



The Australian

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## Concerning the Lord's Supper.

It is one of the saddest of things that there should be so much difference and discussion concerning the ordinances of our Lord's appointment. Baptism has as at least part of its significance the induction of the believing candidate into the "one body" whose leading characteristics should be love and unity. Yet believers are greatly divided on this, and even angry discussion takes place. The Lord's Supper should be a bond of union; its meaning is largely lost if we lose sight of the unity of the church which partakes of it, or of the spirit of brotherliness which should be theirs who accept the invitation of the Lord to sit at his board. Yet here, again, from early centuries down to our day, there has been almost hopeless difference of view.

On another page appear three letters of inquiry, which reveal a curious situation and such a manifest desire to do the scriptural thing as will warrant our giving special attention to them.

All that we know of the Supper comes from the pages of the New Testament. Only as we are content to be guided by its teaching can there be unity. We dare not neglect its instruction, nor dare we lay upon others as a matter to be accepted with scriptural authority what may turn out to be only our opinion of what Scripture means. A sincere desire to do the Lord's will, combined with clearness of thought and a well-balanced mind, should keep us from serious error.

### 1. Discerning ourselves.

Our first correspondent raises an old question. Years ago we knew of some who, on the strength of the implied injunction to "discriminate the body" contained in 1 Cor. 11, declared that the only proper and apostolic method of celebrating the Supper was for the church to sit in a place by itself, preferably in a semi-circular formation from which all not reckoned as Christians were carefully excluded. In a-toning fashion Heb. 10: 25 was brought to the support of this remarkable exegesis; for we are exhorted to assemble ourselves "together," and, if a non-member sits between two members, why, then it is a matter of ocular demonstration that these two do not assemble themselves "together"! It has been a pastime with us to collect flagrant instances of mis-interpretation, and the foregoing are among the gems of our collection.

What is new to us is the use of Rotherham's name, as if the greatest translator of our brotherhood were in favor of the interpretation of our correspondent. There is not the slightest reason for believing that Rotherham counted the "sitting apart as consecrated persons" to be fulfilled by the physical operation or state of *sitting apart*.

1 Cor. 11: 28-32 is admittedly a difficult passage. The "discerning" of verse 31 is taken up from verse 29, and "expresses a discriminating judgment, by which the Christian rightly appreciates his own status and calling, and realises his distinctive character," just as the "discerning" of verse 29 realises the difference between the Lord's Supper and a common meal. We quote Rotherham's words:

"To distinguish ourselves becomes an all-round duty; falling primarily on our-elves as the result of putting our-elves to the test; and then on our brethren, as claiming our brotherly regard as heirs to gether with us of the promise of immortal life. Carry this conception back to verse 29. Not to distinguish the commemorative loaf from all other bread brought into the social meal, was in effect to nullify the avowed intention to celebrate a supper into the Lord."

What, then, becomes of our correspondent's closing query: "Will you kindly explain who is right—Bro. Rotherham or Bro. Saunders?" Its force vanishes with the implied exegesis of its writer, for it is based on the erroneous assumption that a contradiction exists between the quotation made from J. B. Rotherham and that from the article of A. G. Saunders.

### 2. Unleavened bread.

No reader of the "Christian" is likely to dissent from Bro. Tingate's view that the loaf on the table on the night when our Lord instituted the Supper was free from leaven. The fact that it was pas-over-season is sufficient evidence of this. Our Lord simply used the loaf that was present on the table, and as a fact that was unleavened. That *therefore* the Supper cannot be truly observed save in the absence of leaven is no more a necessary inference than would be the assertion that the Supper cannot be properly celebrated if the loaf be in any other particular prepared in a different manner than that was which Christ handled at the pas-over table. The kind of bread employed by the Christians in New Testament days is not revealed. The suggestion

of our correspondent that Christ "commanded" the use of unleavened bread is as much lacking in Biblical proof as his reference to "deliberate falsehood" is contrary to Biblical spirit. Our brother may be reminded that there have not been wanting in Australia men who advocated an "upper room" celebration as the only one in perfect harmony with Jesus' example and will! It is curious to find that our correspondent in the letter in which he pleads for our use of unleavened bread because we speak where the Scriptures speak, should use the inscriptural designation of "the sacrament of the Lord's Supper."

After the foregoing, we may, as a matter of personal opinion, say that we prefer the use of unleavened bread in the Supper. We are also of the opinion that a whole loaf on the table is more certainly in accord with Biblical fact and teaching than are the broken or cut portions which are wont to appear on many tables. Jewish pas-over cakes are used in many churches; and they have the advantage of being made of a bread which all can accept. We think that where some have scruples against using the leavened bread, the church should and could easily adopt the use of an unleavened loaf. But anyone would have a right to feel aggrieved if we were to suggest that our view must be accepted, above all if we were to say that our Lord's command could not be obeyed unless our opinion were regarded.

### 3. The giving of thanks.

The third letter that we print touches on an important question. Even if we think that the particular things concerning which our correspondent writes are not vital, still the general theme is important. The various accounts of the institution emphasize the giving of thanks. From the word which the Scriptures use for this thanksgiving, many Christians ordinarily refer to the Supper as the Eucharist. An appropriate expression of thanks helps much in the service. Not infrequently the spirit of worship is interfered with by the absence of this. Two of the chief faults in our experience may be indicated; and, alas, both are very prevalent. Sometimes, a long prayer is offered containing a minimum of thanksgiving, while it is not unknown to have a short prayer with no thanksgiving bearing on the

Supper and the great fact of which it speaks. Again, we are frequently pained to hear inexperienced or unthinking brethren thanking God the Father for His death on the cross. They do not mean to revive Patripassianist heresies of a bygone age; they simply err through not knowing the Scriptures.

Some of the expressions quoted by our correspondent are decidedly inelegant. The first and the last are curious. No brother among us believes in anything approaching transubstantiation; so the words referred to by the querist would only be meant to express the view that the bread and wine represented the body and blood of the Lord Jesus. With this borne in mind, there is little fault to be found with the expressions quoted. The last is simply a mixture of two statements, both of which are legitimate: "This is my blood of the New Covenant" (so Christ said), and, The New Covenant was ratified by the blood of Christ.

## Editorial Notes

### N.S.W. Early Closing Legislation.

At last the question of reform in drinking legislation is becoming a burning question in Australia as in other countries. The enormous petition presented to the N.S.W. Parliament last week, two miles in length and containing 144,000 signatures—praying for the six o'clock closing of hotel bars, is the largest single document of its kind ever laid before the Parliament of the Mother State, in fact is more than twice the size of any preceding. That petitions were also presented against reducing the hours of sale only indicates the growth of interest. And this is above all things what is needed. Once the people are thoroughly aroused, we do not fear the result. There is every reason to suppose that the electors of N.S.W. are at least as favorable to reform as those of S.A., where an overwhelming majority recently voted for six o'clock closing. Once the electors make the legislators realise their determination the latter must give their wishes effect. The fact is, the members of Parliament have not yet taken the reform party seriously, and the reformers are themselves largely to blame. They have allowed questions of Liberal or Labor politics to overshadow the more important matter. But a change is taking place, and legislators will do well to realise this. The long and persistent educational work of the social reformers is at last telling on the community, and we may look for rapid legislative developments in the near future, not only in New South Wales, but throughout the Commonwealth.

### The Roman Catholic "Bulwark."

G. P. Rutledge in the "Christian Standard" comments upon the statement in a public address by the "Right Reverend M. J.

Curley, D.D." in which the speaker said: "To-night I assert it, because true, the Catholic Church is one of the strongest bulwarks—the Republic of the United States possesses." In reply Mr. Rutledge quotes the statement of Dr. Sickenberger, a noted German Catholic professor, in the second chapter of his book, "Critical Considerations on the Domestic Ecclesiastical Condition," in which the eminent author says: "We have our free seminaries and other institutions of learning; we have a vast multitude of priests of orders and sisters by the hundred thousand, with their vast activity in school and charitable work, Catholic associations, Catholic literature and press, and then the immense success of the Catholic parliamentary life—think of these! And what are the results? The educated classes as a rule are decidedly anti-Catholic, the universities and the educated world in general, as also a large percentage of civil officials, are frightfully, anti-Catholic; in Austria, Italy, France, the anti-Catholics are the leaders of the people; literature and arts are largely estranged from the Catholic religion; the great bulk of the teachers of all grades are opposed to the church; among the military officers the spirit of the church has largely been suppressed. And when we look at the Catholic masses, how much such vices as intemperance, unchastity, greed, and the like, prevail! Even in such purely Catholic countries as Bavaria, immorality, murder, and the like prevail in a frightful degree. The sons of Catholic families, as soon as they have finished their college course, become gross infidels." As Bro. Rutledge says, this is "rather rough on the Roman Catholic Church, we must admit. But we didn't write it, we only copied it." But the question naturally presents itself, how in the light of such an authority as Dr. Sickenberger, can the Roman Catholic Church be regarded as a bulwark for any State?

### A Doubting Preacher.

S. McDaniel in an article in the "Christian Standard" on "The Incarnation" criticises the position taken by one of our American preachers who supports the view of Dr. Aked "that Jesus Christ was the Son of Joseph and Mary; that he was born as men are born; that he came into the world blood kin to all mankind." The man who contends thus of course rejects distinctly the testimony of Matthew and Luke. But suppose a preacher honestly doubts the evidence of these writers, what is he to do? Bro. McDaniel takes the position that "Every conscientious man can readily find a way of squaring his doubts with duty and the church. 1. He can keep them to himself as his private property. 2. He can, if he finds his doubts in conflict with the faith of his brethren, seek another communion, in accord with his changed views; or, 3. He can, if he can no longer preach the teachings of the New Testament, refuse to dishonor an office called into being by its teachings and get out of the Christian ministry. By following any one of these suggestions, the doubter can maintain his honor, self-respect, and the

goodwill and confidence of men." We presume this conclusion would meet with general endorsement.

### Benjamin Fay Mills.

The American "Expositor" for August contains "A Theological Autobiography" by B. F. Mills, which is of more than passing interest. Mr. Mills is described as being "from 1880 to 1897 one of the half dozen most successful evangelists in America." He was for some time associated with Dr. Chapman in mission work, and later visited the leading cities of the country, being especially successful among people of higher education. In 1897 owing to the acceptance of the "New Theology" he left the Congregational Church and united with the Unitarians, of which body he was a minister till 1911. A reinvestigation of the whole position has led Mr. Mills back into the fold of orthodoxy, and his "Autobiography" is very instructive. As the editor of the "Expositor" says, "He tells wherein he found the new theology lacking, and it should be read carefully by the preacher who has felt that he was hampered by some of the evangelical doctrines." Space will not permit of the lengthy extracts without which no full presentation of the writer's evolution can be made. An increasing interest in social questions led him to devote less attention to revealed truth and thrown into closer touch with those of "liberal" views he withdrew from evangelistic work and lectured under the auspices of a representative committee in Boston. "After two years of this ministry I found myself surrounded by a large congregation, permanent organisation or not, but without a definite coherent, positive message of faith and practice." His wanderings in the cold philosophies of Unitarianism brought him no full satisfaction, and ultimately he was brought back to the acceptance of the incarnation and atoning sacrifice of Christ. "I have come to believe, as the most important fact possible to man's apprehension, in the Deity of Jesus Christ, as the Eternal Principle coming to consciousness in man, but I have not magnified the historic Jesus. It seemed to me a sort of jealousy for the unseen God that caused this failure, but I now supremely emphasise the Incarnation, the Word made flesh in Jesus." After detailing his experiences, he says, "From this viewpoint such doctrines as the Virgin Birth, the Miracles of Christ, his resurrection and ascension are not difficult of unbelief—they are corollaries; and if they had never been recorded, and we were enlightened enough, I think we might discover and assert them." Mr. Mills of course exercised a great influence in leading others from their faith in Jesus as the atoning Saviour, and he expresses his regret "for any obstacle I may have placed in the way of any soul, or in the path of the progress of the church." The study of this article in the "Expositor," which by the way is an excellent magazine for preachers, should prove helpful to any who have to deal either in their own experience or in that of others with subtle forms of unbelief.

# If I were King!

Cyprus R. Mitchell.

A poet sings,—

"If I were king—ah, love, if I were king—  
What tributary nations would I bring  
To stoop before your sceptre....!"

The question arose in my mind, what would I do if I were king? Then I mused, What does it mean to say, "If I were king?" I saw that means, "if I had the power."

"Had I the power," then, what would I do? I would establish libraries devoted to literature on the historical and doctrinal development of "our plea." We have little or no real knowledge of the great souls of our over one hundred years of history and plea for unity in the church. We have little real knowledge of the causes, situations, persons, historical events, ideals, impulses, dreams and decisions, in which our life has had birth and sustenance. We have forgotten the days of our hisping prattle, beautiful and great even as are the spiritual experiences of our own personal childhood learning to talk; we have forgotten how our fathers told us they taught us to walk—the things to which we cling for support. We have forgotten the kind of folks we played with, and with whom we oftentimes fought. No man ever reaches mature power who forgets his early training. No movement can ever become great which forgets whence it came, how it was trained, and the tremendous sacrifices which gave it birth!

The princely Charles E. Jefferson in his book, "The Building of the Church," wrote thus,—

"Ministers in the early years of their ministry ought to be diligent students of their own denominational literature. They ought to know how their denomination came to be, the truths which it emphasises, the principles which it has glorified, the work which it has accomplished, and the heroes and saints which it has presented to the world. They ought to familiarise themselves with the genius and features of its organisation, and the methods of its ecclesiastical procedure, paying particular attention to the achievements and enterprises of all its missionary organisations."

But how shall we do this without the books? How shall we get books without money? How shall we get money without asking and suggesting? Unhappily for my dreams I am not king, I have not the power necessary for my dream's fulfilment. Being one hundred miles away from a library suitable for proper study, I must spend more money than a married man could afford, to keep my own selfish needs supplied. What, then, shall I do? Were I eloquent, persuasive, well-known, sound in orthodoxy beyond the slightest shadow of a doubt, lionised for my ardent advocacy of traditional methods and forms, I should be emboldened to approach some of our well-known and liberal brethren, famous for past generousities, to do for each State what I would do "if I were king."

The plan of my kingdom would be to have a library of Disciples of Christ literature in each capital of the Australasian State, something after the principle of the one established at City Temple, Sydney, whose beginning was made possible by the generosity of Bro. Thos. E. Wolfe. The details of the plan would be worked out in conference. In each State we have full confidence there are some good brethren who might lead out in such work.

All must see at a glance that such a book-kingdom would wield much power in Melbourne, our Federal College centre.

O, that I had the skill to make you thrill with the glories of the power of such a kingdom of great personalities, thoughts and inspirations! Time and skill would fail me to tell of its glories—the Campbells, Walter Scott, Barton W. Stone, John Smith, Isaac Errett, the Sweeneys, A. McLean, Alexander Proctor, Robert Richardson, W. K. Pendleton, J. W. McGarvey, Robert Milligan, B. J. Radford, D. R. Duncan, J. W. Carpenter, J. H. Garrison, W. T. Moore, the Haydens, Moses E. Lard, F. D. Power, E. L. Powell, J. B. Brimley, M. M. Davis, the Amseles, Lamar, Ben W. Johnston, Benjamin Franklin; and a host of queenly women, Helen Moses, Ida Withers, Elmira Dickenson, Mrs. O. A. Burgess, Mrs. Atwater, Mrs. Harlan, and others; and besides there are those who have wrought wonders in civic life, James Garfield, Judge Seaffield, General Drake, Judge Black, Judge Henry, Lloyd George, and still others whose names do not come readily to the mind because they are legion, these have sacrificed position, borne burdens, misunderstandings, stopped the mouths of sectarian gossips, wrought wonders in the foreign field, builded colleges, ruled nations, directed States, edited journals, waxed valiant in debate, reconstructed biblical interpretation, souls whom the world at first knew but to scoff, but who are now entering into the spiritual reality which they saw in vision. Such who have gone before us find their real meaning in our activities and ideals. They cannot be made perfect without our work. They received only the promise, the vision; we stand on their shoulders, or should do, their prayers and cheers are all for us. Truly we are encompassed by a noble cloud of witnesses. Men of this generation, do we strive to measure up the standard they set for us? Do we know our heritage? Do we know whence we came, what we are, and whither we are bound?

If I were king, had I the power, I would incarnate the spirit of the Restoration Fathers in the lives of our preachers—I would burn their living faiths, facts, principles, hopes, bigness of mind, kindness of heart, spiritual insight and devotion, tasks, inspirations, moral integrity, and gospel enthusiasm into the conscience of every leader of us!

For these heart-dreams writ balmily take wing,  
Up through the years I beat our Task these sing  
Prophetic music, strong in ballad rhyme!  
How piping is the celso of our time?  
Aeolian tuned, full, mistletoe organ throes,  
Pour vast and vibrant the prophetic note!  
I could not give you any goodlier thing  
If I were king.

## In the Religious World.

At the National Convention of the powerful Brotherhood of Locomotive Engineers, held at Cleveland, U.S.A., recently, that body unanimously passed a resolution favouring prohibition of the liquor traffic in the United States. When the tradesmen passed such resolutions unanimously the end of the liquor war is in sight.

The American Bible Society last year issued 6,388,777 volumes. A new translation of the whole Bible into Portuguese for use in Brazil has been completed.

In the year 1904, the Korean authorities issued an edict which read as follows: "If you see a foreigner, kill him; if you see a native reading the Christian book, kill him." Latest reports tell us that Koreans are turning to Christianity at the rate of 3000 per week; and Baron Yun, the noble leader of the native Christian body, has recently been released from his martyr's prison, where, like Paul of old, he preached the gospel in season and out. Last year nearly half a million copies of the Scriptures were circulated in Korea, more than double that of any previous year in the history of the missionary work in that country.

One of the greatest churches on the mission field is in Peking. Its audiences average from six to seven hundred, and it is ministered to by an able native pastor, Mr. Li. Students, working people and members of the government mingle together in this congregation. The Sunday School numbers over seven hundred, and one hundred new converts were made last year.

The "Christian Express," dealing with the work of German Biblical scholars, says: "Here, as in so many other spheres of thought, while the Germans have excelled in analysis, they have again failed deplorably in their synthesis. The Word analysed ceased by their illogical logic to be the Word of God, and the reconstructions eliminated the essentials of the Christian faith for very many of the laborious investigators themselves, and unfortunately for very many others, and led many ministers of the Gospel into barren wastes in which they had little of the comforts of faith for their own souls and to offer to the weary and dying and to those that had gone astray."

A Whole Congregation Won.—There was an unusual ceremony at the First Christian Church, Orange-at-High, Sunday morning, when the entire congregation of the Congregational Methodist Church of South Mason, numbering about 75, formally severed their connection with the denomination and joined the Christian Church. They were received into full fellowship by the congregation of the First Christian Church and the pastor, Le Roy M. Anderson—"Macon Builder."

# Believing with the Heart.

T. H. Scambler.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 9, 10.

I have stressed the expression "believe in thy heart" because it seems to me to possess a peculiar significance. I am aware, of course, that the heart, in New Testament phraseology, stands for any part of human consciousness—the intellect and the will, as well as the affections (Mark 2: 8; Matt. 13: 15; 22: 30-37; 2 Cor. 9: 7). And I do not look for formal statements of modern psychology from the lips of the apostles. But the emphasis upon the heart is striking, to say the least, and as it is possible to "believe with the heart," if I may use the expression—it is likely that Paul meant to indicate the need of more than a mere intellectual assent to the claims of the gospel.

There is a world of difference in the two things. Our fathers used to say that the faith that saves is the same in kind as any other faith—that my belief that the world is round is of the same nature as my belief in Jesus. That putting of the case may have helped to clarify things at a time when Bible teaching was in sad confusion, but—it is not quite true. I believe: (a) That things that are equal to the same thing are equal to one another, (b) That my home is the best place on earth. But one is merely an intellectual assent to an abstract proposition; the other concerns the heart, and moves the will, and controls conduct.

The facts of the gospel may be accepted as statements of fact only. And they may be believed with the heart. And that makes the difference between men. One man accepts them as facts, but they have no more effect upon him than the claims of Mohammed do. Another believes with the heart, and they become controlling factors in his life.

Jesus said some very illuminating things concerning this matter in John 5: 30-47. He said there were four witnesses to his Messiahship:

1. John the Baptist, to whom they had sent.—33-35; cf. John 1: 19.
2. The works wrought by himself.—36.
3. The Father, who had borne witness.—37; cf. Matt. 3: 17.
4. The Scriptures—the portion we call the Old Testament.—49.

There is no need now to enlarge upon the character and power of these witnesses. A moment's reflection will reveal how great was the appeal thus made to the intelligence of the people of the day. We to-day are able to appreciate the testimony of the Scriptures, but the testimony of John the Baptist, of Christ's own miracles, and of the voice of the Father would also appeal

to them in a way we can scarcely realise. But with what result? This—"Ye will not come unto me that ye may have life" (v. 40). And why? The secret is revealed in v. 44. "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not." That is, something other than the things of God occupied first place in the heart. The appeal of these four witnesses to the intelligence must have been convincing enough, but the heart's affections were in another direction, and men always follow the leadings of the heart.

Many a man who has a conviction that God is, and that he sent his Son to be the Saviour of the world, is troubled and confused, because these things appeal to him in an uncertain way. He does not understand why he has not a clearer grasp of them, and why it is so difficult for him to make up his mind as to what he should do. Now I am going to help you to see just exactly why.

A young man came to Jesus, seeking life eternal. Jesus ultimately said: "Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven." The young man went away sorrowful, for he was rich, and he could not surrender his possessions. I suppose that young man would have admitted at once, as a fact, that treasures in heaven were better than his present wealth, but his earthly possessions held first place in his heart, and so he went away.

"Nevertheless, among the rulers many believed [note the word] on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved [note that word too] the glory of men more than the glory of God" (John 12: 42, 43). They "believed" on Jesus, but the "belief of the heart" was in the glory of men, and the heart decided their conduct.

The issue is clear enough in the man who simply turns away from God. "I believe in God," he says, "but I am going to my pleasures, my gains, my chief interests, as if there were no God." He loves the sparkle of the wine-cup, the deliciousness of lust, the lure of gold, more than God.

And this is the reason, in a less aggravated form, why all are not Christians. Some of you have listened to the call for years, but have not responded. You say that it has never appealed to you in just that way. That is true, of course. But do you know what that means? It is a matter of the heart; you have other interests there, and they are first—before God.

Those interests may be along the line of business, or pleasure; there may be merely a desire to be free and untrammelled; there may be open sin. With the Jews, it was love of earthly glory. "How can ye believe, which receive glory one of another,

and the glory that cometh from the only God ye seek not?" And these things stand in the way of God. You believe, in a sense, but you do not believe with the heart. Heart interests are stronger than the claims of reason, the appeal of the intellect. Facts may be undeniable, but if the heart's love, the heart's faith, is elsewhere, you will not come that you may have life.

Our Lord shows very clearly that the burden of responsibility falls upon us, always. He has done all that is possible. "Ye will not come." The trouble is always with us. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, . . . and ye would not." Men are still unwilling, and the reason is still the same.

Be assured that your best interests lie all one way. If other things fill a larger place than God, your judgment is perverted. No pleasure which interferes with the joy of God; no temporal interest which crosses the eternal, is worth your consideration. "If thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes." Was Jesus speaking to you?

"See, here is water; what doth hinder me to be baptised?" asked the eunuch of Philip (Acts 8: 36). "If thou believest with all thy heart, thou mayest," was the reply. "I believe that Jesus Christ is the Son of God," he said, and was baptised, and went on his way rejoicing. The secret of his ready obedience and of his joy was in the attitude of his heart. And if you will confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you too will be saved.

## In the Cool of the Evening.

In the cool of the evening, when the low, sweet  
whispers waken,

When the laborers turn their homeward, and  
the weary have their will,  
When the censers of the roses o'er the face;  
Ases are shaken,

Is it but the wind that cometh o'er the far green  
hill?

For they say 'tis but the sunset winds that wander  
through the Heather,  
Rustle all the mead-aw grass and bend the dewy  
fern;

They say 'tis but the winds that bow the reeds in  
prayer together,  
And fill the shaken pools with fire along the  
shadow burn.

In the beauty of the twilight, in the Garden that  
he loved,

They have veiled his lovely creature with the  
darkness of a name!  
Through his Garden, through his Garden, it is but  
the wind that moveth,  
No more! but O, the miracle, the miracle's the  
same!

In the cool of the evening, when the sky is an old  
story,  
So why lying, but remembered, eye and I used  
with passion still,  
Hush!—the fringes of his garment, in the falling  
glow of glory,  
Softly resting as he cometh o'er the far green  
hill.

—Alfred Noyes

## The Soul of a Soldier.

From "Public Opinion" we take the following moving story of how "an old familiar hymn," sung "somewhere in France, brought home back to a motor driver" in the twilight hour.

"The writer of this sketch," says the "Daily News," "is a private in the Motor Transport Section of the A.S.C., who, before enlistment, was well known in business circles in the City."

*Abide with me, Just falls the evening,  
The darkness deepens, Lord, with me abide.*

The last time I had heard these words was in an old church, set among trees that stretched up a mountain side, towering in majestic grandeur over one of Scotland's loveliest Highland lochs; this time it was "somewhere in France."

### From the Valley of the Shadow.

I had come back from the firing line through a veritable Valley of the Shadows, and in the fading light of that Sabbath evening my ears, worn with the thunder of battle, eagerly drank in the soft cadences of the old familiar hymn.

In the square of that little town, ravaged nine months ago by the Germans, great war waggons were ranged line upon line. Under a grove of chestnut trees a wayside motor repair workshop had been set out, the red glow of its forge told the tale of toil, that known no end, of days that have no settled length and weeks of days that have no name. But their Sunday's task completed, the choir—as they call it—had assembled in a circle, under the trees, with a staff sergeant to lead their singing.

### "I could not pass by."

Worn and weary though I was with fifty hours of duty, I could not pass them by, but brought my car to rest. The major commanding the column, his officers by his side, stood just where I was on the fringe of the gathering; in the darker shadows, but dimly seen, many of the townspeople were collected, scarce understanding, yet held in a spell by the soft sweetness of the music. From the Yorkshire's West Riding came most of the singers, as one might have guessed from the great white roses adorning each waggon; but it was the broad Scots accent of the little conductor, perhaps, which brought to me a memory of far-off days and the distant land of my birth. In many countries I have wandered, in many strange scenes I have taken some part, but never before in alien land had home come back to me as there in that twilight hour.

For a moment or two the singing ceased; the hymn was ended. The roll of the guns but a mile or two away seemed strangely unreal; even they were silent. A few low, crooning notes, scarce a whisper, like the sighs of a night wind in the tree-tops, and

there came to us who listened—

*Lead, kindly Light,  
Amid the encircling gloom.*

### The plea rolled on.

Who in all this world, to whom these lines are familiar, could have remained silent? Many had been content only to listen at the previous hymn, but with the grey shadows deepening around us until all was indistinct—with the dread music of La-Bassee's fight vibrating on the still night air—no mortal soul so dulled and dead but stretched out its being to the great God of battles.

Over that old square lined with high-pitched gables, its squat old church tower a shapeless blot on the sky, against which the lurid light of battle stilled the darkness, the plea for guidance rolled on and upwards to the very gates of heaven. No rank and file there, but one great appeal from the very human souls of that little wayside group; indeed, a song of prayer wrung from those who felt that amid the dangers so real, so near, only one Power could lead them in the way of safety.

### "Just another, Staff!"

That too, ended, and to us who have lived for months within earshot of the guns, the mutterings that came from beyond the darkness were as a silence of their own. Still, though the circle wavered a little, these soldiers were loth to break the solemn spell cast by the soul-stirring songs.

"Just another, Staff!" someone almost pleaded. The circle steadied; one or two stragglers joined again as, just for a moment, the guns were silent. Then, with a deafening crash, a near-by howitzer rent the very heavens with a shattering crash and lit the sky for an instant with blood red glare.

There was the silence of awe, then  
*Onward, Christian Soldiers,  
Marching as to war—*

The little sergeant felt the call of the guns, and boldly led that song of battle. I wonder how many noted the words! They were, indeed, marching to war, these gallant souls taken from factory, workshop, office, and from the wide, rolling dales of sunny Yorkshire. That sound of terror so close, so compelling, had roused in every heart the dread call that has taken them far from home, from ease and safety, from friends and families—but these be the things for which they fight. And it is *onward* they are going. There is no doubt in their minds, no hesitation in their actions; no fear can be allotted to these brave lads who, in that remote corner of France, sang again their hymns of prayer and praise. To some perhaps their words had almost faded from memory, but from homes and Sunday Schools, and great churches, too, the lines came echoing back over all the years,

### "The King!"

By this time night has closed in, the great waggons were but vague shadows, and at sunrise their drivers had to go about the business of supplying their brothers at the front with the necessities of life in the trenches. The last line died away echoing up the narrow streets. "The King!" said the little Scotsman. Sharp to attention came the soldiers as the British appeal for a beloved Sovereign rang out clear as a bugle call, and so ended that gathering full of pathos and devotion.

Slowly and so wistfully the little band broke up; the Major had kindly words for many who passed him on their way to rest. Turning to me he said, "That was very nice, was it not?" "Yes, sir," I answered, "Better than Tipperary!" And smiling he bade me God-speed.

A turn of the starting handle sent my great engine pulsing again into life and action. Tired, but with a new spirit, I climbed back into the driving seat, and, with a sweet "silent presence" that goes where I go, drifted slowly through the shadowed streets, for the red hand of war has taken away all lights.

### A lane of sky.

The little houses grew still smaller as I reached the outskirts of the town, and blank darkness, with all its hidden dangers, lay in front of me; the tall trees stretching straight above left but a lane of sky to guide me on my flying wheels. For a brief moment a soft glow from the guttering candles of a wayside shrine picked out a kneeling figure, whose coat of blue and white told me a comrade of France sought comfort there in prayer. And I, though there lay beneath my hand the strength of a hundred buses, felt as if again a child, I, too, knelt in prayer at my mother's knee; and there I closed up from the silent town, from the deserted square on to my lips:

*Lead, kindly Light,  
Amid the encircling gloom,  
Lead Thou me on.*

### The Best Way.

The best way is the quietest way;  
Though thou hast a wrong to right,  
To thrill and wake, so rule and break,  
Be patient as dawning light.

The best way is the simplest way;  
Though the problem be small and small,  
Be cracked man, in a darksome den,  
Be straight as they are quarrel.

The best way is the happiest way  
Amid the world's sin and pain,  
For faith holds longer, and love is stronger,  
Than the deepest, fondest stain.

The best way is Jesus' way,  
Simple and brave and good,  
Who secured the Pharisee's part to play,  
Who bore in his heart a passion or a lay,  
Who died the price of the soul to save,  
Who rose to live in thy life for aye,  
To be thy drink and food.

—Edward Arthur Wickes.

## Gospel Triumphs.

IRA. A. PATERNOSTER.

Nothing is more encouraging to us in these days than to read of the triumphs of our armies. Every sign of progress is cheered, and every doubt captured brings joy.

In the great fight against principalities, against powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places, the signs of victory are not lacking, and our rejoicing is "unspeakable and full of glory," as we see the devil again defeated, and the rightful Lord in possession of his own.

We have in connection with our own work many who have been "born again, not of corruptible things such as silver and gold, but by the precious blood of Jesus Christ."

In the New Hebrides, on the three islands where our brethren labor, are to be found many precious jewels, fit diadems for the Master's crown. Many of them still "babes in Christ," 'tis true, yet when we realise the "pit from which they have been digged," do we wonder at their occasional lapses? Not a few of these people have developed a marked degree of Christian grace, and have manifest a spirit of devotion and self-sacrifice, rarely surpassed in our home churches.

India also presents the same picture. At Baranati and the district it includes, there are over sixty Christians in fellowship with Christ and his church; I speak of the work over which Bro. Strutton has the oversight. Of some of these we are glad to learn of their Christian culture and loyal service. When we realise what it means for a Hindu to become a Christian, we do rejoice in the triumph of the gospel.

Other lands have added to the list of Christian heroes, names that shall live for ever. When we stand in the presence of the King Eternal, and that innumerable host of angels, and the general assembly and church of the first-born who are enrolled in heaven, "among the first I hope to meet will be old Africaner, the Hottentot chief, who at one time was an outlaw and a desperado, for whom (dead or alive) the Government of Cape Town offered £100 reward. He came under the influence of Moffat, that hero of the cross, and was won for Christ. His dying words to his people were: 'We are not what we were—savage—but men, professing to be taught according to the gospel. Let us then do accordingly. My former life is stained with blood, but Jesus Christ has pardoned me. Beware of falling into the same evils into which I have frequently led you. Seek God, and he will be found of you to direct you.'

Bishop Crowther was a negro slave, captured in the early part of the nineteenth century, traded for a horse, consigned to a Portuguese slave ship, liberated by an English man-of-war, then educated in a mis-

sion school, after which his education was completed in England. He was then sent to his own people as a missionary. As a man he was distinguished by his piety and character, and was subsequently consecrated as a bishop of Niger.

Pastor Hsi, of China, the converted opium smoker, is so well known to our readers that it is only necessary to mention his name. His life and work speak of the "gospel as the power of God unto salvation to every one that believeth."

Joseph Neesima, the founder of the Doshisha, was a heathen Japanese, but God wanted him, and used him for the turning of many in Japan to himself. One writer says of Neesima: "His history, in itself, is one of the marvellous narratives of God's grace in the nineteenth century. He was a remarkable man in many ways, but in none more than in his absolute devotion to his Lord, and in the supreme dedication of his life to the work of educating his young countrymen in the deepest principles of our faith. His name and influence are an inspiration all over Japan." What an opportunity to be able to win such men to Christ! These are days when we are giving loyally to save the Empire. Let us not forget, in our giving, to remember the Lord has for his church other heights to conquer, other foes to face, and for this work our gifts are needed.

### Tell it Out.

E. V. KNAPP.

While the steady growth of the churches pleading for the primitive gospel in Australasia must be counted satisfactory, I believe all older members deplore the fact that we have the younger brotherhood growing up ignorant, to a very large extent, of the heroic work of the pioneers of the movement and of our literature generally. The American book on which we depend as a rule is too expensive, and this in itself has checked circulation. Personally, I should like to see our leaders in the Commonwealth deal with the literature question, and to get the Austral Publishing Co. to enter more fully into this side of educative work, and so make it possible for local conferences and churches to get supplies for distribution from Melbourne at more reasonable rates. We need a great united effort to push our literature, as at the present time we find canvassers from other religious bodies actively at work in every part of this Dominion, but so far through lack of combined effort we have done very little indeed in this direction. Then in the reprinting of tracts, I would respectfully suggest that if these were printed in booklet form, of a size handy for the vest

pocket, though costing more, they would be preferable to the present two-page tract.

There is also an urgent need for a well-edited monthly magazine suitable for circulation among Bible Class members, in which could be given extracts from our best writers, biographical sketches, general articles, Biblical notes, etc., suitable for the young people.

I believe a movement on the lines indicated would be backed up by the brotherhood, as it would help us to place our plea before more of the general public, and at the same time give greater facilities for church members to read the splendid books written by our brethren.

### College of the Bible.

The following students obtained a grade of at least 85 per cent. for the second term. Others did satisfactory work, and secured a pass; but these are worthy of special mention.

Old Testament.—Miss Blake, 93; A. C. Garnett and E. R. Killmier, 92 (equal); H. I. Patterson, 91; R. K. Whately, 90; L. C. McCallum, 89; L. E. Verco, 88; Miss Reiman, 86; 5 others passed.

Homonies.—L. C. McCallum, 87; 10 others passed.

Apologetics.—L. C. McCallum, 91; G. H. Oldfield, 90; S. B. Hibbard, 85; 2 others passed.

Hermeneutics.—G. H. Oldfield, 91; L. C. McCallum, 90; W. F. Nankivell, 85; 2 others passed.

New Testament.—A. C. Crisp, A. C. Garnett, and H. J. Patterson, 90 (equal); J. Clark and J. E. Webb, 89 (equal); E. R. Killmier, 88; W. R. Hibburt, 86; Miss Blake and L. E. Verco, 85 (equal). 8 others passed.

Church History.—A. C. Garnett, 88; Miss Blake, 87; A. C. Crisp and H. J. Patterson, 85 (equal). 4 others passed.

Logic.—G. H. Oldfield, 94; W. F. Nankivell, 85; 2 others passed.

Psychology.—G. H. Oldfield, 89; W. F. Nankivell, 87; 3 others passed.

Elocution I.—L. C. McCallum, 89; R. K. Whately, 88; E. R. Killmier, 86; 3 others passed.

Elocution II.—S. B. Hibbard, 86; 6 others passed.

English.—15 passed.

Greek History.—H. J. Patterson, 89; E. R. Killmier and R. K. Whately, 86 (equal). 3 others passed.

The above list does not include names of those preparing for the Public Examinations. It only refers to those at present taking Bible course. One or two men were unavoidably absent at date of terminal examination. These will be examined later.

Miss Blake has now passed in all the subjects prescribed for lady candidates for Foreign Missionary work. This course was arranged by College Board at the request and with the approval of our Federal Foreign Missionary Committee.—A. R. Main.

# Defeat Through Drunkenness.

Bible School Lesson for September 19, 1 Kings 20: 1-21.

W. C. McCallum.

## *The Syrian Invasion.*

We could wish to know more about this inroad of Ben-hadad as far as Samaria. Later Ahab inflicted upon him a crushing defeat, and still later received a mortal wound while battling successfully against the Syrian power at Ramoth-Gilead. It would seem that at the time of our lesson Ahab had been caught unawares by Ben-hadad. The Syrian host had penetrated swiftly the borders of Israel, and cut off Ahab in Samaria with only seven thousand fighting men to support him. Ahab had now no chance of mustering the fighting men of Israel, and, shut up to the city, he appeared at the mercy of the Syrian king.

## *A bombastic demand.*

Ben-hadad was highly satisfied with the success of his expedition. He had mustered his army, and swept straight to the heart of the kingdom of Israel, had caught Ahab as in a trap in Samaria. Confident in the certainty of success, he sent a message to Ahab demanding all of Ahab's store of gold and silver, his children, and his wives as captives. These terms were humiliating enough. They meant that Ahab was to be reduced to the position of a vassal of the king of Syria.

## *Willingness to make peace.*

According to all military experience, the situation of Ahab was hopeless. He might hold the city and subject the people to the privations of a protracted siege. Rather than do this he decided to accept the terms of vassalage to Ben-hadad. As is almost invariably the case, this disposition to make peace was interpreted as a sign of weakness or cowardice, and Ben-hadad seized the opportunity of making the terms more humiliating still. He now demanded that Ahab give his palace and the houses of his servants over to spoil. Ahab saw that the intention of this was to make the demands such that he would not grant them, and under cover of his refusal to put the whole city to the sword and to pillage.

## *A patriotic people.*

After receiving the second demands of Ben-hadad, demands which he could not think of granting, Ahab called an assembly of the elders of the city. He told them the situation, of his belief that Ben-hadad was seeking occasion for throwing his host against the city. The representatives of the people told the king not to yield. Rather than agree to dishonorable terms, they are ready to endure the horrors of a siege, and a possible pillage of the city. Knowing now the temper of his people, Ahab sent word to Ben-hadad that he would abide by his agreement to concede the first demands, but

he could not consent to the humiliation of the second demands.

## *A notable saying.*

In response to this message of Ahab, the king of Syria sent back the boast that he would not leave enough of Samaria to be handfuls of dust for his army. In reply to this, Ahab sent a message that has become a classic, "Let not him that girdeth on his armor boast himself as he that putteth it off." This message was a dignified rebuke of the boast of Ben-hadad, and at the same time spoke eloquently of the calm determination of Ahab and his people to resist to the last.

## *A drunken king.*

By the time Ahab's message reached the king of Syria, he had already begun the celebration of a triumph which he regarded as certain. The nature of this celebration was in keeping with the character of the man. To celebrate meant to play the fool by drinking himself drunk. In this he had plenty of company. There were thirty-two petty kings with him, and they were quite ready to join the revel. They possessed that low order of mind that esteemed this form of bestiality as a most manly way of doing honor to special occasions. The curse of this attitude toward drinking is still with us. More than once when men leaving for the front have been farewelled have we had occasion to regret the presence of this perverted and unmanly conduct. The fact that the leaders of the host were drinking heavily in the pavilions must have had a demoralising effect upon the Syrian army. We rejoice in the example set by our king in the present war. It has been wholesome and far-reaching in its effects, but we must regret that the restrictions upon the sale of liquor in Great Britain are being applied to minor districts to enforce sobriety among the workers, while other classes elsewhere can get the stuff when they wish. Only a sober people as a whole can fulfil our desires. It is something for the nation to be alive to the fact that strong drink makes the workers inefficient, but we must go further and learn that it likewise cripples the business man, the thinker, the leader, and that no class can be honeycombed with intemperance without its having a disastrous effect upon the whole nation.

## *An encouraging prophet.*

While the revelling king was giving orders for the taking of the city, which he thought of as already within his power, a prophet came to Ahab on a mission of encouragement. The prophets were ardent patriots. They might condemn the sins of their people and their kings in a most scathing way, but when the nation was threatened by a blasphemous and bombastic in-

vader, they were found arrayed side by side with the leaders whose sins they had rebuked, ready to help them on to victory over the enemies of God's people. This prophet's name is unknown. He came to Ahab with a promise of victory that was beyond his best dreams at the time. In the name of God he promised not simply that Samaria could make a successful resistance, but that the great host of Syria should be delivered into the hand of Ahab that day. It is no wonder that Ahab asked by whom this victory should be gained. He was told that it should be by the young men of the princes of the provinces. No explanation is given of the presence of these armed retainers of the princes of the provinces in the besieged city. They, with the princes, had probably been amongst the few that had time to rally to Ahab before the city was invested. The prophet further told Ahab that he was to make the attack and not wait to be attacked.

## *Defeat of the drunkard.*

While Ahab was marshalling the two hundred and thirty young men from the princes' retinues, and the seven thousand fighting men who were to support them, the king of Syria and his petty kings continued their revel, drinking themselves drunk in the pavilions. In his pride of a superior number of fighting men Ben-hadad ordered that Ahab's hand be taken alive, but the hand coming forth from Samaria were resolute and determined, while the army of Syria, with drunken leadership, at once showed its demoralisation. Ahab defeated them with a great slaughter, and the servants of the drunken king just managed to save him by flight on horseback.

This incident of a by-gone day is not the most forceful or the most pathetic example of the disastrous results of the vice of drunkenness. Unfortunately examples are all too many, cases that harrow the very soul, and move us to call down anathema upon the blight that has cursed the race so long. Defeat through drunkenness, how these wrecks of what might have been, given sobriety, are strewn along the track of every human activity. How often the bright, strong, hopeful strength of youth has been dashed and ruined by this sin! How many a happy couple have sailed their little bark out on the sea of life only for it to become a drifting derelict or a dashed and ruined wreck because of drunkenness! How many a bright and promising career has been clouded and cursed by it! But why go on? It is everywhere with its baleful influence, and we cry, "How long, O Lord, how long?"

The signs of a better day are many. There is no need for despair. One great nation of over one hundred and fifty millions of people has banished alcohol, and another of one hundred millions seems certain to cleanse itself of the curse by 1920. Where does Australia stand?

Still in mutual suffering lies  
The secret of true living,  
Love scarce is love that never knows  
The sweetness of forgiving.

—Wainwright.

# Foreign Missions.

Conducted by I. A. Paternoster.

## Financial Exhibit.

Below will be found a list of offerings received in the States as far as it has been possible to obtain them. Some churches have not been able to contribute as liberally as last year, consequently the offering as a whole is less than we should have received to carry on the work. It is the hope of the Committee to send out another man to India this year, but this will be made difficult unless the money is provided by the brethren. Some churches have not forwarded their offerings to the Treasurer yet, and it is hoped they will do so as early as possible.

It is hoped some of the 1st ground will be made up this year in the amount received for Children's Day, which comes on November 7th. Begin now to prepare for it.

Should any church or individual desire to forward moneys—whether given at annual offering or otherwise—contributions may be sent to the Treasurers, viz.: I. W. Cosh, Henley Beach, S.A.; Belle Lyall, 20 Levee-st., North Melbourne, Vic.; J. O. Holz, Starkey-st., Dulwich Hill, N.S.W.; H. W. Herriman, Railway Parade, Nundah, Qld.; C. A. G. Payne, Guilford, S.A.; H. C. Hull, Murray-st., Hobart, Tas.

## OFFERINGS RECEIVED BY THE FEDERAL AND STATE COMMITTEES

to August 25th, 1915.

### S. A. CHURCHES, per Annual Offering only.

Adelaide (Grate-st.)	105 4 3
Alma	10 13 3
Balclutha (Duplex Envelopes addnl.)	3 14 6
Bass	2 10 0
Berrig	2 12 0
Butler	0 5 0
Bordenham and Mundulla	35 0 0
Broken Hill	1 9 0
Croydon (Duplex Env. additional)	12 14 3
Cottonville	3 2 6
Glencol	5 11 0
Goolwa	1 5 6
Hindmarsh	21 0 0
Henley Beach	106 16 6
Kadina	6 6 0
Kersbrook	1 13 9
Lipson	0 4 3
Long Plain	11 12 9
Lamaroo	0 12 0
Lochiel	5 13 0
Milking (including 5/- from isolated member)	16 1 0
Mill End (Duplex Env. additional)	14 19 10½
Moonta	8 14 0
Maylands	12 3 6
Melrose (per Bro. Davie)	5 0 3
Murray Bridge	1 12 6
North Adelaide (including 11/10/- isolated members; Duplex Env. additional)	21 10 0
Owen	10 3 3
Pilkona	0 6 0
Prospect (Duplex Env. additional)	6 5 4
Pt. Stuart	10 11 0
Pt. Pirie (including 10/- Bro. Waughope)	13 0 5
Railway Town	4 0 0
Strathalbyn	6 13 9
Scampore	4 16 3
Tunby Bay	2 11 0
Ungarra	0 6 6
Unley	71 3 0
Williamstown	4 8 0
Willaroo	6 11 0
Walkerville	1 9 9
Wilunga	1 6 9
Wimpenny	2 2 7
York	11 5 0

£544 10 2

## TASMANIA.

Laneston	9 4 6
Geveeston	1 6 2
Niveena	3 8 8
Bro. Dodge	0 10 0
Bro. Townsend	0 10 0
Moat Creek, per Sister Higgs	0 9 0
Hobart	10 8 8
Bro. J. Kingston	5 0 0
Sister F. Kingston	0 4 0
Bro. C. Thorne	0 5 0

£30 10 6

## WEST AUSTRALIA

114 6 1

## QUEENSLAND.

Rosevale	113 0 0
Elliot	9 10 0
Ipswich	2 0 0
Tammyrval	10 5 3
Rosewood	7 10 0
Sunnybank	1 3 6
Fel Creek	2 10 0
Chinchilla	0 10 0
Banyanlea	2 0 0
Ma Ma Creek	14 15 2
Maryborough	1 1 0
Brisbane	6 10 7
Wooroolin	3 15 0
Charters Towers	4 10 7
Vernon	1 4 8
Nikenbar	0 11 0
Brookmore	1 15 6
Aimerley	1 9 8
Gympie	1 6 0
Malar	0 14 6
Mt. Walker	4 0 0
Marburg	1 8 0
Zillmore	5 0 0
Albion	5 0 0
Bonmah	22 14 6
Toowoomba	4 6 0
Y.P. Toowoomba, annual offering towards upkeep of Orphan, India	2 10 0
Roma Church	11 7 3
Roma Sunday School	4 12 0
Sent to Federal Treasurer—	
L. Broad, Pt. Douglas	2 2 0
Mrs. Chelvin	3 0 0
A. Cooper, Mareeba	1 0 0

## NEW SOUTH WALES COMMITTEE.

Albion	45 12 2
Belmore	13 11 3
Bangalow	3 3 6
Brockton	2 0 0
Brockleath	0 10 6
Bungawalbyn	4 2 8
Canley Vale	7 8 0
Chatswood	7 11 7
Emmore	95 12 7
Gilgandra	15 0 6
Horsham	20 12 1
Horsville	7 0 0
Inglewood Forest	20 1 0
June	2 11 0
Killalbh	0 9 0
Lidcombe	7 0 0
Lilyville	5 0 8
Lismore	2 15 5
Marwickville	10 12 0
Marrat	1 13 0
Mercurether	2 0 0
Morce	2 0 0
Mosman	8 4 0
North Sydney	4 9 6
Petersham	14 12 6
Rockdale	0 12 0
Seven Hills	3 17 6
St. Peters	1 3 6
Sydney	62 3 6
Sydney, Chinese	15 1 6
Taree	0 15 0

Tyalgum	1 15 0
Wingham	1 8 0
Mrs. Sylvester Butler	5 0 0
Anonymously received, etc.	3 7 6
Jas. Newby, Maclean	2 0 0

Total to date

£362 17 9

## VICTORIA.

Including July Offering, 1915

Churches, etc.

Ascot Vale	412 12 0
Brighton	411 16 0
weekly amount	8 15 0
Bayswater	1 0 0
weekly amount	0 11 0
Berwick	3 11 0
Brunswick	23 10 0
Brin	8 5 0
Buninyong	1 0 0
Blackburn	2 11 3
Balaak	19 9 9
Burnley	1 17 6
Boort	2 13 0
Bet Bet	8 14 6
Carlton, Lygon-st.	42 0 0
per Mrs. Cripps	1 0 6
Carlton North	0 9 0
Carnegie	3 0 9
Castlemaine	10 4 0
Chesham	3 1 4
Carlton, Chinese Brethren	6 10 4
Codac	4 0 0
Cosgrove	2 0 0
Drummond	2 1 3
Dunmunkle	1 0 0
Dandenong	6 10 0
Doncaster Church	16 0 0
Mission Band	9 0 0
Bible Class	6 0 0
Bible School	1 12 6
Dunolly	32 12 6
Escondo	14 0 0
Feluba	2 3 0
Emerald	2 0 0
Emerald Township	1 2 0
Fairfield	2 8 0
Fitzroy North	35 0 0
Fitzroy, Gore-st.	10 13 10
French Island	3 10 0
Geelong	11 0 0
Gardiner	3 14 6
Galah	2 3 10
Gordons	1 1 0
Hawthorn	38 0 0
Harcourt and Sutton Grange	3 8 3
Hampton	3 16 0
Kanera	0 11 0
Kerang	1 2 0
Kaniva	21 2 0
Kyneton	5 8 7
weekly amount	1 14 11
Lake Boga	0 18 6
Lake Rowan, W. Cowper	5 0 0
E. Cowper	4 0 0
Lilimur	1 10 7
Malvern	2 15 4
Melbourne North	2 17 6
Melbourne, Swanston-st.	92 15 7
weekly amount per duplex envelopes	6 14 9
Maryborough	94 10 4
Merced	2 3 1
Merbein	3 15 3
Merbein	5 0 7
Mihlura	10 4 2
Myria	0 5 0
Almors	3 5 6
Middle Park	3 6 4
Moreland	0 16 6
Newstead	1 0 0
Northcote	12 11 4
Newmarket	5 0 0
per Mrs. Richardson	1 0 0
Pakenham	6 0 0
	2 0 0

P-Bennett	4 16 6
Preson	3 6 0
Fort Harry	1 10 0
Red Hill	3 14 6
Richmond North	19 7 2
per duplex envelopes	3 0 5
Richmond South	10 0 0
Shepparton	2 6 9
South Yarra	3 0 7
weekly contribution	1 11 0

Stawell	1 7 0
St. Kilda	1 3 0
Surrey Hills	4 10 0
Swan Hill	2 3 3
Taradale	4 15 0
Ultima	10 0 0
Warranheal	2 19 0
Warranheal	2 5 0
Wonga Park	2 4 0
Wendeburn	2 4 6
Wallalla	3 0 0
Warragul	1 15 0
Williamstown	6 3 4

Societies, etc.

Windor	3 7 3
Preson Juniors (support Chamber)	1 5 0
Herrick J.C.F. Society	0 5 0
Northcote Juniors	0 10 0
Milbra Juniors	1 0 0
Cheltenham Bible School (support Sam)	1 10 0
Herrick Bible Class (support Isaac)	1 8 0
North Carlton C.E. Society	0 8 6
Moreland C.E.	0 5 0

Other Amounts.

E. King, Bairnsdale	0 5 0
E. Eastlake, Bairnsdale	1 0 0
Mrs. Chambers, Heidelberg	0 5 0
J. Miles, Sorrento	0 1 6
J. Scott, Broadford	5 0 0
Hrs. and Sister Russell, Moriac	0 5 0
Mrs. Gilman, Tallarook	0 5 0
B. Cambridge, Silverdale	0 4 0
T. Hair, Clear Lake	7 0 0
Mr. and Mrs. Thompson, Syenham	1 0 0
E. King, Chubb	1 0 0
Mrs. A. McQuinn, Colyton	0 5 0
Mrs. Irvine Goudie, Bircop	0 10 0
G. M. Hamilton, Terragee	0 10 0
Miss Chapman, Beechwood	0 3 0
Miss Agnes Ritchie, Junlok	1 5 0
A. Chappell and Family, Yarrowonga	1 8 0
M. P. Thomas, Grantsville	0 5 0
Mrs. Keen, Flinders	0 5 0
Miss E. P. Ward, West Portland	0 5 0
Mrs. Tamping, Macedon	0 5 0
L. H. Morrison, Horsham	2 2 0
P. J. Bus, Yarrowonga	1 0 0
Miss McLehland, Sale	0 5 0
Mrs. Fitz	0 5 0
Geo. Collings, Branwick	0 10 0
Mrs. Allan	0 5 0
R. Morton	0 4 0
A. J. Wilson, Rochester	0 5 0
T. Hetherington, Rochester	0 5 0
H. E. Trilph, Rochester	0 5 0
D. Turnbull, Rochester	0 5 0
Mrs. C. J. Fisher, Inverloch	0 3 0
M. and A. Stevenson, Portland	0 10 0
Miss E. A. Gosan, Mt. Clear	0 7 6
Jan. Huffer, Seagr, Goramdale	0 5 0
"Labeled Brother"	2 0 0
"Labeled Brother"	2 0 0
Mrs. D.	1 0 0
L. B.	0 12 0
E. B.	0 5 0
"Widow's Mile"	0 5 0
"Eggs" (support of Shankar)	2 10 0
J. H. Smith, Taring	2 0 0
Member, Taring	3 0 0
"Gratitude" (support Hurree)	2 0 0
William Cist, Camberwell	15 0 0
Henry Hoake, Broun	0 10 0
Miss D. V. Russell, Kilmog	0 10 0
Mr. Stephenson and Family, near Koo-we-rong	1 0 0
Mr. J. McDonald, Koolook	1 1 0
R. Lyle, Treasurer, Laverston, Nth. Melbourne	1 0 0
J. L. Mulford, Secy, 26 Munro-st, Ascot Vale, Vic.	1 0 0

# The Family Altar.

Conducted by A. E. Illingworth.

## THE POLE-STAR.

No one can estimate the silent influence of this star. Mysterious! Attractive! Cheering! Inspiring! Comforting!

Amongst the spiritual constellations we find in the realm of the Book of Revelation is a "star" of similar influence to true and faithful believers, namely, "That blessed Hope."

"The promise of the Lord's return is a star of hope and inspiration to all who love Jesus. The words, 'Till he come' have cheered the churches of Christ all down the ages. This 'star' throws a sweet and comforting spell upon all those who truly meditate upon the coming again of the Lord of life and glory. 'We know that when he shall appear, we shall be like him; for we shall see him as he is.' In our old Sunday School books there was a hymn which I once loved to sing. I quote one verse from memory.

Stranger on a rocky strand,  
 Longing for the fatherland;  
 Though the gathering mists that rise,  
 Veiling thy natal skies,  
 Look beyond! there's life for thee;  
 Streaming o'er life's turbid sea;  
 Softly it smiles though distant far,  
 The beautiful Polar-Star.

## SUNDAY, SEPTEMBER 12.

Seed Thought—*Confession of Sin*. For I will declare mine iniquity; I will be sorry for my sin.—Psalm 38: 18.

Selected Gems—"The salvation of the Lord Jesus is a salvation from sin. The power, the grace, the blessing of Jesus are exhibited in the taking of sin out of us, and the implanting within us, instead, of the holiness and the life of heaven. It is because the Lord's Supper is intended to serve as a renewed and increased participation of the life of Christ, that a new and deeper acknowledgment of sin is the most desirable preparation for the Supper.—Andrew Murray.

Scripture Reading.—Psalm 38: 15-22.

## MONDAY, SEPTEMBER 13.

Seed Thought—*The Psalm of the Cross*. My God! My God! Why hast thou forsaken me?—Psalm 22: 1.

Selected Gems—"The Cross links us with Calvary.

To Calvary, Lord, in spirit now,  
 Our weary souls repair,  
 To dwell upon Thy dying love,  
 And taste its sweetness there.

—Denny.

Mount Calvary is lord of the sacred mountains.—Headley.

Scripture Reading.—Psalm 22: 1-8.

## TUESDAY, SEPTEMBER 14.

Seed Thought—*The Psalm of the Crook*. The Lord is my Shepherd: I shall not want.—Psalm 23: 1.

Selected Gems—"The crook links us with the Shepherd."

The song of the Christian in relation to the Shepherd.

Jesus is our Shepherd, wiping every tear;  
 Folded in his bosom, what have we to fear?  
 Only let us follow whither he doth lead,  
 To the thirsty desert or the dewy mead.

—Stowell.

Scripture Reading.—Psalm 23.

## WEDNESDAY, SEPTEMBER 15.

Seed Thought—*The Psalm of the Crown*. Who is this King of Glory? The Lord of Hosts, He is the King of Glory.—Psalm 24: 10.

Selected Gems—"The crown links us with the King."

"The Short of Victory."  
 The Lord is King! lift up thy voice,  
 O earth and all ye heavens rejoice;  
 From world to world the joy shall ring:  
 "The Lord Omnipotent is King."

—Conder.

Scripture Reading.—Psalm 24.

## THURSDAY, SEPTEMBER 16.

Seed Thought—*The Unchangeable One*. This same Jesus.—Psalm 101: 11.

Selected Gems—"This same Jesus! O! how sweetly  
 Fall these words upon the ear,  
 Like a sweet fall of far-off music,  
 In a night watch still and clear!

For this world, O Lord, we bless thee,  
 Bless our Master's changeless name;  
 Yesterday, to-day, for ever,  
 Jesus Christ is still the same.

—F. R. Haveragel.

Scripture Reading.—Acts 1: 11.

## FRIDAY, SEPTEMBER 17.

Seed Thought—*Signs of Christ's Coming*. When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—Luke 21: 28.

Selected Gems—"The things here referred to are the sure tokens given by himself that He is at the doors. When these are just beginning to unfold themselves, then be of good cheer; your redemption is at hand. (See Rom. 8: 23). He uses two remarkable signs to denote the effects which ought to be produced by these promissory signs. (1) Lift yourselves up (Gr. "Stoop no more,"—lift up your bodies); (2) Lift up your heads; do not merely stand with erect body, but turn your head and eyes upward. The church's posture has hitherto been that of one bowed down (Psalm 147: 38; Job 41: 25) under the heavy burden of an evil day and an evil world. Body and head are bent towards the earth in grief. But so soon as she hears the signal of her Lord's approach, she rises from her stooping posture, she looks upward to discern the coming deliverance and glory.—Iloratus Bonar.

Scripture Reading.—Luke 21: 25-36.

## SATURDAY, SEPTEMBER 18.

Seed Thought—*The Conquering Spirit*. The righteous shall hold on his way, and shall be stronger and stronger.—Job 17: 9.

Selected Gems—"Forget not, my best, organic victory out of mistakes.—F. W. Robertson.

He holds no parley with unmanly fears—Casper.

Scripture Reading.—Job 17: 1-9.

## FOR THE WEEK-END.

### THE LIGHT LIES ON THE FARTHER HILLS.

The clouds upon the mountain read;  
 A gleam is on the autumn day;  
 But down the valley in the west,  
 The hidden sunlight breaks its way—  
 A light lies on the farther hills.

Forget the sorrow, heart of mine!  
 Though shadows fall on all the leaf,  
 Sunshine is yet, though 'tis not there;  
 The power that sent can heal thy grief;  
 And light lies on the farther hills.

Thou wouldst not wilt with the world be one,  
 If ne'er thou knewest halt and wrong;  
 Take comfort, though the darkened sun  
 Sweet again bring gleam and song—  
 The light has on the farther hills.

—Richard Watson Gilder.

## Reports from the Field.

### Tasmania.

**LAUNCESTON**—Splendid meetings on Sun day, August 22. Bro. Woods presided at both services. Bro. Day at night gave a continuation of his last Sunday's address, "Ye must be born anew." Three young ladies took their stand for Christ. Monday night a combined meeting of prayer in connection with our C.E. Society on behalf of the soldiers at the front; a large number from the other societies attended, when some most earnest prayers were offered, our society being the only one represented that had lost any of its members by death in the person of the late James Arnot. All the meetings are keeping up well.—D. Dawle, Aug. 20.

### Queensland.

**MA MA CREEK**—Sunday, August 29, two received into fellowship, who were baptised at Flagstone. Bro. W. Hunter has enlisted for the front, making three from the church here. Three others, members of the Bible Class, Flagstone, have also enlisted. The dry weather has caused much sickness, also a shortage of finance. Our preacher because of this is only doing week-end work, and earning his living during the week. Great interest is being taken by Flagstone School in coming examinations; scholars meeting every Wednesday for study of "First Principles."—W. H. Morton.

### West Australia.

**NORTH PERTH**—On August 1 church reunion services were held. F. E. Backingham presided over a record attendance, 82 present, to breaking bread. In the afternoon the Sunday School held their anniversary services. The scholars and teachers rendered bright singing under the able leadership of Bro. Rae Roberts. The evening service was well attended. On Monday the children were given a tea, after which the services were continued, also the distribution of prizes. The secretary's report shows the school to be in a healthy condition both numerically and financially. The present school membership is 86, the average attendance for the year being 77. In addition there are 30 on the cradle roll. The work of Sisters Hill, V. Howard, E. Wickens and Cross in the kindergarten is much appreciated. The need of a room to accommodate this portion of the school is very much felt, as they have to be separated at present in the Town Hall. On Wednesday evening the social part of the reunion services were held. Bro. Matthews, senr., and J. Rhodes interested the audience with reminiscences of the work, during the last eleven years. Responses were read from members now meeting in the East, and within the State. Bro. Banks also spoke. Three of our young men have enlisted—Bro. Matthews, Michael, and Pollard. They will shortly be leaving for the front.—H. D.

**PERTH**—On August 8th we were pleased to welcome into our membership Bro. and Sister Black by letter from the church at Grote-st. Bro. Blakemore gave an instructive talk to the Juniors on the mouth-gate. At the gospel service he spoke on "How shall we escape if we neglect so great a salvation?" This morning Bro. Blakemore's talk to the young members was on the mouth-gate. The first meeting of the Red Cross Circle was held on August 10, and was largely attended. We have received word that W. Hamilton, one of our Bible School scholars, has been wounded at the Dardanelles.—W. A. Aug. 22.

**FREMANTLE**—Tuesday, August 17, ten sisters of the church had an all-day sewing meeting. Forty-three garments were made for the orphans of India. Last Lord's day morning H. J. Banks, North Perth, gave a very earnest exhortation. He also addressed the Junior Endeavourers at 10 a.m.

at 7.30 Bro. Whitaker, of Collie, gave us a splendid gospel message on "Luke as a Father." We start our Fremantle Chinese Mission next Lord's day afternoon, at 3 o'clock. We ask the prayers of the brethren. We have heard that there are over three thousand Chinese in West Australia. Our great need is a Chinese evangelist.—E. G. Warren, Aug. 26.

### New Zealand.

**CHRISTCHURCH**—Last Sunday morning we rejoiced to receive into fellowship an elderly man, just baptised, and his wife. Bro. Gelbie expounded 2 Cor. 6: 9, 10. In the evening he concluded "The Tabernacle in the Wilderness," at the close a young St. Alban's Bible School girl and a grown man confessing Jesus Christ. Wednesday night Bro. Rhind addressed the prayer service.—P.S.N., Aug. 21.

**WANGANUI**—The average attendance at the Lord's table is fair; and the gospel services are rather well attended. Bro. Chas. Downey is a very energetic worker. Good work is being done in the Sunday School. Teachers' quarterly business meeting and tea were held Sunday, August 8, at which there was a good attendance of teachers and Bible Class members. Thursday afternoon, August 5th, the sisters of the church and friends spent a very pleasant time; the programme, which was arranged by Sister Allen, consisted of solos and recitations. Afternoon tea was partaken of, after which a collection was taken up in aid of the mortgaged fund.—L. A. Thietford, Aug. 21.

**OAMARU**—The church has recently lost by death Bro. D. Genge, for many years a member and officer. His chief delight was to be in the Lord's house. We much regret losing so earnest and faithful a servant of the Lord. Bro. Medicine preached a memorial sermon. On August 8 a Bible Class young man, formerly an Anglican, came out, and last Lord's day two of the Senior Bible School girls made the good confession. A church social was held on August 10, at which there were good attendance and feeling. The church publicly farewells Bro. Mathieson on 26th inst.—K. Aug. 17.

### South Australia.

**PERTH**—Lord's day evening, August 22nd, we held an anniversary service in honor of our fallen heroes. The subject was "A Voice from Heaven." The service was very impressive. At our C.E. meeting on August 23, the Methodist preacher gave a helpful address on "Prayer."—R.R. Aug. 24.

**EYRE PENINSULA**—Special services were held at Lippson on August 22, when all the churches in the Eyre Peninsula Conference combined. In the afternoon the brethren gathered around the Lord's table. The President of the Conference, Bro. J. Nankivell, presided over the meeting, there being about 60 present, including brethren from Butler, Ungarra, Wallella, Lippson, and Tunby Bay. At night about 90 assembled for a song service and gospel meeting, when the evangelist delivered the gospel message, aided by active soloists. J. D. Nankivell has enlisted for active service, intending to join the Army Medical Corps.—A.J.E.

**MILANG**—We had good meetings yesterday. We have been enjoying Bro. Baker's addresses on Revelation. We were pleased to have one of our isolated members present yesterday morning, Mrs. R. Burns, from Yorke Peninsula, also Bro. and Sister Whitehead back with us again. Our Sunday School anniversary is to be held on September 14th, when we hope to have A. H. Wilson with us from Wallaroo. One of our members, A. Moar, has come into camp this week; we are sorry to lose him.—S. H. Goldsworthy, Aug. 23.

**WAMPONOON**—Notwithstanding the war and drought, the church here has ended its financial

year well. We have fulfilled our promise to the Home Mission Committee, which makes the circuit self-supporting. Bro. Edwards is doing a good work in the district, both in the church and outside. He has now looked upon as everybody's help.—T. L. Dinny, Aug. 24.

**GROVE ST.**—We have had good meetings the last two Sundays. J. E. Thomas spoke at both our Sunday School services, a large evening of a married lady confessed Christ. To-night our brethren concluded an interesting series of "Lessons from the War," the subject being "The War and the Spread of Christianity." We commenced our special hymn sheets that have been prepared for use during the war. There is an enjoyable social held last Tuesday in connection with the intermediate and senior departments of our Sunday School. We are not having a picnic this year, but are seeking to put the money into more needy channels. Sickness has interfered with attendances at our school. There are nearly fifty cases of measles reported among our scholars. Ten of our Sunday School teachers have either gone or are going to the war. Our football team has done well at football, but we are more proud of the fact that no less than 18 of our players are either at the front or in camp. This is a fine record. May God bless our brave young men. 38 have enlisted from Grove-st.

**COTTONVILLE**—The brethren will regret to hear that Bro. Manning is laid aside with an attack of rheumatism. He has been confined to his room since Monday, August 23rd. Bro. Collier preached to a large audience this evening. Two young men were baptised on Thursday evening, and one received the right hand of fellowship to-day.—J. McNeil, Aug. 29.

**QUEENSTOWN**—Wednesday, August 25, a splendid baptismal service, thirteen being immersed. Thursday evening, August 26th, the Alberton Branch W.C.T.U. held their annual social. Sunday, August 29th, at worship, a large attendance. Bro. Fiferoff presided; four brothers and eight sisters were welcomed around the table. Bro. Brooker addressed the church. Afternoon Sunday School, Bro. H. Watkins, past secretary, was presented with a very handsome clock by the scholars, and a silver butter-dish by Sister L. Branch's Class. Evening packed meeting; Bro. Brooker gave a very helpful address on "Strength for Today."—D.W. Aug. 29.

**MOONTA**—Splendid meetings all day on August 22. In the morning Bro. A. Moar presided and gave a nice talk. Bro. Allan exhorted. In the afternoon we held a public meeting in the chapel. Mr. L. Rooney, as deputation of the British and Foreign Bible Society, gave an interesting and instructive talk. Bro. Allan presided. Bro. Allan has been appointed secretary of the Moonta Branch. Prayer meeting was well attended, and at the gospel service the chapel was well filled. Bro. Allan gave a stirring address on "Preaching the Cross." Mission continued throughout the week, with good attendance and splendid interest. The solos by Miss N. Bice were appreciated by all. Three have made the good confession.—B. Marsh, Aug. 29.

**YORK**—Since last report our meetings have been fair. On August 22nd Bro. Brooker, senr., and E. J. Pateroster exhorted. Evening, Bro. Horsell, and Bro. Croydron, changed platforms with E. J. Pateroster, who spoke at Croydron; C.E. Day meeting. To-day Bro. Bennett presided. Bro. Mossop exhorted from John 14: 1-4. Bible School had 147 present. To-night E. J. Pateroster preached on "The Living Christ." A young married woman confessed Christ. Tenderly have been called for the erection of class rooms. We hope to have them up before the hot weather comes. Bro. Harding, our vice-superintendent, has been laid aside with sickness, also Sister M. Teague, also the husband of Sister Mrs. Bottomly, who underwent an operation in Adelaide Hospital. We hope for their speedy recovery.—B. Aug. 29.

**GLENELG**—Roland Pitman having accepted a position in connection with the Y.M.C.A. work among the military, has resigned from the teaching staff of the Sunday School. Yesterday he said

farewell to his fellow teachers and the scholars. Eulogistic references were made as to the qualities of Bro. Pittman both as a friend and teacher. We wish our brother every success in the work which he will be called upon to perform among the troops.—Chas. Ferris, Aug. 30.

**SEMAPHORE**.—At the last Thursday evening prayer service Douglas Walker gave an account of his experiences and the life of the night of Papua, which was most interesting and instructive. Both services to-day were well attended, this morning's meeting being very helpful. Bro. Saunders spoke from Revelation 22:14. Sympathetic reference was made to the death of Sister Ruby Dunstan's father. Grand meeting to-night, building full. Bro. Saunders' subject was "The Shepherd's Sacrifice." Sister McEwen sang sweetly. Three—two young men who are leaving shortly for the war and a young woman—confessed Christ.—E.C.M., Aug. 29.

**HINDMARSH**.—Morning service was well attended. Bro. Huntsman, of Unley, addressed the church. In the evening a memorial service for fallen soldiers was held. It was a most impressive service. The chapel was filled, among the congregation being the mayor (Mr. W. Wood), aldermen and councillors, members of the volunteer fire brigade under Superintendent G. J. Pieny, and a number of local men in khaki. Captain G. E. Cutler spoke in the afternoon. "The Frenches" was rendered by Mr. D. Edquist, and anthems were sung by the choir under the leadership of Mr. R. G. Hindley. The congregation stood while the "Dead March" in "Saul" was played by the organist and the "Last Post" sounded by Mr. Winstanley. A collection was taken up for the Y.M.C.A. military tent.—J.L.R.

### Victoria.

**BRIM**.—Anniversary services were conducted by J. R. Combridge on August 22nd. At the worship meeting he delivered a helpful address on "Rememberance," and in the afternoon, when fully 200 were present in the public hall, he delivered a clear address on "The Way of Death." About 180 attended a night concert, "Evidence of the Living Life." On Wednesday evening we held a public meeting and coffee supper. Runs were easily delivered by the Sunday School scholars, the choir, and the "Kitchener Boys" (a band of young men who have signed the pledge), and others. Addresses were delivered by Mr. Mason (Methodist), J. R. Combridge, and W. G. Combridge. We are grateful to Bro. J. R. Combridge for his visit and helpful addresses. The attendance at the State School is most gratifying, over 50 children remaining for religious instruction. This is about two-thirds of the number attending the school.—Aug. 26.

**NORTH MELBOURNE**.—To-day Bro. McCracken addressed the church, and we received into fellowship a sister who had been immersed the previous Lord's day. We have set aside September 5th for a day of consecration and prayer, with a view to the deepening of the spiritual life of the church. We pray that much blessing may arise. Lately we have had visits from Bro. Hagger and Mulford, who addressed the church.—W.B., Aug. 29.

**BALLARAT**.—We are pleased to report a continued interest in the gospel services, fine meetings being held for the last two Sunday evenings. Bro. Long is doing well, and we are sure his work will result in many additions in the near future. Our preacher will be at South Melbourne for two weeks conducting a mission. Bro. Willie will occupy our platform in his absence. Bro. Dellar, one of the returned wounded, was present at our meeting this morning. Adult Bible Class is doing well, and is leading in the competition with Geelong by 45 points. Quite a number of soldiers from the camp were present at the gospel service.—A.E.B., Aug. 29.

**PRESTON**.—A special business meeting of the church was held on Thursday evening. The at-

tendance was good. Meetings increasing in attendance, harmony prevailing, and under the leadership of Bro. Lang on the Lord's day, and Bro. Ferguson at the mid-week prayer service, a deeper spirituality is evident. The outlook is bright and promising.—W.A.S., Aug. 30.

**CARLTON** (Lygon-st.)—One received by letter. A number of soldiers met with us to remember the Lord's death, including Sister Peterson, Hobar, and Bro. Wilfred Dimond, who left about three years ago for America on an evangelistic tour with Bro. Vawter of the Seville party. Bro. and Sister Graham, of Clatsworth, N.S.W., and Bro. Payne, of Perth, also met with us during the day. W. Baker exhorted in the morning, and K. G. Griffith spoke to a good audience at the gospel meeting. The choir sang a beautiful anthem, with Sidney Pittman at the organ.—J.M.C.

**STAWELL**.—This morning Bro. Peters presided. There was a fair attendance of members, and three visitors met with us. The meetings for breaking of bread are keeping up numerically. Bro. Williams led the song to-day. We took a further study in the series of "Excuses" at the gospel service. Sister Peters rendered the solo "The Hand that was Wounded for Me." A lieutenant in the militia, grandson of our oldest member, took his stand for Christ.—H. B. Roberts, Aug. 29.

**EMERALD TOWNSHIP**.—Splendid meeting again last night. At the close of Bro. Patterson's address, Mrs. Stapleton made the good confession.—William Dohlan, Aug. 30.

**GEELONG**.—Wednesday, August 25th, the Kennealy Club gave a fine programme at the young men's club, a fair number being present. Lord's day, nice meetings. In the morning Bro. Chandler exhorted, and one young woman returned the right hand of fellowship. We were glad to have Bro. Gerrard with us again after a long illness. At the gospel meeting at night Bro. Chandler preached. Two young women and two young men responded to the invitation. Miss Ili Gowan and Mr. T. Robertson sang duet pieces. Our work has increased and goes into camp on Wednesday.—W.H.L., Aug. 29.

**SOUTH MELBOURNE**.—Good meetings on Lord's day, 2nd. Bro. Clay presided, and Bro. Anderson, from Northcote, exhorted. We are pleased to have Bro. W. Paterson back with us. Mid-week meeting was well attended. Four church members gave short addresses on various topics: our mission, which begins on Lord's day, September 5th. Lord's day, 5th, L. Vercoe presided, and E. R. Killioier, from the Bible College, exhorted. Bible School was well attended. We are sorry to report that our superintendent, Bro. Bonfield, was unable to be with us on account of illness. We were pleased to have a visit from Bro. Payne, from Stawell, now at the Base Hospital; he gave a nice talk to the scholars, and took part in the gospel service. In the absence of Bro. Clay, who is ill, L. Vercoe proclaimed the gospel to a fine audience. Sister Clay was present, and we are glad she has recovered from her illness.—E.C., Aug. 29.

**BURNLEY**.—Good attendance this morning; Bro. Henderson presided, and gave a good address. In the evening our brother again addressed a splendid meeting, his theme being "The Effect of Religion on Life." This address was enjoyed by all.—J.A.C., Aug. 29.

### New South Wales.

**BANGALOW**.—Since last report our meetings have been most encouraging. August 15th, 16th, 17th, did not witness especially around the Lord's table, when we had a record attendance. We received five into fellowship—Bro. and Sister Stennet, Sr., and Bro. and Sister Stennet, Junr.; also Bro. E. Dyer, who was recently baptised. Our brother has enlisted for the war, and is at present in camp at Enoggera. A farewell social was given here at the residence of Bro. Shaw, with the appropriate songs, recitations, and speeches. It

was presented with a fine pen by the church, and a wristlet watch by the recruiting association. On August 22 we had good meetings. Some of our members are laid aside; we pray that they may soon be restored.—T.J.

**LILLYVILLE**.—On August 29 Bro. Lewis presided; Bro. Collins exhorted a fair gathering on "He that overcometh." In the evening Bro. Saunders preached on "The Power of Satan." We are looking forward to our Bible School anniversary on 26th and 28th September.—A.A.S.

**HORNSHBY**.—L. Gordon presided, while T. Morton exhorted on Romans 8: 17, "Joint heirs with Christ." A cold, bleak night, and much sickness accounted for a smaller attendance at the gospel service, but it did not detract from an excellent address on "The New World," by Bro. Gordon.—Thos. E. Rofe.

**ENMORE**.—Bro. Crossman, newly preaching at North Auburn, addressed the church last Lord's day morning. Our brother has enlisted, and goes at once into camp as a private. Among our visitors were Sister O'Connell, just returned from E. A. and Breen, Montriggie, Peter G. Call, M. Loure, Bro. Jones was present, after a very severe sickness. At night we were pleased to hear Bro. A. C. Runkin, who preached, his subject being "Jesus Only." At the close a man confessed Christ. Bro. Taylor, evangelist, died from South Australia, on route to the Richmond River (Lismore), was present on Lord's day evening, August 22.—C.A.R.

**CANSLY VALE**.—Record meeting at a non-program recently held at Bro. Wallace's. Eighty people present. Bro. Armit and Crawford took part in the service. The church was draped in white and purple. The Bible School is working hard to retain its honor at the examination. Over seventy at school to-day. Bro. Jones is making himself known here. We are invited to preach at the local Baptist anniversary recently. Bro. Daniel Wakelin, in membership with us, has enlisted with the A.M.C. Next Sunday night we hold a flower service.—A.W.V., Aug. 29.

**SYDNEY**.—Splendid meetings to-day. Bro. Rankin, back from America, gave a fine uplifting address on "Coming to Jesus." Among a 5000 present at the Sunday School. Bro. Harward at the night service gave a fine gospel address on "Almost Persevered." Intercession service held each Wednesday from 12.30 to 1.30 pm.—J.C.

**ERSKINEVILLE**.—Last week we received one who had been a devout Presbyterian, but was led to see the scripturalness of believers' baptism. Although suffering the complete loss of one leg, and an affliction of one arm, she was not deterred. August 24 to 26 we held meetings for deepening of spiritual life, when the church was much blessed by addresses from A. E. Hingworth, W. Gale, and H. G. Harward. Yesterday morning Bro. Poole gave a much appreciated address.—P. J. Pond, Aug. 30.

**AUBURN**.—Fairly good meetings morning and evening. On Wednesday Bro. J. Fox exhorted. Bro. Gale presided. At this evening's meeting Bro. Gale gave us a splendid address on "Almost Persuaded to be a Christian"—G. Stuch, Aug. 29.

**CHATSWOOD**.—Good meetings last Lord's day. Bro. Payne addressed the church in the morning. On Wednesday a social was given to C. Boyall, who has volunteered for the front, and has now entered camp. Bro. Boyall has been one of our Sunday School teachers, and an active church worker. As a slight token of appreciation he was presented with a wristlet watch. Miss M. Lambert has also returned from our teaching staff. Her expert work in connection with the Red Cross has been sought by the military department. A silver ornament was presented by the church friends as a mark of appreciation of her valuable help in the Sunday School. We regret to report the death of Mr. Dibbey, the father of two of our young members. The deep sympathy of the church is extended to the bereaved mother and family.—T. Bagley.

## Correspondence on the Lord's Supper.

To the Editor of the "Australian Christian."

Dear Bro.,—I was very pleased with the views expressed by Bro. G. Saunders in his article on "The Minister as a Leader," published in the "Australian Christian" of August 12. There is only one part that I take exception to, and that is, although he states that the position of a minister should be based on God's Word, and never be caused by popular clamor, he goes on to denounce some forms of who called themselves a church of Christ for setting themselves apart from others, when they come together to partake of the one loaf, and states, "Thank God such things are rare, and that probably we have no minister who could be capable of such a perpetration." I may state that the assembly that I met with do not set themselves apart as consecrated persons when partaking of the one sacred loaf. In Rotherham's translation we read in 1st Corinthians, 11th chapter, 29th verse, "For he that is eating and drinking judgment unto himself doth eat and drink, if he be not setting apart the body." Verse 31. The same word, "I," however, we have setting ourselves apart, who is right? Bro. Rotherham or Bro. Saunders, and his colleague—Yours in Christ, L. Graham, Richmond.

[Several inquiries as to the meaning of the article of Bro. Saunders have come to hand. The above was the first, and is inserted. Some have, it appears to us, read more into the passage quoted in the above letter than was warranted. We comment in the least on Bro. G. setting apart and "sizing apart." This will suffice, we trust, for all inquirers.—Editor.]

Dear Sir,—I have been a member of the church of Christ for the past three years, and I have been taking the sacrament of the Lord's Supper regularly during that time, and I have made the important discovery that I have been taking it the opposite way to the plain and simple teaching of Christ. The minister quotes from the Gospel that Christ took the bread, and gave thanks, and broke it, and gave unto his disciples, saying unto him, "This is my body, which is given for you; this do in remembrance of me." That bread was unleavened bread, not leavened bread, which is as far opposite as night is from day. The leavened bread has been fermented, and so it never has, does not now, never can represent the pure and holy body of Christ our blessed Saviour and Redeemer; and Christ never gave a command to substitute the one for the other; and it is a deliberate falsehood for any one administering the sacrament of the Lord's Supper to take a loaf of leavened bread and declare Christ's authority for so doing. There is not even a hint at such a command. I understand that one of the fundamental rules of the churches of Christ is that "Where the Scriptures speak, we speak, and where the Scriptures are silent we are silent." Surely the Scriptures cannot speak more plainly than they have done. To me it looks like the blind leading the blind, and I am thankful that we are still out of the ditch. My only reason for writing these lines to you is to try and stop the practice and restore the unleavened bread, according to the plain and direct command of Christ, our blessed Saviour and Redeemer. I remain, yours in Christ, I. Tingate, Seem.

Dear Bro.,—I have been a member of the church for many years, and of late have visited a number of the churches on Sunday morning, and would like you to refer to some common expressions regarding the breaking of the bread and the drinking of the cup. In returning thanks for the bread one says, "We thank God for the body of Jesus crucified on the cross, which we were about to eat." Another said, it was the emblem of Christ's

body; others said, "the feast of unending love," "the flesh of Christ," "the body of the new covenant." By the cup, the following expressions were used: "The blood of Christ shed on the cross," "The feast of love," "The emblem of the blood," "The blood of the new covenant ratified by the blood of Christ on the cross." Which is right? Thanking you in anticipation, Yours in the faith, —A. Walker, Malvern.

## Obituary.

AYSH.—On August 4, Richard B. Aysh, his hand of Mrs. Eliza Aysh, entered into rest at the age of 84. He, with his wife, was immersed by Mr. W. Green forty years ago in Langridge-st., and for many years held office as deacon and treasurer. Our late brother was of a gentle, kindly disposition, and lived an honest Christian life. He was staying with his daughter at Newtown, Hamilton, N.S.W., when the call came suddenly.

BLYTH.—Early on the morning of August 9, after a prolonged illness, Bro. F. Blyth received the higher call. Our brother joined the Church of Christ at Lygon-st. about twenty years ago, and two years later was transferred by letter to Footscray. He met with an accident thirteen years ago at the Newport workshops; this incapacitated him for fifteen months, and from that time on he always had to use a walking-stick. The injury received settled in his left leg, which gradually withered. Our brother was forty-seven years of age, and leaves a wife and three children, all of whom are members of the church. Bro. Blyth when in health was a regular attendant at the Lord's table, and throughout the most trying part of his illness leaned heavily on the arm that never fails. The writer was with him every day during the last few weeks of his life, and was remarkably struck by the wonderful patience and beautiful confidence which he displayed. On August 10 we laid his remains to rest in the Melbourne Cemetery, in the presence of a large number of relatives and friends. We felt that he had passed out of pain into rest and peace, assured of the glorious hope of eternal life. May the God of all comfort strengthen those who mourn his loss.—J. Whelan, Footscray, Vic.

COUCAUD.—On Wednesday morning, August 11, the church at Footscray sustained the loss of one of its earliest members, and an officer of twelve years' standing. Bro. Edward Coucaud was baptised and joined the Footscray church about forty years ago, under the ministry of one of the early evangelists, Bro. I. Brown. The church was then meeting in the old Mechanics' Institute, so that our brother has shared in the steady progress of the church during many years. He was always in close touch with the work of the Master, and was loved and respected by the whole church and congregation. Bro. Coucaud had been unwell during the past five years, but it was not until about three months ago that his real complaint was located. Acting upon advice, he entered the Melbourne Hospital, where he was operated upon. He seemed to make steady progress towards recovery, and his sudden end came as a severe shock to all. Throughout his illness our brother exhibited an implicit faith in God's goodness, and a perfect willingness to abide by His will. The presence of God was very real to him, and we can but assume that, for him the call was but for higher service. The Saviour was his joy here, and in death he pillowed his head upon the eternal promise. On August 12, in the presence of a large number of relatives and friends, we laid his remains to rest in the Footscray Cemetery. To his dear wife and daughters we extend our heartfelt sympathy in their loss, and pray that God may minister to them His abundant grace and comfort.—J. Whelan, Footscray, Vic.

WHEELER.—Our aged Sister M. Wheeler fell asleep on Monday, August 9. Full 79, she was consistent to the end. She was one of the seven pioneer members of the Gawler Baptist Church;

then through reading the "Pioneer" she moved and became associated with the church at Altona 48 years ago. For the last ten years she had lived in Port Pirie. Though nearly 80 years of age, she hardly ever missed meeting with the church, a noble example to many younger. She was present at the Lord's table on Sunday morning, August 8, in her usual bright, cheery, hopeful manner, and on Monday was called home. Just the kind of call she had wished. She leaves four children, sixteen grandchildren, and four great-grandchildren, with a host of friends, to mourn her loss, but not without hope. The church here has lost a valued member and a faithful disciple, but heaven has gained another saint.—J.J. Port Pirie, S.A.

CROUCH.—Another of the old identities of the church in the West Wimmera has passed away to his eternal rest, in the person of our Bro. Alfred C. Crouch. Before the organisation of the church at Kaniva, our brother, with a few other faithful ones, met to remember Jesus in a private house, he having been baptised at Mt. Gambier before coming to this district. Some years ago our brother came to rest after a long rest at Mt. Gambier, where he continued to live till the time of his decease, which took place about five weeks ago, after a long and painful illness, borne with Christian patience and fortitude. To his wife and family, who mourn, not without hope, we convey our Christian sympathy. He fell asleep in Jesus. "I fear no foe with Thee at hand to bless; Ills have no weight, and tears no bitterness; Where's death's sting? where, grave, thy victory; I triumph still, if Thou abide with me." —A.R.P. Kaniva, Vic.

PHILLIPS.—On Wednesday, August 18, at her home, Sister Mrs. J. Phillips fell asleep in Jesus, and entered into her eternal rest after a lingering illness, borne with much patience. Our sister was of a quiet and gentle disposition, a good wife, and splendid mother. During her last days of suffering, her great desire was to be with Jesus. The sympathy of all goes out to the bereaved husband and family, who are left to mourn her loss. We had her body laid to rest in the Lilydale Cemetery, Bro. Clark conducting the service.

"One less on earth—  
Its pain, its sorrows, and its toil to share;  
One less the pilgrim's daily cross to bear;  
One more the crown of ransomed saints to wear  
At home in heaven."

—R.L. Montrose, Vic.

BUTLER.—The little church at Gilkwinna, N.S.W., has been suddenly called upon to part with one of their faithful members in the person of Sister Duncan Butler, formerly of Pakenham, Victoria. Our sister was brought up in a Methodist home, was baptised by the writer, on March 23, 1869; married shortly after to Bro. B. Butler, one of our aged and esteemed Bro. and Sister Butler, of Pakenham. She was a faithful follower of Jesus, bright, cheerful, and happy. There was as near a model home as could be found, and has exercised a splendid influence in the district. As a result of their consistent lives in this place, eight have been united to the church, and in their home. Well, might one hundred people gathered together at the cemetery to pay their last tribute of respect to one who was loved by all who knew her. She knew little of sickness, but on August 13 was taken with violent pains in the head, and on the 16th passed away. Her departure has caused quite a shock to the district. She leaves four young children, a devoted husband, relative, and a host of friends. We commend the sorrowing ones to our Father's love and care. Truly we can say of her—

"Yes, her pilgrimage was shorter,  
And her triumph sooner won;  
Oh, how lovingly she'll greet us  
When the toils of life are done."  
—G. H. Browne.

He who asks of life nothing but the improvement of his own nature, is less liable than any other to miss and waste life.—Amiel.

**Victorian Home Mission Notes.**

Thos. Hauger, Secretary.

Additions—The following additions were reported by our workers for July, not including those by letter, viz.: Kaniva, 1; Swan Hill, 7; Donkey, 1; Warragul, 1; South Melbourne, 4; Northcote, 2; Warrnambool, 1; Maryborough, 3; Malvern, 3; Stawell, 5; Drummond, 1. Total, 29.

There have been 139 additions reported for the five months of the current Conference year which have already gone.

Finance—Receipts for the month were £564 0/6; the expenditure, £500/17/2. Thus we went behind during July to the extent of £63/10/4, and this, added to our previous debit, makes us £209 1/3 on the wrong side. Our income has exceeded that of last year for the same period by £207/8/9, but the year was started with more work in hand than we had last year, and so the higher debit balance is accounted for. As we are anxious to keep all the work going, the brethren throughout the State are urged to help the Home Mission Fund, and amid the multiplicity of calls for various purposes, to not forget the best of all calls, that for the preaching of the gospel of Christ.

Changes—A number of changes have taken place among our student workers, mostly due to the fact that several have joined the Army Medical Corp. A. J. Fischer has accepted the call of the Committee to labor at Warrnambool, in succession to Bro. W. L. Jones.

Work to Do—The work that is waiting to be done by us in our Home Mission field is enormous; the fact is, we have only just begun to do the work before us. There is need therefore for enthusiasm, and earnest prayer.

**ACKNOWLEDGMENTS.**

S.A. SELF-DENYING OFFERING.

Alchide, 1/2; Alna, £10/6/6; Balaklava, £7 15/-; Berru, £2/0/6; Bewes, 5/-; Bordenstown and Mundulla, £5/8/3; Broken Hill, 3/0; Butler, £1 5/0; Croydon, £1/2/9; Dulwich, £1; Glenelg, £13 3/4; Gowla, £15/1; Hindmarsh, £4/13/-; Kadma, £2; Kerbrook, £2/7/2; Laneroo, 11/6; Leithel, £9/4/9; Long Plains, £6/10/-; Mallala, 18/-; Maylands, £8/3/3; Miling, £1/12/-; Mile End, £5/15/4; Mooltas, £1/5/-; Murray Bridge, £2 11/0; Naracoorte, £4/3/0; North Adelaide, £4 2/0; Norwood, £15/11/1; Owen, £8/10/-; Point Sturt, £4/0/6; Prospect, £1/5/3; Queensdown, £2 12/11/-; Railway Town, £1/8/-; Semaphore, £2 15/-; Surfing East and Adelaide, £2/0/7; Tully Bay, £2/5/0; Ungaroo, 10/0; Unley and Cottonville, £10/2/-; Wallaroo, £2/4/2; York, £1/14/3. Isolated Members: "Never mind who," £1; A. McKenzie, £1; F. G. Bright, 1/-; Mrs. R. and E. Redman, 5/-; Mrs. Tippett, 2/2; Total, £178/1/3.

N.B.—The church amounts include donations from individuals connected therewith.

**RED CROSS.**

Lady Stanley's Appeal (Victorian).

Asio Vale, £2/0/6; Brunswick, £1/8/-; Burn Bay, 10/-; Bel Bel, £2/12/-; Ballarat, £4; Box Hill, 15/-; Castlemaine, 17/10; Croydon, 4/0; Carlton, Lygon-st., £5/14/4; Carlton, Queenberry-st., (Chapel-), £1/3/0; Dandenong, £1/6/1; Dandenong, £2; Drummond, £2; Emerald Town, 5/6; £3/1/-; Emerald East, £1; Eucana, 16/-; Footscray, £3/10/3; French Island, £1; Gardiner,

£1/1/-; Galah, 14/-; Hawthorn, £6; Horsham, 10/7; Kainera, 10/3; Kaniva, £1/13/3; Lancefield, 8/-; Lake Boga, £1/16/-; Montrose, £3 7/-; Moorose Tennis Club, £1/11/-; Mildura, £2 1/3; Meredith, £1/8/6; Moreland Women's Club, 12/-; Middle Park, £5; Melbourne, Swanston-st., £1/4/0; Merbin, 12/0; Newmarket, £1/5/-; Northcote, £2/8/6; North Richmond, £3/5/-; North Melbourne, £1/8/-; Prahran, £5/0/10; Polkennon, £2/3/-; Pakenham, £2; Stawell, £19/10; South Melbourne, £1/12/-; St. Arnaud, 13/-; Swan Hill, £2/10/4; South Richmond, £1/16/10; St. Kilda, £1/6/-; South Yarra, £1/1/-; Warragul, 12/6; Warracinaeal, 7/-; Wedderburn, £1 0/9; Wimpool, 10/10; Walkialla, £1; Anonymous, 10/-; Total, £115/2/2.



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### Pastor Russell.

The Editor, "Australian Christian," Melbourne, Dear Sir,

It will be recalled that I notice that you have made such an unjust and unwarranted attack upon Pastor Russell. We do not mind how our teachings may be assailed, for we base these entirely on the Word of God, and are able to give an answer to every man that asketh concerning our hope; but, even if the things said about our President were true, it would not affect our belief in God's Word. If we wished to retaliate and revile again, we could find many opportunities without saying what is untrue. We have no desire to do this. It would not prove that Methodism was wrong if we were to prove that one of its leading lights had become a "castaway." Everyone, however, who knows Pastor Russell personally and intimately knows that he is a pure, noble man, seeking humbly to do God's will and declare what he believes to be God's will and word. While in the case of "The Eagle," a Roman Catholic jury decided against him, although the judge's summing up was favorable, and allowed that libel was established, a similar case brought against the "Washington Post" was decided in the "Post's" favor. After settlement was made, the "Post" evidently realised that they had been led into injuring a noble man, for they arranged to publish the Pastor's sermons. The best answer that can be made to criticism of our teachings is the reading of "The Divine Plan of the Ages." No man without the aid of the Holy Spirit could so unaidedly expound and explain matters that have troubled most people who have taught upon them all their lives.

It is with pleasure that we send you a copy along, and trust that you will give it a careful and impartial reading.

Yours faithfully,

Melbourne, Aug. 18. A. E. B. Nicholson

That we have no wish to act unjustly towards Pastor Russell is proven by our insertion of the above letter. The anonymous, unwarranted attack referred to was contained in the Editorial Note of August 5, based on the statements of the American "Christian-Evangelist."

Mr. Nicholson has favored us with the above letter and with a considerable amount of the literature of the "International Bible Students' Association" (as advocates of Millennial Dawnism more aptly than fairly call themselves, in order that they may catch the unsavory). This "Association" claims, according to our friend's letter-head, to be "unsectarian" and "interdenominational"—but, as these two terms are contradictory, we sincerely think they can both apply to Russell's followers. Neither seems to us accurate. "Interdenominational" would suggest that Russell's views are accepted by the denominations, which is absolutely contrary to fact.

How "unjust" do Mr. Nicholson and his mass of apologetic literature show our statements to have been? We said the "Brooklyn Eagle" published some damaging remarks about Russell's character, and that a jury decided that the "Eagle" was justified. Was this statement incorrect? It is challenged by Mr. Nicholson? No; the above letter admits that the "Eagle" won the case. The "Eagle's" statements were most distasteful to Russell if true, and calumnious and most reprehensible, if untrue. The jury decided they were true. Mr. Nicholson's reply is, So much the worse for the jury! This may suit a partisan of Russell's. We are assured in the letter above that it was a Roman Catholic jury. If we were convinced that this allegation were more worthy of acceptance than numerous Russellite interpretations, we should still feel it safe that it proved the jury was wrong! But was it a Roman Catholic jury? In an article by Russell himself occurs the statement that "there were seven Catholics on the jury," and that for defending the "Eagle" the Protestants on the jury were led to hope for escape from eternal torment through "the purely pale" of heaven, welcomed with the words, "Well done!" for giving "The Eagle" the verdict.

Mr. Nicholson, in answer to our personal question, Why Russell did not get a verdict in a

higher court, said that Russell was advised to do so, but that he thought it was perhaps the Lord's will that he should thus be persecuted by an unjust verdict, and that therefore he would refrain from appealing. This is in accord with Russell's own word, "I have no complaint, nor murmuring against the Divine providences which permitted what I consider to be a very unjust verdict." If Russell were blameless, all this would be as flattering to his heart as it is unflattering to his head! But suppose the jury were right? The martyr role then assumes another aspect.

Mr. Nicholson begs the question when he says every one who knows Pastor Russell intimately knows he is an excellent man. One person at least with fairly good opportunity for personal knowledge did not know this. Mrs. Russell obtained through the courts what even Russellites allow to be "a legal separation" from her husband for alleged improprieties. Alimony was granted to Mrs. Russell. Was this a case of Catholic bias also?

It would cause us much regret to find that we had been unfair to Mr. Russell, or to any other man. We are in complete accord with Mr. Nicholson's view that the final test of Millennial Dawnism will not be Russell's character, but his harmony with the Scriptures. Any other scriptural than many Russellite positions it is impossible for us to conceive. Some of these were stated on p. 510 of the "Christian" of August 5.—Editor.

### The Bible

Recently it was said that the old-time view regarded the Bible as an infallible book about religion, if not dictated to the writers as announcements of God, at all events imparted to them as private secretaries. The modern view regards the Bible as a book of religion. Religion is the life of God in the soul of man; the Bible is the expression of that life, by men of different temperaments and intellectual abilities." That is very good, as far as it goes, but there is more in the Bible than that. For one thing, such a statement leaves quite unexplained the fact that no other body of "men of different temperaments and intellectual abilities" have ever produced another book like the Bible. This is the real difficulty in the way of classing the Bible simply as a book of religion. Why is the Bible unique? Why do men ever return to its study and exposition? Why do men ever find its words to be as the bread of life for their souls? Who will undertake to produce a book like it from all the religious literature of the last nineteen centuries? It may be out of date to claim that the Bible is infallible, but what can be frankly said is that there is nothing to put in its place. Even those who say that an eternal religion must not be made dependent on historic facts, yet draw their conception of what the eternal religion is from a study of the historic facts and their meaning. The plain truth is that no matter what men say about the Bible, we cannot do without it. In some sense, it is God's book for man.—Presbyterian Messenger, Melbourne.

### Things that Count.

Not what we have, but what we use,  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near-by, not things afar,  
Not what we seem, but what we are—  
These are things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but good we do—  
These are the things that shine like gems,  
Like stars in fortune's diadems.

Not as we take, but as we give,  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now, and after time shall cease.

—"Outlook."

## Here and There

Bible College Annual Offering, first Lord's day in October.

The South Australian Conference, September 9 to 15, is expected to be large and enthusiastic.

The Scotch Covenanters stand for liberty of worship, the restoration movement stands for purity of worship.

We hear that Bro. Crossman, recently preacher at North Anburn, N.S.W., has enlisted as a private, in response to the call of King and Empire.

A. Cameron, now at Naracoorte, has accepted an engagement at Goolwa, and enters upon his work there immediately after the S.A. Conference.

E. C. Delves, of Queenstown, has accepted a temporary engagement with the S.A. Home Missionary Committee, and will begin work at Naracoorte on September 19.

H. P. Leng and W. H. Clay are planned to begin a foreignist's mission at South Melbourne on next Lord's day. The presence and help of members from sister churches would be appreciated.

F. T. Saunders, Secretary N.S.W. Foreign Mission Committee, wishes to acknowledge with thanks the receipt of £1 for the annual offering from an anonymous brother and sister at Canberra.

Ballarat church would like to be notified by church secretaries of any members of their congregations at present in Ballarat training camps. Write to A. E. Bailey, Little Raglan-st., Ballarat.

The scholars of the Chinese Mission School, Perth, contributed 10/8/- to the annual offering for Foreign Missions. Their regular contributions for the work in the regions beyond are increasing very satisfactorily.

If any brethren doubt the importance of our Home Missionary work, they should pay a visit to the northern part of Victoria, and see the waiting fields, in some of which no religious services of any kind are being held.

The death at the front of Chaplain A. Gillison, representing the Presbyterian Church of Victoria, has been announced. Mr. Gillison, as all who met him know, was a fine type of Christian gentleman. His kindly manner, combined with his strong, manly qualities, gave him much influence with the men.

We very much regret having to report that Bro. A. McGill, of Lagon-st., has suffered a sad bereavement. His eldest son, Charlie, aged 28 years, passed away on Monday last, the cause of death being meningitis. A month ago he went into camp at Seaton, but was afterwards transferred to the Army Medical Corps at the Base Hospital, where he contracted the disease.

We have received from J. E. Thomas a copy of an eight-page leaflet containing "supplemental hymns for use during time of war," as used by Grote-st. church. There are in it twenty-one hymns, old and new—from a Latin hymn of the ninth century to John Oxenham's "For the Men at the Front." The collection is a good one, and would be found helpful by other churches.

Bro. Craigie writes: I wish to intimate that the "W. W. Davy Fund" as a separate fund is now closed, the trustees of the "Margaret Goulby Fund" having kindly paid off the debit balance. I wish to heartily thank all those who have so generously helped the "Davy Fund" for so many years. I feel sure that if my late colleagues in its management, A. B. Manton and F. G. Dunn, were with us, they would gladly join in this expression of thanks. For thirteen years we have been able to minister to the comfort of Bro. Davy and his late wife. The "Aged Preachers' Fund" has now taken over the case. May I bespeak for that body the kindly interest of all who have in the past contributed to the Davy Fund? Remittances should be sent to the Treasurer, T. E. Rife, to Castle-rough-st., Sydney, N.S.W.

The Victorian Dorcas Committee are sending a parcel of comforts to Capt. Chaplain G. T. Walden for distribution among our sick and wounded soldiers at the front, and in hospitals. Will all sisters who are making garments for this parcel have them sent into the Soldiers' chapel, not later than Friday, Sept. 3rd. Mark parents, "Soldiers," addressed to Superintendent General Dorcas—L. R. Martin, Superintendent.

Bro. L. Anderson, late of the College of the Bible, and preacher at Drummond and Taradale, is now attached to the Army Medical Corps, Military Camp, Bendigo. Our brother is anxious to work for the Master in the camp. Last Sunday he, with a few others, met for the breaking of bread. He requests that any knowing of brethren or friends in whom they are interested, being in Bendigo camp, will kindly let him have particulars.

At the monthly conference of Victorian Bible School workers, held at Monday evening in the Swanston-st. lecture hall, there was an excellent attendance. A. P. Wilson presided, and R. Emms, the Bible Schools organiser, in a telling manner expained and commended the system of graded school lessons. An interesting discussion ensued, led by H. Sharp, of Brighton. A lively interest was manifested, evidencing a desire for improvement in Bible School methods.

Articles by C. R. Mitchell and F. V. Knapp in this issue deal with the need of providing suitable literature. Bro. Mitchell makes a strong plea for books on our position. In Sydney such a library as our brother mentions has been established. Through the kindness of S. S. Bush, the librarian, we have received a copy of the catalogue, which contains the names of 121 useful volumes. This is a good start. We trust that the venture will prove of much benefit to the preachers, and, through them, to their audiences.

Mr. and Mrs. A. C. Rankine, we understand, arrived in Sydney by the s.s. "Niagara" at the end of last week. For the past month they have been in the United States of America. We are glad to welcome them home. Our brother and sister are well known throughout Australia, and are highly esteemed for their worth and work. We have not heard as to our brother's plans for the future, but doubtless some wise counsel church will be given to secure his services. We trust that he will soon be at work in a congenial field, where he can make his strong influence felt most for Christ.

The South Australian "Evening Journal" of Friday last has a report of the football association of the Churches of Christ, and a list of names of members of the association who have enlisted. The "Evening Journal" writes: "The number of players who have enlisted since the outbreak of war has shown that recruiting has not been retarded by the continuance of football in this association. Out of a total just over 230 players, 81 of them have answered their country's call." Of these 81, 26 contributed 185 man-hours of service to the army. Chaplain G. T. Walden, of Norwood, is; Maylands, to; Hindmarsh, G. Queensland, S; and Prospect, 5.

An esteemed correspondent from New Zealand has written twice calling attention to some of the contents appearing in obituary notices. He refers to differences of opinion held as to the state on the righteous dead, and to the fact that expressions appear which we do not accept. This is of course, true. Our correspondent sends us with a request for publication an article by John McCurney, one of our British brethren. This article would require nearly a column and a half of space. We give what appears to us to be the most valuable sentences in the article: "As a profession we have in the past had great stress on speaking as the Book speaks; and especially on matters concerning which Bible is revealed, and about which opinions sharply differ. We can all accept New Testament phrases by on this subject, even though we may understand it differently." With our assenting "Amen," one may venture to express the view that it would be better if the writers of obituary notices would content themselves with the New Testament way of referring to them that are fallen asleep." Such words are well worthy of consideration.

"A Brother in the Church" writes: "Will you kindly answer through the 'Christian' the following questions, viz.—A brother in the church of Christ being indebted several pounds to another brother in the church of Christ, the debt being owed over six years, do the church consider the debt settled through time limited? or do they consider the brother is as much indebted now as when the debt was first contracted?" In reply we beg to state that it is impossible for us to give an opinion applicable to a particular case, the full facts of which are not before us, nor is it our province to settle or to state in particular cases, wherever we have information. What the church considers will depend on the church. It seems to us that no Christian should take advantage of the statute of limitations when there is ability to pay. Yet we regard the said statute as a merciful provision against cruel and unfeeling conduct, oppression being drawn out, whether on the part of church folk or others.

The following letter from L. F. Stephens will be of interest to many of our readers, who had the pleasure of association with him in the work of the gospel a few years ago.—Bro. A. C. Rankine and his most noble wife are leaving the States on the next steamer from San Francisco for Australia. We regret, very much, their leaving at this time. We had hoped that a place would open to claim them to labor in the Lord's work here, but they decided to return to their native country. It was my privilege to meet these good people first in Adelaide in 1908, when, in company with my wife, we were making a trip around the world. During our two months' holiday, Bro. and Sister Rankine occupied our apartments, and supplied the Bogie Heights pulpit, and gave the best of satisfaction, and endeared themselves to the entire congregation, and they will long be remembered in Los Angeles for their work's sake. I am sure that they will be put to work in one of our leading churches in Australia, for they are the Lord's best. Wife and I hope that sometime in the future we may be permitted to visit your beautiful country again, and also visit New Zealand, where we have many friends, and where we spent a most delightful year in mission work. Our love and best wishes for the Australian brothers and sisters in Christ.—L. F. Stephens, Minister for the Bogie Heights Church of Christ, Los Angeles, California.

G. Saunders writes: "The Editor, 'The Australian Christian,' Melbourne, Vic. Dear Brother,—Will you please be good enough to allow me a few words to re. Bro. Wilkie's comments on my paper printed in a recent issue. I do not write in a spirit of controversy, but only with a desire to give myself of the charge of seeking to introduce amongst our people 'idealism.' I do not approve of idealism in any form, and I earnestly trust—and as earnestly believe—we shall for ever be delivered from it. For the rest, let the argument stand on its own merits. I can see no conflict between Bro. Edwards' words, which I quite agree with, and my own. It is a pity, though, that Bro. Wilkie lets that little reference slip in concerning the founding of our Australian churches by British (not American) emigrants." He overlooks such men as Earl, Surber, Maxton and Gore. The church Bro. Wilkie and all of us belong to was founded by neither American nor British emigrants, but by the Lord himself. Further, let me add, that a man of Bro. Wilkie's calibre deserves to be better known amongst us. He was a member of the Foreign Missionary Executive of our British brethren. He has built up a great Adult Bible Class which is the astonishment of all our churches in this circle. His is a noble, and as rare an ability. If we had more men like him amongst us, some of the things which, since my return to Australia, have made my heart ache as a lover of our plea and movement, could scarcely have been possible. Of course, said things are not general, but limited, in extent."

**Healeville.**

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffin. Terms, 25/- per week. Trains met when advised.

**Commonwealth War Census.**

We beg to call the attention of our readers to the War Census to be made this month. The following particulars should be very carefully attended to.

A Personal Card must be filled in by every male aged 18 and under to.

A Wealth and Income Card must be filled in by every person aged 18 or upwards, possessed of property or holding property on trust, or in receipt of income, and by the representative of companies and associations, unions, clubs, societies, institutions, religious bodies, almshouses, etc. etc. Where a person has property or income of his own and is also required to furnish a return as a trustee or as a representative of a company or association, etc., a separate card must be supplied by him in each capacity.

Cards and addressed envelopes for transmission are available at all Post Offices throughout Australia.

The completed cards must be posted to the Commonwealth Statistarian as early as possible and not later than 15th September, 1915, except in cases where supply has not reached the local post office before 6th September, 1915. In such cases, cards must be posted not more than ten days after supply reaches local post office.

No postage is required on the envelope containing war census cards addressed to the Commonwealth Statistarian.

Every person required by the Act to furnish a return or returns must obtain a card or cards from a post office, and must duly fill in, sign, and post the same to the Commonwealth Statistarian within the time specified above.

Every person filling in a card, must, to the best of his ability, do so accurately.

Failure to furnish a return, or willful inaccuracy in any return, renders the person concerned liable to a penalty of 50/- or six months' imprisonment, or both, if prosecuted summarily; or a penalty of £500, or one year's imprisonment, or both, if prosecuted on indictment.

Every person arriving in Australia on or after the 6th September, who, if he had been resident in Australia before that date would have been required to furnish a return, must furnish and return within fourteen days of his arrival in Australia.

Detailed instructions for filling in War Census Cards may be seen at all post offices.

Persons desirous of gratuitously helping to make the war census a success, are specially requested to form local committees for the purpose of ensuring that all persons responsible for supplying returns shall do so, and for the purpose of assisting such persons to correctly fill in their cards.

**COMING EVENTS.**

SEPTEMBER 20 and 28—Everybody welcome, Lyallville Bible School anniversary. Services on Lord's day, 25th; Tuesday, 28th, at 8 p.m., in the church.

**FOR SALE.**

Organ—Clough and Warren—13 stops, 5 sets reeds; powerful tone; suit church or home; cheap, £22/10/-—19 Percy-st., Prahran.

**IN MEMORIAM.**

TAYLOR.—In fond memory of our precious mother, the beloved wife of John Taylor, Castlemeane, who was called to rest at Muckleford on September 2th, 1915, also our loved sister Rosa (Mrs. C. E. Gray), who passed away at Port Fairy on September 25, 1907.

"It is only thy love."

**THANKS.**

On behalf of our son Arthur, we wish to tender sincere thanks to the members of the Ascot Vale Church for the many kind attentions and gifts while in camp at Flensington Show Grounds. Now transferred to Geelong.

—Mr. and Mrs. F. W. Martin, Cheltenham.

**The Society of Christian Endeavor.**

September 5 to 11—CONSECRATION.  
 Our One Ground of Hope. Heb. 7: 17-28.  
 He can perform all His promises. Rom. 4: 21.  
 Make your stand. Rom. 14: 4.  
 Keep from falling. Jude 24: 25.  
 Succor the tempted. Heb. 2: 18.  
 Do exceedingly abundantly. Eph. 3: 20.  
 Believe ye that I am able. Matt. 9: 27-30.

**The Kindling Ministry of Zeal.**

"Your zeal hath stirred very many."—2 Cor. 9: 2.

Yes, our hidden fires have deep and far-reaching influences. The power of our speech may spend itself in a day. Even our deeds may be so anxious as to speedily exhaust their effects. But the hidden fire is always emitting its rays; it is constantly affecting the moral atmosphere, and is therefore always related to the lives of others.

What is that hidden fire? It can be clean or unclean. It can be the fire of an impure passion, such as jealousy, avarice, or lust. It can burn with the fury of destruction, and be always consuming the precious relationships of common life. Or it can be a fire pure and lucid as the sea of glass, and its constant glow can make the moral climate like an inspiring summer's day. It can be the fire of hope, stirring everybody to sacred cheer. Or it may be the fire of love, making everybody breathe the air of heaven. Yes, the fire can be kindled of heaven or kindled of hell.

These Corinthian disciples had the fire of zeal. They did nothing coldly. All the issues of their lives were hot with a passionate devotion. When they prayed aloud others were warmed at their fires. When they gave their witness others were kindled by their enthusiasm. When they moved in ways of common duty their blazing ardor encouraged the smoldering energy of others. These disciples went about lighting the fires of others.

Where had they got their fire? This is the secret: "He shall baptize you with the Holy Ghost and with fire." "The God that answerech by fire let Him be God."—J. H. Jowett.

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