

# The Australian Christian.

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## \* \* Walks in Jerusalem. \* \*

W. C. MORRO, B.A.

We know that the sepulchre of Christ was outside the city walls. Two passages make this fact certain (John 19: 17, 20; Heb. 13: 12). The great majority of pilgrims consider the most interesting spot within the city to be the Church of the Holy Sepulchre, which is supposed to be built on the site of Christ's entombment. The guides share in this opinion, and from first to last are desirous of pointing out the place where the Christ was laid. But this church stands in the very heart of the city. How reconcile this location with the plain Bible statement? The believers in the genuineness of the Holy Sepulchre say that while it is now within the city it was then outside the gates. I went into the Convent of the Russian Church to see a part of the ancient wall that has been recently excavated, something by the way which many travellers overlook. It is down in the basement, showing that the modern city stands many feet below the ancient site. The fragment of the wall is seven or eight feet in height, and has been uncovered to where it rests upon the natural rock. The stones are large, and two pillars and other relics found near point to its age as Roman. It has not been possible to trace this wall in either direction, for it has been built over, and excavating in the midst of the city would be too expensive. The Church of the Holy Sepulchre is without this wall, but even if it be an established fact that it was outside the city, that does not prove it to be the true tomb. In the early Christian centuries this spot was not revered, and it was more than three hundred years after the death of Christ that the true site of the Lord's sepulchre was supposed to have been discovered. This passion for holy spots is a great weakness with



Pool of Siloam.



Via Dolorosa.

man. The majority of religious people cannot get away from the idea that a prayer offered at some place connected with the earthly life of Christ is better than one offered elsewhere. They have not come yet to understand the spiritual nature of Christ's kingdom, and do not know that the hour has come when neither in Gerizim nor in Jerusalem alone man may worship the Father. The place of crucifixion was known as Golgotha, a *place of skull*, but we are ignorant of the reason for its bearing this name. It is purely a supposition to say that it was an eminence shaped like a skull, and all our preaching about "Calvary's rugged brow," and our singing of "a green hill far away," are the fancy of man and not Bible truth. But so deeply rooted is the idea that a rival to the Church of the Holy Sepulchre is a small rocky hill to the north of the city wall near to the Damascus Gate. A rock tomb is shown at its base, which a Church of England clergyman has written a book to prove was Christ's place of burial. My Roman Catholic guide is a firm believer in the genuineness of the traditional Holy Sepulchre, and so disproves the claims of this new Calvary, as he insists on calling it, by pointing out that the sepulchre has niches for no less than four bodies. Many of these new holy spots have printed requests for contributions to build churches over them. This one, however, is to plant a garden—an *English garden*. I contributed.

But I started out to write of the Church of the Holy Sepulchre, and must go back to my text. It is the strangest medley of buildings that I have ever seen. Its range of holy spots is from the tomb of Adam to the centre of the world; no bogus centre, but the real one, as proved by Holy Writ, for do not the Psalms speak of *salvation from the centre of the world*? Who but a profane person such as Esau can deny that proof! Inside of the church is a motley crowd, rich and poor, wise and foolish, Greeks and barbarians, Romans, Russians, Abyssinians, and more than forty kinds of priests. You can find every sort of people here but



Church of the Holy Sepulchre.

Jews. They do not come for the reason that they would probably be slain if they did. So well have the Lord's professed followers learned the divine precept, "I would have mercy and not sacrifice"! This is an holy shrine of all eastern churches, and certain hours in the day are allotted to each one to say mass or hold some religious service. Each one of these churches has its own particular chapel, and this is what makes the church such a confused mass of buildings. There is first of all the Church of the Holy Sepulchre proper. In the centre of this are two small chapels, one the Chapel of the Angel and the other containing the sepulchre. The sepulchre itself is covered with white marble worn smoother than sculptor's chisel could make it by the kiss of thousands of pilgrims. No sepulchre is seen, nor anything that resembles a sepulchre; only a marble slab, and the priest says that here our Lord was laid. Ranging all about this centre are various other chapels and shrines. A few of them are: the place of Abraham's sacrifice, the stone on which the body of Christ was laid for its anointing, or more properly a marble slab above the stone, Christ's prison while the cross was preparing, place where his raiment was parted, altar on the spot of the crucifixion, altar to the penitent thief—in all about forty chapels, altars, and shrines. The Greek Church does not acknowledge the genuineness of all these holy places, while the Roman Catholic Church can prove that some of those accepted by the Greeks are spurious. I saw nothing about the church which I considered beautiful, while many parts of it are so gloomy as to require a candle to see. When I first visited the church the Greeks were saying mass in their own chapel. The service was read in a monotonous, unintelligent, undevotional manner. A few seemed to be in prayer, many were indifferent, while not a few engaged in conversation. At four o'clock the procession of the Roman Catholic Church started. I secured a printed copy of the service and followed it. It started with the place where Christ

appeared to Mary Magdalene, thence to Christ's prison, thence to the Chapel of St. Longimus, and thus through thirteen stations ending with the sepulchre. While before the spot where the cross was raised, during the progress of the service and the burning of the incense, a significant incident occurred. A priest of the Greek Church passed by and down a passage to the left. He had come and gone before he could be intercepted, but as he returned there were three or four who paused in their prayers and, with dark brows and hot words, told him that he must go another way, if he had business on the other side of the church. Sometimes these differences lead to quarrels and even open ruptures, so that it is constantly necessary to have a Turkish soldier posted at the door to keep peace among those who declare themselves to be followers of the Prince of Peace and in the place where they believe he died, so making peace.

My way through the city led along the Via Dolorosa, which is trodden by thousands believing that they are following in the steps of Christ on the way to his crucifixion. It begins with the Palace of Pilate, the site of which is not known, and ends with the Church of the Holy Sepulchre, which, as already pointed out, is uncertain. The modern street is, moreover, several feet above the ancient way, as the following will show. I knocked at the door of the French convent, and asked to see the ancient street. I was led into the basement, where, in excavating for the foundation of this building, was found quite a large section of the ancient pavement, notch: so that the foot would not slip. Of still greater interest were a series of holes in one place, a block of nine squares in another, and in still another a *Fox and Goose* board cut into the smooth stones. They were evidently made for the playing of games by the Roman soldiers and others. This old pavement again proves that rubbish and debris have buried the ancient city far below modern Jerusalem.

The pools of Jerusalem are a subject of interest to every Bible student, but are not without difficulties. The Scriptures mention four pools and one spring that were near the city. They are the Spring of En-Rogel, and the Pools of Siloam, of Bethesda, and the Upper and Lower Gihon. The guides point out the Upper and Lower Gihon on the western side of the city. There are here two very large reservoirs, but these are scarcely the pools mentioned in the Bible. In the Valley of Kedron, a little south of the temple site, is a spring now called the Virgins' Well. Over the hill to the right in the Tyropoean Valley is the Pool of Siloam, and below the intersection of the Kedron and the Hinnom Valleys is Job's Well, deep and abounding in pure water. The present Siloam is beyond doubt the pool of that name mentioned in the Gospels, but the surroundings are so filthy that I could not bring myself to taste the water, which is said to be slightly salt. It is easy for me to believe that Job's Well is the Spring, En-Rogel, and the large flat stone on

the slope of the valley is Zobelet, where Adonijah slaughtered sheep and fat oxen (1 Kings. 1: 9), but some scholars place it farther up the valley. The Virgins' Well is probably Upper Gihon, where Solomon was crowned, although tradition says the place is on the west side of the city. Near the present Stephen's Gate is a large reservoir that is now dry and almost full of rubbish. Should you ask anywhere in Jerusalem for a photograph of the pool of Bethesda you would be given a picture of this place. A little to the north of this, however, near to the Church of St. Anne, is a small pool reached by the descent of a number of steps. This pool has been recently uncovered and the ruins of an ancient church were found about it. This church is probably of the 6th century, and over one of the doors are the traces of a picture of an angel moving the waters. This, therefore, was at that time believed to be the Pool of Bethesda. It will be seen from what I have written that the identification of most of the pools is a matter of uncertainty. In the case of Siloam alone is there a unanimity of opinion. I am satisfied as to the location of En-Rogel, but am in doubt about Bethesda and the Pools of Gihon.

I spent the larger part of Friday afternoon in examining the walls of the city. The most ancient parts of it are near the Temple site. Here are many stones that by the way they are dressed are known to be old. Archæologists point out the largest as belonging to the age of Herod, and as he has left the ruins of so many buildings the style of his work can be easily identified. But there are some stones that are almost certainly older than these, and who knows but that they were hewn by the workmen of Hiram for the Temple of Solomon? Inside the wall near the southeast corner of the city a large stone projects, and it is easily seen that it is the fragment of a great arch. This is the most ancient part of the wall, and many profound scholars believe without hesitation that this is a fragment of the ascent to the Temple, which was an object of so much wonder to the Queen of Sheba. A little north of this is the Jews' Wailing Place. Every Friday afternoon they gather here and read the Lamentations of Jeremiah and wail the low condition of their nation. There were between forty and fifty present when I was there, though I am told that the number sometimes far exceeds this. Some



Pools of Gihon.

year, the policy that has been followed during the past year, having due regard to the claims of the various fields.

Bro. Lyall spoke a few words of encouragement to "the average man," and Bro. A. T. Magarey urged the importance of utilising the services of our young men in breaking new ground in Adelaide and the suburbs. Bro. Finlayson spoke briefly on the work at Kadina. P. Pittman proposed that the Committee be asked to arrange for Protracted Meetings among the weaker churches with the aid of such local evangelists as are available; seconded by Jas. Weeks, supported by B. Marshman and carried.

K. W. Duncan moved and W. Brooker seconded, and it was carried unanimously, "That we place on record our appreciation of the services of our evangelists employed by the Committee, and assure them of our prayers for their continued success in the Master's work."

Conference adjourned for tea.

The evening meeting was devoted to Sunday School work, and was presided over by P. Pittman, President of the Sunday School Union. The various Sunday Schools were well represented, and the chapel was crowded in every part. After a duet by Jas. Johnston and R. Lyall the Annual Report was read by the Secretary (W. Jackson). See CHRISTIAN of August 28th.

The report of the recent Competitive Examination was also read by the Secretary.

Solo, Miss A. Goodall, "Sursum Corda."

The chairman (P. Pittman) expressed his gratification at the splendid audience, and appealed for general thanksgiving over the company of young converts during the recent Mission that were gathered in the front seats before him. The man who wishes to keep young must associate with the young, and he felt that it was a great privilege to labor with and through the young people. They were writing books in the lives of the young, and they rejoiced in being allowed to work for them. Teachers might have in their classes a young Bro. Walden or a young Sister Tonkin or Ahgan, and they should go on hopefully with their work. They wanted to stop the leakage, and the Sunday School was a valuable instrument to this end.

Recitation by Miss Taylor, "The Last Hymn."

G. T. Walden spoke to the converts of the pleasure that was felt over their decision to accept Jesus. They had started on a journey, had entered a conflict; diligence in the new life was necessary if it was to be crowned with success at last. In every walk of life perseverance is required of those who would succeed. If they wished to learn music or shorthand they would not become proficient all at once. They must learn to try, and to keep on. They had joined a glorious institution, the church of Christ, and he urged them not to neglect the meetings of the local assembly. Let them each have their own Bible and their own hymnbook. In their own Bible they could more readily find the text or any favorite passage of Scripture. Daily prayer and reading of God's Word should be their regular practice, and it should not be deferred until they were too sleepy to give it earnest attention.

The converts then sang, "Oh happy day, that fixed my choice," the congregation joining in the chorus.

Quartette, York choir, "Cast thy burden on the Lord."

Jas. Johnston, M.A. (Victoria), as a former resident of South Australia, was glad to take part in such a great meeting, and as he saw so many familiar faces around him he felt that he was among friends. He believed the Sunday School was the most prolific work in which Christians could take part. Among the converts during the recent Mission they would find by practical test that a large percentage had been brought up in the Sunday School. Our hope as a church and as a people lies in childhood. It is from among the young we must expect to gain those who would bring us to the front in religious work. The Catholic Church showed its wisdom in striving to influence the children in their young days as it knew the great importance of early impressions. In America, the interest of the elder people was maintained in their Sunday Schools and there was much profit in a Bible class, consisting of the elder brethren and sisters. He urged the recognition of their power and influence as individual Christians and the use of that influence in strengthening and building up the Sunday Schools.

Recitation, Mr. Jas. Lenman, A Scene from Ben Hur.

The prizes won in the recent examination were then presented.

Meeting closed with singing and prayer.

On Thursday, Sept. 11, the Morning Session devotional service was led by T. H. Brooker.

The President took the chair at 10 30, and called on G. T. Walden to speak on the question of the Federal Capital Site.

The suggestions from N.S.W. on the best means to obtain a site, and to maintain the work afterwards, were explained.

The matter was discussed by a number of brethren, and it was decided on the motion of R. Harkness, seconded by K. W. Duncan: "That we recommend the Committee to adopt the suggestion of the New South Wales Conference re Federal Building Site, and that John Verco and W. Charlick be appointed to take charge of funds collected."

W. Jackson read a letter from the church at Kadina, eulogising G. B. Moysey for his services during the past year, and asking that he be re-appointed for another year.

John Verco proposed a vote of thanks to the interstate visitors for their attendance, and for the valuable help rendered by them during the Conference. Brethren Maston, Johnston, Walden, Lyall, and others, had been of great assistance in many ways, and the brethren should express in some way the appreciation that was generally felt.

Bro. Gore seconded, and spoke of the strong bonds of sympathy and friendship that bound them to the brethren from the other States.

The resolution was enthusiastically carried, and was feelingly responded to by A. B. Maston, Jas. Johnston, and G. T. Walden.

G. T. Walden urged that some of the S.A. brethren should make an effort to attend the N.S.W. Conference next January, when they would receive a hearty welcome. Bro. John-

ston announced that the Victorian brethren were arranging to hold their grand Jubilee Conference next Easter, and he trusted there would be many visitors from South Australia. He could assure them of a good time.

Jas. Manning moved a vote of thanks to Jas. McLachlan for his valuable assistance on Evangelistic Committee for many years past. Bro. McLachlan had been a wise counsellor and a liberal supporter, and had decided to take a rest from Committee work this year. Bro. Colbourne seconded, and it was carried unanimously.

K. W. Duncan moved, "That we record our thanks to J. Clarke for his attendance on a deputation from the S.A. Alliance, and our sympathy with the Alliance in its endeavor to maintain temperance principles and to uphold Local Option and effective Sunday closing." Seconded by Jas. Manning, and carried.

It was decided to send letters of sympathy to our aged Sister Santo and to Bro. Geo. Pearce.

Thanks were accorded to the officers of Grote-st. for the use of the chapel for the Conference meeting, and to the sisters who have provided meals for the delegates and visitors.

The last half-hour was devoted to prayer and praise.

In the evening the Conference Tea was held in the Town Hall, when upwards of 1000 persons attended. The tables were tastefully decorated by the workers connected with the city and suburban churches, and the general appearance of the hall was very pleasing. A splendid tea was provided, and the arrangements for clearing the hall for the public meeting were effectively supervised by G. H. Jenner, so that everything was ready for a start on time.

An audience of 1400 attended the public meeting, which was opened by singing "All hail the power of Jesus' name," after which A. B. Maston engaged in prayer.

Anthem, "Praise Jehovah."

The President (W. Charlick) then gave his annual address, premising his remarks by stating that the people banded together as the church of Christ held the Word of God as the basis of faith and doctrine. They honored the words of Jesus in the charter given to the apostles in the great commission. They believed that the baptism Jesus commanded was the baptism of penitent believers into the name of the Father, Son and Holy Spirit, not of unconscious infants, although they were not slow in endeavoring to lead their children to Jesus and to that obedience of faith in which his name was honored. They also believed that it was their duty to remember Christ by breaking the loaf in his name on every Lord's day. It was their privilege also to take the Scriptural name "church of Christ," not that they claimed to monopolise it, but they could not discard it in order to follow those who adopted party names. They desired to cultivate kindly feelings towards those who differed from them, but there were matters of faith to which they felt it their duty to be loyal and which they could not lightly give up. The brotherhood in America had a membership of a million and a quarter, while

Continued on page 461.

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A. B. Maston . . . . . Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have built the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;

For the weak against the strong;

For the poor who've waited long

For the brighter age to be.

For the truth, 'gainst superstition,

For the faith, 'gainst tradition,

For the hope, whose glad fruition

Our waiting eyes shall see.

## The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

### The Twentieth Century New Testament.

To say that the Bible is a wonderful book is only to repeat what has been said already times without number. It is wonderful not only when its contents are considered, but also when looked upon as a book with a history. Few books can claim to have a history at all, or, if they can, it is so short-lived and uneventful that the word history can scarcely be applied to them. Epoch-making books are few in number, but even the most remarkable of these have no literary history that can for a moment be compared with that which is attached to the Bible. In the matter of translation alone the history of the Bible is unique. We who live in these days and have our choice of translations in our mother tongue scarcely realise how much it cost before this boon became possible. It is with us so much a matter of course, that we do not stop to think of what brave men did in olden times to secure for later ages a Bible that could be read and be understood by the people. We forget that for long ages the Bible was a book which belonged to the select few, and that its treasures were locked up in characters which the learned alone could decipher—a treasure so jealously guarded that it was not allowed to become common property until its so-called guardians were forced to give to the people that which they had kept from them so long. Take the story of "How we got our Bible"—that is, how we got it in our English tongue—and we have a story of thrilling and tragic interest. It is the record of ecclesiastical superstition arrayed against truth and free-

dom. For long centuries the former prevailed, but in the end the latter were victorious. The victories of truth may be slow in coming, but they come, and all the powers of hell cannot prevent the hour of its triumph. Rome may strangle and burn a William Tyndale for the crime of translating the Bible into the common language of the people, but other men of the same stamp rise up and carry on the work in the face of persecution and death. And as in the first century the blood of the martyrs fertilised the soil from which the church sprang, so in the sixteenth there sprang from the ashes of those who were immolated for the truth a free and open Bible.

This phase of the history of translating the Bible, however, has long since passed. It is not now a question of getting a translation of the Bible, but of getting so many that we are embarrassed with our choice. It is the other extreme which has its perils now. A bitter and intense conservatism has been succeeded by a liberality that seems to have little or no restraint. Translators and revisers spring up on every hand, and the hosts of their critics are in number like the sands of the seashore. It is the penalty we pay for our freedom of thought and action, but we cheerfully endure the penalty because a return to the old order of things is unthinkable. All that is wanted now is a word of warning in the way of counsel as to what translations we should select and what we should avoid. In this respect a few timely words have been uttered by Professor Tucker, of the Melbourne University, in a recent number of the *Argus*. From the article he has written, we learn that the art of translating requires something more than a knowledge of languages. He says:—"The literary artist is aware that there is no more exacting task than that of rendering faithfully from an ancient tongue into English. To have reproduced the truth, the whole truth and nothing but the truth of a Hebrew, Greek or Latin original is the last achievement of scholarship. It demands far more than erudition. The translator must not only be a thorough master of the ancient language, with all the shades and niceties of meaning possible to its words and to their arrangement at a given place and date. He must be no less a thorough master of his own tongue. . . . He must find in English such words and combinations as will create exactly the same effects upon the mind of a contemporary to whom the original is unknown. And this implies vastly more than a command of the dictionary and the syntax-book. The ideal translator should be equally at home in two distinct epochs." All these qualifications and more are enlarged upon, and so the

Professor brings home to us the fact that the ideal translator is not to be found every day. This consideration should make us careful in our choice of translations or versions, and make us insist that those we select have upon them some kind of recognised hall-mark. Especially should this caution be observed in our reception of translations of the Bible. The importance of the book demands that we should know that the man who professes to give us the meaning of the original tongue is abundantly qualified to do so.

What we have quoted from Professor Tucker forms part of his introductory remarks to a review of a new version of the New Testament, the purpose of which is to give the thought of the original in more modern English than is found in either the Authorised or Revised Versions. This rendering is the work of twenty anonymous translators, and is known as the "Twentieth Century New Testament." Of a work of this kind the opinion of an expert like Professor Tucker is of great value, and therefore should receive our attention. Taking his opinion as a whole it is adverse. He admits some few improvements, but is not favorably impressed with the general results. "Had," he says, "this new work confined itself to scholarly corrections of the sense, and to the substitution of good current English in those places, and those only, in which both the Authorised and the Revised Versions are hard for plain men to understand, it might have been cordially welcomed. As it is, I cannot but feel that the translators are somewhat lacking in competence for their task. In the first place, their English style is indefensible. The plain man does not require that his English shall be trivialised before he can understand it. The alleged aim is to reproduce 'the exact force and meaning.' But the evangelists show no vulgarity in the original. Yet the translators follow the vicious principle of choosing slipshod and mean phrases in place of good and simple 'King's English.' Their literary taste and tact are so defective that they wrote 'a drove of a good many pigs.' Where the Authorised Version makes Christ say 'Damsel, I say unto thee, arise,' the Twentieth Century effort gives, 'Little girl, I am speaking to you; get up.' Now, I do not like 'damsel.' At this date the word imports a rather magisterial tone, which one might on general principles suspect to be alien to the situation and to the character of Jesus, and which as a matter of fact is alien to the original Greek, *korasion*. 'Little girl' is at least more human, although it can be bettered. But when the new version in its resolute contrariety seeks to avoid 'I say

went through their prayers in a very perfunctory manner, while others were evidently sincere. Some raised their voices to a high

pitch that they might be seen of men to wail; others read their Scripture lesson quietly but earnestly; while here and there were genuine

tears. Taking it altogether, I regarded it as the most genuine religious service that I saw in Jerusalem.

## The South Australian Conference.

The proceedings of the Conference were opened on Monday, September 8th, at Grote-st., by a large and enthusiastic Temperance meeting, presided over by the Hon. J. Vardon, M.L.C. The chairman spoke as a temperance worker of 32 years' standing, and expressed his strong sympathy with the total abstinence movement. He characterised the vice of intemperance as a sneaky and insidious menace to the happiness of the human race.

A. J. Clarke attended as a deputation from the S.A. Temperance Alliance, and spoke on the importance of the legislative work aimed at by the Alliance, dealing specially with local option, Sunday closing, and the danger of the re-establishment of compensation rights on licenses vetoed. Mr. Clarke made a strong appeal for sympathy and support to the Alliance work and urged Christians to vote for men of sound character and clean life.

G. T. Walden gave a stirring address on general temperance work and showed the direct interest that the church, the family, the individual, and the working man, have in this great question. The addresses were long, strong, and good.

The choir rendered an anthem in a very pleasing manner, and musical selections were rendered by Misses Carmichael and Robertson and Bren. R. Lyall and Ball. Miss Ida Hall gave a recitation, "Beautiful Snow."

On Tuesday morning at 10 o'clock a well attended devotional meeting was held, presided over by G. B. Moysey. At 10.30 W. Charlick, President of the Conference, took the chair, and called on W. Brooker to open the meeting with prayer. P. Pittman (Secretary) read a synopsis of last year's minutes. The President gave a hearty welcome to a number of visitors from sister States, among whom were mentioned Jas. Johnston, M.A. (President of the Victorian Conference) and Mrs. Johnston, Geo. Petty, John Petty, John Tully and son, A. B. Maston, R. Lyall, and Sisters M. W. Green, R. Lyall and Abgan, from Victoria; W. Abgan, G. T. Walden, and Sisters Baker and Leck, from New South Wales; C. M. Gordon, from Tasmania; J. Selwood, from West Australia. Brief responses were made by A. B. Maston, R. Lyall, J. Selwood, C. M. Gordon, G. T. Walden, R. J. Clow, and J. Tully. Greetings were read from the Victorian Conference. The Y.M.C.A. sent an invitation for delegates to make use of the club and reading rooms during their stay in Adelaide. J. C. F. Pittman proposed that hearty greetings be sent to the Baptist Union now meeting in Adelaide. T. H. Brooker, M.P., seconded, and the motion was carried unanimously. The secretary then read the roll-call of delegates, which was as follows:—

Adelaide.—Jas. Manning, W. T. Manning, R. Morphet.  
Alma.—Jas. McLachlan, John Howard.  
Balaklava.—W. T. S. Harris, W. Smith, A. H. Richards, H. M. Tuck.  
Broken Hill.—Bro. Forsyth, sen.  
Dalkey.—W. Marshman, W. N. Dix.  
Glencig.—W. Burford, S. Summers, A. Bailey, Bolton, W. Footter, G. Smith, — Wood, S. Mills.  
Hindmarsh.—T. H. Brooker, J. Weeks, T. J. Doley, F. Pittman.  
Henley Beach.—G. Noble, A. Lawrie, G. A. Hurcomb.  
Kadina.—G. B. Moysey, W. Jackson.  
Lochiel.—A. L. Greenshields, J. Swain, C. H. Harding.  
Long Plain.—  
Milang.—J. E. Thomas, H. Overall.  
Mallala.—D. Wilson, B. Marshman.  
Millicent.—  
Norwood.—A. C. Rankine, T. Johnson, H. Smith, A. Greenshields, A. Redman, A. W. Lawrie.  
North Adelaide.—C. Clark, D. F. Easom, A. C. Belcher, P. Pittman.  
Point Sturt.—W. Pearce, J. H. Yelland.  
Port. Pirie.—W. Morrow, W. Liddle.  
Queenstown.—W. Moffit, G. Cosh, C. Lawton.  
Stirling East.—A. T. Magarey, G. Rudd, E. Taylor.  
Strathalbyn.—H. J. Horsell, J. Taylor.  
Unley.—W. Charlick, R. Burns, T. G. Storer, John Verco, A. Verco, W. Jones, H. Weir.  
Williamstown.—W. G. Pappin, S. Grapes.  
Willunga.—L. H. Crosby, E. Jacobs.  
York.—W. Brooker, J. Ford, A. G. Jarvis, K. W. Duncan.

### Special Committees appointed:—

Accommodation Committee.—J. Colbourne and W. Manning.  
Election Committee.—T. B. Verco and W. Brooker.  
Reference Committee.—J. Colbourne, J. Verco and K. W. Duncan.  
Digest of Letters Committee.—T. J. Gore and J. C. F. Pittman.

Attention was drawn to the fact that D. A. Ewers, of Perth, W.A., was in bad health, and at the call of the President Bro. Maston led the brethren in earnest prayer on behalf of Bro. Ewers.

The Secretary read the Annual Report of the Evangelistic Committee, and the Treasurer (T. G. Storer) read the Financial Statement made up to date, showing a small credit balance. There are, however, some outstanding accounts, and the expenses of the Conference have to be provided for. The Secretary read a synopsis of the figures supplied by the churches for the past year

showing satisfactory advances in most lines. The splendid results of the special mission conducted by G. T. Walden will come in next years' figures. During this mission and the meetings continuing therefrom 196 persons have been added to the churches co-operating.

The Evangelists' Reports, as published in the CHRISTIAN on August 28th, were read by the Secretary, P. Pittman.

W. Burford read the Obituary Report for the past year, showing that 36 members have gone to their rest, leaving us rich memories of Christian friendship and of faithful service to God.

T. J. Gore led the Conference in prayer for the bereaved friends.

The Reports were then considered. It was unanimously resolved that the report of the Evangelistic Committee be adopted.

The Treasurer's Report was adopted.

Statistical Report adopted.

The Reports from the Evangelists were also adopted.

Bro. Moysey spoke on the work at Kadina, giving an encouraging outline of the work of the past twelve months. The additions from the Sunday School formed a cheering feature of the report.

H. J. Horsell dealt with the work at Strathalbyn, speaking of difficulties that the church had to contend with and strong prejudices that were gradually being surmounted. Referring to Goolwa he spoke of the way in which the work had opened up, and expressed his conviction that there was a good prospect for the preaching of the primitive gospel.

After singing "Praise God from whom all blessings flow," the Conference adjourned for luncheon.

The Afternoon Session was opened by a short Devotional Service, conducted by H. J. Horsell.

The President took the chair, and after singing and prayer, Bro. Gore referred to a matter of interest that had delayed his attendance at the Morning Session. The parents of Mark Collis (who is an esteemed evangelist in America) had both passed away within a few hours of each other, and were that morning placed in the same grave.

A telegram of greeting was read from the Western Australian Conference, and a letter of good wishes from Theo. Fischer, formerly of North Adelaide, but now of Rookwood, N.S.W.

The President gave a hearty welcome to Jas. Johnston (who was not present at the morning session) and also to T. Lees (of the Christian Church, Hindmarsh) and Mrs. Lees. Bro. Johnston and Mr. Lees replied in brief, helpful speeches.

L. H. Crosby reported on Evangelistic efforts at Willunga and McLaren Vale,

where he has been laboring for some months past. Special reference was made to meetings held at Meadows that had resulted in several decisions.

Bren. Jackson and Hillier also spoke on the cause at Kadina, and expressed the high opinion in which Bro. Moysey was held not only by the church but by the Kadina townspeople.

Nominations for Officers for the new year: President, J. C. F. Pittman (unopposed); Vice-President, A. T. Magarey (unopposed); Treasurer, T. G. Storer (unopposed); Secretary, P. Pittman (unopposed); Committee, fourteen brethren nominated.

The Secretary reported the attendance at Committee meetings during the year:—

	Possible.	Attendance.
W. Charlick ..	15	14
J. C. F. Pittman ..	15	11
P. Pittman ..	15	15
T. G. Storer ..	15	13
W. Brooker (Illness)	15	6
T. J. Gore ..	15	12
A. C. Rankine ..	15	13
J. Colbourne ..	15	13
Jas. Manning ..	15	12
J. McLachlan ..	15	3
W. G. L. Campbell ..	10	8
H. D. Smith ..	10	6
A. T. Magarey (Illness)	15	5
A. Glastonbury ..	1	1
J. Anderson ..	1	1
K. W. Duncan ..	15	12

G. B. Moysey read the Conference Essay, his subject being, "The Philosophy of Faith." T. J. Gore led a discussion, which was taken part in by F. Pittman, J. Colbourne, John Verco, A. B. Maston, G. T. Walden, Jas. Johnston, W. Charlick and R. Burns. A hearty vote of thanks to the essayist was unanimously carried and responded to by Bro. Moysey.

J. E. Thomas read a paper on "The Unemployed Difficulty," dealing with the question of activity in Christian work. A discussion ensued, which was taken part in by G. T. Walden, W. Morrow, R. Lyall, P. Pittman, J. H. Yelland, Jas. Johnston, E. Taylor, A. C. Rankine, K. W. Duncan, and G. Rudd. The thanks of the Conference were unanimously accorded to Bro. Thomas, who suitably responded.

The Conference then adjourned for tea.

The evening meeting was devoted to the subject of Foreign Missions. The chapel was well filled, and the audience was very enthusiastic. The combined choir contributed several effective musical numbers during the evening. R. Burns (President of F.M. Committee of S.A.) occupied the chair. After a hymn of praise, and prayer by Bro. Harris, the Secretary's Report was read by A. C. Rankine, who also read an interesting letter from Bro. Ware, of Shanghai.

The Treasurer's Report was presented by T. Colebatch, as it appeared in the CHRISTIAN of August 28th. The figures show a substantial advance on those of last year. In addition to the amounts disbursed through the Committee, contributions have been forwarded from this State as follow:—

North Adelaide, for Kanaka Mission ..	£17 0 0
Hindmarsh, for Bro. H. Strutton ..	41 0 0

The chairman pointed out the necessity for aggressive missionary effort, and the facilities that are continually opening for prosecuting this form of Christian work. Pointing his remarks from the four lepers of

2 Kings 7, he pressed on the Conference the solemn responsibility of individual Christians in sending out the good news.

R. Lyall spoke on behalf of the Victorian F.M. Committee, and gave an encouraging address containing much information concerning the past work and future intentions of the Committee.

Miss Abgan (Missionary elect for China) spoke of the pleasure she felt in joining the band of faithful witnesses for Jesus in the distant eastern land. While sometimes a little afraid of possible loneliness in a strange land, she felt that the heavenly love was sufficient to compensate for the loss of the earthly. The love and fellowship of Christ are not limited to any nationality nor bounded by any country; for all lands, for all peoples, whether black or white, is the message of the gospel. "Go ye into all the world," is the Master's command. Are we prepared to suffer some discomfort or to make some sacrifice in order to take the message of comfort and life to people who are suffering and sorrowing without the light of life?

G. T. Walden expressed his appreciation of the work of the Committee and commended the Chairman, Secretary, and Treasurer for good work systematically carried out. He urged that Home and Foreign Mission work should not be in any way antagonistic but should be mutually helpful. It was generally found that where Foreign Missions were warmly supported they also got the largest contribution to the Home Mission Funds.

A very successful meeting was closed with singing and prayer.

On Wednesday morning, September 10th, after a Devotional Service led by L. N. Crosby, Bro. Charlick took the chair, and the Conference proceeded to the election of the new Committee, which resulted in the appointment of the following:—W. Charlick, W. Burford, W. Brooker, T. J. Gore, J. Colbourne, A. C. Rankine, J. Anderson, J. Verco, A. Glastonbury, Jas. Manning, and K. W. Duncan.

Jas. Manning reported that a message had just been received from Bro. Grinstead, accepting the invitation to labor as evangelist with the church at Grote-street. Bro. Grinstead expects to leave America for South Australia on October 25th.

Bro. Colbourne reported on behalf of the Reference Committee that a letter dealing specially with matters relating to Mission work had been referred to the Foreign Mission Committee.

Bro. Rankine proposed that the Foreign Mission Committee for the new year be constituted as follows:—Sisters Milne, Pepperell, L. Tonkin, Mauger, Schmook, F. O'Donnell, and Griffin; Bren. Rankine, Easom, R. Marquardt, P. Pittman, F. Pittman, J. Colbourne, T. Colebatch, W. Jackson, A. T. Magarey, F. Harding, R. Burns, W. Burford, W. C. Brooker, T. J. Gore, H. Weir, and two ladies from each auxiliary. Seconded by Bro. C. Clark, and carried unanimously.

The Secretary (P. Pittman) read the letters from the churches, which were then remitted to the "Digest Committee."

#### APPOINTMENTS FOR NEXT CONFERENCE.

It was decided that the meetings be held at Grote-st. during the Show week in September, and that Bro. Grinstead be asked to prepare the Conference essay, the subject to be left to the choice of the essayist. A motion to impose a time limit of half an hour on the essayist was negatived by a large majority.

It was decided that a short paper not to exceed half an hour be on the programme, and that H. J. Horse'll be the writer.

Bro. Burford was appointed to prepare the Obituary Report.

Bro. Charlick reported that the Committee had slightly deviated from the instructions of last year's Conference in arranging that the annual tea and Home Mission meeting be held in the Town Hall. On the motion of Bro. Greenshields, seconded by Bro. C. Clark, the action of the Committee was unanimously endorsed.

T. H. Brooker moved that letters of sympathy be sent to the widow of the late J. A. Davies, of Victoria, and to the relatives of the late Dr. J. Kingsbury, of Sydney. This was carried unanimously, and also a similar motion moved by T. G. Storer referring to Mark Collis, whose father and mother have just passed away. John Verco and W. T. Manning led in earnest prayer.

It was decided that letters of kindly greeting be sent to H. D. Smith and W. G. L. Campbell, who recently removed to neighboring States. It was also decided to send a similar letter to Sister Tonkin in China.

T. J. Gore spoke on the Mission conducted by Dr. Torrey, and expressed his intense pleasure in finding that he so strongly emphasised the basic truth that the Bible and the Bible alone is the Word of God. Bro. Johnston mentioned that Dr. Torrey's wife is a graduate of one of the disciples' schools in America.

W. Brooker moved that the Report and Balance Sheet of the Foreign Mission Committee be adopted. Seconded by Bro. Manning and carried.

Bro. Rankine was instructed to write and assure Bro. Ware, of Shanghai, of a hearty welcome if he is able to visit our next Conference.

Meeting adjourned for luncheon.

The Afternoon Session opened with Devotional Service led by R. J. Clow, after which the President took the chair and called on F. Pittman to read the digest of letters from the churches. Various points dealing with the progress of the churches were commented on, and matters relating to evangelisation were noted for consideration later in the afternoon.

The discussion on the work of evangelisation was opened by Bro. Colbourne in a vigorous speech, in which he advocated a general evangelist to assist the weaker churches and the inauguration of a Tent Mission. The discussion was continued by Bren. Moysey, Jas. Johnston, T. J. Gore, A. B. Maston, W. H. Wright, C. M. Gordon, H. J. Horsell, J. H. Yelland, L. N. Crosby, J. Selwood, J. E. Thomas, J. Verco, Jas. Manning, W. Morrow, and T. B. Verco. It was resolved on the proposition of John Verco, seconded by James Manning, "That the Committee be instructed to continue during the coming

law of Moses. This lesson again brings out the demand of God for the exact fulfilment of his law. If God were so particular then, will he not be much more so now, seeing his present law was given to man through his Son? (see Heb. 2: 1-4). The Lord urged Joshua to exercise this courage because he would be with him. So the Christian need not fear the conflict with evil, for he has the promise, "Lo, I am with you alway."

#### PREPARATION

was now made at the command of Joshua for the move forward. In three days he declared they would cross the river. What faith he manifested in this! The river was then in flood, it being harvest time (Joshua 3: 15). O for a faith like his—a faith that will go forward undaunted by seeming difficulties! God rewarded such faith then, and does so now.

THOS. HAGGER.

### Bro. Thomas Andrews.

The church in New South Wales has sustained very heavy losses during the last few months in the death of three of its pioneer members. First we had to say good-bye to Dr. Joseph Kingsbury. What a hero in the strife he was! Then our dear faithful Joseph Stimson after a long illness "fell asleep in Jesus." And now it is my sad duty to have to chronicle the death of Bro. Thomas Andrews, senr., one of the oldest and most highly respected members of the Enmore church. When I left Enmore on August 4th, Bro. Andrews was apparently in the most vigorous health, but in a few days word came that he was quite unwell, and soon the sad news was received that a serious operation had to be performed. From this he could not rally, and on Monday night, August 11th, at 7 o'clock, he passed away to be with his Lord whom he loved so well.

Bro. Andrews was born on December 7th, 1834, and was thus nearly 68 years of age. When 25 years of age he was baptised into Christ, and lived awhile at Fairfield. Two years he spent on the Manning River, and while there baptised Bro. Newby. But the most of his Christian life was spent with the Newtown-Enmore church. Bro. Andrews leaves a devoted wife, four daughters and seven sons to mourn their loss, and of the eleven children eight are members of the Enmore church, and one of the Marrickville church. Some of his grandchildren, too, are members of the Enmore and Marrickville churches.

Bro. Andrews was a big man in body and in heart. In him great physical strength was united with the tenderness of a woman. No one ever appealed to his sympathies in vain. I remember during the time of an epidemic of typhoid fever he drove me out several times to Little Bay Hospital to see some of our members, and they had no more sympathetic visitor at their bedside than Bro. Andrews. I believe he greatly desired to make everybody happy—his wife, his children, his brethren, sisters, and all others with whom he came in contact. His great desire was to "scatter seeds of kindness for the reaping by-and-by." Many a sick one has been greatly helped by a drive in his pony-trap, and some of the aged ones who

could not walk. Bro. Andrews would start out early on Sunday morning and drive them to chapel. He drove Dr. Joseph Kingsbury to the meeting of the church the last Sunday he was able to go. What a meeting it was when these three valiant souls—Dr. Kingsbury, Joseph Stimson and Thomas Andrews—greeted one another in the spirit land!

During my six years' work at Enmore he was, as far as his health permitted, a regular attendant at the services, and was always ready with his word of cheer. In his younger days he was one of the most active of our officers, interesting himself in all parts of the Lord's work. About 7 years ago he resigned his position as deacon of the church, but up to the last his love for the church and interest in it were as strong as ever. He could sing sincerely—

"I love thy church, O God."

Although I was far away at the time of his death, I know he would pillow his head on Jesus. I know he was kept in perfect peace because he had trusted in God. Bro. T. J. Gore was with Sister Andrews and family in their affliction, and his sympathy and service were greatly appreciated by the bereaved ones. The sympathy of the whole church went out to Sister Andrews and family in their great loss, but we know that their loss is our brother's gain.

The funeral took place on Wednesday, August 11th, and was very largely attended. A service was first held in the Enmore Tabernacle, and another service was held at Rookwood, where he was buried. We shall miss him at our meetings, but in his home what a blank when such a husband and father as he was is taken! The only note of hope and joy in such an experience as this comes from Christianity. "He is not here; he has gone to be with Christ, which is far better." "To be absent from the body was to be present with the Lord." "Wherefore comfort one another with these words."

He fell asleep in Christ his Lord:

He gave to him to keep  
The soul his great love had redeemed,  
Then calmly went to sleep.  
His was a childlike confidence,  
And as he closed his eyes,  
The whisper was within his soul,  
"To-day in Paradise."

On the following Lord's day special mention was made of Bro. Andrews at the morning service, and at night Bro. Gore conducted an In Memoriam service, when the Tabernacle was full of those who desired to do honor to the memory of our dear brother.

Sleep on, beloved, sleep and take thy rest:  
Lay down thy head upon thy Saviour's breast;  
We loved thee well, but Jesus loved thee best:  
Good-night!

G. T. W.

### From The Field.

The field is the world.—Matthew 13: 38

#### Victoria.

BALMAIN-ST., RICHMOND.—Two welcomed to fellowship yesterday morning, and one confession before a crowded meeting at night. We had 56 to breaking of bread—our record to date. Our school has now

grown to 150 scholars on the roll, and this with the overcrowding gospel meetings forces home to us the inadequacy of our present building for the great whitened harvest awaiting the cause here.

Sept. 8.

P. J. POND.

### South Australia.

YORK.—Another grand day in connection with the church on September 7. We have as a church been praying for success to attend Bro. Duncan's efforts, and God has abundantly sent us showers of blessing, for which we are more than thankful. At the morning service the members were present in large numbers, and they were favored with an excellent and soul-stirring exhortation from an old S. Australian boy in the person of C. S. Gordon, who through affliction was brought from Tasmania, where he had been residing. He told us that at present his idea was to further study and acquit himself for the Master's work, and he desired to go to America. We wish him all success in his future movements. The Sunday School was again well attended, the number present being 138. At the gospel service in the evening the chapel was again well filled, and at the conclusion of the address a baptismal service was conducted, when our young brother who had made the good confession on the previous Sunday was immersed. Bro. Duncan, who spoke from the text, "Go ye into all the world," etc., gave an impressive and characteristic address. The hearts of all were filled to overflowing, when, in response to the invitation by the speaker, three of our Sunday School scholars came out and made the good confession in the presence of all. We trust and pray that many more of our scholars will come out on the Lord's side, and are looking for a glorious ingathering of precious souls in the near future.

Sept. 7.

E. E. W.

QUEENSTOWN.—We had large meetings yesterday. Three brothers (in the flesh) who obeyed last week were received in the morning. In the evening Bro. Morrow, from Port Pirie, preached an able discourse. A good impression was made, and we have arranged to meet two young men this evening who were present last night.

Sept. 15.

W. MOFFIT.

ALMA.—On September 7th, at the close of my address, a fine young man confessed his faith in Christ. He was baptised yesterday.

Sept. 15.

R. J. CLOW.

GROTE-ST.—Bro. Gordon gave us a splendid address this morning. Three were given the right hand of fellowship. Jas. Manning preached this evening. Two confessions. Three who had previously made the good confession were buried with Christ in baptism.

Sept. 14.

E. R. M.

N. ADELAIDE.—Quite a number of visiting brethren from country churches and the neighboring States sat down with us at the Lord's table on September 14th. Sister Caldwell and her son received a welcome into the church. The latter decided for Christ during Bro. Walden's mission.

V. B. T.

HINDMARSH.—We were delighted to have with us our old Bible Class boy, James Johnston, on Sunday evening. The building was very crowded, thus showing how highly he is appreciated both in the church and neighborhood.

Sept. 15.

A. G.

BORDERTOWN.—The Tent Mission started on Saturday, September 6th. The tent is lighted with acetylene gas. The platform was arranged with screen at the

back, and some nice pot plants in front, with some suitable texts on posts, sawdust on floor, and seats from the local Institute, all of which combined to make it attractive and comfortable. The attendance was good, quite up to our expectations, over 70 persons facing Bro. Hagger, while he preached to them on "Is God Good?"

On Lord's day morning the disciples met at 11 o'clock in the Tent to break bread. We had a splendid meeting, over 40 members being present, representatives from every church but one in the Kaniva circuit. Bro. Hagger gave a very helpful and encouraging address.

At 3 p.m. Bro. Hagger again faced a good audience, and in the evening another good audience listened attentively. The meetings were continued every night through the week, and grew in attendance and interest. The question box was freely used. Yesterday we had three services again and were much encouraged. In the afternoon the first fruit of the Mission was gathered, a young woman making the good confession. The evening meeting was the best yet held. Every evening service was preceded by a prayer and song service. Prospects are hopeful.

Sept. 15.

E. W. W.

UNLEY.—This morning Bro. Gore gave the right hand of fellowship to seventeen young people, who were thus welcomed into our ranks as followers of Jesus. Amongst those who met with us to remember the Lord were Bro. and Sister Lyall, of Melbourne, and Bro. Selwood, recently returned from W.A.

There was another overflowing congregation at the gospel service. Bro. Lyall led the singing in splendid fashion. We should like him to remain amongst us for six months. The immersion of sixteen candidates was preceded by a splendid address by Bro. Gore. We were cheered at seeing six more come to the front and make the good confession. One of these, however, was an immersed believer who desired to unite with us.

Sept. 14.

H. W.

YORK.—On September 14th we had the pleasant company of one of our old York boys, Bro. Horsell, of Strathalbyn, who spoke three times to us with much warmth and was listened to most attentively. In the morning we had the privilege of extending the right hand of fellowship to two—one who had been immersed on the last Sunday, and one by letter from the church at Norwood. In the afternoon we had the best Sunday School we have had for a lengthy period, the number present being 158. At night our hearts were filled with joy when we saw a sister accept the invitation and come out and make that noble confession.

Sept. 14.

E. E. W.

## Here and There.

Here a little and there a little.—Isaiah 58: 10.

Order your S.S. Commentaries as soon as possible. Bro. Morro's article on the first page of this issue very interesting.

Geo. T. Walden passed through Melbourne en route for Sydney last Saturday.

The report of the S.A. Conference has crowded out a lot of interesting matter.

Two baptisms at North Melbourne on Sunday last. Good meetings continuing.

Good meetings are being held at Bordertown. Last Sunday night about 150 attended.

Send to AUSTRAL CO. for samples of new four-page Tracts. 528 Elizabeth-street, Melbourne.

We are sorry to hear that H. D. Smith is suffering from influenza. We wish him a speedy recovery.

We have in stock the Union Tune Book, suitable for use with the "Psalms and Hymns." Price 4/- by post 4/6.

The annual picnic of the S.S.U., Vic., will take place at Darling on November 10th. Further particulars later on.

N.S. Wales Conference reports a debit balance of £80/15/4. This includes debit balance at last Conference, £21/16/4.

Balmain-street, Richmond, starts a Mission on September 22nd. J. A. Palmer and P. J. Pond will be the preachers.

"Why Do We Exist?" published on page 465 of this issue, can be obtained in Tract form at 6/- per 1000. Austral Co.

To teachers. Please keep Tuesday, October 14th, free for Quarterly Conference at Swanston-st.—Thos. Gole, Hon. Sec. S.S.U., Vic.

A Home Mission meeting, under the auspices of the Sisters' Executive, will be held at Newmarket on Wednesday night, September 24th. A good meeting is hoped for.

A good way to celebrate the N.S. Wales Jubilee would be to wipe out the Conference debit. Contributions can be sent to the Treasurer, J. Stimson, 45 Glebe-rd., Glebe.

Four confessions to Sunday night at Malvern Mission. An interest is being aroused in the neighborhood, and it is anticipated that much good will result from the labors of J. H. Stevens and F. M. Ludbrook during the meeting.

It is with regret we have to mention the death of Bro. Richard Trivett, an old and esteemed deacon of the Lygon-st. church. He was buried in the Melbourne General Cemetery on Tuesday last. An obituary notice will appear in due course.

Bro. Walden received a hearty welcome home after six weeks' absence in S.A. On Sunday morning, at Enmore, he gave a brief resumé of the results of the Mission in Adelaide, and at night preached to a large audience, when three confessed their faith in Christ.

The Sisters' Welcome Social to Bro. and Sister C. L. Thurgood is postponed to Monday, September 29. A good musical programme is being prepared by Sister Miss Kingsbury, L.L.C.M. The social will be held in the City Temple, Sydney, Monday, Sep. 29.

Theo. B. Fischer writes from Canley Vale, N.S.W., as follows:—"We are glad to report that the second daughter of our Bro. Stimson has been immersed on confession of her faith. Others are enquiring, and the meetings show that steady interest is being maintained. To God be the glory."

Percy G. Saxby writes from Capetown, South Africa, as follows:—"Two by faith and obedience since last report. Meetings fairly well attended. Our finances are in a good way, there being a substantial balance on the right side. Will brethren kindly note that my address now is c/o Geo. Harvey, corner Pepper and Jordaan streets, Capetown."

The monthly meeting of the General Committee of the S.S.U. of C. of C., Vic., will be held on Monday, 29th inst. Special business:—Appointment of Temperance Committee; consideration of motions as to limitation in age of teachers competing in junior division; as to re-arrangement of scholars' divisions, and restrictions as to date when entries will be received.

While on a short visit to Bendigo last week, T. J. Cook, of the Home Mission Committee, attended a social of the church there and made a special appeal

on behalf of the Tent Singer Fund. Several Bendigo brethren realised the value of gospel singing in mission work, and made a very prompt and liberal response to the appeal by a thanksgiving of £7/19/6 to the Singer Fund. The list will be published in due course.

## Coming Events.

Observe the time of their coming.—Jeremiah 8: 7

SEPTEMBER 21.—CHRISTIAN ENDEAVOR. United Rally of all Societies will be held in the Nth. Melbourne chapel, Chetwynd-st., on Monday, Sept. 21st, at 8 o'clock. Societies please notice Responses. Leading Speakers.

OCTOBER 2.—Lygon-st. Christian Chapel, Welcome Tea to Brethren and Sisters Johnston and Thurgood. Speakers—Brethren Smith, Ludbrook, Dunn, Wilson, Pittman, Millis, Johnston, Thurgood. Bro. Crichton to welcome on behalf of Sunday School.

### ELIZABETH RILEY FUND.

Collected from Local Friends ..	£1 9 6
P. M. A., Vic. ..	.. 1 0 0
W. H. Rich, S. A. ..	.. 0 10 0
Thomas Johnson, Q. ..	.. 1 1 0
Church of Christ, Charters Towers, Q. ..	.. 3 10 0
" Kyabram, Vic. ..	.. 1 0 0
" Toolamba, Vic. ..	.. 0 10 0
" Shepparton, Vic. ..	.. 1 2 6
" Childers, Q. ..	.. 1 0 0
" Welsford, N. Z. ..	.. 3 0 0
	£13 3 0

On behalf of Sister Riley, the church at Charters Towers desire to tender their best thanks to all who have contributed to help our sister in her hour of need. Besides the amount mentioned above, there were collected by means of a social got up by the I. O. F. and from the local mines £127, which with the above will make £138, which has been placed to Sister Riley's credit in the bank and in charge of our local Benevolent Fund, and with the Government Endowment of £1 for £1 will make the respectable total of £276. Out of this a house will be bought and furnished, and the balance given to our sister at so much per week until exhausted, by which time her boys will be getting big enough to earn something. Again thanking the churches and brethren who contributed, and the CHRISTIAN for publishing our appeal,

I remain, on behalf of the church,  
ERNEST B. FREEMAN.

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unto thee' it falls into positive error. The words do not mean 'I am speaking to you.' As for the phrase 'get up,' there is surely no one with a grain of linguistic tact who does not feel in it a certain hardness and abruptness. 'Come, my child, rise up,' though not literal and verbatim, is probably as near as we can get to the 'exact force and meaning.' But I suppose the new translators would find this insufficiently intelligible, unless it received just a touch of the street colloquial."

Professor Tucker's criticism, as we might naturally expect, is from a literary standpoint, but this is not the most important point of view from which the version should be regarded. There is a far more serious aspect of the question which must not be lost sight of, and that is, that free and easy translations are apt to lend themselves too readily to misrepresentations of truth. We are not sufficiently well acquainted with the Twentieth Century New Testament to say whether or not this is so in its case. But in any case there is need for a wise conservatism in the matter of translations. The few obsolete words that occur in the Authorised and Revised Versions do not call for radical alterations in the entire rendering. The general excellence of the Revised Version, the work of well-known and recognised scholarship, should have saved us from a free and easy rendering that no person with any claim for intelligence is specially in need of. Alterations here and there are doubtless wanted in the Revised Version to give it completeness, but to alter almost the entire verbiage is an act of vandalism with which we have no sympathy. We, however, find some consolation in the thought that the Twentieth Century New Testament is not likely to survive the century that gave it birth.

### South Australian Conference.

Continued from page 459.

the numbers who were under the influence of their preaching were considerably larger. During the past few weeks a mission had been held in which nearly 200 members had been added to the churches co-operating.

Anthem, "I will extol thee."  
 Jas. Johnston, M.A., President of the Victorian Conference, felt that any preacher might be proud to address such an audience. The Master said to his disciples, "On this rock I will build my church, and the gates of hell shall not prevail against it." He believed those who had obeyed the Lord, and surrendered their lives into his keeping, were members of that church. While opposition would be met with, based on prejudice and superstition, they found that there was often, even among those who bitterly opposed them, a growing conviction of the truth of

the divine message. Saul of Tarsus vehemently opposed the gospel until conviction was too strong to be resisted. They were blamed for taking the name of Christ, but they ought not to be ashamed of the name which is above every name—the name by which the whole family in heaven and earth is named. While opposition might mean isolation and they might have to walk the path of life alone it would also mean victory, for no earthly power and no Satanic influence can destroy the church which the Lord builds.

Anthem, Praise Waiteth for Thee.

The Chairman announced that 987 tickets had been taken at the Tea Meeting that afternoon.

W. Charlick thanked the brethren for their hearty support during the past year and introduced the President elect, J. C. F. Pittman, who then took the chair amid hearty applause. Mr. Pittman thanked the meeting for their enthusiastic reception. He bespoke the consideration of the brethren in the coming year, and it was because he felt confident that this would be accorded that he had courage to take the office. He hoped the coming year would be marked by earnest evangelistic effort on the lines that have recently been so successful.

Duet, R. Lyall and J. Johnston, "No, not one."

G. T. Walden (President, N.S.W. Conference) was glad to be present at the inauguration of a new movement, as this was the first time they had taken the Town Hall for their Conference tea-meeting. The splendid choir on the platform was the greatest company of singers they had yet had at any of their meetings. They were reminded of great meetings held in this hall many years ago under H. S. Earl, T. J. Gore and G. L. Surber. Following these meetings there came a time of shaping and fashioning the material that was then quarried out. They now had among their most useful and earnest workers many who were then brought into the church. They had recently taken another forward movement, and he believed that it would be maintained, and that they would build up and make useful in the church work those new converts who were to be temples of the Holy Spirit. While he had a great admiration for their city, Adelaide, he thought that in some things they had not improved. The growth of the gambling habit was very noticeable. They were told that the way to stop gambling was to legalise the totalisator. He did not see that they could destroy this evil by making it respectable. A great source of weakness was the withholding of the Bible from their public schools. They did not find that the followers of Buddha kept the knowledge of their sacred books from their children. This was to him a valedictory meeting. He had been working with them for the past five weeks, and now had to say good-bye. He closed with a few parting words.

Anthem.

G. B. Moysey, from Kadina, congratulated the retiring President, and was pleased to see the new President in so favorable a position. He regretted that Mr. Pittman's honored parents were not present that night to rejoice with them. The work of the

Campbells in advocating the union of Christians on the simple faith of the Bible had met with much opposition and ridicule, but the meeting that night proved that the noble plea was still alive. The union of believers was being more generally recognised as not only commendable, but possible. Men were beginning to see that division among the servants of Christ was wasteful and ruinous. The trend of the highest and noblest thought of the day was towards their position, and not against it. They were pleading for a return to primitive Christianity, and their growth had been phenomenal in the record of religious experience. Pleading for one Lord, one faith, one baptism, they were advancing, and should have courage for the future. He thanked them for the opportunity of taking part in that meeting.

T. J. Gore moved a comprehensive vote of thanks to those who had assisted in the meeting. This was carried, as was a special and hearty vote of thanks to G. T. Walden.

Meeting closed by singing the doxology.

The united choir, under the leadership of A. J. Gard, rendered splendid service throughout the meeting.

### S.A. Conference Notes.

The Temperance meeting was late in starting.

Mrs. M. W. Green sr. was an honored visitor at the Conference.

G. T. Walden delivered a splendid address at the Foreign Mission meeting.

The Temperance meeting was not crowded, but the house was fairly full.

The seats in the Grote-street chapel have not grown any softer since last Conference.

The tea at the Town Hall was splendidly arranged and everything passed off like clockwork.

Robert Burns made a good chairman at the Foreign Mission meeting, and gave a fine address.

G. B. Moysey referred to the male portion of the church at Kadina as the "inferior element."

Robert Lyall rendered a good service at the Temperance meeting by singing "Mother's Prayer."

John Tully, of Doncaster, gave a very nice talk in response to the welcome of the chairman.

J. E. Thomas read a short paper on "The Unemployed Difficulty." The paper was short and practical.

We felt really proud of all our Victorians at the Conference; they were not only ornamental but useful.

The Hon. J. Varden, M.L.C., made a good chairman at the Temperance meeting, and gave a good address.

Percy Pittman, the chairman at the Sunday School Union meeting on Wednesday evening, gave a very fine address.

Much credit is due to A. C. Rankine for his painstaking care in reporting the Conference meetings for the public Press.

In the Sunday School Union of South Australia there are associated 20 schools, with 2320 scholars and 257 teachers.

The Town Hall meeting commenced on time, was run on time, and came to an end on time. This was as it ought to be.

Feeling reference was made to the failing health of D. A. Ewers, of Perth, W.A., and prayers were offered on his behalf.

The Thursday night meeting at the Town Hall was probably the largest meeting of our brethren ever seen in South Australia.

No one could fail to understand Bro. Charlick in his chairman's address at the Town Hall meeting. It was plain, kindly, and firm.

Robert Lyall, the Federal F.M. Treasurer, made an interesting budget statement at the Foreign Mission meeting on Tuesday evening.

W. Charlick made a good firm chairman at all the meetings, dispensing justice to all who came within the range of his rulings.

A. C. Rankine at the Foreign Mission meeting on Tuesday evening read a most interesting letter from James Ware, of Shanghai, China.

At the discussion of the subject of Evangelisation in South Australia, almost everything else was spoken of but the subject in hand.

F. Pittman was unanimously elected President, A. T. Magarey Vice-President, T. G. Storer Treasurer, and Percy Pittman Secretary.

We are under obligations to T. B. Verco for the cushion he so kindly provided for our comfort during the sittings of the Conference.

The Sunday School meeting on Wednesday night was a great and inspiring one. The good accomplished can only be estimated in the great day.

We quite agree with Mr. Clarke when he said at the Temperance meeting that the only way to regulate the drink traffic was to kill it dead.

J. E. Thomas declared in his paper that one need not go to Egypt for mummies, as many of them could be found in some South Australian churches.

It was thought by some that instead of limiting the Essay at the Conference a special committee should be appointed to keep sleepy members awake!

The large Town Hall, holding some 1500 people, was full to the doors, and from start to finish the audience listened attentively to all that was said.

The cricket match between the clergy and the laity at the picnic was quite exciting. The results were a little involved, but the laity got the worst of it.

Percy Pittman let out the secret as to why the river Torrens is so large as it passes through the city of Adelaide. It is because there is a dam below the city.

A. C. Rankine read a splendid report on Foreign Mission Night. No one could help understanding about the work which the Australasian churches have in hand.

The Adelaide papers gave good reports of the Conference meetings. We are under the impression that A. C. Rankine was running this department of the work.

At the close of the Temperance meeting a fine young man made a public confession of his faith in Christ. After all this is the best and greatest Temperance pledge.

Miss Abgan, missionary elect, gave a most interesting little address, and met with an enthusiastic reception, at the Foreign Mission meeting on Tuesday evening.

Kindly reference was made to H. D. Smith and W. G. L. Campbell, formerly preachers of S.A. Their absence was regretted, and letters directed to be sent to them.

The Secretary of the South Australian Foreign Board made a strong appeal for bright, consecrated and educated young men to go as missionaries into the various foreign fields.

There was an interesting discussion on the Federal Capital Site, and it was resolved to take steps to assist in the matter.

The picnic at the National Park on Friday was a great success, attended by about 170 people. The day was a regular South Australian one.

As a reason for thinking that the truth is spreading in the country districts, a speaker said that in one place a man had discovered that the Lord's supper was not of Mosaic origin.

F. Pittman moved that a letter of congratulation be sent to the Baptist Union, which was in session in Adelaide at the same time as our Conference. This motion was heartily carried.

The picnic on Friday, though not a part of the programme, was a great success. The National Park is an ideal picnic ground, and the 170 persons present thoroughly enjoyed themselves.

Geo. T. Walden, President of New South Wales Conference, gave a hearty invitation to all South Australians to attend the New South Wales Conference to be held on Jan. 26, 1903.

T. J. Gore said, concerning G. B. Moysey's paper, that it was the kind of essay one did not care to hear just after dinner. We gathered from this that Bro. Gore had a nap during the reading.

We are sure that we are voicing the sentiments of all the interstate visitors when we say that we were treated in a right royal manner, and that we are thankful for all the kindness shown.

The chairman stated at the Town Hall that 987 tickets were taken at the door for the tea meeting. Notwithstanding this great number the tables were loaded down with food when it was all over.

A cable arrived during the sittings of the Conference stating that Bro. Grinstead had accepted the offer made to him by the Grote-st. church, and that he would sail from San Francisco on October 25th.

T. J. Gore, in moving a vote of thanks to the speakers at the great Town Hall meeting, said he was sure that they were all grateful, not only for what the speakers had said, but for what they had not said.

We were much pleased with the young men we saw at the Conference meetings and at the various public meetings we attended. It is to these young men we look for the prosperity of the cause in the coming years.

T. J. Gore made a fine little speech at the morning session on Wednesday, calling attention to the drift of the world toward the great fundamental principle of our plea, that we are guided by the Word of God alone.

"The Philosophy of Faith" was the subject of G. B. Moysey's essay, which he ably and exhaustively discussed. A resolution was carried asking for the essay's publication, with which we hope soon to comply.

The work of Percy Pittman as Secretary was highly spoken of at the Conference meetings. W. Charlick thought it would be a wise investment to connect Bro. Pittman's house with the telephone. We second the motion.

W. Burford, who read the obituary report, stated that 37 brethren and sisters of the churches in South Australia had during the year fallen asleep in Christ. T. J. Gore commended the relatives of the departed ones to God.

The discussion of J. E. Thomas' paper was very profitable. G. T. Walden, W. Morrow, Robert Lyall, Percy Pittman, Bro. Yelland, Jas. Johnston, Bro. Taylor, A. C. Rankine and K. W. Duncan engaged in the discussion.

We have avoided in these notes anything in the shape of criticism, but we will say just here that the expenditure of a few shillings for hymn-sheets would have added much to the interest and harmony of the Town Hall meeting.

Bro. Gard and his great choir of 240 voices, made up of 28 from York, 30 from Hindmarsh, 13 from Henley Beach, 14 from Queenstown, 27 from Unley, 18 from Glenelg, 46 from Norwood, 14 from North Adelaide, and 50 from Grote-street., rendered most valuable service in the great Town Hall meeting.

Mr. Clarke at the Temperance Meeting dispensed a little "taffy," but gave a good, sensible talk. One thing we did not agree with was when he said that the Temperance question was the largest question of the day. We believe that the great question is that of man's salvation from all sin, of which intemperance is but an incident.

## Sunday School.

Then were there brought unto him little children.  
—Matthew 19: 13.

LESSON FOR OCTOBER 5TH.

Joshua Encouraged.

Joshua 1: 1-11.

GOLDEN TEXT.—"Be strong and of good courage."  
Joshua 1: 9.



For several months Israel had been encamped on the plain of Moab, and now comes the command to pass over Jordan, which flowed at the western end of the plain. This command came through

MOSES' SUCCESSOR, Joshua. In giving this command God renewed his promise concerning the land; it would be theirs if they entered and took possession. God's promises do not bring the blessing unless they are appropriated. His rich provision for man's salvation, his promises of eternal life, do not avail unless accepted by the sons of men. God also promised when issuing this command to be with Joshua as he had been with Moses.

COURAGE WAS NECESSARY on the part of Joshua in order to carry on the work successfully. This courage was not only necessary to face the foe, but to do the things commanded by God in the

## Why do we Exist?

O. A. CARR.



—♦—  
E! WHO? A people who claim to be members of the church which Jesus built, and not members of any other—the same

church of which Peter and Paul were members, the one body of which Christ is the Head—a people consenting to be known by and designated by the names, and by these only, which designated God's people at the beginning. Why do we exist as a religious body? We answer:

### 1. BECAUSE WE CAN'T HELP IT.

There is a necessity for our existence; and this necessity, we claim, is our right to exist. Buildd "on the foundation of apostles and prophets, Jesus himself being the chief corner stone," and holding as we do that the divine creed of Christianity is that "Jesus is the Christ, the Son of the living God," we are forced to a separate existence, and we cannot help it. For, while other religious bodies accept the divine creed, not one of them makes it characteristic, but each of them is characterised by something else than the divine creed; so that to "join" any of the denominations we would be compelled to accept something more than the divine creed, and this we cannot do. Moreover, the

### DISTINCTIVE DIFFERENCES

(the *differentia*) of the denominations are not found in the New Testament, but are learned from books that men have made; and the tenets of no two denominations can be learned from the same book. A person could as easily learn Christianity from the Koran as Methodism from the Westminster Confession of Faith, or Presbyterianism from the Book of Common Prayer. While it is strangely claimed that these differences that characterise the denominations are "non-essentials," still to join a denomination one must accept the "non-essentials" of that denomination, and this we could not do. While not essential to Christianity, these denominational characteristics are essential to those different phases of religion, and make them differ essentially from each other—so much so, indeed, that to be a member of one denomination is to be excluded from membership in any and every other. If it be claimed that we should "join" a denomination in order to receive and obey the TRUTH IT HOLDS, regardless of its "non-essentials" (and certainly that is the best reason for being denominational), then what about the truth that we believe is held by others? The same reason would impel us to "join" each and every denomination, since we could not, on that plea, receive and obey all the truth that we believe is held by all the denominations unless we "joined" them all, and this they would not allow. They

would prevent us from so doing by presenting what they call their "non-essentials." At the same time,

THEY ADMIT THAT WE CAN BE SAVED, and go to heaven, and not "join" any of them. It is safe, then, to stay outside of all denominations. So far as the act of baptism is concerned, those who baptise are Baptists; and we are Methodists because we believe in method; we are Presbyterians because we believe that there should be a plurality of elders in each congregation. We can hold all the truth, as taught by these denominations, and accepted by the learned world, only by remaining outside of all of them.

### 2. IN ORDER TO TEACH AND PRACTISE THE WHOLE TRUTH

as we understand it, and restore Christianity to the world as it was at the beginning. We cannot be partisan, or denominational, because there were no denominations in the church at first; hence we could not labor to restore the church as it was originally and at the same time keep up divisions that did not then exist.

3. WE EXIST AND WE ARE WHAT WE ARE for this third reason: Since the New Testament is our book of authority, we must respect its silence and stop where it stops in teaching and practice. "Let him that speaks speak as the oracles of God." There could be no meaning in this if, after we have spoken as the oracles of God speak, we are at liberty to go on and speak anything and everything else that we may fancy. If asked,

### "WHAT DO YOU BELIEVE?"

we express it, in answer, in the language of the sacred oracles. These living oracles encompass our faith, and we stop there of necessity. Churches that presume to practise in their work and worship that for which they have no Scripture teaching should pause and tremble; for though the practice may be considered "non-essential," still it will characterise them, and make them differ from their brethren, and make them partisan. To furnish us to every good work, to save us and keep us saved, to enable us to fulfil our mission, and to fit us for heaven, we believe that God has said enough in his Word; hence we stop right there. "We all take the Bible" it is said. Yes, but then the denominations take also what is not in the Bible; and WHAT IS NOT IN THE BIBLE makes them what they are. WHAT IS IN THE BIBLE makes us what we are. As to the church and membership in it, as to faith, repentance, confession, baptism, prayer, forgiveness, church life and work, what God says in his Word we believe is sufficient, and we stop there.

### 4. WE EXIST BECAUSE WE CLAIM

that, as Christians, in the worship of God we have no right to do anything that we cannot do in the name of Christ—by his direction—and this is to be settled by precept, approved precedent, or by Scripture statement from which our practice is a necessary inference. This is, we claim, broad enough to meet the demands of all who wish to glorify God. We would not whistle in church, for instance, not simply because

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The Manager and Secretary of these Societies is George A. S. Griffin, the Founder of the Starr-Bowkett System in Victoria, and the Directors are the same men who have all along been Directors of all the Societies managed by Mr. Griffin. These Directors have been re-elected by the Shareholders, each time their term of office expired, proving beyond doubt that they possess the confidence of the Shareholders, and it is most certainly owing to their business capabilities and foresight, together with their strict economy, that the Societies have been so eminently successful.

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it would be impolite so to do, and not because we might not feel so inclined, but solely because we have no instruction to do such a thing and hence could not do it in faith, and therefore would not do it at all—not even if it should become altogether fashionable.

#### 5. WE EXIST AND WE ARE

what we are because we claim that all believers should be one, on the broad, undisputed basis of one Lord, one faith, one baptism, one God, one body, one Spirit (Eph. 4: 3-6). If there could be a spiritual photography that would exhibit each Christian by showing just that, and only that, which enters into Christianity, then we would all look alike, and it would be an exhibition of Christian UNION—the oneness for which Jesus prayed.

### Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

**MUNRO.**—With feelings of sadness I send a few lines to record the death of one of our members—Bro. James Munro, a young man in the prime of life, 30 years of age. This occurred on Aug. 29th, from pneumonia. He leaves a young widow and two little sons to mourn their loss. Some 8 years ago he was baptised by Bro. Colbourne in the chapel, Elizabeth-street, Sydney. The love and sympathy of the church are extended to Sister Munro in this severe bereavement. We pray that grace may be given her from our Heavenly Father to realise "that he is too wise to err and too good to be unkind." We laid his remains to rest in the hope of a glorious resurrection on Aug. 31st, in the presence of a large company of brethren, Bro. P. A. Dickson delivering a touching and appropriate address.

"Oh! call it not death—'tis a glorious rest,  
Yea, saith the Spirit, for all such are blest;  
They rest from their labors, their work is done,  
The goal is attained, the weary race run.  
The battle is fought, the struggle is o'er,  
The crown now replaces the cross they bore,  
The pilgrimage path shall no more be trod:  
A rest remains to the people of God."

Petersham, Sept. 5.

A.E.I.

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