the afternoon we baptised Sister Winnie Bade. The gospel service was very large. Bro. Morton spoke on "Our Position." We are on the eve of building "a manse in a day." We purpose erecting a five-roomed house next to our chapel. We have all the money, except £50, and hope to receive that during the month.—T. A. Chappell.

**BRISBANE.**—A special business meeting was held on the 28th inst., and was largely attended. The resignation of the evangelist, W. H. Nightingale, was accepted with regret. The office-bearers will endeavor to obtain the services of a suitable successor. Last Lord's day S. Trudgian spoke, and W. H. Nightingale preached the gospel. Mrs. Stitt, who has been indifferent health, has gone south on an extended visit. The efforts towards making the Bible School more interesting are meeting with success.

**ANNERLEY.**—On Oct. 25 L. Gole exhorted on "Stewardship." Bro. Olsen preached at night. Yesterday morning W. Trudgian gave an excellent exhortation on "Sons of God." Bro. Laing occupied the platform at night.—A.R., Nov. 2.

**WEST MORETON CIRCUIT.**—The new plan of working the circuit is successful; our meetings generally are much improved. Throughout the circuit there is a splendid interest at the worship meetings. Rosevale is to be especially commended for this. Since last report two homes have been bereaved of loved ones. Sister I. Hogg and Bro. J. Tatban both passed to their rest during October. We extend our sympathy to the bereaved. On October 25 an "in memoriam" service was held at Rosewood chapel; a goodly number were present.—J.D.

**HAWTHORNE.**—Over eighty children were at the Bible School. S. Trudgian delivered the gospel message. Everything points to a red-letter day in Queensland on November 14, when the chapel in a day will (d.v.) be erected. Our mission is due to commence on November 15.—W. H. Nightingale.

**ZILLMERE.**—Since last report Bro. Morton has preached. Lately our gospel meetings have not been so well attended, but the worship meetings have been fairly good. Our Lord's day School is once more on the upgrade; three new scholars last Lord's day. Our Y.P. Class is doing well.

We hope to give the Children's Day exercise on Wednesday, Nov. 11. The Band of Hope is in good form, sixty odd being present on the 3rd.—J. Bruce, Nov. 5.

## South Australia.

**BERRI.**—In the morning Bro. Jarvis, senr., presided, and Bro. Elsley exhorted. At the evening service we had a fair meeting. Bro. Parnell, of the B.F.B.S., gave a good address.—Geo. W. Jarvis, Nov. 1.

**TUMBY BAY.**—Good meetings have continued recently, with slightly increased interest. Two additions by transfer—Bro. and Sister Higham, from Balaklava. Bro. Moyses, of Hindmarsh, has fellow-shipped with us, and helped at our Christian Culture Club. One of our number, B. King, has gone to Adelaide to join the Expeditionary Force. Our Bible School is practising the Children's Day exercise, which will be given at our anniversary on December 6. J. E. Thomas is coming to help us. Offering for College of the Bible, 13/6.—A.J.F.

**MILANG.**—In the morning of Oct. 25 Mr. I. Rooney, F.R.G.S., of the B. and F. Bible Society, visited us and gave a splendid address on "The Word of God that liveth and abideth for ever." In the afternoon a united Sunday School gathering was held in the Institute, when we had special singing and a good address by the visitor on mission work in Fiji. In the evening service we were favored by a visit of Bro. Linley Gordon, one of our own boys, who gave an eloquent address. Miss Robertson, of Grote-st., sang a solo. At the recent examination 13 out of the 16 that entered gained at least 60 per cent. marks, and two prizes came to the school.—J.C.W., Nov. 1.

**STRATHALBYN.**—Interest in all our meetings is well maintained. We have lately had our building renovated. The Sunday School is in a healthy condition. The picnic was held this year at Bro. Verco's, where an enjoyable day was spent. The work is being carried on by the local brethren and supplies. Meetings were good today, when we were pleased to listen to two fine addresses by L. H. Crosby.—H.B., Nov. 1.

**PORT PIRIE.**—The work is progressing. The men's hall has been finished. On Tuesday, Oct. 6, a mock banquet was held to celebrate its opening, attended by about 30 men. Much good work is anticipated. A literary society has been formed in connection with the men's movement, with J. Johnston as president. The interest throughout the three churches in the circuit is well sustained, and the attendances are very fair. On Friday, October 30, Sister Hannah Swift passed away after a very short illness. Our deepest sympathy is extended to the bereaved parents and family. Bro. Morrow presided, and Bro. Hamp exhorted this morning. Bro. Morrow at the M.F.M. meeting dealt with the topic "The Church and Social Service." At night Mr. S. H. Butterich preached on "The Temple" to a good congregation.—E. A. Arnold, Nov. 1.

**BALAKLAVA.**—We have had good gatherings. The mid-week gospel meeting is meeting with great success. Last week one confessed Christ. Yesterday morning we had another fine attendance, Bro. Roediger presiding. Bro. Ewers gave a fine address on the hymn, "Art thou weary, art thou languid?" Bro. Ewers also conducted the service at night.—H.E.B., Nov. 2.

**MAYLANDS.**—The Brotherhood conducted a debate on Thursday night on "Shall we support Orangeism?" The affirmative won. The church, Bible School and Sisters' Sewing Class have made a combined effort to provide garments for the children of Belgian refugees in England. A splendid response is reported by Sister Mrs. Moyses, the organiser of the work. The services to-day were well attended. Mr. and Mrs. McCulloch, of the C.I.M., gave the Bereans a description of their work in China at Monday night's meeting.—H.R.T., Nov. 1.

**NORTH CROYDON.**—On October 25 we celebrated the third anniversary of the Bible School. In the morning H. J. Horsell presided, and G. P. In the afternoon the scholars and teachers, assisted by



an orchestra, rendered a service of song entitled "The River of Life." The connective readings were read by T. Hubbard. B. W. Huntsman gave a helpful address to the children in the evening. On Wednesday, Oct. 28, W. J. Taylor gave an address on Bible School work. Prizes were distributed to those who attended 52 and 51 Sundays. On Lord's day, Nov. 1, T. J. Flint presided, and H. J. Horsell exhorted. We received into fellowship Sister Miss Metcalfe, from Balaclava. At the gospel service H. J. Horsell gave a powerful address. A collection was taken up in aid of the town mission. On Nov. 8, E. Bartlett presided, and H. J. Horsell exhorted on "The Church and its relation to the drink traffic." The Bible School had a record attendance of 187 scholars; 12 new scholars. H. J. Horsell preached on "The earlier closing of liquor bars." One young girl confessed Christ. The Junior C.E. now has 53 members.—J.S.H.F.

QUEENSTOWN.—There was a fair attendance of members around the Lord's table on Nov. 1. We were pleased to have with us again Bro. and Sister Flitcroft, who have been absent in England for some time. Bro. Flitcroft presided, and Bro. Hawkes spoke on James 2. In the evening Bro. Brooker preached on the subject, "The meeting of Ahab and Elijah," to a large congregation. This morning Bro. Brooker spoke on "The early closing of liquor bars," and in the evening continued on the temperance question.—H. Watkins, Nov. 8.

KADINA.—At our C.E. meeting on Monday week the topic was "The power of prayer," when a paper by our Sister Mrs. Les. Warren, of Broken Hill, was read. On Thursday the church held its quarterly business meeting. Owing to adverse circumstances we are somewhat behind with our finances. We have had two confessions for the quarter. The church has decided to use the duplex envelopes. From this evening all the churches here have decided to start the gospel services at 7 p.m. At our C.E. meeting on Monday last we had a splendid paper from Bro. Wilson, of Moonta, on "Despised and Rejected." On Wednesday our Sister Miss Lynda Thoday was married to Mr. W. Sobey. Geo. D. Verco officiated. This evening Bro. Verco gave an eloquent address on the temperance question.—Jas. H. Thomas, Nov. 8.

HINDMARSH.—Last Wednesday twenty-three members of the Dorcas and Endeavor Societies were making garments for the Belgian refugees. Eleven machines were in constant use. 50 garments were completed and many others in the making were taken to the homes to be finished. The total contribution from the church and auxiliaries up till Sunday, Nov. 1, consisted of close on 250 serviceable articles of clothing, and £6/4/- in cash. The Dorcas Society is also doing practical work in relieving local cases of distress, not necessarily associated with the church. These diligent women are assisting greatly in "giving the gospel to the poor."—G.P.C.

HINDMARSH.—On Nov. 8 a letter was received from Bro. Malthouse, senr., in which he presented an invalid chair to the church. We tender our best thanks to him. Our anniversary service is to be held on Nov. 15 and 22. We had a fine evening meeting. Bro. Cultriss spoke on "The National Curse." One young man made the good confession.—J.L.R.

COTTONVILLE.—Two young women baptised last week were received into fellowship. We commenced open air meetings in the evening. Electric lighting has been completed, and now a much larger audience can be accommodated.—J. McNicol, Nov. 8.

STIRLING EAST & ALDGATE VALLEY.—The attendance at Willunga and Mt. Compass was good. The disciples there have secured a block of ground at Mt. Compass, and most of the material for a building. £75 was required to complete it. This amount was raised at conference. They are now clearing the ground and assembling the material, and hope early in the new year to have their building. At present they meet in the Institute Hall. Bren. Hunt, of Grote-st., and Roy Coventry had charge of the services here in my absence.—T.E.

MILE END.—A social function took place on Saturday evening, when a presentation was made to Miss Manning on the eve of her marriage. Miss Manning has acted as teacher in the school from the beginning, and has been associated with the choir and Endeavor Society. The choir presented her with a silver hot water jug and a cream jug duly inscribed, and the school teachers and Endeavorers gave her a China tea service.—M., Nov. 8.

MOONTA.—This morning a fair number met round the Lord's table. Bro. Cully presided, and Bro. Wilson spoke on "The New Testament Church and its Ordinances." The school still keeps up, and interest in the Sunday evening prayer meetings is maintained. At night Bro. Wilson preached on "Why halt ye between two opinions?" Our C.E. Society progresses. We have decided to join the living link. Bro. Wilson's talks in the street each Sunday evening after the gospel service are greatly appreciated.—B. Marsh, Nov. 8.

WAMPOONY.—The Bible School, under the leadership of H. Carter, rendered the Children's Day exercise on Sunday. The children did well. The building was quite filled. The collection was a record, £2/1/2½.—E.E.

MUNDALLA.—We regret that the Bible School has lost one of its youngest members, Annie Dinning, by death. She was a bright and lovable little girl, the only daughter of Bro. George Dinning. We pray that her sorrowing father and brothers may receive comfort in the knowledge that their loved one is safe in the arms of the loving Saviour.—E.E.

BORDERTOWN.—The annual Conference will be held here on Sunday and Wednesday, Nov. 15 and 18. H. R. Taylor, of Maylands, will be the visiting preacher. We are looking forward to the presence of a large number of brethren. Bro. H. Tilley and family have sustained a great loss in the destruction by fire of their house, with all its contents. We are being favored by a visit from our Bro. and Sister T. B. Verco and Miss Millicent Verco, who have just concluded a lengthy holiday in the eastern states. Bro. Verco is an active worker and excellent preacher; the church is being greatly helped by his able presentation of the Word.—E.E.

## New South Wales

LILYVILLE.—At Long Bay on Saturday, Oct. 31, the Bible School held their annual picnic. On November 1 J. Fox presided, and F. Saunders exhorted. The Bible School was well attended. At night Bro. Saunders preached on "The greatest detective the world has ever known." Two girls from the Bible School confessed Christ.—E.B.

INVERELL.—The meeting for prayer and praise was nicely attended last week. The meeting for worship had a subdued tone when we remembered that Bro. Hillbrich, father of our Sister E. J. Waters, had passed away during the week. We extend to all sorrowing ones our Christian sympathy. Meetings were conducted during the day at Gum Flat and at Little Plain by Bro. Waters. In the evening, he delivered an address on "The Gadarene Demoniac." Auburn Vale Bible School picnic on Saturday was a good success.—H. W. Cust, Nov. 3.

LIDCOMBE.—Bro. Clydesdale exhorted and addressed the children. The Children's Day exercises will be held on 15th and 18th. Two added to our number to-day, one by faith and obedience, and one by letter. Last Lord's day several workers held a song service, and preached the gospel in the vicinity of the railway workmen's camp. The united mission closes to-morrow. Bro. Harward delivered splendid gospel addresses. One man responded to the invitation.—M.A., Nov. 1.

ST. PETERS.—On Lord's day, Nov. 1, Bro. Green exhorted. The Sunday School is still on the upgrade, four new scholars being added. The evening service, conducted by Bro. Pond, was the best for some time. The work in general is in good order. Our Band of Hope meetings are always well attended.—C. E. Cook, Nov. 2.

ERSKINEVILLE.—Bro. Pond gave a helpful address in the morning of Nov. 1. Two new scholars were enrolled in the afternoon. We had a good gospel meeting, Bro. Ethey preaching. Lord's day, Nov. 8, was a day of rejoicing in that we have had large meetings, and the celebration of Children's Day, and the commencement of a two weeks' mission. T. Morton, of Belmore, exhorted in the morning. We were pleased to have Sister Patrick back after her illness. In the afternoon there was a Children's Day demonstration by the Bible School scholars, the chapel being packed. At night the children's service was continued, and again we had an overflowing meeting. Bro. Pond gave a fine address, at the conclusion of which two lads confessed Christ.—W. Budgen.

NARRABRI.—Church work is progressing. Owing to drought our financial position was somewhat crippled, but with the assistance of the H.M.C. we have arranged matters. Last Lord's day Bro. Griffin, from the church at Lidcombe, was with us; he will be a valuable addition to our ranks. Our Bible School is growing rapidly; five new scholars last Lord's day. Children's Day in connection with foreign missions was observed by a special service at night, in which a number of the scholars and teachers took part in special song. The total offering amounted to £1/17/- A proposition is now before the church re adoption of the envelope system.—W.W., Nov. 2, 1914.

MEREWETHER.—On Lord's day the anniversary service was held. Bro. Fraser presided. According to both secretary and treasurer's report it has been our most successful year. Bro. Baxter exhorted on "Knowing, hearing and seeing God." Bro. Fretwell gave an excellent gospel discourse on "The pre-eminence of Christ." On Tuesday we had a tea and public meeting, with songs, solos, recitations, anthems, and short addresses.—J. Fraser, Oct. 25.

SYDNEY.—We had fair meetings to-day. Bro. King was received into fellowship. Sister Macklin and Sister Stitt from Brisbane were amongst the visitors. Bro. Harward gave a fine address on "The Tongue." In the afternoon Mr. Terrill, of the Sydney Alliance, gave a splendid address at the school on "The evils of the drink traffic." We had a special address to them at night, by Bro. Harward, with a good attendance. A choir of male voices rendered special music.—J.C., Nov. 8.

MOSMAN.—Good meetings were held to-day. Bro. Poole exhorted in the morning, and Frank Webber preached in the evening. The Bible School is progressing slowly, while the boys' and girls' clubs are doing well. Bro. Walden will (d.v.) be back next Lord's day.—A.E.O.

HORNSBY.—A. Allen presided and Bro. Bagley exhorted on James 3: 1. Bro. Payne preached on "The parable of the tares." A baptismal service followed the address. There was a record attendance at K.S.P. Club last Sunday, 28 present. The gymnasium is fast being completed.—Thos. E. Rofe.

ENMORE.—Bro. Saunders exhorted in the morning. Bro. Illingworth's evening subject was "The Miracle of Joy." At the close a young lady stepped out for Christ, and was baptised. Our S.S. picnic is to be held at Roslyn Gardens on Saturday next. We were pleased to welcome our new superintendent, Bro. White, and wish him every success. We regret the illness of our choir conductor, Mr. Mansfield, and pray for his recovery.—E.L.

HURSTVILLE.—On Lord's day morning Bro. Green exhorted. The school is busy practising for the anniversary services, which are planned for Nov. 22 and 25. Bro. Garden delivered a temperance address this evening, and a collection was taken up in aid of the Temperance Alliance. Bro. Clark, from the College of the Bible, takes up vacation work here early in December.—E. J. Winks, Nov. 8.

HAMILTON.—On Sunday afternoon in the Mechanics' Institute, Bro. A. W. Jinks delivered a lecture on "The Gunpowder Plot" under the auspices of the R.B. Preceptory. The Sunday School is subscribing a fair sum toward foreign missions. After the gospel meeting Bro. T. Frazer presided.

Continued on page 760.



## Obituary.

**SIVYER.**—At Gympie, Queensland, on Oct. 19, 1914, our Sister Sivy, senr., mother of F. J. Sivy, of Box Hill, was called home at the age of fifty-three years, after a short illness of about three months. All that loving attention and medical skill could do was done, but the time came when the inevitable could no longer be averted, and the gentle spirit returned unto God. Our sister's life was one of devotion, after being baptised some twenty years ago by Bro. C. Watt. Truly it can be said of her, she did what she could to cheer and brighten the journey of life for others. The home must seem dark indeed without her, but the gloom is relieved by the realisation that she has departed to be with Christ, which is far better. Our sister was laid to rest in the Gympie Cemetery. Bro. Nightingale paid a loving tribute to her memory at the grave. To the sorrowing family, our aged Bro. Sivy, and the sons and daughters, who have all confessed their faith in Christ, we extend our sympathy. May the Lord comfort, sustain, and keep them till they cross the narrow stream of life. We find comfort in the thought expressed in one of our sister's favorite hymns, one she sang while dying:—

"There's a beautiful land on high,  
Where we never shall say 'Good-bye.'  
When over the river,  
We're happy for ever,  
In that beautiful land on high."

—John W. Ritchie.

**HOGG.**—On October 5, at Rosewood, our Sister Mrs. Isabella Hogg passed away to be with Jesus at the ripe age of seventy-eight years. Sister Hogg held membership with the church in Brisbane, but she resided with her step-daughter, Mrs. W. Berlin, since the decease of her husband in January, 1913. Our sister was anxiously waiting for the Master's call to come up higher. We laid the tired body to rest in the Toowoomba Cemetery, and commended the sorrowing loved ones to the Father's care.—W. H. Nightingale.

**STOKES.**—On October 6, at New Farm, Brisbane, our Sister Mrs. Stokes was called upon to part with her little baby girl, aged nine months. The dear child contracted erysipelas, and in a very short space of time the little bud closed on earth to open in heaven. We tender our heartfelt sympathy to the bereaved relatives.—W.H.N.

**GREENHALGH.**—Word has just reached me of the death on October 22 of one of our isolated members in this State, Sister Mrs. Joseph Greenhalgh, junr., of Bellingen. Sister Greenhalgh was in fellowship with the Sydney church, and formerly with the church at Lismore, where Bro. Greenhalgh served as secretary of the church. Some five years ago they left the city for Bellingen. Sister Greenhalgh some two years ago underwent a serious operation for an internal complaint, and it appears that her heart never regained its normal strength, so that she has only had indifferent health since. Though she has been ailing in this way, and appeared to be worse during the past few weeks, it was not thought that her death was so near, and her death has caused a great shock to her husband and family. She was forty-five years of age, and one little girl of four years is left to comfort the bereaved husband. Bro. and Sister Greenhalgh in their isolation did not forget either their Lord or their brethren engaged in his work in this state or overseas; their home was a place where Jesus lived, and where prayer was wont to be made. The sympathy of his brethren will be doubly precious to Bro. Greenhalgh in his loneliness, and we are sure many will bear his need to the throne of grace. May the Father who knows how to feel for the sorrows of men sympathise with our brother and all the loved ones at Lismore and Mongerrie who mourn with him.—F.T.S.

**HILLBRICH.**—On Wednesday, Oct. 28, 1914, Bro. Ernest Hillbrich fell asleep in Jesus. His Christian life will ever be associated with the history of the church in Berwick, Victoria. He was saved to serve, and this he did, up to the measure of his ability, for the glory of God. He was un-

usually blessed with the Christian grace of hospitality, and his home was thrown open to the men of God who came his way. Notwithstanding heavy financial reverses he retained his simple faith in God and his Word up till the end. His last years were spent quietly in the fellowship of the church at Ascot Vale. An increasing deafness made it impossible for him to hear and enjoy what was said, but still he came to worship his God and to commune with his Saviour. We associate with our departed brother this precious promise, "Be thou faithful until death, and I will give thee a crown of life," and we commend his dear wife and sorrowing family to our heavenly Father, in whose sight the death of his saints is precious.—H.K.

## South-West Conference, W.A.

In connection with the work in West Australia an event of some importance took place in Bunbury on October 26. H. J. Banks, who has been acting as organising secretary for some considerable time, conceived the happy idea of consolidating the work in the South-West. To this end a conference was called to consider the possibilities of future work. This was held in Bunbury and representatives from the different churches in the South-West were present, and enthusiastically entered into the deliberations, from which a scheme has emanated which will mean much towards the future success of the work in the south-west of this state. T. H. Scambler, conference president, occupied the chair, and on behalf of the Bunbury church welcomed the representatives. The subjects brought forward for discussion were (1) "The Bible School as a means of evangelisation," presented by A. Johnson, Harvey; (2) "The meetings of isolated members and their foundational value," by H. Whiteaker, Collie; (3) "The benefits of personal work," by E. G. Warren, Fremantle; (4) "The present position in the South-West," by H. J. Banks. Bro. Banks outlined a scheme of some magnitude financially and otherwise, bringing before the conference the necessity of placing at least two other evangelists in the field almost immediately, and stated that, if the churches in the South-West would find a certain proportion of the extra outlay, he would be able to secure from another source the balance necessary to place the men at once in the field. The scheme was endorsed by the conference, and the representatives pledged themselves to go back to the different churches doing their utmost to have the position adopted by the local congregations. The evening session was held in the Rechabite Hall, with Bro. Scambler in the chair. A large audience was present. Bro. Scambler opened the meeting with hymn, thereafter calling upon Mr. W. W. Roger, Methodist minister, to lead in prayer. The first address was delivered by Bro. Scambler, H. Urquhart Rodger, the newly-appointed evangelist in the Bunbury district, was introduced to the meeting as the incoming president of the South-West Conference, after which Bro. Rodger delivered an address upon the "Spiritual Dynamic." Bro. Warren followed with "Personal Work," while the concluding address was delivered by Bro. Banks upon "Our Task in the South-West." Musical items were rendered by the Bunbury choir, Sisters Miss Moore and Miss Knight, also Bro. Warren.—Francis R. Raisbeck, Conference Secretary.

## Hawthorne, Q., Chapel in a Day.

Interest is growing keen in connection with the proposed erection of a chapel in a day on Nov. 11, 1914. A. Keddle will superintend. His word will be final. Over one hundred and six have volunteered for the effort. C. Boast will supply neat badges for the workers. J. Metcalfe, £10 loan; W. Suchting, £1/10/-; Sister A. Perrett, £1; Bro. E. Sharp, £1; Bro. Simpson, £1; S. Trudgian, 10/- additional; W. Trudgian, 10/-; D. Moffat, 10/-; Sister G. Williams, 5/-; W. Wendorf, £1/10/-; Mrs. W. Wendorf, £1/10/-; A. Brather, Ipswich, 10/-; Geo. Green, 10/-; Miss Lily Crays, 2/6. Bro. W. Burrows is constructing the platform. The City Adult Bible Class will give a reading desk and cushion. Excursion fares

to Brisbane. Who will help raise the last £50 necessary to cover all expenditure? The opening services will (d.v.) be held on Nov. 15, when the writer will commence a short mission. Pray for this effort, and write now to W. H. Nightingale, 32 St. James-st., Petrie Terrace, Brisbane.

To-day's duty is no discharge for to-morrow. Every day has its own peremptory demand upon us, not only for repetition, but advancement. It is a saying of Basil that the soul would starve, as well as the body, without a continual renewal of its proper food; and Paul's motto, in the midst of such a course of labor and activity as would quite have sunk the spirits of another man, was "Forward."—Thomas Adams. (1701-84.)

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## 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/-.  
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*From the Field—Continued.*

at the Lord's table, and Sister Mrs. Hilmann met with us.

**PADDINGTON.**—On Oct. 25 in place of Bro. Walden, Bro. J. S. Garden spoke at the morning service. Bro. Collins is away on a month's holiday. Alan Price took both services on Nov. 1, and gave two good, practical addresses. A young man who had been immersed by Bro. Collins was received into fellowship. On Nov. 8 W. Gale took both services, and also visited the Bible School. The addresses were much appreciated. The attendance for the past few Sundays has been very good.—A. W. Shearston, Nov. 8.

**PETERSHAM.**—In the morning Bro. Corbett gave a helpful address. At night Bro. Poole preached a stirring temperance sermon, at the close of which four confessions were taken. One brother was received into fellowship at the after meeting. Bro. Poole's address is, 70 Catherine-st., Leichhardt.—T.I., Nov. 8.

**CHATSWOOD.**—We had a nice morning meeting. E. Webber presided and H. G. Payne delivered a very helpful address. There was a fair meeting at night. A bright social gathering was held during the week. Bren. A. R. Schache, S. Goddard and M. Bills have been added to our staff of deacons.—T.B., Nov. 9.

**BELMORE.**—At yesterday's morning meeting the attendance was good. Frank Morton spoke on "The Beatitudes." The Bible School anniversary meeting was held in Shaw's Hall. F. T. Saunders gave an interesting address on "Insects." The children sang well. The evening meeting was crowded. A. E. Forbes preached on "Roses." The scholars sang well. The church is looking forward to December 13, when they hope to raise by a golden offering, £100. This will free them from debt, and help them to start the new building.—John Rodger, Nov. 9.

## Victoria.

**MALVERN.**—Our meetings keep up well. All auxiliaries are in good working order. We had record meetings at our anniversary services to-day, the building being crowded out at night. In the afternoon the children rendered several selections excellently, and L. C. McCallum gave a most interesting address. At night the children again sang, and L. C. McCallum spoke on "A Good Foundation."—A.V.H., Nov. 8.

**BRIM.**—On October 29, we held our Bible School picnic at the Norwegian Weir. We regret the illness of our Bro. Hood, who is in a private hospital, suffering from a severe nervous breakdown. Our quarterly business meeting was held yesterday afternoon. Sister Hovey, senr., was appointed to the vacancy in the S.S. teachers' staff occasioned by the resignation of Sister Jones. We decided to form our school into a branch of the Young Australia Temperance League. At the conclusion the sisters served tea.—W.G.C., Nov. 5.

**WARRACKNABEAL.**—It is with deep regret that we report the death of our Sister Chivell, of Rosebery. We laid her body to rest in the Warracknabeal Cemetery in the presence of a number of mourners and sympathising friends. She leaves a sorrowing husband and six young children to mourn her loss. Our deepest sympathy is extended to them in their hour of trial. Sister Everett, from the church at Prospect, S.A., sister to our late Sister Chivell, was present at our meeting last Lord's day.—W.G.C., Nov. 2.

**ST. ARNAUD.**—L. Larsen has made a fair start with the mission, so far as attendance and interest are concerned. There was an extra good muster of members at the morning meeting. The Bible School was just over high-water mark, while the gospel meeting had a large attendance. Our brother delivered heart-stirring addresses at each meeting.—D.M.McC., Nov. 1.

**MORELAND.**—To-night Bro. Pittman had a crowded house to listen to his gospel message from John 3: 5. Two young men were baptised. A farewell social will be tendered to Bro. and Sister Pittman on December 1. The church sympathises with Sister Porter, of Zeehan, Tasmania, who has been meeting with us for some time, and

has lost her married daughter, Mrs. Lemon, by death. She was living in this district.—J.J.A., Nov. 1.

**CASTLEMAINE.**—Bro. Clipstone preaches faithfully the word of life. We have had to part with the superintendent of our kindergarten department, Sister A. Taylor, our sister being united in marriage to Bro. S. G. Lacy, of Boort. Our sister has been an energetic worker; we wish her every happiness. Our volunteer mission commences on Sunday, November 8, for development of spiritual life, with Bro. Clipstone as the missionary.—D.S., Nov. 1.

**BRIGHTON.**—Good meetings to-day, with full attendances. Two interesting discourses from Bro. Moore, and a good programme rendered by the Girls' Mission Club for Children's Day. For the last three Sunday mornings Bro. Moore exchanged platforms with A. R. Main, an arrangement which proved of pleasing result to both churches. Our attendances are keeping up well.—R.P.C., Nov. 1.

**BURNLEY.**—We are busy preparing for the tent mission, which commences on Sunday, Nov. 15. Messrs. Hagger and Clay are conducting the mission. The tent is to be erected at the Burnley railway gates. We solicit the interest and prayers of other churches. A. J. Wedd, of Balmain-st., exhorted last Lord's day. We had a good attendance at our adult Bible Class.—R. Arnott, Nov. 1.

**DANDENONG.**—Bro. Thomas being absent in Adelaide, the platform was acceptably filled by A. C. Crisp, of the College of the Bible, to-day. Meetings have been moderately attended lately.—J. Proctor, Nov. 8.

**NORTHCOTE.**—The work is going along nicely, and interest is being maintained. We held our Bible School picnic on Nov. 3. We had and enjoyed an address from Bro. Kingsbury last Lord's day. Sister Cleveland, from S.A., worshipped with us this morning. We received two into fellowship.—R.C., Nov. 7.

**NORTH FITZROY.**—There was a very large gathering at the gospel service to-night. Bro. Baker gave a splendid temperance address. At the close one man made the good confession. We had a good collection for the Victorian Alliance.—A.J.H., Nov. 8.

**SOUTH YARRA.**—Wednesday, October 28, was observed as "Children's Day." There was a good attendance. The scholars rendered their respective items with credit, and a collection was taken up for foreign missions. On November 1 Bro. Abercrombie gave a practical address on "Reverence," and in the evening "A Twofold Test." On November 3 the picnic of the church and school was held at Rickett's Point. Last Lord's day we had with us Sister Miss Martin, from Kadina, S.A. Bro. Abercrombie exhorted the church on "Responsibility," and spoke in the evening on "And it was night." Bro. Abercrombie's addresses are very edifying.—T.M., Nov. 8.

**DONCASTER.**—On October 25 Bro. Hagger addressed the church on H.M. work. At night members of the young men's club took part in a special young men's service. F. Cameron and A. Miller preached. On November 1 we had two confessions, and one confession to-night. Children's Day was observed to-day. We had a fine gathering, and a collection of £1/1/3. After three happy years of service, the writer closes his ministry here next Lord's day, Nov. 15. Early last month Bro. J. Smith and Sister V. Petty were united in marriage. A beautiful silver hot water kettle was presented to them by the church and S.S. Sister Petty was a most valued worker in every department.—J. E. Allan, Nov. 8.

**SOUTH MELBOURNE.**—C. Anderson, from Northcote, gave a beautiful exhortation last Lord's day, to a record attendance. 206 were at the Bible School, and we had a good congregation at night, with two confessions. Sister "Eva," one of our number, addressed the Band of Hope last week. Her experience in the City Mission made a story worth hearing. Our sister is to address a meeting of women only shortly. The services of to-day were conducted by our evangelist. At night, "No-License" was the subject. Our anniversary will be held on the 22nd.—Nov. 8.

**CARLTON (Lygon-st.).**—We had a splendid gathering at the breaking of bread. Our visitors included E. J. Hilder, from Sydney; Bro. Docket, Norwood, S.A.; Sister Clydesdale, Bro. Docket, Norwood, S.A.; Bro. and Sister Langlois, from Maylands, S.A. Three were received into fellowship. S. G. Griffith gave a nice address. There was a large attendance at the Bible School in the afternoon, which was devoted to Children's Day exercises. T. W. Smith, superintendent, gave an interesting talk upon the origin and recitations of the children were appreciated by all. S. G. Griffith told the pathetic story of Dr. Susie Rijnhart, in Thibet. N. Haddow and Miss Jeannie Dickens acted as conductor and accompanist. The offering amounted to £4. The chapel was comfortably filled at night to hear S. G. Griffith speak on "Victories of Love."—J.McC.

**NORTH RICHMOND.**—One of the most pleasing features of our work is the reverential tone of our services. This is mainly due to our preacher's untiring efforts. On Nov. 1 the Children's Day exercises were successfully carried through by our scholars. The offering taken greatly exceeds that of previous years. Our twenty-fourth church anniversary was recently held. Bren. Macklin, Moore and Mitchell favored us by their kind assistance.—Nov. 9.

**SOUTH RICHMOND.**—On Nov. 8 two were received into fellowship. Children's Day was celebrated. The children brought in their money boxes. The gospel meeting in the evening was splendid. Bro. Wedd has consented to carry on the work here till the end of the year.—W. Mun-day.

**BOORT.**—We had good meetings to-day. We are commencing a kindergarten branch of our Bible School. We are hiring a room at the Mechanics' Institute. The red and blue rally still continues; the reds are at present leading by three members. We regret there is a possibility of Bro. Oldfield's not returning after vacation, but we hope he will reconsider his decision.—A.T.L.

**HAWTHORN.**—Last Tuesday we held a successful Bible School picnic. The scholars and teachers journeyed by train to Blackburn. Yesterday morning Bro. Young, of the Bible College, gave an enjoyable address. Bro. Reg. Rankine, who has been transferred from the military camp, Adelaide, to Melbourne, was present at the services yesterday.—A. C. Rankine, Nov. 9.

**BENDIGO.**—Two young ladies were baptised at our morning meeting on Sunday. C. R. Mitchell preached at both services, the local papers giving much prominence to the night sermon and the preacher. In the afternoon a temperance service was held, and W. Trevena, of the local Rechabite Lodge, gave a good address to the school.—C., Nov. 9.

**ST. ARNAUD.**—The mission conducted by Bro. Larsen had fair attendances during the week, and resulted in three confessions. To-night there was a full meeting. Representatives from the Rechabite Order were present. Bro. Larsen delivered a stirring address against the drink traffic, and also gave an earnest gospel address on "The Church of Christ Established."—E.McC., Nov. 8.

**EMERALD.**—The meetings are improving. Bro. Sprigg, from the College, during the past three months has given us some good addresses. Last night the chapel was full, it being Bro. Sprigg's last night. A young girl from the Sunday School confessed Christ. Next Sunday we are holding Children's Day. On November 22 Bro. Procter is coming to hold a ten days' mission.—W. P. Legg, Nov. 9.

**GORDON.**—On Nov. 1 we held our anniversary services, at which Bro. Leng, from Ballarat, gave interesting addresses. On Monday evening we held the annual social. Some of the members from Ballarat drove over and helped. Bro. Brough, from the College, who has been our preacher for two years, was presented with a pair of gold sleeve links. On Nov. 8 two young men made the good confession after the message from E. C. Sherar, who has taken Bro. Brough's place.—W.C., Nov. 9.



**PRAHRAN.**—On Sunday, Nov. 1, we had excellent meetings. Two were received in by faith and obedience, and one by letter. Two confessed grand day. Two were received in by letter. Bro. Enniss was with us all day, and delivered most helpful messages to the church and Bible Class. Bro. Gordon preached at night to a crowded audience.—A. E. Moody, Nov. 8.

**BRUNSWICK.**—We received helpful addresses from W. D. More (our evangelist elect) and E. Kelson. Last Tuesday the Bible School picnic was held at Coburg. Bro. John Bowman has passed away. We laid his body to rest in the Coburg Cemetery on Wednesday, F. McClean officiating. Two were received into membership this morning. The sisters' sale of work and gifts is to be held next Thursday and Friday evenings to liquidate the debt on new land.—W.T., Nov. 8.

**HARCOURT.**—The Bible School anniversary on Nov. 1 and 2 was a great success. Bro. Enniss gave splendid addresses. The work generally has received a great uplift as result of our brother's visit. This morning, Nov. 8, we had Bro. Clipstone, from Castlemaine, who gave a helpful message to the church. The attendance at all meetings to-day was good. At the close of Bro. Schwab's gospel address, two men—father and son—accepted Christ.—F.P.

**BLACKBURN.**—Last Sunday Bro. Hagger spent the day with us, speaking at each of the services. In the evening he preached to a crowded audience. Members of the local Rechabites, the W.C.T.U., and the Band of Hope, were present. We are preparing for Children's Day, which we purpose holding on Dec. 6. Meetings have improved much of late. Bro. Hinrichsen faithfully preaching the word.—A. T. Edwards.

**KYNETON.**—Yesterday Bro. Harman preached. The writer spoke on a temperance subject in the morning. Sickness is very prevalent. Some of our members last week were suddenly plunged into sorrow. Mr. John Mudford was last Friday suddenly called home. We laid his body to rest on Sunday in the Malmsbury Cemetery in the presence of a large number of people. Mr. Mudford's family are all members of the church, and most of them reside in Drummond. They are loyal members to the little cause here. We commend them to God and the word of his grace.—J. E. Shipway.

## Here and There

Two confessions last Sunday at Gordon, Vic.; Bro. E. Sherar preaching.

W. H. Nightingale's address now is 32 St. James-st., Petrie Terrace, Brisbane, Q.

J. E. Shipway has just closed a short mission at Ultima (Vic.), during which four confessed Christ.

The Victorian General Dorcas will meet next Wednesday at 10.30 a.m., in the Swanston-st. chapel.

Nine confessions at Echuca during the nine-day volunteer mission conducted by A. Hutson, of North Melbourne.

Burnley (Vic.) tent mission will commence on Sunday next. Visiting brethren will find the tent close to Burnley Railway Station.

A church was commenced at Lake Boga, Vic., on Nov. 1. This is a little more of the splendid extension work of Bro. Mudge.

The attention of Dorcas societies and kindred organisations is directed to Mrs. Filmer's suggestion found on the Foreign Missionary page.

Victorian churches which have been collecting shillings in response to the appeal sent out by the Women's Conference Executive, are asked to forward them promptly to Miss Rometsch, 59 St. Vincent-st., Albert Park, or Mrs. Hayward, 74 Cameron-st., Moreland.

Bro. Hutson, of North Melbourne, has accepted an invitation to labor at Wedderburn, Vic., from the beginning of the year.

We wish to express our sincere sympathy with Bro. J. I. Mudford, Secretary of the Federal F.M. Executive Committee, in the loss of his father, who suddenly passed away last week.

Church reports have had to be cut down more than usual this week. It was a case of reduction or exclusion. The secretaries, whose regular help we much appreciate, will understand and pardon.

W. W. Davey Fund.—Thankfully received from a Swanston-st. brother, £2/10/-. This fund is still considerably overdrawn, and further contributions would be very acceptable.

December 6 is Church Extension Sunday in South Australia, when every church is asked to take up a special offering for the Church Extension Fund. Let every congregation respond.

The address of H. C. Stitt, treasurer of the Queensland Home Mission Committee, and secretary of Ann-st., Brisbane, church, until further notice is c/o Wm. Suchting, High-st., Red Hill, Brisbane.

Those who owe money for the book "A Month in India," are requested kindly to forward payment to A. J. Fischer, Tumby Bay, South Australia, as it is desired to close the account promptly.

A ten days' mission was concluded at Montrose (Vic.) on Friday last, when the chapel was too small to hold the congregation which assembled. Altogether there were 9 confessions, 5 of whom were young men; four of the converts were baptised on the last evening of the special effort by G. B. Moysey. The church gave a thank-offering to the Victorian Home Mission Fund, amounting to £5/10/-.

A brother in the Kaniva, Vic., district intimated at a recent sisters' rally for home missions that he intended increasing his offerings to the Lord by 50 per cent. for this year, as he anticipated that money for the work would be scarce this year. This is a splendid example for the Lord's people, and if all who can do so were thus to act, there would be a big increase in income for the best of all causes—the work of Christ.

For home reasons Bro. H. Swain is expecting to leave Launceston early in the new year. The work is reported to be in a very satisfactory condition, and the results prove the wisdom of the Federal Committee in organising the great Griffith mission. The various agencies of the church are flourishing, the Bible School has made great strides, and there is every prospect of good solid work being done in the future. The deacons and members will be sorry to lose Bro. Swain.

The annual demonstration of the Victorian Bible School Union is to be held on Monday, December 7, in the Lygon-st. chapel at 8 p.m. A good programme will be presented by representatives of various schools, and the prizes and certificates gained at the recent Bible School Union annual examination will be distributed. The usual charge of sixpence for adults and threepence for children will be made. Friends are urged to keep this date clear, in order that the meeting may be largely attended.

The Victorian "Education Gazette" has the following complimentary reference to Mr. J. Howlett Ross, who is teacher of elocution in the College of the Bible: "Mr. J. Howlett Ross, lecturer in elocution and voice production at the Teachers' College, has had the honor of being made an 'Honorary Associate of the School of Expression,' Boston, an influential institution. The Principal (Professor S. S. Curry, M.A.), in writing to Mr. Ross, says the appointment 'is intended by us as a token of gratitude for your great services to the spoken word in education.' Mr. Ross shares the distinction with Professor Andrew Melville Bell, Prof. J. W. Churchill, and others."

The November number of "The Harbinger of Light," the Spiritualistic organ, has an extended notice of our late Bro. M. Wood Green, which contains the following tribute:—"He has been described as the arch anti-Spiritualist of Australasia, but he was nevertheless a very sincere and estim-

able man, and died, as he lived, a consistent believer in the tenets of his church. He was a fluent and effective speaker, and many years ago took a prominent part in vigorous public debates on Spiritualism and its teachings.... He was at all times fearless and a hard hitter. We admire his grit and sincerity—although we believe the latter to have been misdirected so far as Spiritualism is concerned—and readily hear our tribute of respect for a brave and conscientious foe."

W. C. Craigie begs to acknowledge the receipt of the following contributions towards the F.G. Dunn Memorial Scholarship Fund. It is requested that interested friends communicate with Bro. Craigie, at 265 Little Collins-st., as soon as possible:—Mr. and Mrs. Sobee, Mildura, 2/6; Mr. H. Kingsbury, £1/1/-; Mr. F. Payne, 10/-; Mr. R. Enniss, £1/1/-; Mr. W. Cowper, Lake Rowan, 10/-; Mr. D. E. Pittman, £1; Mr. A. L. Crichton, £1/1/-; Two Lygon-st. Members, £5; L.G., Ascot Vale, 1/-; F.K., Ascot Vale, 2/6; "India," Ascot Vale, £1; W.F., Ascot Vale, 5/-; Miss Crowe, Ascot Vale, 2/6; Mr. A. Millis, £2/10/-; "A Brother," Melbourne, £5; "A Sympathiser," £10; Miss Tinkler, Hampton, 5/-; "A Sister," Hawthorn, 10/-; "A Brother," Hawthorn, 5/-; "A Sister," Hawthorn, 1/-; "A Brother," Hawthorn, 1/-; "A Member," Hawthorn, 1/-; "A Sister," Hawthorn, 1/-; "A Brother," Hawthorn, 2/6; Mr. A. R. Main, £2/2/-.

A brother wishes to know if there are two distinct baptisms referred to in Acts 2: 38, 41, one for the house of Israel, the other for Gentiles. The answer is, No. The people to whom Peter spoke on Pentecost were Jews or proselytes. He who will notice the pronouns from v. 37 to v. 41 will see that these refer to the same people throughout. The first strictly Gentile converts (Cornelius and his household) were made later; and it took a special revelation to convince the Jewish Christians, including the apostles, that God was willing to receive the Gentiles in on the same terms with the Jews. See Acts 10: 44—11: 18. It is true that the Holy Spirit, through Peter on Pentecost, declared "the promise" to be to "all that are afar off," i.e., to the Gentiles; but the apostles did not learn till later that the Gentiles had not first to become proselytes of Judaism before enjoying that promise.

## BIRTH

HARRIS.—On October 23, at "Aldersyde," New Queenstown, S.A., to Mr. and Mrs. Arnold Harris—a daughter (Arlene Lucia).

## IN MEMORIAM.

SMITH.—In affectionate remembrance of our beloved brothers, Sidney John Smith, who was called home on November 9, 1913, and Norman Smith, who passed away September 26, 1911. Beloved by all who knew them.

"They fell asleep in Christ our Lord,  
They gave to him to keep  
The souls his great love had redeemed,  
Then calmly went to sleep."

—Inserted by the Sisters of the Dorcas Class, Kellie, Tasmania; N. Munday, Sec.

## COMING EVENTS.

NOVEMBER 22 & 25.—South Melbourne S.S. anniversary, Nov. 22 and 25. Speakers: at 11, Thos. Hagger; subject, "Bible School Work." At 3, Will. Beiler; subject, "Three Bad Kicks." At 7, Will. H. Clay; subject, "Prognostications." Wednesday, at 7.45, prize distribution. Special singing at all services. Seats promised to early comers.

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Abraham, God's Friend. Gen. 18: 17-22; Isa. 41:

8-13; James 1: 13.

Moses in the secret place. Exod. 33: 7-17.

The Master's early associates. John 1: 35-51.

The Bethany group. Luke 10: 38-42; John 11:

1-11.

Acknowledged as "friends." Luke 12: 1-9.

Loved to the end. John 13: 1-5; 19: 15-17; 21:

15-17.

Topic—Divine Love and Friendship. John 15:

9-16.

Am I bearing the fruits of this great friendship?

How much time am I giving my Divine Friend?

Cannot I introduce someone to him to-day?

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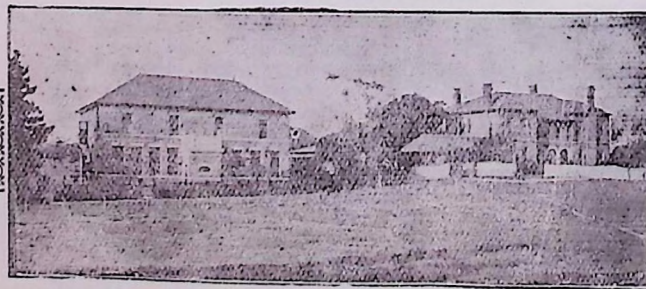
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