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# The Australian CHRISTIAN



Thursday, September 7, 1916.

Vol. XIX., No. 36.

## "The Bullet-Torn, Blood-Stained Bible."

Every Christian is happy to do what he can for the soldiers of the Empire. The splendid service of the Y.M.C.A. is known to all, and the work of the Red Cross Society is very largely supported by churches and individual Christians. The various religious bodies have rest homes and reading rooms for the men, and others contribute to their comfort and recreation. The more exclusively spiritual idea of the work is dealt with by the numerous chaplains who accompany the troops. It is rightly felt that no effort is too great in order to enlist the men in the service of the King of kings, even as they have sworn to be loyal and true to an earthly monarch.

The Victorian Baptist Literature Committee has adopted an admirable plan of meeting the men's spiritual needs, which is worthy of the consideration, and it may be imitation, of other organisations. It has issued a very fine series of War Leaflets, which have rightly received the hearty approval and warm praise of both the secular and the religious press. Through the courtesy of the secretary of the Baptist Literature Committee, we have received copies of most of the twelve leaflets already issued; another set, we understand, will be published shortly. The tracts are all on themes likely to interest the men. They have appetising titles, and in some cases attractive pictorial illustrations. They are all short, well-written, and calculated to arouse and hold the attention of the readers. The committee is to be congratulated on the excellence of its work.

Our Baptist brethren are desirous, as far as possible, of supplying chaplains with copies free of charge for distribution amongst our soldiers. For this purpose, the secretary would be glad to receive donations from Christian people. In addition, it is felt that some might like to obtain copies for themselves; and provision is made for these. Four leaflets may be enclosed with a sheet of paper in a letter, and sent to relatives or friends at the front. Copies are retailed at one shilling per parcel of 100. These can be obtained direct from Mr. P. J. Masters, secretary Baptist Literature Committee, 42 Clark-st., Port Melbourne, or from the Austral Publishing Co. So that readers may judge of the quality of the leaflets, we venture to call their attention to the one entitled "The Bullet-torn, Blood-stained Bible."

Of all the mementoes of the World's War none will be more hallowed than the bullet-torn blood-stained Bible from Gallipoli, re-

presented in the photo. The Victorian Treasurer for the British and Foreign Bible Society (Mr. Jas. Birchmell), tells the following thrilling story concerning it:—

"On the 25th of April, 1915, at the notable landing, which resulted in the loss of so many Australian men, a soldier from the Western District of Victoria fell, mortally wounded, in the first attack.

"A comrade, Sergeant R. A. Lee (son of the Rev. H. Lee, of Nunmurkah), picked up the dead man's Bible, and placed it in his tunic pocket. Under date, September 25th, 1909, the owner had written on the first page these words:—

"I do, this day, turn from my sins unto God.  
"Trust in Jesus Christ as my Saviour.  
"Resolve by the aid of the Holy Spirit to obey  
Christ as my Lord and Master."

"These words were re-dated 25/4/15, showing that the brave fellow had renewed his vow just before he was called into the presence of the Captain of his salvation.

"On May 8th, Sergeant Lee was struck by a shrapnel bullet. It shattered his arm, and pierced the Bible, which was in his pocket, immediately over his heart. Entering by the back cover, it cut a conical hole from Revelation to Jeremiah, staining some of the pages with blood.

"It was with deep gratitude that Sergeant Lee wrote his witness underneath the other: "On Saturday, May 8th, 1915, the Bible saved my life by stopping a shrapnel bullet. God be merciful to me a sinner."

"At one place the shrapnel gashed, and the blood stained those familiar words in Paul's charge to Timothy (2 Timothy 4: 5; 7, 8). "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

A famous warrior of olden days, who led his followers to victory not once, but many times, placed on record this confession of faith.

"Thy Word have I hid in mine heart...  
In Thy Word do I trust."

Fitting is it, in this last and greatest of all wars, to find two gallant soldiers making the same confession of a glorious faith.

To the one the Bible proved his Strength and Stay, as he passed through the Valley of the Shadow. To the other, it became, in

a real sense, his Shield and his Salvation.

But how stands the sacred book in your regard? For life, as much as for the dying hour, it has priceless worth. The things that matter it is concerned about. The uncertainty of life, the certainty of death; above all, the love and saving power of Jesus Christ, form the burden of its message.

"Better," comments Mr. Birchmell, "that a Bible should stop the shrapnel bullet, rather than a gambler's outfit or a volume of impure literature." Every right-thinking man will echo that sentiment.

You'll prove a better soldier for your Empire, because the Book of books is carried in your tunic; better still, hidden in your heart; best of all constantly acted upon in your daily life. Well sings Sir Walter Scott:

"Happiest they of human race,  
To whom God has granted grace,  
To read, to fear, to hope, to pray,  
To lift the hatch, and force the way;  
And better had they ne'er been born,  
Who read to doubt, or read to scorn."

### A Little Te Deum for these Times.

We thank Thee, Lord,  
For mercies manifold in these dark days;  
For heart of Grace that would not suffer wrong;  
For all the stirrings in the dead dry bones;  
For bold self-reeking to the time's dread needs;  
For every sacrifice of self to Thee;  
For ease and wealth and life so freely given;  
For Thy deepounding of the hearts of men;  
For Thy great opening of the hearts of men;  
For Thy close-coming of the hearts of men;  
For all who sprang to answer the great call;  
For Thy high courage and self-sacrifice;  
For their endurance under deadly stress;  
For all the unknown heroes who had died  
To keep the land inviolate and free;  
For all who came back from the Gates of Death;  
For all who pass to larger life with Thee,  
And find in Thee the wider liberty;  
For hope of Righteous and Enduring Peace,  
For hope of clearer earth and clearer heaven  
With burdened hearts, but faith unquenchable—  
We thank Thee, Lord!

—John Owenham.

### If I Knew.

If I knew that a word of mine,  
A word not kind and true,  
Might leave its trace,  
On a loved one's face,  
I'd never speak harshly, would you?  
If I knew the light of a smile  
Might light the whole day through,  
And brighten some heart  
With a heavier part,  
I wouldn't withhold it, would you?  
—Selected.

## The Three Wise Monkeys.

### A Talk to the Children.

The other day a friend showed me a most curious ornament which he had bought at Los Angeles, in California. It consisted of the figures of three monkeys—set back to back, and one monkey had his hands over his mouth, and the second had his hands over his ears, and the third had his hands over his eyes. And my friend told me it was supposed to be a copy of a carved group in one of the Japanese temples, and was familiarly spoken of as "The Three Wise Monkeys," for the one monkey would not speak evil, and the second would not listen to evil, and the third would not look on evil. And as he explained the curious ornament to me, I could not help feeling that wise boys and girls would do well to imitate these three wise monkeys.

1. First of all, the wise child will keep his hand over his mouth. He will never speak an evil thing. "Set a watch, O Lord, before my mouth," prayed the Psalmist; "keep the door of my lips." He knew how easily and quickly rude and bitter words are spoken, and what mischief they cause. So he asked God to help him to keep his hand over his mouth! And if we are wise we shall do the same thing! Boys! beware of foul language! Never use words you would be ashamed of using before your father or mother! "Let no filthy communication proceed out of your mouths." Girls, beware of spiteful talk! Remember Jesus in whose mouth no guile was ever found! When tempted to angry, ugly speech, put your hand on your mouth, that you sin not with your tongue.

2. Then, in the second place, the wise child will keep his hands over his ears. He will decline to listen to evil things. "Take heed," said Jesus, "what ye hear." If we sit and listen to evil talk, our hearts and minds will become unclean. So if ever you hear people indulging in un-pleasant talk close your ears against it. Of Colonel Hutchinson, the great Puritan, his wife said that "though he took pleasure in wit and mirth, yet that which was mixed with impurity he never could endure, and scurrilous discourses amongst men he abhorred." There is a story told of Bishop Hamington—that brave man who laid down his life for Christ in Uganda—that when he was a schoolboy he rowed in the school boat. Now, some of the boys in the boat were in the habit of using foul language. He bravely told his companions he would leave the boat sooner than listen to their profane and filthy speech. And we, if we are wise, shall refuse to listen to evil things. That is the mark of the true gentleman and the real lady—"to speak no slander, no, nor listen to it!"

3. And, thirdly, the wise child will keep his hand over his eyes. He will refuse to look at evil things. There are some things in the world we had better never see. Our safety consists in not looking at them. "Look not," says the Scripture, "at the wine when

it is red." When Christian and Faithful passed through Vanity Fair the traffickers in the Fair spread all sorts of tempting wares before their eyes. But Christian and Faithful refused even to look at them. They looked upwards,—"signifying that their trade and traffic was in heaven," and cried, "Turn away mine eyes from beholding Vanity."

## The Child in the Pew.

An elderly man sat among his books reviewing the years of his life. Among the earliest pictures that he found hanging on memory's wall was one to which his mind had reverted not infrequently since the shadows had begun to lengthen for him. He saw himself a boy in the old family pew on Sunday morning, thinking a boy's thoughts as the familiar figures of the townspeople appeared here and there around him in their accustomed places, and as the old-time service proceeded through reading and prayer, song and sermon. The face of the good man in the pulpit he had never forgotten, though he could not recall a word of any of the sermons he had heard from his lips. But "lasting impressions for good" had been made upon him, though the homiletics of the occasion had left no mark of which he was now conscious.

It was the singing of the stately old-time hymns that had chiefly caught his boyish interest. And one of those hymns seemed always to filter in among his memories whenever he recalled those days of early church-going. It was the old hymn beginning—

"To us a Child of Hope is born,  
To us a Son is given,  
The Wonderful, the Counsellor,  
The Mighty God of heaven."

He seldom heard that hymn sung now. Once, while sojourning for a few weeks in a little valley that lies hidden among the lower slopes of certain western mountains, he had been pleased to hear the pastor of the local church announce this hymn at the close of one of the morning services, and when he found it was set to the same old tune to which he used to hear it sung in the old boyhood days—a hymn tune very seldom found in church hymnals to-day—he felt constrained to join heartily in the singing, though in these later years the service of praise usually found him a silent though deeply appreciative worshipper.

"I shall be with you one more Sunday," he had said to the pastor at the close of the service that morning, "and I want to ask if we may not sing again next Sunday the same hymn with which the service closed to-day. That hymn, and the tune to which it is set in your hymnal, lie back at the very beginning of my church-going when I was just a little lad, unconsciously receiving my first religious impressions. It is almost the only feature of the church service of my

And so exactly we shall refuse even to look at foul and base things.

John Bunyan, in his "Holy War," says that the city of Man-Soul (which really means your heart and mine) has five gates which he calls Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feet-gate. But of these five gates Ear-gate, Eye-gate, and Mouth-gate are far the most important. And if we keep these gates secure, if we speak no evil, listen to no evil, look upon no evil, we shall keep our hearts unharmed, we shall keep Man-Soul for Jesus Christ.—J. D. Jones.

very earliest church-going days that has left any deep impression. I am sure I cannot tell why it is that that particular hymn has seemed to take hold of me as has no other one of the hymns of that day, but it is the one chief echo from that remote time. It has often come to me as an inspirer of faith during the years of my active life, helping me to keep my hold on things eternal at times when things temporal seemed pressing hard to draw me from the skies."

He recalled all this that day among his books, and his thought ran on:

"I wish parents and Sunday School teachers, and all who have the care of the little folks and the children a bit older grown, might not overlook the place of the church service among the agencies that contribute to the religious education of the child. Blessed is the man who can carry with him through a long life some stay to his faith received when he was a wide-eyed youngster just looking on and taking on the impress of his surrounding—blessed as has been that saintly old man who told me only the other day that the remembrance of a painted cross on the wall back of the pulpit in the old home church to which he went with his parents when a very small lad had often checked him in a moment of weakness when tempted to yield to the pressure of some questionable influence.

"Some are saying that the modern Sunday School is sufficient for the modern child, but I am sure the church service still has something for the children that is peculiarly its own gift."—William Norris Burr, in the "American Messenger."

### The Awakening.

The Christian faith that the disciple who shares in the dying of Christ shall also awake with Him in glory has thus been expressed:—

"To die with Christ—it is not dying;  
It is but sinking deep with Him  
Into the Father's bosom, lying  
In that warm, sheltering silence dim,  
Until the radiance of His eyes  
Shines into ours, and slumber flies.  
"To rise with Christ—it is awaking  
Into the brightness of God's face;  
It is to see His splendour breaking  
Through every form, in every place,  
And all along the heavenly way  
Unfolds the dawn of His great day."

—Selected.

## Notes on Current Topics.

Jas. E. Thomas.

### The Future of Palestine.

One of the most interesting subjects in the light of prophecy is the future of the Jews and the land to which at last, according to God's Word, they will again be gathered. There is at present every probability of the unspeakable Turk being driven out of Palestine, and the joint power of the Allies will benignly protect the rights of God's ancient people as well as the land made so sacred to us all by the life of our Lord. Mr. Ralph Darlington, in a recent lecture before the Royal Scottish Geographical Society, said that Palestine was the most wonderful of all lands. It was the centre of the three great continents of Europe, Asia and Africa, and had all down the ages been a highway between them. Palestine has 800 different animals, 220 of which are incidental to the land itself. The other 600 would only be found by hunting these other three continents, yet they are concentrated in this little land. Prof. George Adam Smith said the future of the land would have to be settled not with regard to the Jews alone, but with regard to the much larger tenure of interest the Christians enjoyed. He even said we must as well consider with some tenderness the Moslems who had possessed it for so many centuries. Personally, we feel that the Mohammedan has not ruled, but misruled, Palestine, and has no preference of claim, but has in these last days forfeited his right of possession. The Jews themselves are looking anxiously toward their own land, and have even now started to return to it. The greatest conference ever held in connection with the Zionist movement was recently convened at Boston, Mass., when 7000 delegates attended daily. Their keynote was "We have arrived at the psychological moment to possess Palestine for the new Davidic kingdom." The steamer that conveyed delegates from New York to Boston flew the Jewish flag at her masthead. Another movement quite apart from this is the "Pro Causa Hebraica" in Italy, that seeks to impress on the Christian people the need of sending the Jews back to an autonomous state in Palestine. We hope the day is not far distant when the Jews shall not only return to Palestine, but when they will own Christ as Messiah and Lord.

### The Entrance of Roumania.

It has been quite evident that Roumania has been cautiously considering her position for many months. The King is apparently more shrewd than Constantine of Greece, and believes that the psychological moment has arrived. The Premier, M. Bratianu, seems to be quite confident of rapid success, and we all hope his prophecy that the war will be over in six months will be verified. The complication of human relationship is being more tragically interwoven than ever. Russia will come down upon her brothers in Bulgaria with swift retribution. The trait-

orous Ferdinand and his scheming ministers will soon have just recompense for their barbarous cruelty to the poor Serbian people. The entry of Roumania into the fray will have a great moral effect in the heartening of the Allies and the disconcerting of our fast weakening foes. When Bulgaria is crushed, and the way opened to Constantinople, there will be swift and wonderful changes in the government of the Near East. It seems quite possible that the noble Venetozes will triumph in Greece, and that will complete the encircling of Bulgaria and Austrian hosts, and hasten their doom. The Roumanians are well-equipped, and fully prepared. How terrible it seems that so many nations are in death grips; yet as this is the only apparent way to victory and peace, we can only welcome Roumania as another factor in the destruction of German militarism and the emancipation of the down-trodden nations of the world.

### The Conscription Controversy.

We have never felt that it was the function of a religious journal to enter into the heated discussion that has been waged in our papers concerning conscription. The subject is largely a political as well as a national one. We have every confidence that our statesmen, in spite of the hindrances of party politics, will arise to the necessity of the occasion, and do that which their wisdom directs for the safety of our Empire. It is, of course, a great calamity that such a step as at present proposed is necessary, but it is quite evident that the number of recruits does not make up for the wastage through sickness and wounds. We are not concerned in the arguments as to the methods proposed by Mr. Hughes. To us they appear quite democratic, if not as arbitrary as the occasion may demand. Doubtless the result will be accomplished just as quickly as if a deadlock had been forced by the diplomatic Prime Minister. This would certainly have enhanced the reputation of Mr. Hughes as a fearless statesman, but would not have hastened the desired end. We are quite certain that as throughout the great conflict the church has stood by the Empire, and nobly responded to the call of duty, so whatever may be the ultimate result of the present contention, and the referendum, we shall go on doing our best to support and help our country in what we believe is a truly righteous cause. Our greatest desire is that God may ~~be~~ over rule in the present great world struggle that victory may soon be ours, and liberty and peace may soon come, not only to ourselves, but to the oppressed and brave little nations for which we have nobly fought.

### Signs of the Times on Christian Union.

The president of the National Free Church Council, Mr. J. H. Shakespeare, is organising a congress on Christian union, to be held at Mansfield College this month.

The question for consideration is the need of a great united Free Church. The meetings are to continue over one week. The object is to bring together all the Evangelical Free Churches of Britain, and federate them for future effort. It is realised that only in this way can the church fully deal with the problems that will multiply after the war. There is to be an effort made to stop competition and denominational rivalry, and if possible prevent the overlapping in ministers and money. The great movement in Canada has given an impetus to this conference, and it should be productive of practical good. The latest evidence of the growing tendency for union was at the recent General Conference of the Methodist Episcopal Church of America. This gathering unanimously decided to unite with the M.E. Church South. The church really divided at the time of the unfortunate civil war, just as other churches did. There was a bitterness engendered because men were on opposite sides over the slave question. This division has gone on all these years, and the breach has not been healed. Bishops Cranston and Hendrix, the heads of these two great churches, clasped hands while all sang "Blest be the tie that binds." It is probable that this great union which comprises twenty million Methodists will be finally consummated in 1920. An even greater union may by then be possible. Shall we not continue to pray that the day may be hastened when all God's people will be united as one?

### The War and the Future of Missions.

A recent utterance by Dr. John R. Mott, the chairman of the Continuation Committee of the Edinburgh World Missionary Conference, gives a rather pessimistic prophecy of the future of Europe from a missionary standpoint. Dr. Mott thinks that the interest paid on the great war debts of Europe will be more than the income of the Continent. This burden will make it impossible for men to contribute as they desire to the great missionary enterprise. There will also be a great shortage of men because of so many thousands being killed or permanently disabled in this great war. This must affect the supply of workers for the mission field. This is not a prophecy of failure, but a challenge to the men of America to do their utmost to make up the shortage. While we have the hope that there will be increasingly numerous openings for the missionaries of the Cross after the war, we cannot close our eyes to the reasonableness of Dr. Mott's calculations. It is for us to do our best to conserve every effort for the good of our country, and make every endeavor to so use our finances that no wanton extravagance may unnecessarily impoverish us. Then when the war is over, and honorable peace is ours, we shall be the better able to help send the gospel of peace to the innermost parts of this sorrow-stricken world.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath.—Beckee.

## Congregational Discipline.

F. J. Goodwin.

This article presupposes that the church has been properly organised, and has a scripturally qualified plurality of elders. The expression "congregational discipline" means the application of the laws of the spiritual king to the behaviour of the citizens of the kingdom. In the epistles to the various congregations in the New Testament we have general rules and special examples of the above. For private offences our Saviour himself propounded rules of universal application. Certain things to be avoided are indicated, and general principles which are to control a congregation are enunciated in the Word of God. The only difference between the discipline of the church and that of the State is this, that the church discipline aims at greater purity in the members of the church, and in order to achieve that result it sets a higher standard, and in the execution of its laws it takes the most effective precautionary measures against partiality and injustice.

Good discipline is as necessary to the moral health, peace and prosperity of the church as good doctrine. An undisciplined congregation is no more immune from harm than is undisciplined Mexico. We are not much concerned by discipline in theory, but discipline in practice concerns us much.

It is patent to all that neither in church nor State is a code of laws of any value except it be obeyed. Jesus Christ, the greatest law-giver the world has ever known, has not provided a code of laws exempt from that condition. To submit to his government as supreme is the duty and privilege of the whole congregation. The paramount obligation of the whole church is to cause his law to be honored and magnified by every citizen in his kingdom. The church must render to Jesus Christ as law-giver and king unswerving obedience.

According to Paul's letters to Timothy and Titus, the administration of the law is considered in selecting elders. The church is concerned as much with the gift of ruling as with the ability to teach in those upon whom she confers the eldership. In this connection Paul argues "if a man knoweth not how to rule his own house, how shall he take care of the church of God?" Doubtless it is on account of "riding" that a plurality of elders is required. It is certain that one can not scripturally rule a congregation.

"To rule well" is not to legislate for the church, nor is it to lord it over God's heritage. It is not to dictate, as a schoolmaster—not to command as a despot, but it is to see that all the laws of our spiritual king are fully and faithfully executed. It is to have all things done decently and in order. But in the church as well as in the State "to rule well" means something more than the correction of offences which have already taken place; it includes as well the prevention of delinquencies. In both realms they are the best rulers who by their watchful-

ness guard against the occurrence of transgressions. Better than those elders who reclaim the sinner, are those who prevent the sin.

Naturally church discipline can apply only to those misdemeanors which are committed against the whole congregation. In Matt. 18: 15-17, Jesus gives instruction regarding private offences. An early loving compliance may prevent a private offence becoming a public transgression.

A public transgression may be defined as any transgression that brings a reproach upon the Lord or his people. Certainly such offences are more or less known outside the church. But in the event of their not being known to any out of the church, if they are so constituted that when known would bring the cause of Christ into disrepute, then they should surely be treated as public offences. Comp. 1 Cor. 5: 1-13.

Paul assures us the church is "the pillar and ground of the truth." She must have "no fellowship with the unfruitful works of darkness," and must ever keep in sight her "high and holy calling." Her profession and her works must agree. She must not only be pure in doctrine, but also irreprouchable in character. She must show no partiality for evil-doers, remembering that Jesus severely condemned the church at Thyatira because she suffered immoral and ungodly persons within her fellowship. On the other hand, he highly commended the Ephesian church because she could "not bear evil men." The church must be jealous for the honor of her Lord.

No case of discipline can be brought before the church but *through its eldership*. The elders state the accusation, summarise the evidence, and finally give their judgment of the case. The church then is in full possession of the evidence. If the accused deny the facts alleged in the report of the elders, the church will hear the witnesses, and on deciding that the charge has been sustained, will separate him from its communion. The seriousness of the elders' duties may well require the qualifications enumerated in 1 Tim. 3: 1-7.

In many cases, however, the elders will be able to set matters right without the necessity of putting the case before the congregation. But when the offender admits his guilt, and is penitent, he should be restored to his standing in the church after he has been publicly rebuked and admonished.

No person convicted of a public offence will be retained in the church or restored by the elders, except on repentance, and not then but by a public rebuke. In 1 Tim. 5: 20, Paul writes: "Them that sin rebuke before all, that others also may fear."

In administering a rebuke, it will generally be the duty of the senior elder to attend to this solemn and responsible service. He will not fail to point out in rebuking a penitent offender the nature and tendency of the

offence, and the occasion or temptation that paved the way for the fall, and will also, with all earnestness and affection admonish, beseech, and exhort to that watchfulness, meditation and prayer, which alone can give him strength to gain the victory over sin and Satan.

Paul recommends the appointment of a committee in some cases of misunderstanding among brethren (1 Cor. 6), whose judgment shall be as final as any law court in the land. In these circumstances he who will not accept the decision of the mutually appointed judges is worthy of censure.

But when everyone is a law to himself, and feels himself responsible to the oversight of no person or persons; mingling in the society of them who profane the name of Jesus, despising the restraints and government of Christ, indulging in loose behaviour and inattention to the study of the Word of God, of the world while yet members of the church, the zeal and eloquence of a Paul could not advance the cause of Christ in a district where such disorder and rebellion reigned.

Good administration makes such a condition as that just enumerated impossible. Well might Paul say, "Let the elders that rule well be counted worthy of double honor," and wisely did he exhort the congregation to "obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13: 17).

### Consecration.

Yet one more step—no flight

The weary soul can bear

Into a waiter light,

Into a hush more rare.

Take me, I am all Thine;

Thine now, not seeking Thee

Hid in the secret shrine

Lost in the shoreless sea.

Grant to the prostrate soul

Prostration new and sweet;

Make weak the weak, control

Thy creature; at Thy feet.

Passive I lie; shine down

Pierce through the will with straight,

Swift beams one after one;

Divide, disintegrate.

Free me from self, resume

Thy place, and be Thou there.

Yet also keep me. Come,

Thou Saviour and Thou sayer.

—"British Weekly."

### In the Silence.

Who himself and God would know,

Into the silence let him go,

And lifting off pall after pall,

Reach to the inmost depth of all.

How small in that uplifted hour,

Temptation's lure and passion's power!

How weak the foe that made him fall!

How strong the soul to conquer all!

A mighty wind of nobler will

Sends through his soul its quickening thrill;

No more a creature of the clod,

He knows himself a child of God.

—James Martineau.

## Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

### Prayer Topic.

Federal Conference is almost upon us. Many matters of interest will be considered, but none of greater importance than our Foreign Missionary work. This should call forth our united prayers for wisdom. Shall we especially remember this important matter during the days that are ahead? Those who cannot come to Conference may thus have an even greater influence on the deliberations.

### Indian Lepers.

H. R. Coventry.

I would like to tell you about a visit I was privileged to make to one of the many leper asylums of India, which have been established for segregating and sheltering these unfortunate.

On June 20th, at the invitation of Dr. MacNicol, of the United Free Church Mission, with whom I am at present staying, I accompanied him on his visit to the Leper Mission, of which he is superintendent. This station is situated a few miles out of Poona, and the lepers are taken to it as a welcome break in the routine of study. On the way out we noticed the Shelkari (farmers) preparing their fields for sowing of grain. Here were to be seen old wooden ploughs at work, which are so familiar to us from scriptural illustrations, being drawn by the useful oxen. Oxen do most of the work in this part of the world; they draw the heavy carts, plough, carry water, and are even used in passenger carts (dumries).

We were met at the gate of the asylum by the Brahmin dispenser, who not only dispensed medicine, but was also there to dispense discipline and keep order among the lepers.

Let me here say a word about the Leper Mission Society, which is the work of this. This mission has stations in many parts of China and India, and other countries of the East. It has practically no missionaries, but by generous gifts from people of all churches it is able to build asylums and clothe and feed lepers. Further, in order to carry out this work, it arranges with some missionary near at hand to superintend each asylum, thus saving expense and giving an interested missionary an opportunity for doing Christian work.

Now let us think of a leper for a moment. I will not attempt a professional definition, but want you to understand the habits of these people and their position in society. Read Luke 17: 12: "They stood afar off: as a plague-spot, as he describes them. Leprosy, as you are aware, is largely a fatal disease, hence lepers are outcast—not allowed to dwell with their fellow-beings, deprived of intercourse with others. Hence the leper has long since developed a roving habit, begging from town to town, usually following the pilgrims to various fairs, where they are more likely to meet with response than at the city for days. It is this wandering disposition that makes institutional work among them rather difficult; for they constantly run away from an asylum, and the reason is quite obvious; the constraint, discipline and confinement of such a place is to them what a chain is to a dog. The Hindu will give to a leper a piece of bread, it is considered a work of merit to help such a one; thus a leper may earn more in a day than a laborer in the fields.

The asylum has a group of buildings, of some with tiled roofs. The first building is a large double-rectangle with high walls, entered by a single door which opens out to an open courtyard in which has been made a fire grate with patches of grass and beds of straw. On the two sides, the whole length of the building is composed of attached rooms, with doors opening out to a verandah. These are the women's and children's quarters. Here were gathered about 26 women of all ages, some without any visible sign of the dread disease, and others with fingers' hands, noses, feet, or marked faces,—sights which cannot be describ-

ed. There were a few children present, some of whom were probably free from the disease; but, through the attachment of their parents for them, they were not separated, as they really should be. This is quite a problem; for the Indians here, and the leper is no exception, love their children, and are loath to part with them. For instance, there was one little girl almost blind through growth on the eyes, and her mother would not allow the missionary to take her into a Poona hospital for treatment. Other cases occur where children contract the disease from contact with their own parents. Such is the tragedy of the leper who has not been trained to trust in those who would be his "neighbors."

We next visited the men's quarters, which were an exact replica of the women's, and here were about 10 men of all ages and in various stages of disease.

Some of these lepers had been in this asylum for six or seven years, but many of them were wanderers, who stay for a while in one asylum, get clothed and fed well for a few months, and then escape to their old life for a time. Some of them are police cases, and these are dealt with by police for this offence, but others run at large for a time until they tire of wandering; then they turn up at another asylum, where they know they will be received with kindness. In almost all cases they are much worse than they were before, through want of sufficient food regularly, and proper attention. Within the asylum they receive all provisions necessary, including food, clothing, and blankets, and regular medical attention; outside they may receive some pie (money) through successful begging, but have to endure much suffering for their liberty.

While at the asylum, Dr. MacNicol gathered the men together separately, and had a little service with each group. The men had several musical instruments among them, native drums, and stringed instruments, to the accompaniment of which they sang several hymns to native tunes. Then Dr. MacNicol spoke to them of Christ and his love. Many of the faces were softened as they listened to the message in their own tongue. Some few were Christians, and some others were desirous of becoming Christians, but needed more teaching. The message of Jesus was also given to the women, some of whom were able to recite Scripture to us. All were pleased with our visit, which they showed by voluminous salutations.

## FEDERAL FOREIGN MISSION COMMITTEE.

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Treasurer, J. W. Cosh, Henley Beach, S.A.  
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All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

## In the Religious World.

The Rev. Stanley Rogers, of the choir of a sermon at Westminster-road Church, Liverpool, alluded to the fact that every one of the leaders in this great national crisis was avowedly a religious man, and that many of them traced their first inspiration to the church and the Sunday School life. As a youth he (Mr. Rogers) had the privilege of the friendship of the young Bruce Minister. In all his recollections of Mr. Aquil's youthful days the memory most sanctified was that of the prayer meeting in which Mr. Aquil took the lead. "He remained to think of the man who now carried the burden of State government and was grinding this great Empire's greatness into a cinder be cradled in prayer, and that as a man he still stood true to the faith of his fathers, and walked in the fear and comfort of his God—Exchange."

### "Non-Resident."

According to the "Pittsburgh Christian Advocate" the new Methodist Book of Discipline contains the following paragraph:

"Whenever a member who has removed cannot be ascertained by the pastor for a period of at least one year, in consultation and with the approval of the committee on church records, such member shall be recorded as 'non-resident,' and shall not be counted in the returns of full membership, but shall be reported in a separate column in the statistics. If the residence of such member cannot be ascertained for a period of three years he shall no longer be counted in the statistical returns, and the pastor shall write after his name, 'removed without certificate.'"

The problems of many of our churches would be simplified if some similar practice were followed. Before any advance work is undertaken on any field, a congregation needs to know its own strength, not only that it may plan profitably, but may equitably divide the labor.—"Christian Evangelist."

### "Said—Twenty-three."

We heartily approve of the open-air idea for Sunday evening services, and encourage preachers who by judicious advertising and attractive services hold great audiences to hear gospel messages, but—Charles Seale describes "beyond the limit" in a recent article in "The Baptist Standard."

"Said—23" was the subject of a minister's sermon recently. The choir sang metaphors on this occasion, and there was a "clapping chorus." There was a chorus that "whistled." It was announced that "glad-hand artists" are "always at the door."

There is no doubt that there are occasions and circumstances which justify unusual methods of word or startling methods of stating the gospel message, but there are two basic principles which should always be given due consideration—first, the preacher should always be a gentleman—Jesus was never anything else; second, nothing should be said or done which will bring reproach upon the gospel message.

### Brave Naval Chaplains.

Mr. Arthur Polley, in "Land and Water," gives these stories of the bravery of naval chaplains in the recent fight.

"In the 6th battery of one ship an enemy shell set fire to a cordite charge, and there being others in close proximity, the officer of quarters at once gave orders to be obeyed. Before the order could be obeyed, two boys were killed, and the ignition of a second charge. A naval chaplain went back, brushed the burning propellant off them and pulled them out, and got badly burned about the face and hands in doing so. With every feature disfigured and almost blinded, he was held, almost by force below. The main mast had been evaporating and almost blinded, he was held, almost by force below. He had been an absolute fraud, not a bit better, and that they ought to be giving their attention to people who were seriously injured."

"Another chaplain, hit in the spine, was told by the doctor that he only had a few hours to live. He sat in the chair, concentrating his thoughts around him till death came—by far the least concerned of all in the company."



on "The Might of Little Things," and made felicitous reference to the death of Bro. G. Exley. Sister Mrs. Graham, his daughter, and her family, are in membership with us. We were frequently in years gone by had the pleasure of listening to our late brother's fine discourses. There was a good meeting at night. Sister Miss Whately was the soloist. At the close of the address a bright girl from the school made the good confession. We are anxious to renovate the chapel and make the improvements about it, if necessary. Bro. Whately has been deputized to canvass members, and has so far met with good success, and expects to attain his object.—T.M., Sept. 3.

**FOOTSCRAY**—Good meetings all day. The morning service was well attended. Bro. Jones, of South Richmond, addressed the church. The afternoon school was again well attended, 127 being at Bible School, while 48 were at Bible Class. The evening service was extra good. Bro. Wilson preached forcibly on "Peter's Great Sermon," and at the close two women came forward. A baptismal service was held, at which one sister was baptized who had previously confessed. We were all sorry to hear of our Bro. Jim Gibbins being wounded at the front.—A.J.T.

**MORELAND**—On Sunday, August 27, Pastor Horsfall, of the local Baptist Church, addressed the Adult Bible Class. To-day Bro. Ewers spoke on "Reconciliation." Good attendance at gospel service. The subject was "Reconciliation." One young girl made the good confession. H. G. Harward, of Sydney, will deliver a temperance address here on Wednesday, September 20. We are looking forward to a large attendance.—V.C.K., Sept. 3.

**NORTHCOTE**—Sunday, Sept. 3, a crowded meeting. P. D. McCallum, from N.Z., unveiled the honor roll in connection with the church, which showed the names of 15 or more boys and girls who had been killed in action. Two of these had been killed in action—Bren, G. Dyer and C. C. Storch. In connection with the Junior Endeavor, Bro. Conning unveiled the photo of Bro. Dyer, which was given by the Society. Bro. Dyer being the superintendent. After an inspiring address by Bro. McCallum, one girl took her stand for Christ. The work is going along splendidly. Bro. Auerbach's addresses being very much appreciated. Bro. Taylor takes up the work in November.—J.E.A., Sept. 4.

**EAST CAMBERWELL**—Bro. Alderman, from the College, presided. Bro. Young, from Burnley, spoke on Prayer. Sister Johnston rendered a message in song, which was much appreciated. Good attendance. Sunday School; 30 scholars. 8 teachers.—C.E., Sept. 1.

**MARYBOROUGH**—One confession since last report by a young girl from the Bible School. Last Thursday week, instead of our usual meeting of the Young People's Society, we had a visit from three students from the College of the Bible, who gave the programme. It was a pleasurable and profitable evening. Bro. Kilbey presided, and Bro. Patterson and Lygon spoke.—A.P.A.H., Sept. 3.

**CARLTON** (Lygon-st.)—On Sunday last five were received into fellowship (four by baptism and one restored), and broke bread. Bro. Thomas gave an impressive address upon the Lord's Supper. Reference was made to the passing away of the sister of J. W. Webb, Miss Ella Whiting, and Bro. George Exley. Our brother had expressed a wish to remember the Lord's death, and on Thursday evening last Bro. J. E. Thomas, assisted by two of his voluntary workers, returned thanks for the cup, and within a few minutes peacefully passed away. In the afternoon the attendance at the Bible Class was the largest since Bro. Thomas took up the work. There was a nice meeting at night, upon which we had our monthly intercessory service. Bro. Thomas's theme was "The Bible in War Time." His choir rendered a beautiful anthem, and Miss McIlwain with much feeling sang, "Oh, Divine Redeemer."—J.M.C.

**WINDSOR**—Last Wednesday the sisters had a complimentary meeting to Mrs. Beiler. Miss Blacklock presenting a silver flower epergne as a token of our regard. The same evening a social was

held to give members an opportunity of spending an hour with Bro. and Sister Beiler, and Mr. Black presided. Addresses given by local brethren, and Messrs. Kitson (Baptist), Thomas and Blakeinore.

The Junior Endeavor gave a gift of \$10.00. Beiler, the Senior Endeavor to Mr. Beiler, and R. S. Smith presented a cheque on behalf of the church. The Bible School has been successful in winning the Bible Class increase competition. Two or three of our members are under orders to leave for the front. Bro. Norman Tuck is reported wounded in France, he was previously wounded in Gallipoli.

**EMERALD**—During College vacation Bro. Warren has been staying with us. August 26, we had a working bee to erect a new fence in front of the chapel. Sister Mrs. Martin, from Kadina, S.A. has been with us, also Bro. and Sister Brown. The Y.P.S. held a social on Sept. 2, and an enjoyable time was spent. Good meetings yesterday. Bro. Gillespie has been appointed to fill the vacancy caused by Bro. Pratt's resigning the office of treasurer to the church.—R.S., Sept. 4.

**SHEPPARTON**—Our anniversary services were a complete success. Last Wednesday a large number of scholars and friends partook of the anniversary dinner which was held in the hall. It was given by the scholars, and the prizes distributed. Services on Sunday constitute a record; a large number of Congregational brethren were present. The chapel was crowded during the day, and the evening service was held in the Star Theatre, where the speaker, Bro. H. E. Knight, delivered the anniversary sermon. Brethren from other churches and superintendents of other Bible Schools were present on the platform. The Bible School shows an increase in membership and in interest.—Mrs. Robt. Dudley, Sept. 4.

**DANDENONG**—Our anniversary services were held to-day under pleasing auspices. Bro. J. W. Webb addressed the church in the morning (in the chapel), and spoke in the Town Hall afternoon. He visited a good audience, in very acceptable manner. Sisters Roy Thompson and Elsie Brown contributed solos, and Sisters Roy Thompson and Eaton a duet. Bro. Eaton presided. Collections were taken up in aid of Red Cross funds, amounting to £6. Bro. Robt. Hill has been killed in France. He was present at our last anniversary.—J. Proctor.

**BIRMINGHAM**—Meetings continue to grow at Steep Hills, another record on Sunday evening. Bro. Giles assisted in the service. Arrangements are being made to commence a Bible School with Bro. Hodges as superintendent. Best meeting for months at Dandenong, as a result of finer weather and improved roads. Bro. E. Newell was present for the last time before leaving for the front.—W. G. Cambridge, Sept. 4.

**KANIVA**—This morning's meeting was the largest we have had for some time. Another good meeting at night also. Bro. Bent gave two good addresses. One has been restored since last report. Bro. Ray Smith, only son of Bro. Smith, of Bill's Gully, who volunteered, is home on final leave. News has been received that Bro. Charlie Williams of Sandstone, has been wounded in France.—R.W., Sept. 3.

**BORSHAM**—BIRMINGHAM—We regret to report the death of Bro. R. Hill on the 14th inst. He had been one of our most promising young men when he came to this circuit. He removed from here to Dandenong, and early in the war enlisted. At an in memoriam service last night we had our chapel packed, many people standing outside during the whole service, which indicates the high esteem in which our brother was held. Our loss is sorely felt by his many relatives and friends. With finer weather our meetings are improving. G. broke bread yesterday; a great soul-saving work is being hampered for want of better accommodation. Will any brethren anywhere help us in this matter?—J.R.C.

**BOZCASTER**—The Dandenong church celebrated its 25th anniversary on August 14. Bro. Veron, our pastor, was in the chair. The special feature of the evening was the singing by a large choir, with Bro. Geo. Peery as conductor. A num-

ber of old members of the choir were there; some of them have sung at every anniversary of the church for the last 32 years. Addresses were given by Bro. John Tully and Bro. Verco. The evening was delighted with a recreation by Mrs. Edgewise, solo by Mrs. R. Mott, and Misses G. Tully and Olive Smith, and a delightful quartette by our quartette party. Supper was served. On August 22, a very pretty choral wedding was celebrated in the chapel, which was tastefully decorated. The contracting parties were Mr. Fred Cameron and Miss Nellie Tully, daughter of Mr. and Mrs. John Tully, Mr. Geo. D. Verco officiating.—G.D.V.

**NORTH FITZROY**—Good attendance at all services to-day. This afternoon Mrs. Caldwell addressed the Bible School scholars and parents, and created an excellent impression. Tonight Bro. Baker spoke to a large audience on the "Inevitable End of the Scriptures," and at the close of a fine address two made the good confession—a lady and a young man. We regret the loss by death of some faithful members recently—Mrs. Cook, Mrs. Hudson, Mrs. Fletcher, and Miss Fordner. The sincere sympathy of the church is extended to the bereaved relatives.—V.E.S., Sept. 3.

**MELBOURNE** (Esplanade-st.)—We had good meetings on Sunday, and two very helpful addresses from Bro. Blakeinore. Amongst our visitors were Bro. and Sister Beet, from Nyah. We regretfully report that another of our boys has fallen at the front. Bro. Tom Lambin, aged 23 years, son of our Bro. and Sister Lambin, paid the price of his patriotism with his life, falling on the battle field of France last month. Bro. Blakeinore very touchingly referred to this young life passing, and expressed the deep sympathy of the church with our Bro. and Sister Lambin and family in their sorrow. We are sorry to say another young brother of the Lambin family is reported wounded, but despite our serious fears we expect a time of great anxiety with us. Many of our boys being in the firing line, we pray for their safety, and a speedy termination of this terrible war. There is good interest amongst the members, and all meetings are very encouraging.

### New South Wales.

**GILGANDRA**—On August 4, the church here centred the services of Bro. G. H. Bruce, of Canby Vale, to hold a month's service. As a result, four have been added to the church—a father, mother, son and daughter. Three were baptized by Bro. Bruce on Aug. 22, and received into fellowship on August 27. The members have all been cleared land and transferred to J. J. Inley, Aug. 28.

**HOBBSBY**—Elder Christywell presided. Bro. Linley Gordon's exhortation on "Christianity Today" was one of his best. The gospel address at night on "Holiness" excited that of the morning. A large gathering witnessed the baptism of Mr. and Mrs. David Sample. The service was very impressive.—E. E. Rode.

**NORTH AUSTRAL**—Meeting to-day very well attended. Bro. Geo. Mott was the soloist. He led the church. Bro. Hill presiding. Bro. W. Morgan gave the gospel address, which was very inspiring. Our Sunday School is growing under Bro. Snow. There was an attendance of 70 to-day.—A.S.I.

**CITY TEMPLE**—Fair meetings to-day. H. G. Harward presided at last evening. Among our visitors were Bro. and Sister Geo. Mott, who visited the church. Bro. Hill presiding. Bro. W. Morgan gave the gospel address, which was very inspiring. Our Sunday School is growing under Bro. Snow. There was an attendance of 70 to-day.—A.S.I.

**AUBURN**—Splendid meetings—morning and evening. Bro. Saunders speaking at each meeting. This afternoon the writer with Bro. Saunders paid a visit to our aged Bro. Archibald Smith, who is in a very serious state of health. Bro. Saunders read the 96th Psalm, after which we broke the memorial bread. Bro. Saunders preached to-night to a good audience on "The Sorrows of Jesus,"—G. Stob, Sept. 3.

Continued on page 544.

## "In Things Essential, Unity."

The Editor, "Australian Christian."

The article in your issue of August 24th, entitled "In Things Essential, Unity," calls for a word from those who cherish the old paths. With your kind permission, we would like to challenge the writer's statements wherein he infers that there are many things we believe in vain. On one occasion on our speaking to a relative, a medical man, he made a statement as between medicine and theology, which I think holds good to-day. He said, "In medicine, study the latest books; in theology, the oldest." Following that, would it not be well for us to keep going back to our oldest text book, the Bible, as the final decision on all controverted points, rather than regaling ourselves on the opinions of even our leading men? We well remember the day when such an article as the aforementioned would have been built up principally on Scripture quotations rather than as the one under review on a few meagre passages.

It came as a surprise to read the following:—"Like other people, we take a lot of things for granted. We have come into an inheritance of Church forms and etiquette. We are used to it all as an appurtenance to our religion. Here it is that we are not careful to test our practices by the Scriptures. If this is so, it is of recent date, and accounts for a great deal which to many of us has been obscure, viz. the ease with which anti-scriptural ideas have of recent years taken hold on quite a number of our people and a few of our churches. It says, 'What does this mean? Like a lot of things for granted.' Where, then, may we say, in our boasted adherence to 'where the Scriptures speak we speak, etc.'?"

According to this article, we who have thought to lead the Christian world in unity have yet to learn its principles. It would be fair, then, to assume that our own people are ignorant of the fact that we did not see the right basis, and consequently, with this proposed new basis, the day of unity would be near at hand. We will test the truth of this further on.

Reader, listen to this, where it says: "We meet every Lord's day to breathe bread. That was the apostolic practice. It is therefore essential to a true church." The inference is undoubtedly that it is not essential; for further on we read that a paper read at Perth is approvingly quoted, in which the writer says: "I myself would not make the weekly communion a hard and fast requirement in any programme of union, but would leave the matter to be determined by each individual congregation." We say, "What does this mean? The central idea of our Lord's day morning worship may be swept away, and still, forthwith, we can have unity. It has been the glory of our churches that we meet to remember Jesus in his appointment on the first day of the week. The praise and the blessing and the glory of this ordinance have been considered as continuously from our churches, and as we look back through the years at this before us as the one essential of our worship. To me no church morning meeting would be a meeting without it. The thought of this central idea of our worship has been the impulse that has turned two or three brethren in a far-off country township, or in the rough and tumble of a mining camp, to meet to remember his way to them; the content among thousands, the abject and lowly. Brethren and sisters with no ability to speak from platform and desk, have yet had every need supplied and been abundantly fed around the table. Can the man who would dare to do anything to displace this ordinance from its true and its place in the hearts of God's people be called a friend of the Church of Christ? A moment's reflection would show that no true discipline could have any part in such a combination of churches. Of course we have nothing to say to the man or the church who has not experienced the joy or the privilege of the service as known to the churches of Christ. Who that loves the Lord above the popular thought, and whose spiritual appetite could for no content entertain such a proposal?"

We pass on to another point. For ambiguity it would be difficult to surpass the following: "The divine communion involves certain things as to the

person and work of Christ, but it does not justify us in demanding that others accept what we believe." Let us see. The confession, "Thou art the Christ, the Son of God," involves certain things. What things? 1st. That Christ is God's Son, and 2nd. That we must obey his teaching. But the writer says it does not justify us in demanding that others (without object) believe what we believe. Why not? What else are they to believe? Is their belief to stop short of ours, or is ours to go ahead of theirs? We in our simplicity believed that Christians should speak the same things; and if we speak the same things, why not believe the same things? But of course we do believe the same things; otherwise there is only one possible alternative, that we as Disciples of Christ have deviated so far from the original teaching of Jesus that it would be wrong to impose this departure from the faith upon others. Note the finishing touch to this bewildering statement: "We are not at liberty to institute an inquisitorial examination of those who made the confession to us, what he means by it." Is not this astounding, and that, too, from a preacher of standing? We ask, is it fair or honest, is it just or true, to allow a man to confess the sacred name of Jesus and leave him in the dark as to what we believe by it, and to what he should mean by it, in order that his confession be only a matter of mere duty, since we take as the preacher's most sacred duty to learn what the man means who comes to Jesus. Has it not been urged time and again that if more care be taken with new converts, to see them properly instructed, there would be fewer cases of backsliding, and a more staunch and intelligent hold on Christ and the church?

Further on we are told that "our plea for Christian unity is a recognition of Christians of all who sincerely love and serve the Lord Jesus, whether they coincide with us in doctrine or ordinance or not." What a unity—doctrine and ordinances of no account! On this basis we have already got a united Christendom. There is no Christian church in which the true members of it do not sincerely love and serve Jesus. Even the strictest sect of the Christian church, known to the writers, "the Brethren," admit that the true members of all Christian churches belong to the body, the church universal. The only thing we know of that is keeping Christian people apart is doctrine and ordinances; but then doctrine and ordinances are not something outside of our religion, but a vital part of it, which we have no right to set aside or destroy.

We promised at the outset to test later on whether Christian unity would be better served by a strict adherence to our position as we know it, or by a greater freedom in its application to the thought of to-day. A go-between policy is nothing new in the Christian world, and has been tried on both a large and a small scale, with one result—total failure. The Torrey-Alexander mission is one of such efforts, all Christian churches were asked to sink different and separate, and the saving of souls in an un denominational manner. The drawing together was only temporary, and instead of the object less on taking effect in the organization of an inter-denominational church—on liberal lines, all the converts linked up with existing churches, no real need being felt for any other course. It is this that the teaching of Torrey and Chapman and Alexander had the same result. In earlier days Henry Varley did great work in a free and liberal evangelism; but, apart from stimulating spiritual life in all evangelical churches, no new church for such teaching was found necessary. So it will be with any movement in the Church of Christ to liberate its teaching to meet the supposed popular idea; people will say, "Thank you very much for meeting us in our ideas, but we have no reason for leaving our own church, whose the B.C. etc. is practically the same as yours."

We have an unique plea, the Restoration of the church of the New Testament; and, if we live up to it, we are an object lesson to other Christian churches; if the liberating influence gains ground among us, we will lose that pre-eminent position

which we now hold, and become like the people around. We have a divine standard and pattern, which is the only basis for the unity that Christ prayed for. Let us hold fast without wavering.

R. Campbell Edwards.

## Opening of Marburg Chapel, Qld.

On August 20 and 21 a number of our Queensland brethren assembled at Marburg to celebrate the opening services in the new building. The cause has been established for thirty years, and the old church home had been erected over twenty-five years ago, about a quarter of a mile out of the township. The location of the old building was not good, so the brethren decided to have the house reconstructed in the centre of the township. The effort was great, there being about fifty members only in the church; but a mind to work made it possible to enter the new chapel on August 20.

The opening service on Lord's day morning was attended by about eighty. Bro. E. Davis, of Toowoomba, gave a fine exhortation on "Go forward."

At 2:30 p.m. a thanksgiving service was held. About 150 members and friends were present. Bro. Pratt, local minister, occupied the pulpit. He gave a brief outline of the past work in Marburg. Reports were received from the following representatives: G. Green, Bundamba; A. Stabe, Zilmer; E. Davis, Toowoomba; F. Primus, Rosevale; A. H. Pratt, Boonah; W. Berlin, Rosewood; Bro. A. Lamprecht, Marburg, gave a response to the messages. A thanksgiving was taken up for the building fund.

At 7:30 p.m. the gospel was proclaimed by Bro. E. Davis. His subject was "It is written." Sister Davis and A. Pratt rendered solos.

On Monday, 21st, at 7:30 p.m., a public social service was held. The accommodation was taxed—a great number having to remain outside. C. Pratt presided. A welcome was extended to all present, and a brief sketch of the work given. Mr. Ashworth, Baptist pastor, gave complimentary greetings on behalf of the churches he represented. An interesting programme was submitted. Bro. Davis gave an instructive discourse on "To what branch of the church do you belong?"

The new church home is one to be proud of. It is 20 by 40, ceiled and lined, with 7th, 7th, 7th, 7th, and a brief sketch of the work given. Approximate cost, £170, besides timber from old building. To date about £112 has been received in cash and promises.

From Sept. 3rd, Bro. A. C. Rankine is to assist in a ten days' mission. The prospects are encouraging. Brethren, pray for us.—C.H.P.

## S.A. Bible School Notes.

The scriptural examination was postponed to September 4. Entries received by the convener of sub-committee number 245, chiefly from divisions two, three and four, representing the younger children of the schools.

An examination of the teachers in the School of Methods took place on August 17. Not many of the final test. Quite a number who qualified for the first class, and a number chosen to simply complete the lectures.

The executive has decided to purchase a block of land at S. Morris, near Magill, and, if possible, erect a school building in the near future. The locality provides a fine opportunity, as there is no school in the immediate neighborhood. If Woodcock has very generously given a corner block adjoining.

Sunday School matters will receive attention at the coming Conference on Monday afternoon, September 11th. G. D. Wright (superintendent of the Norwegian school) will open a discussion on "The Intermediate." Vital points will be raised. Workers are urged to attend, and enter freely into the discussion. Pastor J. E. James, B.D. (of the Manthorpe Memorial Congregational Church) has consented to give the address at the huge night demonstration. He is a great speaker, and has the S.S. work at heart. The Hindmarsh and Mile End schools will give items, and the Norwood Sunday School Lyric Club will appear twice.

H. R. Taylor.

## Obituary.

**LINIGAR**—Our aged Sister Mrs. Theodosia Jane Linigar passed on her rest on July 5. She had been out the night before to see a sick friend, and promised to return next morning with some comforts as she often did. In the morning she was found stricken with illness, and by the evening time our Lord called her home. She was for 20 years a member of Lygon-st. church. She gave a beautiful testimony of her death bed, and has left behind for her loved ones and those who knew her the memory of a beautiful Christian life. She had reached the ripe age of 81 years. She belonged to the unobtrusive faithful servants of Jesus, whose delight is to go about quietly doing good. We laid her mortal remains away in the Melbourne General Cemetery, by those of her husband. Members of the Orange Lodge gathered to show their last respects to a faithful sister. May God bless all the family who mourn her loss, and bring them at last to the home where parting shall be no more.—Jas. E. Thomas.

**SIMMONDS**—On July 28, a very old member of Lygon-st., Mrs. Emma Simmonds, was released from her suffering, and entered into rest. She joined the church at Lygon-st. over fifty years ago, and was one of the few remaining who had been associated with the church that long. She was 75 years old. For some years during that period she had with her husband, belonged to the church at Prahran, and her service for the Master is lovingly remembered by those who knew her there. Many years ago she returned to Lygon-st., and has been identified with the work here ever since. For nearly 20 years she was affected with an incurable complaint, and at times suffered intense pain. She had been several times operated upon, but at last the case was pronounced hopeless. For the last eight months she had been confined to her room, suffering great agony, but she never complained. As long as she could she attended the house of God, though because of her hardness of hearing she heard little of the service. She loved to meet with God's people, and remember her Lord. Her greatest joy was to think of Christ. He was very precious to her. She longed to be with Christ, and the end came as a happy home going to her. We committed her worn-out body to the grave in the Melbourne Cemetery on July 31, in the certain hope of the child of God. Our sympathy is with the two daughters and dear ones that mourn. May God grant them a happy reunion in the better land.—Jas. E. Thomas.

**WRIGHT**—With deep regret we record the passing away of our esteemed and aged Sister E. L. Wright. Born at Bath, England, 24 years ago, she came of a family of journalists; her father, Mr. A. Briton, being a Victorian journalist. Her mother, Mrs. Wright, was the Sydney "Morning Herald." Sister Wright has been connected with the Restoration Movement for over thirty years. The later years of her useful life were spent among the churches of the Middle District of N.Z., especially at Petone, where she is much missed for her kindly words and deeds. She was one of those rare attendants at all the services that neither ordinary duty nor ill health could prevent. Her rare attendance at all the services that neither ordinary duty nor ill health could prevent. Her splendid testimony we have of the sincerity of her Christian life is the fact that her large family have said, "Thy God shall be our God." Sister Wright passed peacefully away at her daughter's home at Upper Huntly, on July 22. She leaves a grown-up family of nine, including three grandchildren, and an ever great grandchild. May the God of all comfort be with her dear ones in their sad bereavement. Bro. Marshall held a memorial service on Sunday, July 23, several of deceased's favorite hymns being sung.—P.A., Petone, N.Z.

**RAKE**—During the early hours of Thursday morning, August 10, at her home, Ballenah, Sister Lily Rake fell peacefully asleep in Jesus. Sister Rake was only 39 years of age, and was baptised when quite young by Bro. Cook. However, during his ministry to certain parts, Sister Lily was always frail in physical health, but spiritually she

was a most loving and exemplary character. Having made Jesus the rule of her life, and having been filled deeply of His spirit of serenity and sweetness, our sister's influence was of such a nature that many who were privileged to know and to talk with her realized what a privilege it was to come into touch with one whose life was so transparently of great love for the unseen spirit. During her illness she was lovingly tended by her mother, sister and brother, and these who have loved her to commend to the sympathy of Him who had become the "Rock of Ages" of their loved one's life. Friday morning, in the Bendigo Cemetery, we laid her remains peacefully away, there to await the glorious resurrection morn, when the "Dead in Christ shall rise first." Dr. Cook conducted a most impressive service at the graveside, and the writer offered prayer, commending the sorrowing ones to the comfort of God and His Son Jesus Christ.—J. E. Shipway.

**GRIMMER**—The church at Dome Valley has suffered another loss in the death of Bro. Alfred N. Grimmer, who passed away suddenly on the morning of the 2nd of August. Our brother died the age of 24 years, and had resided in the district about sixty years. He was baptized by Bro. R. Ling upwards of thirty years ago. Though not a great public speaker, he was always ready to take his share in the meetings for worship, and delighted to have quiet talks with those with whom he came in contact. We had him to rest at the Warkworth Cemetery, Bro. Page, the Northern Union evangelist, conducted the service. A short service was held in the Dome Valley meeting house, when his favorite hymn, "Shall we gather at the river?" was sung. A large number of relatives and friends followed to the grave, and were further comforted by his lovingly tended wife, three sons, and a daughter, and several grandchildren, to mourn their loss. To them we extend our warmest sympathy.—T. A. R. Oakes.

**AYLWIN**—On the evening of August 7, our aged Sister Aylwin was called to the higher life. A month previous she was stricken down, and daily the end was expected. All that love and money could do was done, but the one so dearly loved by her family and the church, was one of the eldest and most highly honored members of the Prahran church. She was baptized by the late Bro. Dixon 57 years ago, and all those years lived a beautiful consistent Christian life. Side by side with her good husband, she was always in her place in the Lord's house, no matter what the weather was like. Her sweet smile, word of cheer, and hearty handshake, were for all. It was our privilege to visit her daily during her illness, and her firm, unshaken confidence in things eternal was beautiful, and certainly an inspiration to younger Christians to hold fast to the profession of their faith, as our sister did. She was the death of his faith (and it is true), how precious to him must have been the death of our dear Sister Aylwin! Her aged partner has been left behind for a little while, but it cannot possibly be for long, and meanwhile he is hearing up bravely, and still holds the good right of faith. We have been among the most faithful and very best of workers, which bears eloquent testimony to the great influence of the dear departed one. The deepest sympathy of the church is with the bereaved relatives, and especially with Bro. Aylwin, who will miss her very keenly. In the absence of the writer short services in the home and at the graveside, his large-hearted sympathy and words of comfort being much appreciated by members of the family and friends.—Gifford Gordon.

**UNCLE**—Bro. Joseph Uncle, elder for many years of the Park-st. church, Unley, S.A., has gone to his eternal reward. In the passing of our brother, the church has lost one of her oldest and most faithful members, though only sixty years of age, and a man dearly beloved by every member and friend of the church. Bro. Uncle was identified with the Unley church almost from its inception, when the small band of disciples met in the local Town Hall, over thirty years ago. He

was born in London, and there, early in life, accepted the gospel. He was greatly influenced by two well-known evangelists, "Billy Bray and Charles Haddon Spurgeon, and could tell many experiences connected with these faithful preachers of the gospel. Our brother's Christian character was one of most beautiful simplicity and sincerity. He was a man who exemplified Paul's embassy of love, always having a kind word and a smile for everybody. His life was a lovingly tended garden at the Lord's table had left a lasting impression on the church. He was deeply interested in the mission at Cottonville, and gave it his practical support. In fact, almost every department of the church's work had his sympathetic help. All of his family are in the church and active workers. His daughter, Violet, is the matron of Port Phillip Hospital, and the only living son, Keith, is preparing for service at the front. His remains were laid away in the Mitcham Cemetery, beautiful for situation. From his grave one can look over the city of Adelaide, with the sea beyond, and watch the coming and going of ocean vessels. At the rear, it is shielded by the beautiful hills of Mt. Lofty, verdant and fragrant with wattle blossoms, a fitting resting place for one whose life was "a sweet savour of Christ unto God."—B. W. Humphreys, Unley, S.A.

**COLLENSO**—We have to record the loss of one of our old and faithful members in the person of Bro. James Collenso. His has been a hard, cleared life, yet through it all he has borne his lot with patience and Christian fortitude. He was ever a faithful attendant at the services at God's house, and sought by every means to make his influence felt for good among those near and dear to him. As he realised his end approaching, his faith and hope strengthened, for he rested in the promises of Jesus who had said, "I will be with you in the Linwood Cemetery on Tuesday last Bro. Gobbie drew some lessons from our departed brother's life of trust in the Redeemer. Our sympathy goes out to the loved ones left behind to mourn his loss.—H.L. Christchurch, N.Z.

**PARKER**—The sacrifice of war has removed from the membership of the City Temple our beloved brother in the Lord, and Lieut. John Parker, of the 4th Battalion, London, who was born on 22nd. He was an unusually fine character, and had endeared himself to all during his five years' membership with this church. For over two years he was Bible School secretary, and in that position gave the most efficient and unceasing service. As a non-commissioned officer he exerted a splendid influence upon his comrades in arms. He carried his commission while on active service. His letters from the front were full of his devotion to the Lord, and of his recognition of the power of prayer. Though not quite 21 years of age, he had given his best to the Lord, both at Eton, and in the trenches. He was a man of high character, his best to the Empire, which he ever esteemed as an honor to serve. We deeply miss him, and his place is hard to fill. But we are glad that he is safe in the keeping of Jesus, and enjoying the peace which war can never disturb.—H.G.H.

**STEWART**—Bro. and Sister Stewart and family have suffered a great loss by the death of Reuben, a son and brother, who was killed in action in France on July 23, at the early age of 20 years. Our deepest sympathy is extended to the bereaved family who grieve over the loss of such a promising young life. Bro. Reuben had been a member with us for nearly eight years. Bro. Jack and Donald, of the same family, are also on active service in France, and we pray that they may be spared.—F. C. Brown.

**PETRIE**—We regret to report the death of one of the old members of the North Melbourne church—Sister Petrie, who entered the early days of the church by our late Bro. Gordon. Her membership was with us under his death. For some time our sister had been a great sufferer, but when health and strength permitted, she was to be found in her place at the Lord's table. Our sympathies go to Bro. Petrie and his family, and we pray that our heavenly Father may comfort and sustain them in their time of sorrow.—W.B.





# The Family Altar.

## HAPPINESS.

God, our good Father, desires the happiness of his children, and he has surrounded us with everything necessary to our happiness. One, speaking to me recently, said: "I can never be happy when there are all about me so many people who are unhappy." This man makes the common mistake of not: he fails to realise that these are the very surroundings out of which comes our truest happiness. The doctor gets his highest happiness from relieving the sick, the strong, from helping the weak. I imagine that Bartimeus was exceedingly happy when the Saviour gave him sight, but not so happy as was the Lord. I suppose the poor cripple healed by Peter and John at the "Beautiful Gate" of the temple was indescribably happy, but not so happy as the two apostles. I have no doubt but that Carrie was happier on the earth, as she the only child that he would have had at the right hand of the Father's throne, adored and praised by vast throngs of the angels and the redeemed.

### SUNDAY, SEPTEMBER 17.

Gems of Thought—"Go thy way; thy faith hath made thee whole" (Mark 16: 52).

"If any little word of mine  
Can make your life the brighter,  
If any little word of mine  
Can make your heart feel lighter,  
If any little care of mine  
Can draw your soul the nearer,  
If any little love of mine  
Can make you love me dearer,  
God help me speak that little word,  
And sing that little song,  
God make me care, and give me love,  
To help the world along."

Bible Reading—Mark 10: 46-52: Making happiness.

### MONDAY, SEPTEMBER 18.

Gems of Thought—"Be of good cheer" (John 16: 33).

Some are so busy listening for the hoar of the owl they cannot hear the carol of the songbird; so intent on hearing the hiss of the serpent they fail to appreciate the music of the brook; so bent on taming the ugly and repulsive they fail to see the beautiful and attractive; so troubled about their meagre they fail to sing of mine; so worried about the thorns they lose sight of the roses; so impressed by the blackness and venom of hate they fail to realize the brightness and sweetness of love; so fearful of the machinations of the evil one they fail to realize the loving care and protection of the Father—"Dallas News."

Bible Reading—John 10: 25-35: Let in the sun shine.

### TUESDAY, SEPTEMBER 19.

Gems of Thought—"My hands in Christ are washed in all the palace, and in all other places" (Psalm 134: 15).

God has his larks, his nightingales,  
His jubins fling in the rain,  
His vesper sparrows of the dusk,  
His thrushes' silver-voiced refrain;  
Sweet choristers of woods and fields,  
That hymn the emvire and the dew,  
His walding singers, glad and free,  
He has his cooed canaries, too;  
Fish would I hear as nears the lark,  
My voice with such a rapture thrill;  
Lord of the lark, keep me content  
To be thy cooed canary still.

—Anne Johnson Fleming.  
Bible Reading—Psalm 134: 8-13: Do not abound in grief.

### WEDNESDAY, SEPTEMBER 20.

Gems of Thought—"Quit you like men" (1 Cor. 16: 13).

Only man can help man. Money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way to help a man to help men is to be a true man to this neighbor and that—George MacDonnell.

Bible Reading—1 Cor. 16: 1-13: Playing the man.

### THURSDAY, SEPTEMBER 21.

Gems of Thought—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3).

They are idols of hearts and of household; they are angels of God in disguise; His sunlight still sleeps in their tresses; His glory still gleams in their eyes; Those trants from home and from heaven, They have made me more manly and mild; I know now how Jesus could be; The kingdom of God to a child.

—Charles M. Dickinson.

What art can paint or sild any object in after life with the glow which nature gives to the first haubles of childhood? St. Peter can not have the magical power over us that the red-and-gold covers that our first picture book possessed.—Emerson.

Bible Reading—Matt. 18: 1-16: The wonders of childhood.

### FRIDAY, SEPTEMBER 22.

Gems of Thought—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

It is when we feel all broken up and wasted, and that we can only bring the bits to God, that he says, "Come," and he will take us and mend us and make us whole again.—Mrs. A. D. T. Whitney.

Bible Reading—Isa. 1: 16-20: God's goodness to the man who is down and out.

### SATURDAY, SEPTEMBER 23.

Gems of Thought—"Pray ye the Lord of the harvest that he will send forth laborers into his vineyard" (Matt. 9: 38).

Not all can go; not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak—be all in line.

Bible Reading—Matt. 9: 35-38: One thing that all can do.

—From the American "Christian Standard."

## A Cry from the Far North.

W. O'Brien.

War-clouds hang dark and burning over all Europe, and all eyes are turned thitherward. Disciples of Christ! Attention! Listen! War-clouds of a different nature of sin, indifference, apathy, and sectarianism, hang more heavily over all Queensland north of Dunburgh. The light of the gospel is so compassed about with the darkness of error that the fable flickering lamp, lighted in Charters Towers by our esteemed departed Bro. D. A. Ewers, cannot pierce the gloom or the distance. An area as large as New South Wales, and larger than Victoria, has never heard the "Pentecostian" declaration.

Charters Towers has kept old in the gospel lamp for thirty years, and all that time has insistently stretched forth its arms to the south, and re-echoed the Macedonian cry, "Come over and help us!" The echo has again and again responded, to die out without any cheering answering hail, except when the cry went forth for help to purchase one of the finest properties in the city.

North Queensland is a goodly gospel land. We have spied out the land. It is a goodly land, flowing with milk and honey, but there are giants in the land. Brethren, let us go in and possess this goodly gospel land! North, Central, and Western Queensland is a land teeming with untold oppor-

unities for settlers as well as for gospel propagation. Each year sees this vast area more closely settled, and as yet no evangelist of the Church of Christ journeys in all the vast area. Does a man want a sheep property? It is waiting to be taken up. Does a man want a cattle run? He can lay it. Does he want agricultural land? It is to be had in plenty. Does anyone seek scope in opening up mineral areas? Minerals of every description lie hidden in the ground. Does a man want to hear the "Pentecostian" gospel? There is a death in the land.

The Queensland Government is realising more and more every day the vast resources of North, Central, and Western Queensland. They say that millions would be well spent there. They say they will spend it. But the gospel of Jesus Christ—the old-time gospel! What are we doing in every town? Methodists and Church of England have raised their buildings everywhere. Seventh Day Adventists, Millennial Dawnists and others are paralyzing the land. Where is the Church of Christ? Echo answers, "Where?"

Eight members apart for the "Truth" in Charters Towers, a city of some 4,000 people, seven or eight are on the point of meeting in Townsville, a city of some 15,000 people, about 90 miles from Charters Towers. Three meet in Bro. McCallie's home at Torren's Creek. Three or four gather in Bro. Brodie's house in Port Douglas. Isolated members are scattered here and there, in every part of the State. Some are in Yungahurra and in smaller towns. They are isolated, but Charters Towers is their Jerusalem. They all turn their eyes there, and eagerly meet around "the table" when good fortune makes it possible. Brethren and sisters! Disciples of Christ! Ye who know not the "grip" it needs to hold the fort against such heart-breaking odds in Queensland, with all its vast possibilities, cries to you to notice the great open door, and to go in and possess the land!

## Swan Hill, Vic., District Conference.

The third annual Conference of the Churches of Christ in the Swan Hill District was held on August 13 and 14, at Swan Hill. Representatives from Swan Hill, Ultima, Kaneira, Woornin, Lake Boggy, and Kerang were present. We were pleased to have with us Bro. Hagger, our Home Mission secretary, and Mr. Mudge, our Cheltenham, who industriously labored in this district. On Lord's day morning, about 60 were present on break bread. Bro. Hagger presided, and Bro. Mudge gave an inspiring exhortation on "We would see Jesus."

A most successful temperance rally was held in the Shire Hall at 3 p.m. Bro. Chelburne presided. We were assisted by the Rev. J. H. B. local land, Bro. Mudge and Hagger gave powerful temperance addresses. A collection was taken up for temperance work, amounting to £216/-. At 7 p.m., a bright song service was held, at which Bro. Hagger delivered a soul-stirring address on the subject, "Preaching Jesus" to a young lady from Kaneira made the good confession.

On Monday the business session was held, presided by a devotional service conducted by Bro. Arisich, his subject being "The Lord's Harvest." At 10.30 Bro. G. S. W. Mott, Conference President, occupied the chair. Greetings were received from Bro. Cuckford, of Queensland, late Home Mission secretary, and the church at Boort. Bro. Hagger conveyed greetings from the Home Mission Committee, and Bro. Mudge from the church at Cheltenham.

The secretary read the balance sheet, which showed an income of £172/17/-, and expenditure of £129/18/-, leaving a credit balance of £42/19/- for the year. Bro. Arisich spoke of the work at Kaneira, Boggy, Woornin, and Swan Hill. Bro. Chelburne gave a brief account of the work at Ultima, Kaneira, and Waiteville. Bro. S. Harrop reported encouraging work being done at Woornin since the opening of the chapel in July, since when a fine Bible School of about 40 scholars and

teachers has been organised. The gospel meetings have been well attended, and future prospects are exceedingly bright.

The afternoon session was preceded by a devotional meeting led by Bro. Combridge, who spoke on "Sunshine and Shadows." Reference was made to the splendid organising work of Bro. Cockcroft, and it was decided that it be placed on record, and a letter of appreciation sent to him.

A forward move was made for greater things for God in the district. Amongst various large projects, it was decided to endeavor to erect a chapel at Uluma. Bro. Hagger made an effectual appeal for financial help for the ensuing year's work, which amounted to £70/16/6 in cash and promises. In addition, 22 acres of wheat have been sown by various brethren, proceeds of which are to be allotted to circuit work.

The following committees were formed:—Executive Committee: President, Bro. S. Harrop; Vice-President, Bro. B. Mott; Secretary, Bro. P. Aurisch; Treasurer, Bro. G. S. W. Mott. Committee: Bro. G. Goudie, D. Anderson, G. Curtis, C. McDonald. Temperance Committee: Bro. P. Aurisch, B. Mott, W. Rodgers, C. Harrop; Misses McDonald, Currie, and Cockcroft.

At 7.30, after the song service, conducted by Bro. Barneden, the sister who confessed her Lord on Sunday evening, was baptised by Bro. Aurisch. At 8 p.m., the closing session was held, when a large audience attentively listened to three earnest addresses. Bro. Aurisch spoke on the Lord's Day; Bro. Mudge the Lord's work, and Bro. Hagger the Lord's Supper. The service was most impressive, and when Bro. Hagger extended the invitation one more lady responded. After the conclusion of the meetings a supper was provided, which brought a most successful Conference to a conclusion.—P.A.

**The Society of Christian Endeavor.**

September 17 to 21.  
C.E. SOCIAL EVENING.

1. Whom can we get to join us? Luke 14: 12-15.
2. Redeem the time. Eph. 5: 11-16.
3. Offer a prize for the best sacred item. Ez. 15: 20-21.
4. Try a round game, giving one text in turn for each letter of the alphabet. Whoever fails drops out. Who can remain in longest. 2 Tim. 3: 14-16.
5. Some one recite a favourite hymn. Col. 3: 16, 17.
6. Have a competition for Scripture recitation, set beforehand. Psalm 23: 28-34.
7. Refreshment. Neh. 8: 10.

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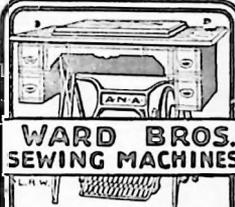
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