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There is no doubt that the religious world requires to be educated upon the subject of Christian union—to be educated out of its prejudice and bias, into the clearer light of apostolic ideals.



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## AN IDEAL NOT REACHED.

Those who watched the negotiations which have been going on for the past few years in regard to Christian union will not be surprised to find that the practical results so far are almost a negligible quantity. This statement, we are aware, requires some modification. Some results have accrued, but these were not unexpected, and therefore caused no surprise. It seemed quite natural that the different bodies of Presbyterians, for example, should come together. Union in this direction has happily been achieved. But so far as the main bodies are concerned, organic union is still a dream of the future. As far as Australia is concerned, Presbyterians, Methodists, and Congregationalists are as far from union as when negotiations were first commenced. We might even venture to say that union is further away to-day than it was, say, ten years ago; and for this reason—that at the beginning there seemed to be possibilities of realisation, while now, it is quite clear that whatever possibilities might have existed have been indefinitely postponed. The leaders in the union movement have only been allowed to proceed a certain distance, and have had to call a halt when the time for adopting practical measures had been reached.

### How the movement began.

We have been led to form the above conclusions by the recent proceedings of the Presbyterian General Assembly. It is to the credit of this body that it led the way to union by first setting its own house in order. They are now a united body, so far as Australia is concerned. Having achieved this much, the thought of a wider union took possession of the minds of some of its leaders, and as a result conferences with other religious bodies have been going on for some years past. Without much hope for the future, the Church of England was approached. This venture has now been definitely abandoned. The Assembly has

declared that any further negotiations with the Church of England "must rest upon an acknowledgment of the orders of the non-Episcopal Churches, since the claims to possess the only valid orders among Protestant Christians rests upon sacerdotal principles, which involve doctrinal positions, especially in regard to the sacraments, with which no compromise seems possible." As there seems to be no likelihood of the Episcopal Church abandoning its high pretensions, union with it is quite out of the question.

### The line of least resistance.

While thus debating the question with the Church of England, the Presbyterian Church also made overtures to the Methodists and Congregationalists. This was the line of least resistance, as union with immersionist bodies enhanced the difficulties already very great. For a time, the said overtures seemed to be full of promise, but as the time came for something tangible to be done, the hope of union receded in the distance. The recent deliberations of the General Assembly make it quite clear that the Presbyterian Church of Australia is not yet ready for union. A motion to shelve the question of union was only lost by four votes. The mover of this resolution belongs to a bygone age, inasmuch as he stood forth as the champion of disunion, and used arguments which are now generally discredited. It is clear, however, that he had with him the sympathies of a substantial minority. It is true that, by a narrow majority, a resolution was carried that the further consideration of the question of union be postponed until the meeting of the next Assembly, but there is nothing inspiring about this. The position is summarised by the *Southern Cross* when it says: "Plainly, the members of the Presbyterian Assembly have no acute sense of the need of union. Their church is prosperous. As one member put it, 'Why should Presbyterians, with their increasing membership, join with other churches whose members did not increase?' Prosperity, of course, has its char-

acteristic perils. It is apt to breed an ignoble content, and to obscure the vision of great ideals. And the debate in the Assembly seemed to show that its members had lost for the moment their vision of Christ's ideal for his church—that they all may be one.' . . . Apparently the Christian church must wait for another and wiser generation before the prayer of Christ will find its fulfilment. Yet an unconvinced world is the price we pay for a divided Christianity."

### The great barrier.

No doubt at the beginning of negotiations, and for a time after, the prospects of union seemed bright enough, and those of an optimistic turn of mind saw victory ahead. The one factor not taken into account was the vagaries of human nature. Union is a good thing in the abstract, but when it comes to giving up one's beloved denomination, that is quite another matter. The fervid orator has only to get up and talk about the splendid past, and wave the "blue bonnet" of Presbyterianism, to induce a rampant denominationalism that sweeps all before it. It is the same with the other religious bodies. We remember reading an article in the *Wesleyan Spectator* entitled "Be a Methodist." It was an appeal to the wanderers to rally round the flag. It breathed the very essence of denominationalism; and it is because this spirit exists that union is only something to be talked about, but not realised. It is the effectual barrier to progress. Doubtless there are a number of things that stand in the way; but even if these were removed, and the other remained, it is strong enough to be a fatal barrier. One can understand the leaning to old associations—the pride in a noble ancestry. But to live in these things and make them obstacles in the realisation of the ideal of Christ is to put them to an unworthy use.

### Living on the past.

It may be freely conceded that the denominations which have been talking about

union, but failed to reach it, have each a past which has served a noble purpose, but to live in that past is not the road to further achievement. The founders of their respective movements never meant that the steps they took in protest against religious wrong-doing should be the final approach to the New Testament ideal. Theirs was only a step in advance of the times in which they lived. Were they living now, they would be among the first to advocate a further advance towards that unity which is so essential to the greater progress of the kingdom of Christ upon earth.

#### Not all loss.

Still, when all is said that can be said about present failure, it should not be forgotten that it often happens that through many failures we reach ultimate success. Provided, of course, that each failure has upon us its true educational force. To discuss union is to prepare the way for it. To refrain from discussing it, to refuse to make an attempt to secure it, is a sure and certain way to perpetuate disunion. There is no doubt that the religious world requires to be educated upon the subject of Christian union—to be educated out of its prejudice and bias, into the clearer light of apostolic ideals. This means long and arduous work, for human nature is prone to cling to its errors; and the curious thing about it is, that the comparatively little things are frequently the biggest obstacles. It is so in the matter of Christian union.

## Editorial Notes

### The Temperance Party Sold Again.

"Peter E. Wedd," of W.A., writing in response to our editorial note, "The Temperance Party Sold Again," contends that the Labor Party deservedly had the support of the Alliance at the recent election, and states: "We are pleased to know that they are going to redeem their promise made upon the hustings, for within a fortnight an amendment of the Licensing Bill will be introduced. Provision will be made for Local Option upon a simple majority vote, so that the electors will have the power to blot out all hotels whether State or privately owned. Grocers' licenses are to be abolished, and wine licenses permitting of its being drunk on the premises will share a similar fate." But our correspondent neglects to deal with the Premier's statement that "Prohibition was impracticable, and would be so till complete State control of hotels was established. The policy of the Labor Party was that licenses be held by the State." It was this attitude of the Labor Party that we opposed, and we shall be greatly disappointed if the W.A. Alliance endorses it. In every other State of the Commonwealth, and throughout England

and America, the Temperance party has consistently antagonised the State entering into the drink business. The only position for the true opponent of drink is one of opposition. He cannot enter into the business for the sake of reducing its diabolical effects, because he cannot do evil that good may come. Moreover, he is, if well informed, aware that State ownership, as in Russia, North Carolina, etc., has always failed to reduce the evil, and that even in Gwalia, W.A., it has proved a conspicuous failure. Our conviction is, that so far from helping the prohibition cause, if a great revenue-producing monopoly be established, prohibition will receive a serious set back, and be indefinitely postponed. With the example of the United States and New Zealand before us, it is absurd, if not worse, to say that "prohibition is impracticable till complete State control is established." We have no argument with our correspondent as a supporter of the Labor Party, in the general advocacy of State monopolies. This is the policy of the party, and this paper has nothing to say for or against; but we do protest against the State running and receiving the profits from a business that is diametrically opposed to the welfare of the community. We regard it as wrong in principle, and a blunder in policy, and are not prepared to swallow it, even though sugar-coated with the promise of Local Option.

### "Our Lady of Victories."

The Roman Catholics of Australia and New Zealand are being urged by circulars to contribute £25,000 as a "gigantic Christmas box" for the erection of "a memorial church" to "Our Lady of Victories" at Camberwell, Victoria. Every pious Catholic is asked to contribute 10/-, the cost of a stone, as a "gift of our love and loyalty to the virgin mother," who, we are gravely assured, is "the Patroness of Australia." Thus a church will be erected to "Our Lady of Victories—a church that by its very title would remind the worshippers of the powerful intercession of Our Most Holy Mother to save us from many imminent dangers, even as she saved Europe from grave peril in the days of the Saintly Pope St. Pius V." Among the inducements to give is the following: "Can we refuse to give at least one stone on behalf of our deceased Father, Mother, Brother, Sister or Friend? Can we refuse to give at least one stone for the building of this church which will be for ever an eloquent appeal for them before the throne of God's mercy through the sweet intercession of Our Lady of Victories?" Contributors in Australia and New Zealand are thus given "an opportunity of sharing in that community of prayer which is going up day by day before the throne of God from the devout clients of Mary throughout the whole world," and they are soberly asked, "Can you refuse to become a link in that golden chain which will bind man to God and earth to heaven?" Of course if they have not the 10/- to spare

they are shut out of their share of blessing and excluded from the chain binding man to God. This is rather rough on the poor. It is contended that if the Y.W.C.A. could raise "£27,000 in three or four weeks for a club house for their members, the Catholics of Australia and New Zealand should not be less zealous in helping this nobler and far holier cause." Then, as a further inducement, in special type, comes the announcement: "The names of all 'Founders'—i.e., those who give one or more stones to the building, will be preserved in a silver casket in the shrine of Our Lady and have a share in all the masses and prayers offered there for pious benefactors." Ten shillings will give the donors a share in all the masses and prayers offered for all time, and the want of ten shillings will for ever shut them out from the wonderful benefits of such masses and prayers. Many a poor ignorant Roman Catholic will doubtless make a special effort to buy a share in the blessings promised. We shall not be surprised if this appeal to the superstitions of the benighted results in the raising of the requisite £25,000 by Christmas Day, "on which date the silver casket containing the names of all the Founders will be solemnly sealed." But are we really living in the 20th century; or are we back in "the days of the saintly Pope Pius V."?

### Compulsion and Conscience.

While opinions may differ as to the wisdom of compulsory military drill in this young country, it should surely be possible for some adequate provision to be made exempting those who believe it to be wrong to learn to kill their fellow men. As we understand it, no conscience clause whatever exists in the case of boys. Parents, whatever their convictions may be, are compelled to send their children to drill. Many besides the Society of Friends regard war as a direct violation of the teachings of the Founder of Christianity, and instruction in the art of war is, to their minds, sinful. Is it unreasonable to ask that in this free country their religious scruples should be respected? Provision is made for adults who object to war to the extent that they may be engaged in duties which do not lead them into actual fighting, but even then they are compelled to assist those who are engaged in what they regard as wickedness. In S.A. the Baptist Union at its annual meeting recently passed a resolution objecting to the compulsory provisions of the Act without an adequate conscience clause, and this appears to us the attitude that every lover of religious freedom should take.

The fear of man brings a snare. By halting in our duty and giving back in the time of trial, our hands grow weaker, our ears grow dull as to hearing the language of the true Shepherd, so that, when we look at the way of the righteous, it seems as though it was not for us to follow them.  
—J. Woolman.



## BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

### Jesus and the Little Ones.

"Of that reference to infant baptism which it is so common to seek in this narrative, there is clearly not the slightest trace to be found."—OLSHAUSEN, on Matt. 19: 13-14.

There is a common fallacy which logicians call *ignotio elenchi*, which includes cases of "proving the wrong point." Often if a man is asked to justify a certain statement of which proof is very difficult, if not impossible, he will defend instead another proposition for which the former may be mistaken. Mr. Madsen evidently is a believer in the skilful use of this fallacy in support of a feeble cause. For, when asked to prove his position that Jesus wishes infants baptised, he seeks to prove instead, what no one denies, that Jesus cares for them. We have already seen how Christ's general attitude of benevolence towards little children is advanced in support of, not our benevolence towards, but baptism of, infants. The underlying assumptions of this argument are preposterous; it is foolish to suggest that baptism must accompany benevolence; and it is an unworthy insinuation that they who do not baptise infants are not so well-disposed towards them as the most ardent paedobaptists are. There is, in "The Question of Baptism," an absurd parade of the care of and benevolence towards children which infant baptism shows. Such a parade is no new thing in this connection. Some readers will remember Keble's lines on "Holy Baptism," with their outrageous suggestion:

"Where is it mothers learn their love?—  
In every Church a fountain springs  
O'er which th' eternal Dove  
Hovers on softest wings."

Now, Keble no more needed to be reminded that mothers do not require to have their children baptised in order to love them, than Mr. Madsen stands in need of a reminder that to decline to baptise unconscious infants whose baptism the Lord has not warranted is a very different thing from being ill-disposed towards them. Benevolence is not a reason for baptism. We should be well-disposed towards all men; Christ had a heart of love for all; but this is no reason for baptising non-believers. In a later chapter we hope to show how infant baptism has been associated with the doctrine of original sin. Even John Wesley declared: "Infants need to be washed from original sin; therefore they are proper subjects of baptism." We might retort, then, that they who deny that infants need baptism are more benevolent towards them than are those amongst the paedobaptists, who have believed or do now believe that infants need remission of sins. We agree most profoundly with the statement of J. A. Bret, a Methodist divine, that "there is not one word in

the New Testament which even suggests in the slightest degree that spiritual blessings are, or may be, conveyed to an infant by a rite of which he is utterly unconscious." This, coupled with the fact that there is no hint in the Scriptures of infant baptism, surely should prevent people from suggesting that they who do not baptise infants somehow neglect them, love them little, or are not benevolently disposed towards them.

In this article we have to treat of some passages about children which are not statements as to baptism at all, but which are alleged to contain "allusions which make it very difficult to refuse" infants Christian baptism.

### "OF SUCH IS THE KINGDOM."

Mr. Madsen refers to Matt. 19: 14 and Matt. 18: 1-10. Jesus said:

"Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven:"

and

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me."

Now there is not a word about baptism in these verses. Mr. Madsen would not venture to assert that the children were baptised on this occasion. The disciples were rebuked; but there is not a syllable to show that the blessing desired by the parents involved baptism, or that the disciples were rebuked because they objected to such baptism. If so—and of course any reader will see that it is so,—how can this Scripture rightfully be used to rebuke us for declining to practise infant baptism? With what semblance of fairness can Mr. Madsen approvingly quote another paedobaptist to the effect that on the Baptist theory the disciples' rebuke to the parents of the children was proper and righteous? The passage in question shows that if Christ were on earth it would be good to bring infants to him for his blessing. Since none of us deny this, how do we favor the original objectors or share with them the Saviour's rebuke?

Let me quote a few sentences from "The Question of Baptism":

"Of such' clearly means children similar in age and condition." "In express terms, Jesus includes the little ones in the Kingdom of Heaven. If, therefore, by Christ's own language a baby belongs to the Kingdom, how can it be refused the outward and visible sign of the Kingdom, which is baptism" (p. 51).

It is not correct to say that "in express terms, Jesus includes the little ones in the Kingdom of Heaven." The Lord definitely said, "Except a man be born anew, he cannot see the kingdom of God," and "Except a man be born of water and

the Spirit, he cannot enter into the Kingdom of God" (John 3: 3, 5). The kingdom, then, consists of twice-born people. None are in the kingdom who have only been born once by a natural birth.\*

Again, "of such" does not mean "of these," or mean "children of similar age and condition." Let a few paedobaptists answer their Victorian representative. A. Plummer, after pointing out that Jesus' word is "of such," not "of these," says:

"Not those particular children, nor all children, but those who are childlike in character, are possessors of the Kingdom; it specially belongs to them."—On Matt. 19: 13-15.

"Of such—*i.e.*, of childlike souls who come trustfully and unassumingly to receive (cf. 18: 2-4)."—E. E. ANDERSON, on Matt. 19: 14.

"One of such little children. The child meant by our Lord is not a child in years, but in spirit, a person possessed of the childlike quality."—Prof. E. P. GOULD, on Mark 9: 37, in "International Critical Commentary."

"*in tois tois* denotes those possessing the childlike spirit of docility and humility." Cf. Mt. 18: 4.—*Ibid.*, on Mark 10: 14.

We call attention to the striking words of Olshausen quoted at the head of this article. Olshausen was an able paedobaptist, who, it will be remembered, was formerly shown to have been misrepresented by Mr. Madsen (see chapter on The Commission).

In the light of the foregoing, it is curiously interesting to read in "The Question of Baptism":

"Yet Baptists, after their manner, say this has nothing to do with infant baptism—'Jesus was referring to the childlike qualities which His followers should possess,' etc."—Page 52.

These Baptists are in very good paedobaptist company. But Mr. Madsen believes that such a view leaves Christ's rebuke without point; and he continues:

"It is utterly incredible that Jesus made such an ado over nothing. If this does not mean that parents are to bring their babies to Him in baptism, we require the Baptists to inform us in what other way babies can be brought to Christ, and so satisfy the express requirements involved in our Lord's language" (P. 52).

With pleasure, we at last acknowledge a sentence with which we can agree. The first sentence in the above is correct. The ado was not over nothing; for the Scripture says it was about the unwarranted inhibition of the disciples. The rebuke they got for doing an unwarranted thing should make us all careful about doing unwarranted things (which is why we ask,—yet, alas! in vain—for Scriptural warrant for baby baptism). No; the ado was not over nothing; but does that prove it was over baptism? Has infant baptism become such an obsession to Mr. Madsen that it is, in his mind, the only possible anathema to "nothing"?

\*The above holds good whether John 3: 5 alludes to baptism or not. If "born of water" refers to baptism, as we believe, and as A. Plummer in his article on Baptism in Hastings' Bible Dictionary declares was universally believed till the days of Calvin, then we see that baptism is initiatory into the kingdom, which, in so far as it is manifest on earth in an organised form, is the church. Mr. Madsen believes "all children, by virtue of the Universal Atonement of Christ, are members of the Kingdom of God, and are entitled to be received into the visible Church of Christ by baptism."

Of the rest of the quotation, it may suffice to say that the children in question were evidently "brought to Christ" in some "other way" than baptism. Again, it is not hinted that Jesus baptised them; but it is definitely said that he "took them in his arms, and blessed them, laying his hands upon them" (Mark 10: 16). If Mr. Madsen will only imitate the Lord Jesus in this, and not seek to go beyond the Saviour's example, few will find fault with him; they will only discount the efficacy to the extent in which the disciple must perform be less than his Lord.

#### "BABES AND SUCKLINGS."

Mr. Madsen makes use of Matt. 21: 15, 16:

"But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Heardest thou what these are saying? And Jesus saith unto them, Yea; did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

One asks in wonder, What has "the perfection of praise as issuing from 'babes and sucklings'" to do with baptism? Mr. Madsen asks: "Would this incident dispose them [the apostles] to ignore the babes and sucklings in carrying out their commission"? No, it could not dispose them to ignore anybody; but neither could it dispose them to baptise anybody whose baptism the Lord did not ask. We could apply the question to other things than baptism; e.g. "Would this incident dispose them to ignore the babes and sucklings" in the Lord's Supper? Whatever cogency would be in Mr. Madsen's answer to this second question will tell against the former one. As a fact, when infant baptism came in, infant communion also came in; and there is as much reason or want of reason in the one practice as in the other.

But Mr. Madsen has another curious sentence under this same heading. He thinks that the later command to disciple the nations would be interpreted in the light of the fact, as he deems it, that the "babes and sucklings" of Matt. 21: 16 are themselves in Scripture called "disciples." He says:

"In Luke's narrative of the same incident, the children are included in the term 'disciples.' Thus:—'The whole multitude of the disciples began to rejoice and praise God with a loud voice, while the call for suppression ran:—'Master, rebuke Thy disciples.' Luke 19: 37-39."—Pages 54, 55.

This is interesting. We have but one objection to the statement that Luke includes the "babes and sucklings" (which Matthew alone mentions) in the term "disciples" (alone used by Luke). That objection is that the statement is demonstrably incorrect. The interested reader is asked to peruse Matt. 21: 1-17 and Luke 19: 29-46. He will learn that there were two occasions on which, according to Matthew, people cried "Hosanna to the son of David." "The multitudes" did it on the way from Bethphage to Jerusalem (Matt. 21: 8, 9); and, later, in the temple, the children did it (verses 15, 16). It was preceding the second or temple incident that the Saviour used the quotation concerning "babes and sucklings." Now Luke's statement about the "disciples" refers to Matthew's former incident, and not to the latter at all; for he says, "As he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice" (verse 37). From Mark we learn that the temple

cleansing and conflict with the chief priests and scribes took place on the day after the triumphal entry, Jesus on the day of entry having merely entered the temple and "looked round about upon all things" (see Mark 11: 1-18). Anyone who reads can see that in Luke 19: 45, 46, there is a very much abridged account of what happened in the temple, i.e., of the second incident recorded by Matthew. Mr. Madsen has simply made a confusion which a child in the intermediate division of a Sunday School should blush at making. Thus another argument in the book praised by our Methodist friends for its "convincing" nature and "judicious" references lies shattered in the dust.

#### "FEED MY LAMBS."

So Jesus said to Peter (John 21: 15), and Mr. Madsen uses the text as an argument in favor of infant baptism. Even if the "lambs" were infants, the text would obviously only furnish an argument for feeding them, and not for baptising them. We have before pointed out how, in the absence of any text which contains within itself a reference to both babies and baptism; the paedobaptist apologist gets one baptism text and another text with infants, and by a process akin to that of a skilled juggler with two balls makes such lightning changes and passes as to deceive the onlooker. But now we see a stranger thing.

Our friend is so poverty-stricken in argument that he has to take a text in which neither babe nor baptism is to be found, and make it apply to both! Other people than paedobaptists in our present opponent's anxious case will remember that, even if we insist that the "lambs" of verse 15 represent a different class from the "sheep" of verse 16, there are "babes in Christ" who need feeding (1 Cor. 3: 1). A few quotations from believers in infant baptism will show that we need not apologise for declining to admit, in the absence of any attempted proof, that the "lambs" of John 21: 15 were infants.

"Every spiritual shepherd of Christ has a flock, composed of LAMBS—youth converts, and SHEEP—experienced Christians, to feed, guide, regulate and govern."—ADAM CLARKE (Methodist) on John 21: 15.

"The 'lambs' here are probably neither Christian children, nor recent converts, but, like the 'sheep' in vv. 16, 17, Christians in general, the name being one of affection: cp. 1 Pet. 5: 2, 3."—DUNSMELOW'S ONE VOLUME BIBLE COMMENTARY on John 21: 15.

Meyer says that by all three words ("lambs," "sheep," "little sheep") Jesus "means believing ones in general (1 Pet. 5: 4), without making a separation between beginners and those who are matured, or even between clergy and laity."

## Jewish Papyri from Egypt.

New Light on Ezra and Nehemiah.

Darius and Unleavened Bread.

(From the Christian World.)

Fourteen years ago a tiny scrap of paper found its way to Strassburg from the island of Elephantine, which lies just below the first cataract of the Nile, over against the city of Assuan, the Syene of Ezekiel. It proved to be written in Aramaic, the dialect which displaced the Hebrew tongue among the Jews who returned from Babylon under Ezra, and remained the speech of the nation until the time of Christ. Five years elapsed, however, before it was deciphered. In the following season Mr. Mond and Lady William Cecil picked up some more papyri from the same source, and they were promptly attacked by Professor Sayce. So important were the results that the Berlin Museum secured the right of digging the western half of the island, and for three years the work proceeded.

The result was that an enormous mass of documents were unearthed, and divided between Cairo and Berlin. They were pieced together with brilliant success, and their contents were published last winter in a ponderous tome, edited by Professor Sachau. The text has been studied with unrivalled learning by Professor Meyer, of Berlin, and the story has been told by him in a fascinating booklet recently to hand. An English version is promised later on, and will be eagerly welcomed by Bible students in this country. In the meantime, however, some notes upon these finds, derived from a perusal of the German original, may interest the general reader of Old Testament history.

The documents cover the whole of the fifth century before our era, and reveal the presence upon the island—which naturally marked the southern limit of the Nile navigation—of a colony of Jewish soldiers. Let it be remembered that in the seventeenth chapter of Deuteronomy the Jewish kings were forbidden to "cause the people to return to Egypt," and that in a later age Isaiah foretold a time when "there shall be five cities in the land of Egypt that speak the language of Canaan." That during the later kingly period of Israel the old shrinking from a return to Egyptian bondage had weakened is clear, for later on Jeremiah himself led an exiled party into the Delta.

So it was that, while the main body of the Jews were eating out their hearts by the rivers of Babylon, another party had been sent by the Persian monarch to guard the remote frontiers of the Nile. The details of their lives, their names, the things they ate and drank, their wedding gifts, the amounts of their charities, their wills and wages bills, their lawsuits, and their correspondence, have been recovered. The picture of life in this remote fortress is in many respects more vivid than anything we know of the Jerusalem of the same age. The soldiery had leisure to till their allotments, and fully earned the resentful complaint of Jeremiah, "Egypt is a very fair beifer; her hired men are like fatted bullocks." There was room for a literary circle, and the ingrained aptitude of the exiles

for finance is shown by the fact that they charged their 60 per cent. on loans.

The supreme interest of these crumbling records lies in their bearing upon the worship of Jehovah, and out of that arises their relationship with the books of Ezra and Nehemiah. It was in the year 458 B.C. that Ezra secured from Artaxerxes I. his firman for the rebuilding of Jerusalem, and by that time the Elephantine Jews had been established for half a century and more. They took with them into the far south the primitive religion of their forefathers. With no reforming Ezra to guide them, they relied upon the traditions of the elders, and their faith was the faith of the patriarchs.

Their loyalty to the race may be inferred from the three hundred names they bore—at one time they numbered 800 souls and more. One in four was compounded with Jehovah's name, such as the Jedoniah, who was their headman under the second Darius, and one in four partook of that strong religious feeling out of which arose such names as Nathan. They made no compromise with heathendom; their called their priests Cohen, after the old tradition, and by permission of the king they erected a temple of their own, with its apparatus of gold and silver vessels, and its equipments for the offerings of the Mosaic law. We are told by Nehemiah that in his day exiled Jews "could not speak in the Jews' language." So it was at the Cataract fortress; every one of these documents is in Aramaic. As temple treasurer Jedoniah kept a daily account of money offerings. On one day he had in hand 318 shekels of silver, whereof 126 were "for Jehovah," 70 "for the sacred stone of Ashim," 120 for "the sacred stone of Anat." In this place one may be content to add that this Ashim was a Samaritan deity, referred to by Amos, in a passage which should read, "They that swear by the Ashim of Samaria." Thus to correct an obscure rendering, for our English version calls it, "the sin of Samaria," is an interesting outcome of these distant researches.

Among these papyri there are two of still profounder moment. One of them is a letter which was addressed by these Egyptian Jews in 407 B.C. to that Bagoas who succeeded Nehemiah as governor of Judah, and is obviously mentioned by Nehemiah himself among his companions on the return from Babylon, under the Biblical form of Bigvai. The letter confirms one addressed three years earlier to the same correspondent, as well as to a certain Anani of whom we read in the first Book of the Chronicles. In the latter reference is also made by name to that Sanballat who figures so largely in the story of the return from exile. We are thus brought face to face with a prominent leader of the repatriated nation, of whom our early knowledge a twelve-month ago was that solitary word Tigvai and a brief note in Josephus.

But the romance of Elephantine reaches its zenith when we are confronted by a letter addressed to Jedoniah and his companions. A Jew, who had recently arrived in

Egypt, was able to convey to them a copy of a decree which had emanated shortly before from King Darius. The decree was to the effect that, from the fourteenth day of Nisan until the twenty-first, there should be celebrated by his Jewish subjects the feast of unleavened bread, and that for seven days all labor should cease, and nothing into which any leaven entered, whether food or drink, should be brought into the dwelling. This was in 419 B.C., "in this year, the fifth year of King Darius." Turn to the sixth chapter of Ezra: "And this house was finished . . . in the sixth year of the reign of Darius the King. . . . And the children of the captivity kept the Passover upon the fourteenth day of the first month. . . . and kept the feast of unleavened bread seven days with joy: for the Lord had turned the heart of the King of Assyria unto them."

## Conference of Churches in Great Britain and Ireland.

By H. Grinstead.

The report of the annual Conference of the Churches of Christ in Great Britain and Ireland is to hand. The Conference this year has been held in the capital city of Scotland—beautiful, windy Edinburgh. The meetings generally last for eight days, the Sunday being used for special preaching services. Bro. John Macartney, one of the evangelists in the city of Birmingham, who devotes most of his time to the training of young men for the evangelistic field, presided. We clip a part of his speech from Bro. Eutwistle's report:—"After comparing the position of the Baptist community a hundred years ago with ours to-day, and drawing attention to the increasing tendency towards union, he declared that surely the time must soon come when the various communities concerned will realise that only a return to the New Testament position will bring about an enduring unity of God's people. Any way, the duty was never clearer, and the need more urgent, to be faithful and steadfast in our plea. Suppose a committee were appointed from without our own ranks to investigate our position, and visit some of the churches in the co-operation. Would the impression be favorable? [Colonials might ask the same question.] Would they find things done decently and in order? Would they be impressed not merely with our regard for the central act of worship in our meeting for worship, namely, the Lord's Supper, but also with the reverence with which all the acts of worship were rendered? In aiming at more efficient service churches should be careful to assign to a prominent part no one who has not given proof of fitness, nor should they be retained when appointed where there is not diligence to show themselves approved as workmen of God."

Amongst the visitors present at Conference were Bro. and Sister Charlick and daughter, of Adelaide; Bro. and Sister

Mitchell and daughter, of Melbourne; and Bro. and Sister Campbell Ludbrook, also of Melbourne; Bro. and Sister Richardson, of W.A., and Bren. Chappell and Lund, and Sister Dagleish, from Queensland. New Zealand was represented by Bro. Clark, of Dunedin.

We have been looking forward to the statistics, hoping and praying earnestly that the decrease of last year would have been made up. We have to be content with a gain of only 76 members. We are glad to note that nearly 500 from the Sunday School have decided for their Lord during the year, and that three more churches have been added to the list. The figures as they stand to-day are 201 churches, and 14,778 members. There are of course in addition the churches under the control of the American Board of Missions, which total about as near as I can remember, 15 churches with 2000 members. They hold a separate conference, but there are many in the home land who would welcome the active co-operation of the two bodies. However, it affects but little the real work of the churches as far as I have been able to judge.

The General Evangelistic Committee seems to have outlived its usefulness, only £1000 having been subscribed for the year to its funds. Bro. J. W. Black, the treasurer, is a most devoted and enthusiastic worker for the Master, but we venture to think that Bro. James Nimmo is right when he suggests the divisional committees as the committees for the engaging of their own evangelists, and the forwarding of evangelistic work. Great Britain is divided up into five or six divisions, and for very many years the G.E.C. has kept a look all round. Now the divisions are engaging and employing their own evangelists, and it does look as though the time had come when the G.E.C. might lapse, and the energy put into the division. The G.E.C. has done a good, grand work with Bro. James Marsden as its chairman. Whatever the British brethren may do, something will have to be done. In my humble opinion the preaching and teaching will need to be just as kind as it has been of recent years, but a great deal more definite. Thorny, difficult questions will have to have a place for discussion; it is impossible to keep some questions on the shelf for ever. Our fathers were not afraid to discuss, even though they disagreed, but above all there will have to be a much more determined spirit to "hold what we have." It is no real sign of progress to reckon that because we are making converts of half civilised or non-civilised people, we are doing well, if at the same time we are losing our civilised young men and women. We rejoice that the gospel is winning its way into the hearts of our colored brethren, but we must see that it also retains its place of honor amongst our white brethren.

The brethren in the home land have secured for special evangelistic work Bro. W. D. Campbell, of Toronto, and they are hoping for a great blessing from his labors during this year.

The Foreign Mission Committee had to report the loss by death of Shwe Dair, one of the native evangelists at Burmah or Siam, and many will hear with great regret of the passing away of our aged Sister Tickle, for many years the editor of the *Sunbeam*.

The figures for the Sunday Schools are much the same as last year, viz., 18,313 scholars, 169 schools, and 1888 teachers.

The F.M.C. reported the additions by faith and baptism at one of their stations of 13 Chinamen.

The Publishing Committee reported a profit on their year's labors, and asked for an increased circulation of the *Bible Advocate*.

Next year's meeting will be held (D.V.) at Birmingham.

I think one word should be said respecting the statistics. Whilst the year's working only shows a small gain comparatively, it has to be remembered that there is a steady stream of members coming to Australia and to New Zealand, and many of these brethren are doing splendid work in the churches with which they have met. Twynholm lost a good man when they lost Bro. Tom Melville, but the Dunedin brethren gained one. What is true of Bro. Melville is true of Bro. Page, Bro. Lomas in Auckland, and many others who are now in Australia and New Zealand. I am satisfied that many more might be saved from lapsing if secretaries at home, besides giving their brethren travelling letters, would drop a line to the editor of the "Australian Christian," 528 Elizabeth-st., Melbourne, for Australia, and to myself or to the secretary or evangelist of the church in Auckland and Wellington. The members would then be met and given, as I received, a warm welcome.

## Queensland Preachers' Conference.

By A. Hutson.

The first Preachers' Conference held in Queensland took place at Toowoomba on Sept. 23 to 27. Indeed, we believe it is the first of its kind ever held in the Commonwealth. The Conference originated because of the isolation of the brethren who are engaged in preaching the gospel, and their desire for closer fellowship with kindred minds and spirits. Our annual Conferences are taken up largely with business matters, in so much that spiritual things and practical problems which vitally affect the churches are never really touched, and the need of such a Conference was widely felt. So we, as it were, came apart (not, however, into a desert place, for Toowoomba is the Eden of the famous Darling Downs) to rest awhile, to wait quietly upon God, and in a brotherly fashion discuss those questions which so vitally affected our active service for Christ. Not only were all the regular preachers

present, but preaching brethren from different churches were present and took part in the discussions. Nearly every church in the State was represented, viz.: Maryborough, Gympie, and Eel Creek, W. B. Hayes, Brisbane, J. I. Mudford, Albion, A. E. Forbes, Boonah, A. Hutson, West Moreton Circuit, H. U. Rodger, Ma Ma Creek, A. Barnard and J. Larsen, Toowoomba, J. W. Parslow and H. E. Quire, Tannymorel, T. C. Harward, Wallumbilla, H. Hembrow, Roma, H. Reeve, Drillham, C. O. Roberts. The local arrangements, the plan and subject of meetings, and hospitality for all visitors, had been carefully prepared and arranged by the local speaker, J. W. Parslow, to whom the highest credit is due. Everything passed off without a hitch of any kind.

On Tuesday, at 11 a.m., the Conference opened with a devotional session, when J. I. Mudford took the chair and gave an address on "The Privileges of God's Children," emphasising the following points:—1. The privilege of possession—possession by God, and possessing him. 2. Privilege of petition. 3. The privilege of partnership with God in service and glory. A number of brethren took part in a fruitful discussion.

Luncheon was provided at Webster's Cafe, City.

At 2 p.m., the visitors in cabs drove to Picnic Point, by way of Webb Park, from both of which vantage grounds a splendid view of the famous and beautiful Range was obtained. At Picnic Point a two hours' session was held under the blue canopy of heaven. A. E. Forbes introduced the interesting subject of "Methods of Evangelising." His points were:—1. Thoroughness of organisation—advertising, visitation, congeniality and punctuality, concentration and consecration. 2. Clearness of presentation—introducing sinners to Saviour, the messages to be suited to hearers. During the discussion, the question of after-meetings, child baptisms, and open-air meetings were considered. Bro. Rodger suggested that the need to-day was the over-turning of the cradles of our spiritual babies, and the weaning them from the feeding bottles, and the making them workers in the harvest field. Being a bachelor, his suggestion caused a little merriment if not consternation amongst the paterfamilias present.

The company were entertained by Alderman Parsons. This was our first "high tea" on the evening of our first "high day."

A public meeting was held in the chapel at 8 p.m. J. W. Parslow occupied the chair. The subject was "The Restoration Movement." A. Hutson spoke on its necessity, dealing with: 1. The foundation of the church. 2. Its realisation as set forth in Acts and Epistles. 3. Its degeneration, as found in history. 4. Its reformation from Wickliffe to Luther, etc. 5. Its restoration, as begun by Campbell, Barton Stone, and others.

H. U. Rodger spoke of its accomplishment: 1. God's plan of salvation preached

in Scriptural language. 2. The gospel embracing three facts to be believed, three commands to be obeyed, and three promises to be experienced. 3. The book of Acts has been put in its rightful place. 4. The ordinances of baptism and the Lord's Supper have been restored to the apostolic position. 5. The Scriptural design of baptism has been emphasised. 6. The Bible and not creeds has been placed in its authoritative position. 7. We have furthered the cause of Christian union. 8. The glorious brotherhood is its practical and visible accomplishment.

W. B. Hayes also spoke on its future in relation to our State:—1. A larger vision of God's will. 2. A large responsibility. 3. Individual effort and sacrifice. We may have had a chequered past, but we have a bright present and a glorious future.

Bren. Barnard and Harward gave testimony how they became Christians and identified with the Restoration Movement.

At this point it may prove interesting to give a brief summary of the causes which led to a decision for Christ. From the various testimonies given the following influences contributed:—Godly mother, godly S.S. teacher, a brother's interest and tact, personal dealing, death of a sister, Salvation Army open-air work, evangelist and evangelistic services and the Word of God. The chief reason which contributed to the preachers joining the church: Literature of "Austral," personal influence of members and evangelists were the most prominent. Of the eight preachers who testified, the average age at which a decision was first made was 18 years. The denominations from which they came were almost as varied as their faces: Presbyterian, baptised Presbyterian, Church of England (2), Baptist, Roman Catholic, Methodist, Congregational and Salvation Army.

### WEDNESDAY.

Our devotional meeting at 11 a.m. was in the hands of A. Barnard, who read an excellent paper on "Aids to the Development of Christian Character." The chief points were: 1. No development possible without life in natural or spiritual kingdom. 2. Just as a plant requires the aid of soil, water, light, heat, so the Christian needs the aid of (1) God's Word; (2) Prayer; (3) Separation from world to God; (4) Christian atmosphere, which was found in church; and last of all the help of the minister. In the lengthy discussion which followed, the subjects of recreation, sport, games, literature, clubs, which would prove helpful were considered. It was felt that our young people should be encouraged to keep their sports strictly under Christian influences.

After luncheon at "Webster's," an open-air session was held in the Gardens, under the shade of the spreading camphor laurel trees. The subject was "A Church Perfectly Organised." Bro. Hutson opened up a very interesting discussion by a brief address, setting out:—1. The church a body

of reformed people united in one hope and one Spirit, having one Lord, faith, baptism, and one God and Father. 2. It was perfectly organised when: (1) Conditions of membership were Scriptural; (2) Lord's table the centre of worship; (3) Having a plurality of elders and deacons, orderly chosen and ordained to their sacred office; (4) The evangelist to-day occupied the unique place of being the general servant of the church. Incidentally, deaconesses, communion cups, and institutional churches were mentioned. A very profitable discussion ensued. The idea of the institutional church was on the whole favorably received. The relation of elders and deacons, the relation of Bible School supt. to officers, tenure of office, should minors have a vote, etc., were discussed and opinions offered.

Afternoon tea was provided at the Kiosk, and the ladies of the church entertained the visitors to our second high tea in the church hall.

W. B. Hayes occupied the chair at the public service in the chapel. "The Church and Social Evils" was the topic.

J. I. Mudford spoke on the drink question. Some say, educate, others, legislate, but the church says regenerate.

J. W. Parslow dealt with gambling. 1. Legitimate business and speculation was permissible, but gambling was taking something without pretending to give anything in return. It sears a man's conscience, degrades his manhood, and takes away from him the desire for honest toil. Towards gaming and games of chance the church's attitude must be one of uncompromising hostility.

The subject of lust was well handled by A. E. Forbes. Lust was called the grand foe of social purity; a monster of iniquity rampant everywhere. Every one must fight it and win or lose. Human vipers live on others' degradation. It is sapping the life of the nation, thousands are caught in the vortex of this deadly whirlpool. 1. Ignorance is a fruitful cause of this man-wasting pestilence. 2. Late hours; about midnight, the devil empties his kennels on the streets, and before morning a terrible havoc is wrought. 3. Self-indulgence, the sowing of wild oats. The church should enlighten; a men's class suggested. Our duty towards the fallen, but also to raise the barrier for salvation of men.

Bren. Hutson, Rodger, and Hayes gave testimony.

#### THURSDAY.

Thursday morning was devoted to reports from the various churches, and all were encouraging. Refreshments were provided at 11 o'clock by the sisters of the church. The State evangelistic work was then discussed, and a resolution was forwarded to the Executive.

After luncheon a photo. was taken, and then the visitors were driven around Newton to the home of H. E. Quire, where another open-air session was held under the gum-trees. J. W. Parslow opened up the discussion on "The Preacher's Position," in

a very able address. His position was to the effect that the evangelist's office of New Testament times had passed away, and that to-day he must be able to preach, teach, do pastoral work, organise, and be general overseer of the church, able to give counsel in every department. In the animated discussion which followed, Scriptural passages were carefully considered, and the address on the whole was endorsed when necessary explanation had been made.

The last of the high teas was provided by Mrs. H. E. Quire.

J. I. Mudford presided over the public service, when the subject was, "Jesus Christ." A. Barnard spoke of him as Saviour, T. C. Harward of him as Lord, A. Hutson of him as Judge. Bren. Mudford and Forbes added their testimony. During the service a comprehensive vote of thanks was heartily carried to all who had con-

tributed in any way to make the Conference so pleasant and profitable. As a brother said, the Conference had been a red letter one as far as Queensland was concerned. During the public meeting the local choir rendered efficient service, aided by several gifted soloists.

Before dispersing for our various spheres we reassembled on Friday morning for a short devotional and thanksgiving service. After such a blessed time, the unanimous feeling was that such a Conference should be an annual one, for after three days we had but touched the fringe of our problems.

Not more certain is it that it is something outside the thermometer that produces a change in the thermometer than that it is something outside the soul of man that produces a moral change upon him.—Henry Drummond.



#### The Parable of the Sower.

And he began again to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear.—Mark 4: 1-9.



By R. W. Cameron.

I was reflecting the other night on the mystery of evil. Particularly was I concerned to discover why evil is pleasant, and good sometimes the reverse. Why is it, that in countless ways the course of life or conduct which is wrong and harmful is also so tempting by its beauty, and its pleasantness? Why is it that the worldly delights which, in the end, bring such bitterness, should have such a fascination? Why should sin be so enticing and then pay for wages—death?

Why is the deadly thing in nature always fraught with so much that is beautiful and tempting? The sun dew glistens beautifully under the eyes of the insect, drawing it into itself by its sheer fascination. The serpent has power to mesmerise its prey into a desire to approach and enjoy that which it knows will destroy it. The light attracts the moth and tempts it to linger near, until its wings are ruined or it perishes.

A man will love to sin even when he knows that he will reap a bitter harvest for his sowing. Why are these things so? Why should not that which is evil and deadly be ugly and repulsive?

I watched a fly buzzing around a lamp. It seemed quite happy and enjoyed to the full the light and warmth. I wondered if it knew of the danger, if it realised how great it was. I would have liked to have been able to keep it away. But what could I do? To drive it away would be useless, as it would return at once. Was I, then, powerless? Should not the fact that I was driving it away tell it that it should not approach? Should not the heat itself, as it flew so close, have warned it off?

Alas! it remembered; it flew round and round, and over and under till suddenly it was trapped—caught without hope. What a humming and buzzing, what a struggling! But the poor wings were destroyed.

I removed the lamp glass, leaving a way of escape. It circled round and round in the same groove, not looking up or attempting to climb out. Was hope gone? I inserted my finger and endeavored to remove the poor thing. But my endeavors were useless. It took them to be but another form of torture, and struggled out of my reach. Before I could effect its release it was dead.

Can we learn anything from the fly? I cannot think that the insect understood things aright. The secret of the whole matter lay in this ignorance. Attracted by

the glare and the warmth, it flew to enjoy them. The warnings given were known, perchance, but unheeded because of the counteracting pleasure. Notice that the light was quite right, and that it gave fair warning. The fly knew the danger, but was unable to resist the temptation.

Is not man like the fly? Attracted to do wrong by the beauty of the wrong. The evil thing may not be altogether evil. It may be good, even right in itself. The lamp was a blessing to me, because I used it aright. The fly did otherwise.

Notice again that the lamp itself warned the fly. So there is that in sin that will warn a man to keep clear. It would seem as though Satan, while making sin as beautiful as possible, cannot keep out of it some brand of his which warns man that it is unwise to touch it. God's works declare his handiwork, and so do the devil's. They have their author's name written large upon them, so that one may know from whence they are. But a man, though he know that the sin will result in death, is not always able to keep out of it. The drawing power of the evil is too great. Just here the secret of evil lies. Sin attracts strongly—but against this are the warnings of God and man, and the inherent warning of the sin itself. So that the result is a conflict in a man's mind for and against, and the victory is not according to the strength of the sin, or of the warning, but according to the state of the mind. It is not objective—according to the external temptation and warning—but subjective—according to the working of the mind. A tendency to sin will cause the mind to give way to temptation; a tendency to right will cause the warnings to win the day.

But I interposed and tried to drive away the fly. So does God endeavor to lead men away from sin. But they only chafe at the words of his Book and the messages of his servants. They scorn the reproaches of their conscience.

Should God, therefore, remove the evil? Should I have extinguished the lamp? There were others in the room who were using its light. You will say that evil is not of use in the world, and that God ought to put it away. But, as I have already pointed out, the evil thing is almost always evil only because it is used in an evil way. Is pleasure wrong? Yet the abuse of pleasure is sin. Is alcohol evil when used in the right way? Yet men, by consuming it, using it

wrongfully, are sinning. Is the power in a man's arm to strike wrong? Yet a man, abusing that power, will commit murder. Is man's ability to think an evil thing? Yet man will think impurely, foolishly, passionately, covetously, using thought for evil purposes. No, sin is but the wrong use of those things which in themselves are right. God could not do away with these right things without robbing mankind. It is man's fault that the sinning occurs.

Even to the fly the light was good, if it had not abused its enjoyment of the light.

Why should I not have captured the fly, and kept it out of harm's way? Why does God not compel a man to keep from evil? If he did, what would it mean? What would it involve in the case of the fly? It would mean entire loss of liberty. I would have to imprison it. It would have to live in a state of solitude, and in a condition that would be irksome at the least, even to a fly. But it would have kept its life, you say. But would its life in such a condition be worth having? Just here, however, the analogy between fly and man is not a good one, because of man's superiority. If God were to compel a man to abstain from sin, it would involve far more to the man than the mere imprisonment was to the fly.

There are only two ways that I can think of in which God could so compel mankind. The first would be by robbing him of his five senses and his intellect. Who would wish to live in such a condition? The other would be by removing him entirely from the earth and its temptations.

No, neither in removing sin, nor in compelling man to abstain from it, can the difficulty be solved. Is the solution possible? Yes, and very simple.

If I had been able to change the fly's state of mind in regard to the lamp, it would have lived. It is only by changing man's idea of and opinion of sin that God can keep him from it.

That is what I tried to do in the case of the fly; that is what God is trying to do in the case of man. The whole matter hinges on how the fly or the man acts in response to these efforts.

If man will submit to God's will and put himself into God's hands, willing to learn from him, God will effect the change of mind. It rests with the man.

Please notice that I have been speaking of sin only as a menace to the physical life. I cannot deal with its action and effect on the soul without going beyond the scope of my parable.

There is another point that I would like to mention. Supposing that my efforts to rescue the fly had succeeded, I could not have done more than to save its life. I could not have restored its wings. So God, unless he stops the course of nature and works a miracle, cannot make good the physical losses suffered by the sinner. The man who has wrecked his constitution, though God may pluck him out of further danger, will still be physically a wreck. If he recovers health and strength it will be a slow process and the result of a rightly



lived life. I cannot say whether a fly who has lost its wings can afterwards grow a new pair. But if it were so, my act in liberating it would not make them grow, but only give an opportunity for their growth, removing that which would have made it impossible. That is exactly what God does. He gives a man a chance to rebuild what has been destroyed.

A final thought. If I had drawn the fly out of danger, it would still have had the power to return. When a man is saved by God from the danger of sin, he has still the power to return, and the inclination to do so may still be present. But he has more knowledge. He knows the danger, and will be careful. More happily, he has a changed idea of sin. God has worked in him a new conception of things. Old things are passed away, and all become new. His mind and will are now surrendered to the will of God. As long as that relationship lasts he cannot get into danger.

If the fly had allowed me to do as I wished, it would have been saved—for the time. I could not have kept it for ever out of the danger. If a man surrenders to God and allows him to work his will in him, he will be saved—for ever. God can keep him in safety during his whole life.

### Richmond and Tweed Rivers District Conference.

Held at Lismore, N.S.W.

An innovation in the shape of a combined Bible Schools and Foreign Mission Rally on Tuesday evening, October 8, preceded the all-day session of the third annual Conference of the above churches. The Conference President, E. A. Parker, took the chair, and addresses were given by C. T. G. Rose, Casino evangelist, on "Training the child mind of from 12 to 15 years of age." T. R. Coleman, State evangelist, spoke on "The need of sacrifice to make good the child's training." W. A. Strongman gave the Foreign Mission address, urging as a possible ideal for the year, "Our own missionary abroad."

The all-day session of the Conference was opened on Wednesday morning by a devotional meeting, at which Bren. Rose and Coleman gave short addresses. At 10.50 a.m., the President took the chair. John Thompson led in prayer. Bren. Rose and Strongman were appointed reporters and minute secretaries. Delegates had been appointed from Ballina, Bungawalbyn, Byron Bay, Bangalow, Brunswick Heads, Casino, Lismore, Mongogerie, Murwillumbah and Tyalgum. About 75 responded. Various greetings were received from this and other States. These are to be suitably acknowledged. John Thompson, T. R. Coleman, S. Stevens and others replied to the President's word of welcome.

S. Stevens moved that we place on record our appreciation of the services of those men who go out many miles to district churches and stations, fulfilling preaching appointments, also of E. A. Parker's free use of his pony turnout. Bro. Ekert seconded. This was carried with acclamation. For the visiting preachers Bren. Robbins and Coleman expressed appreciation of hospitality accorded them and others.

A motion, "That this Conference send expression to the College of the Bible of its appreciation of the work done by the students, the faculty, and the Board of Management, and desire to accord them our every support, with heartiest greetings to all concerned," was moved by S. Stevens, seconded by L. H. Robinson, supported by J. P. F. Walker, M. Patch, T. R. Coleman, and carried enthusiastically.

Other local matters were dealt with. The press were thanked for their presence, and praise and prayer closed the morning session.

Dinner was partaken of at the Olympia Cafe, the ladies being entertained by the gentlemen.

H. B. Robbins conducted a short devotional service, and at 2.30 the President resumed the chair and gave his address. Deut. 31: 7, 8, formed the starting point. Bro. Parker reviewed the district work, from its earliest stages, and showed that (1) God has called us to do his work; but (2) His strength is to be used in doing that work.

Secretary Stevens read the District Committee's report, which showed for the year 35 additions at Lismore, 7 at Casino end, and 6 at Bangalow-Tweed end—a net increase of 8 and a present district membership of 446 members. The District Committee's income for the year was £347. This does not include Lismore church income, that church engaging and supporting its own evangelist, in addition to which Lismore members gave £106/12/9 to the District Committee. District churches gave £95. H.M. subsidy, £69. Others, the balance. F. R. Furlonger, treasurer, moved the adoption of the report, and said its compilation was a revelation to him, that the brethren had done so well. Reports were adopted.

Bro. Rose, in giving his report, said progress showed everywhere but Casino. Six had been immersed and one restored.

Bro. Strongman reported five decisions at Bangalow, and one at Dungay. Tyalgum chapel building had been delayed, but would start on Monday. £107 had been collected in this fund.

The elections resulted as follows:—President, F. B. Withers; Vice-Presidents, Bren. Snow and Robinson; Secretary, S. Stevens; Treasurer, F. R. Furlonger; Committee, Bren. Parker, Robbins, and Patch. Bible Schools Committee: Sisters Dyer and E. C. Savill, and Bren. Stratford, Rose and Parker.

The Conference Essay, "Immediate Needs of this District," by T. Hagger, was read by F. R. Furlonger. Bren. Parker, Walker, Robbins, Furlonger, and Stevens took part in the discussion, and a motion thanking Bro. Hagger was unanimously carried.

A motion by Bren. Walker and Ekert, that a camp meeting be held at Christmas at Brunswick Heads, with S. Stevens as missionary, was referred to the new committee.

Bro. Furlonger moved, "(1) That with the object of improving the financial condition and advancing the King's business, the Conference Committee Executive be instructed to arrange for a financial campaign among the churches and isolated members in the districts served by this Conference, the campaign to be carried out as speedily and in such a manner as to the Committee may be advisable. (2) That Lismore church be asked to help by placing the services of Bro. S. Stevens at the disposal of the Committee at such times as may be mutually agreed upon." These motions were carried unanimously.

Over 250 sat down to the high tea provided by hard working sisters.

At 7.15 E. C. Savill conducted a song service, and at 7.30 p.m. Bro. Parker took the chair to preside over the great rally. Over 300 people were present. "Our Plea" was the topic, Bro. Rose speaking on "Its Relationship," the first being an absolute return to N.T. Christianity, and the second to the absolute authority of Jesus Christ. T. R. Coleman spoke on "The Childlike Innocence of Our Plea." It was pure, the spirit of Christ showing through the life of the disciple. Bro. Stevens, "Its Propagation." We plead for a divine Christ or no Saviour, an inspired Bible or no Scriptures. He made an appeal for funds for district work, £69 in cash and promises resulting. The two previous offerings were £86 and £91 respectively. Bro. Strongman spoke on "The Outlook for Our Plea." He said, "This plea is like the springtime sun, dispelling the cheerlessness of a winter of formalism and strife. It is beginning to tell in the power of noontide heat, and when John 17: 21 is answered a glorious sunset will be seen." Lismore choir, Miss Furlonger and Bro. C. Savill sang during the evening.—W. A. Strongman.

### The Society of Christian Endeavor.

#### Christ for the Aborigines of Australia.

Topic for October 21.

Daily Readings.

Despised, but precious. Luke 15: 1-7.  
Despised, but saved. Luke 16: 19-31.  
Despised, but cared for. Matt. 15: 21-28.  
Despised, but cleansed. Acts 10: 9-16.  
Despised, but brought nigh. Eph. 2: 11-22.  
Despised, no longer in Christ. Gal. 4: 11-14, 28, 29.  
Topic—Christ for the Aborigines of Australia. Zeph. 3: 14-20.  
Are any despised people outside Christ's love?  
Have we done our duty to the Aborigines of our country?  
What opportunity did the despised Lazarus present to the rich man?

C.E. Union, Vic.—A grand C.E. Demonstration will be held on Monday evening, October 28. Endeavorers, reserve this date. Speakers and place of meeting will be announced from church pulpits. Bring Scoville's Hymn Books.—Clarence W. Timmins, Secretary.

Churches of Christ C.E. Union, S.A.—The quarterly Executive meeting was held on Friday, October 4, when the following officers were elected: President, Bro. Paternoster; Vice-President, Bro. Day; Treasurer, Bro. Manger; Secretary, Bro. Sutherland. The yearly rally was fixed for January 20, 1913, to be held at Hindmarsh. All Endeavorers who were in the Scoville Choir are asked to be in the choir at that rally. The statistic forms have been sent out to each Society, and the year's work will be judged for the three banners which were promised by Bro. Paternoster. The collection that was taken up for Miss Dora Fischer, who was leaving for America to change her name, was handed to her with the request that she would purchase some of her cutlery with it, so in due course we shall bear what was purchased. It is very disappointing to see the very small attendance at the quarterly Executive meetings, and I think we should have a far larger attendance than we do of the delegates for the different societies, and also the preachers. We very seldom see any of the preachers there at all. Last meeting there were eight of us all told, so this is not enough for all the societies. The statistic forms must be in the hands of the secretary not later than the 16th of November, otherwise they will be too late to be judged.—J. D. Sutherland, Hon. Sec.

## Correspondence.

## CHURCH OF CHRIST.

4 Waimea-st., August 28, 1912.

Dear Mr. Verco,—I have yet to be convinced that "all the Churches of Christ" were exactly the same, and were agreed on every point.

The Churches of Christ consisted of Jewish and Gentile assemblies, and Acts 15 reveals something of the existing differences; but the former were not to question the sincerity of the latter, because they did not see eye to eye with their brethren; and was not the Holy Spirit given alike to them all.

You refer to the seven churches in Asia; can we have a finer illustration of the existing conditions? Which of the seven would represent your communion?

I certainly maintain that the church at Cenchreae and the others also were Baptist Churches if baptism was practised in them, as they would be churches of the circumcision if that rite were observed.

Yes, Christ is the "Rock," most certainly, and I still maintain that every true believer (apart from baptism) is a member of the true Church of God, no matter in what Christian communion they are found.

The Jews thought they were exclusively the people of God, but how Christ reproved them of that serious error again and again (Luke 7: 24-30), e.g., when he received and blest the Syrophenician woman, whom they regarded as an out-cast and Gentile dog.

If a church is "A Christlike Church," it ought not to be necessary to advertise the fact. "Trees are known and judged by their fruits, and churches by the lives of the members belonging thereto." Would you say, the members of the Church of Christ are of a higher standard than those belonging to other communions?

To send official paper with "A Christlike Church" printed thereon, to Christians belonging to other communions, to my mind conveys to them, at least, a very un-Christlike insinuation. It most certainly savors of the Pharisee's spirit, viz., "I thank God I am not as other men are."

I give you credit, Mr. Verco, for being candid as to your belief in baptismal regeneration; for I have met so many who are not manly enough to acknowledge what they believe and teach.

God bless every true worker in his church militant. I believe when the day of revelation comes, we will find that all the Churches of Christ, like the seven in Asia, are wanting in many things.—Yours in his service, Wm. E. Lambert.

Nelson, N.Z., Sept. 4, 1912.

Dear Mr. Lambert,—You have certainly wandered from the point at issue, in speaking of the differences that existed in the Churches of Christ in apostolic times.

If the Holy Spirit justified them in their differences, perhaps you could find in that a sufficient excuse for encouraging and perpetuating differences in the church to-day; but I think you will find that such divisions and differences were condemned in that day, and that is sufficient to condemn them in our day.

The question under discussion is, whether our people calling themselves "Churches of Christ" when speaking of all or a number of our congregations, are justified, in Scripture, in styling one congregation "Church of Christ." I maintain that we are perfectly Scriptural in our practice, and you have so far failed to produce an argument against it.

Your statement, "I still maintain that every true believer, apart from baptism, is a member of the true Church of God," no matter in what Christian communion they are found, is a very bold one, and of course can only be of any weight or value if you can find Scripture to support it.

Read the Book of Acts, and see how the people were added to the church. If you can find one single instance where it is clearly shown that they were added to the church, apart from baptism, I shall have nothing further to say on that point; failing that, I am afraid you will have to stick

to the Christ plan for admitting people into his church, no matter what you might do in regard to other organisations.

You have gone somewhat out of your way to criticise the motto at the top of my note paper. Of course there should be no need to advertise the fact that a church is a "Christlike church" if it is so, but surely a body of Christ's people can be free to adopt that as their motto, and try to attain to it without criticism.—Yours fraternally, Geo. D. Verco.

## ISOLATED BRETHREN IN TASMANIA.

Will all the isolated members who are readers of the "Christian" kindly write to A. P. Wilson, 121 Bathurst-st., Launceston, and let him know their addresses? A scheme is being tried by the Launceston church to get in touch with them. We hear of quite a number who are not in touch with any of our brethren in the island. Bro. Wilson would also be glad to hear from any church on the mainland who have brethren who have left for Tasmania. If the name and probable address is sent we will do our best to find them. On behalf of the church,—A. P. Wilson.

## WOMEN'S CONFERENCE EXECUTIVE OF CHURCHES OF CHRIST IN VICTORIA.

59 St. Vincent's-st., Albert Park.

Dear Sisters and Brothers,—

The Women's Conference Executive has arranged for a great rally in the interests of our splendid Home Missionary work for November 11, at 7.30 p.m., in the Masonic Hall, Collins-st., Melbourne. In connection with this, it is hoped that at least £200 will be collected to help push the work of evangelising this State with the New Testament gospel. This can easily be done, if all will willingly lend a hand. We ask that each member of the church (sister of brother) make a special contribution of 1/- for this purpose. Will you please arrange for one of your number to receive these special gifts, for frequent announcements concerning the matter at your meetings, and for the total amount received to be sent on to the Sisters' Conference Treasurer, Miss Jerrens, 9 Norman Avenue, Hawksburn, not later than Monday morning, Nov. 11?

The splendid work being done in almost every field occupied shows that money given to this work is a good investment, one of the best into which a Christian man or woman can put his or her money.

Trusting that there will be an unanimous response from your congregation,—Yours in the King's service, Mrs. A. C. Chown, President, Women's Conference; Louie Rometsch, Secretary Women's Conference; H. Kingsbury, President, General Conference; Thos. Hagger, H.M. Organising Secretary.

## FORWARD, HOME MISSIONS!

In Bro. T. Hagger's splendid write-up of the Western District Churches in Victoria, there is one error—maybe the printer's—in reference to the work at Colac. The Harward-Binney mission which preceded the present H.M. effort, was not in 1907, as stated, but in February, 1909. I went there in March of that year. This increases the force of Bro. Hagger's plea for liberality in H.M. support, as it is seen that the present position and results have been attained in just three years and a half. But it makes even a stronger plea for support for our Church Extension Board's work. Their help really conserved the result of previous efforts, and in no small degree made the latest triumph possible. Not the least important branch of Home Mission efforts is the work of this Board. Brethren, we ought to put a couple of thousand pounds into their hands. A donation thereto is a permanent thing. Unlike contributions to H.M. and F.M. work, it is not spent outright. It will go on repeating its good work after we are dead and gone. This work, too, is Home Mission work of the most urgent kind. Without it much of the fruits of our evangelising will certainly be lost. Surely, having

started it, we will not let it lag in its service for the kingdom. I wonder how many have forgotten this work. This is the King's business.—A. W. Connor.

## Syllabus of the Adelaide Preachers' Meeting.

- Oct. 14—"Benefits of Sermon Series," H. J. Horsell.  
 Oct. 21—"Compulsory Military Training," D. A. Ewers.  
 Oct. 28—"Scripture Exegesis," T. J. Gore  
 Nov. 4—"Suggestions for Improvement of the Song Service," E. W. Pittman.  
 Nov. 11—"How Best Meet the Call of the Home Field," S. G. Griffith.  
 Nov. 18—"The Call of Africa," I. A. Paternoster.  
 Nov. 25—"Homiletics of a Sermon," P. A. Dickson.  
 Dec. 2—Arrange Exchanges.  
 Dec. 9—"The Light Bearing Church," G. T. Walden.  
 Dec. 16—"Our Aim for the Bible School, 1911 and 1912," H. R. Taylor.  
 Dec. 23—"The Social Life of the Church," J. E. Thomas.  
 Jan. 6—"How to Get Men for the Ministry," R. T. Bass.  
 Jan. 13—"Book Review: Problems of the Work," A. G. Day.  
 Jan. 27—"Scripture Exegesis," H. D. Smith.  
 Feb. 3—"Advantages of long Pastorates," C. J. Hunt.  
 Feb. 10—"The Preacher and Books," Thos. Edwards.  
 Feb. 17—"The Church Offering," D. A. Ewers.  
 Feb. 24—"Homiletics of a Sermon," Jas. E. Thomas.  
 Mar. 3—"Book Review: Smoldering Fires," W. J. Taylor.  
 Mar. 10—"How Preachers May Best Assist the Cause of Temperance," G. P. Cuttriss.  
 Mar. 17—"Mission Study Circles in Our Churches," Mr. Sexton.  
 Mar. 24—"Scripture Exegesis," T. J. Gore.

## ACKNOWLEDGMENTS.

## VICTORIAN MISSION FUND.

Churches: Colac Thankoffering, £12; St. Arnaud, £3; Warrnambool, £5; Seawell, £5; South Melbourne, £8; Drummond, £27; Horsham, £5; Castlemaine, £10; Kyneton, £2; Shepparton, £2/-; Colac, £8/13/4; Windsor, per Miss Sahr, £4/1; per Miss McMillan, 4/-; Middle Park, per Mrs. Ray and Miss E. Nihill, Miss V. Marsh, and Miss K. Enderby, £1/1/-; Bro. A. C. Rankine, £1.

M. McLellan, Sec., 263 Lit. Collins-st., Melbourne.  
 W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.

## FOREIGN MISSION FUND.

Victoria.—Churches: North Carlton, £1/1/-; Castlemaine, £3/12/5; Warracknabeal, 3/-; St. Yarra, per Mrs. Lewis, £1/2/6; Mrs. Ross, Castlemaine, £1/2/-; E. G. King, Bairnsdale, 2/-; Tasmania.—Churches: Hobart, £10/3/7; Circular Quay, 16/-; New Ground, £1/9/6; Preston, £1/12/6; South Road, £1/5/-; Kellieville, £7/14/7; Nubeena, £9/3/4; Esperance, £1/11/9; Geveeston, £1/2/-; for Training School, Petercost, £1; for Support of Bible Woman, Sisters of Tasmania, £8; Bro. J. Kingston and family, £2.  
 Queensland.—Churches: Rosevale, £7/10/-; Rosewood, £5; Mt. Walker, £4; Marburg, 15/-; Eel Creek, £1; Brisbane, additional, 5/-; Ms. Ma Brethren at Bundaberg, £6; Young People's Society, Brisbane, £4/5/3; Bro. Adermann, Verner, £1.

R. Lyall, 39 Leveson-st., N. Melb.  
 F. M. Ludbrook, Collins-st., Melb.  
 T. B. Fischer, Cheltenham, Vic.



## Tasmania.

**HOBART.**—We have just celebrated our Bible School anniversary, which was a great success. We were very fortunate in being able to secure the assistance of A. P. Wilson, of Launceston, for our Sunday services. In the afternoon our brother gave an interesting address entitled, "Flag Signals," which was listened to very attentively by the children, at the conclusion of which the prizes were distributed by our brother. In the evening Bro. Wilson also addressed the children, his subject being "The Song of My Heart." At this meeting the church was packed to the doors, and two young girls from the Bible School confessed Christ as their Saviour, this making a total of ten additions from the Bible School for the year. The annual tea and public meeting took place on the following Wednesday. The supt., J. H. Cleary, presided, and a very good programme was furnished by the children. The secretary's report showed that the school was flourishing in all departments, and that the school had an increase of 24 scholars for the year, making the total enrolment 187. The singing by the children at the various meetings was splendid, and reflects very great credit on Miss Paterson and Miss Bradley for the splendid way in which they brought on the children in so short a time. —I.C.R., Oct. 5.

## New Zealand.

**PALMERSTON NORTH.**—The gospel meetings have not been so well attended this month, but the work in the church is good. Several new plans for the Master's work have been adopted. A sister has been appointed to visit the public hospital, and the C.E. have decided to hold cottage meetings once a month in members' homes. The Amethyst Band held a concert last month with great success. We are pleased to acknowledge a donation of £1 from Bro. Ladbroke, of Gore, for the building fund. This makes a total of £55. We hope in our next report to be able to say that something definite has been done for a building in Palmerston North.—E. Carter, Oct. 2.

**MORNINGTON.**—The regular meetings are being fairly well attended. The weekly prayer meeting has been altered from Wednesday to Thursday. Already an improvement in numbers is evident. The preachers for the month have been Bro. Wright, Holmes and Melville. On Lord's day, Sept. 22, two elder scholars from the Bible School made the good confession. The school superintendent, Bro. Melville, gave a helpful review lesson on Review Sunday, which the scholars appreciated. About a score are going in for the Scripture examination, the supt. coaching them.—T.J.M.

**DUNEDIN.**—On October 13, the annual Foreign Mission offering will be taken up. Yesterday H. G. Harward, who preached at both services in the Tabernacle, took as his subject in the morning, "The Sevenfold Plea for Foreign Missions," and in the evening spoke upon "The Indispensable Christ." The annual Otago Sunday School Union examination took place on Friday evening, when 23 Tabernacle scholars sat for the same. Bro. Harward is one of this year's examiners.—L.C.J.S., Oct. 7.

**NELSON.**—Lord's day, Sept. 29, Bro. Knapp presided over a large meeting for worship. Visitors, Bro. Thorn, Stanley Brook, and J. Abercrombie, of Fitzroy, Victoria. Bro. Abercrombie was the speaker at both the morning and evening meetings. The church was delighted with both addresses. The anniversary of the Bible School is fast approaching, being the third Lord's day this month. I have been on my annual vacation, and now resume.—E.M.J., Oct. 4.

**AUCKLAND (Ponsonby-rd.).**—Our Bible School anniversary meetings had record attendances; 300 voices rendered some very fine choruses under the leading of W. H. Marson; recitations, a spelling bee, a dialogue by Sister Ella Turner and a girls' class, the presentation of a handsome banner from a former teacher, and the serving of a fruit supper, ended a joyous week-night meeting. On Sunday morning Bro. Bell gave an instructive address on Bible School work. In the afternoon the scholars sang some beautiful hymns. F. W. Greenwood gave an address on "Puffing Billy," illustrated by blackboard and train model. The evening service was a splendid address by Bro. Turner on "Gardens," the children singing appropriate hymns. At the close we are sorry to report that our beloved brother was taken suddenly ill, so that his life was endangered. He is still under medical care, and all church work is forbidden for some months. We are all greatly grieved, and are showing our regard for our dear brother by greater zeal in church service. On Sunday, the 22nd, a young lady confessed Jesus as Lord, and on the following Wednesday was baptised. The same evening a young lady, the first-fruit of the new meetings at Devonport, was baptised. We owe much to the energetic secretary of our Bible School and his wife, Bro. and Sister Perkins.—E.C.

## Victoria.

**WINDSOR.**—Anniversary celebrations commenced on Sept. 29. H. Kingsbury addressed the church, and F. M. Ludbrook the school, J. Pittman preaching at night. On Monday the children's demonstration was held, and on Wednesday the tea and after meeting, the programme for the latter being in the hands of the Bible Class. The prizes were distributed. On Sunday afternoon the election of school officers took place. The kindergarten work is very promising.—D.E.P., Oct. 7.

**DANDENONG.**—One sister received into fellowship last Lord's day, and one to-day, both by faith and obedience. The Sunday School picnic is to be held at Mordialloc on Saturday, Nov. 2. Collection for Bible College, £4/3/.—F. Proctor.

**DONCASTER.**—Excellent meetings each service to-day. Morning meetings have increased 35 per cent. since beginning of year. Increasing interest in Young Men's Club, which is proving an excellent means of interesting young men of the church and non-church-goers. Inquiries have been received from different parts of the State about the working of the club. A ballot of church members has been taken on the organ question, and resulted in an overwhelming majority in favor of the organ for gospel services. The far-reaching influence of the Scoville mission was evidenced last Lord's day week, when we welcomed into fellowship a sister who had been immersed during the mission in Adelaide. Every department of work in a prosperous condition.—J.E.A., Oct. 6.

**SWAN HILL.**—Nice meetings yesterday. One received in. Visitors: Bro. and Sister Barnden, from Waitechic, near Ultima, and with them Sister McMillan; also Bro. and Sister Connell, from Boga. Gospel meetings are on the improve. A new fence has been erected at the back of the land surrounding the chapel, trees have been planted, and a shed is to be erected. Another effort is to be made at Christmas to further reduce the debt on the chapel by calling for a golden offering.—W.G.O.

**PRAHRAN.**—Bro. Pond preached his farewell sermon prior to a month's holiday in Queensland. We were pleased to see two, a young man and a young girl, take their stand on the Lord's side. Saturday night, Sept. 28, the girls' mission band held a very successful anniversary social. We took the opportunity of presenting Bro. Pond with a purse of sovereigns, and Sister Pond with a hand bag, which were specially collected for from the members. October 6, fair attendance at meetings through the day. C. Young, from the Bible College, who has taken up the work in Bro. Pond's absence, delivered a splendid gospel address.—A.E.M., Oct. 7.

**BLACKBURN.**—Everything is going along nicely, the morning meetings especially being well attended. We have started another red and blue rally in the Bible School. A working bee for the purpose of altering and improving our building will be held on Oct. 19. These improvements will mean expense, and we are in need of financial assistance. The secretary will be pleased to hear from any brethren who would like to help.—Robt. G. Carter, Oct. 6.

**MONTROSE.**—Fine attendances at our meetings for worship during the last month. Our evening meetings are also on the increase in regard to numbers. As the weather improves we expect big meetings, as, being a tourist district, a great number of visitors usually find their way into this district. Any church members visiting this place will receive a hearty welcome to all our meetings. Our Sunday School and Adult Bible Class maintain a fine interest, and are increasing in numbers. Mr. Rogers, of the Baptists, was with us on Sunday, and gave us an excellent exhortation, which was greatly appreciated by all.—Robt. Langley, Oct. 7.

**SOUTH YARRA.**—The Literary and Debating Society celebrated its first anniversary on October 1. The programme included two competitions for prizes between members of the Society, and their president, R. A. Lacey, officiated as chairman and judge. The prize for the best reading of a selection in prose attracted four competitors, and Sister Miss Edith Hall was successful in securing it. The impromptu speech competition was upon "Our Duty to Our Fellow-Men," and F. Dawson was adjudged the winner. A short address upon "The Aims of Our Society," was given by S. Dawson, and four budding orators engaged in a short debate. The various items were interspersed with choruses rendered by the Society, and solos by the Misses Moxey and Collier, and Mr. Phillips, which were much appreciated. The Society would readily accept a challenge from kindred societies in our sister churches to try conclusions with them in the arena of public debate.—S.D.

**BERWICK.**—Sunday, Oct. 6, Bro. Ferguson, from North Fitzroy, was with us, and exhorted the church very acceptably. Bro. Oldfield has taken the gospel meetings for the past two Lord's days, on account of Bro. Swan's ill-health. The anniversary which was postponed some months ago, on account of diphtheria, will be held on the 27th and 28th of this month.—E.E.H., Oct. 7.

**GEELONG.**—Last Saturday week the Sunbeam Club, under the direction of Sister Muriel and Mrs. Gordon, paid a visit to the Austin Homes, where they left flowers and cheered the old people up. Good meetings all day Sunday. At night a full church to hear a very fine address by Gifford Gordon on the theme, "A Rallying Call," at the conclusion of which a married lady confessed her faith in Christ. The young men's club has formed a cricket club, and has entered the Sunday School competition of this city.

**BOX HILL.**—A farewell social was tendered to Bro. and Sister Nightingale on the eve of their departure to take up the work at Brisbane. Bro. Campbell Edwards presided. Musical and various items were contributed by the members of the church. Bro. Henley, on behalf of the church, presented Sister Nightingale with a hot water kettle, and Bro. Nightingale with a travelling rug and bag, as a token of the esteem in which they are held for their works' sake. Bro. Nightingale's labors have been wonderfully blessed in this town. They came amongst us early in our history, when we had only a few members, and built up a church of 54 members and a Sunday School of 90 scholars, with over 20 in the Adult Bible Class in less than two years. The church regrets losing our brother and sister, who have endeared themselves to all.—A. W. Smith, Oct. 6.

**FOOTSCRAY.**—Good meeting in the morning. Allan Stewart exhorted from the parable of the rich man. Evening meeting good, although interfered with by rain and wind storm. There have been five additions by faith and baptism since last report. All church auxiliaries are flourishing.

**SOUTH RICHMOND.**—Since last report two have made the good confession, both of whom have been received into fellowship. On Sept. 22, Bro. Jones was at Croydon, and Bro. Carr Green very kindly preached for us. A number of the young men from the College of the Bible are holding open-air meetings just off Swan-st., on Saturday nights, and are getting a good hearing. On Tuesday, 8th inst., the Y.P.S.C.E. held their quarterly social, and spent an enjoyable time. The Bible School is making progress. Sister Mrs. Smith has been appointed a visitor, which has helped the attendance.

**EAST SUBURBAN CO-OPERATION.**—A successful temperance rally was held in the chapel, Albert-st., Windsor, on Oct. 8, presided over by Mr. W. Hancock. Mr. P. D. McCallum delivered a stirring speech. Several young men connected with the Co-operation delivered competition speeches of five minutes each, which created some interest. S. Dawson, St. Kilda, was awarded first prize; Mr. Young, Prahran, securing second prize. Musical and elocutionary items were rendered during the evening. Six pledges were taken at the close.—R. B. Tucker.

**HAWTHORN.**—Yesterday morning we had a good meeting, and F. G. Dunn gave an appreciated address. The evening meeting was interfered with by the heavy rain. About 20 men assembled on Saturday afternoon at the working bee.—A. C. Rankine, Oct. 14.

**BENDIGO.**—On Sunday we had good meetings. Dr. Cook addressed the morning service, and our evangelist preached at night. It was the local Hospital Sunday, and a collection was taken up. We regret to chronicle the sudden death of Bro. P. Christie, who for many years has been a staunch supporter of our work at Golden Square. An obituary notice will appear later.

**CHELTENHAM.**—The Sunday School anniversary was celebrated to-day, but the afternoon and evening meetings were somewhat marred by the heavy rain, yet the attendances were very encouraging. The speakers for the day were, in the morning, B. J. Kemp; afternoon and evening, F. Thomas. The addresses were of a high order and highly appreciated by old and young.—F.W.M., Oct. 13.

**CASTLEMAINE.**—Our gospel services have been largely attended these last few Sunday evenings. Cottage prayer meetings have been held in the homes of several of our brethren in connection with our forthcoming mission. The choir are practising hard the hymns for use in the mission. We are to start also in connection with the Children's Day.—May Kirkman, Oct. 13.

**NORTH FITZROY.**—Last Lord's day morning we had a splendid meeting; 235 broke bread; Bro. Whelan exhorted most acceptably. Good meeting at night. Bro. Baker delivered one of his usual stirring addresses. One young woman made the good confession. The Junior C.E. Society, under the leadership of J. Baker, junr., is in a flourishing condition, having a membership of

about 200; average attendance, 150. On Saturday last they held their annual picnic at Albert Park, when the little folks spent a very happy day.—A.J.H., Oct. 14.

**CARLTON (Lygon-st.)**—On Sunday last there was a fine gathering of the members to remember the Lord's death. Bro. Russell, of Woomelang, met with us, also Bro. A. R. Main, who gave a thoughtful exhortation. Three received into fellowship (two by obedience, the other by letter). Large attendance at the Century Bible Class. At night, although wet and cold, there was a splendid audience to hear Bro. H. Kingsbury discourse upon "How to Fight the Devil." The sermon was a powerful one, leading four strong young men and one young woman to confess their faith in Jesus. Bro. Kingsbury is delivering a series of addresses on "Prayer" at the Thursday evening meetings, and twelve special talks to the Century Bible Class on "The Bible." These studies are all proving very helpful. The offering for the College of the Bible amounts to £36/5/9.—J.McC.

**FITZROY.**—The anniversary services were held on October 6. W. H. Allen exhorted the church in the morning, and F. Pittman spoke in the afternoon. At the evening service J. Whelan gave the address to a large audience. On Tuesday night we continued the services, when the building was packed. A splendid programme was given, the various items being greatly enjoyed. The distribution of prizes took place at this meeting. The children rendered special singing under the able conductorship of F. Lang.—R.A.L.

**MELBOURNE (Swanston-st.)**—Last Lord's day morning Sister Searle, from Mooroopna, and Bro. Williams, from Auburn, N.S.W., were amongst our visitors. Bro. Allen took for his subject, "The Tenth Man." Good Bible School. In the evening the weather was wet and stormy. Fair attendance. Good address from Bro. Allen, subject, "The Call of the Supernatural," illustrated by God's call to Abraham. On Lord's day, October 27, we celebrate the 47th anniversary of the church, and hope to have the pleasure of the company of many former members now united with other congregations.

**HORSHAM.**—All meetings nicely attended since last report. On Thursday afternoon we had the pleasure of witnessing the confession of a married woman. She was baptised the same hour. The case is all the more interesting since only a few weeks ago our sister, believing sprinkling to be baptism, was sprinkled by her minister, who is a Methodist. Bro. and Sister Boldwell (both recently immersed) were instrumental in opening our sister's eyes to the truth, and she could not rest until she was immersed. These brethren are doing a good work in their district. On Sunday evening we had a good attendance in spite of the wet weather.—F. J. Goodwin.

**MARYBOROUGH.**—Splendid crowds are attending the mission services here, and a fine work is going on. The tent is full every night. So far 20 have confessed their faith in Jesus; 14 of these have been baptised and received into the church here, and one has been received at Bot. Bet. Fine attendance at the morning meeting here yesterday. Tent packed last night to hear Bro. Hagger's sermon on Christian union. The singing is a great feature of the mission. Bro. Clay is a born leader. The papers here are giving fine reports of the work, and the mission is well received by the public.—H. Leng, Oct. 14.

**COSGROVE.**—We are having fair meetings, and enjoying the visits of the evangelist. The church subscribed £3/2/6 for the College of the Bible. On Oct. 13 Bro. Clipstone's gospel address on "The Second Coming of the Master," was very impressive. Special prayers were offered on behalf of Bro. A. Strongman and our aged Sister Thompson, who is at present laid aside through infirmity.—J.C.S., Oct. 14.

## South Australia.

**WAMPOONY.**—Since last writing we have had the pleasure of receiving into fellowship three

more, who were baptised by Bro. Edwin Edwards at Bordertown.—T. R. Dinning.

**PORT PIRIE.**—Wm. Beiler is leaving us to labor with the Williamstown, Vic., Church of Christ, so at our quarterly church social on Oct. 1 we bade farewell to him and Mrs. Beiler. Words of high appreciation were spoken by Bro. R. Taylor and W. Morrow. Hastings' Bible Dictionary, in five volumes, was the presentation to Mr. Beiler, and a dainty crust from the deaconesses to their departing secretary, Mrs. Beiler, both of whom feelingly responded. Pirie South had a splendidly successful day on Saturday, Oct. 5. God gave us a beautiful day, after a terrific storm. Bro. Griffith opens his tent mission there on Oct. 20.—E.A.M.

**BALAKLAVA.**—Good meetings to-day. We were glad to welcome several visitors at our meeting for worship. Bro. Ewers delivered a splendid address. At the Sunday School one of the scholars made the good confession, and was baptised the same hour with one who had previously confessed Christ. Our offering to-day towards the College of the Bible amounted to £3/17/—P.H.R., Oct. 6.

**GLENELG.**—On October 2 we commenced a series of mid-week meetings, to be conducted by the Young Men's Class. This first meeting proved interesting and helpful to all. C. MacDonald presided. A. Hammond, W. Wright, junr., and Roland Pittman took part, while D. Inverarity gave a short but good talk upon "The Church as a Workshop." The evangelist followed with some comments upon the address. Our elders, who are always desirous of helping the young people, engaged in prayer, and after the meeting encouraged the young men in their efforts. On Thursday we commence our "Young Christians' Training Class" for members of the church under 16. There has been much sickness among the members, but we are thankful to say all are on the mend. We had splendid attendance at all meetings yesterday.—F. W. Pittman, Oct. 7.

**QUEENSTOWN.**—Monday evening, Sept. 30, a meeting of the combined students' class was held. A profitable evening was spent under the tuition of Bro. Brooker. Our usual mid-week meeting was closed on Wednesday, October 2, to enable the brethren to attend the anniversary services at North Adelaide. All our meetings have been marked by increased attendances, especially our gospel services. We are hopeful of continuing the good work of the recent mission.—A.C. Oct. 6.

**LONG PLAIN.**—Attendances last Lord's day were very satisfactory. S. Duck presided at the table, and the evangelist addressed the church on the Bible in Schools question. Studies in the Epistle to the Romans were continued during the afternoon. At the evening gospel service Bro. Cuttriss took for his subject, "Last Things." At the close of the address a young man made the confession of Christ.—Oct. 4.

**NORTH CROYDON.**—Splendid meetings to-day. This morning F. J. Flint presided, and H. J. Horsell exhorted. After his address, each member who was baptised and received into membership of the church here, was presented with a copy of the New Testament; altogether 30 were presented. At the Bible School good attendance; two new scholars in the kindergarten class; we have 74 names of scholars on the roll. At the gospel service H. J. Horsell gave an excellent address on "A Young Man Thinking of Home." Good meeting at our Endeavor Society on Friday night; five new members.—J. S. H. Ferris, Oct. 6.

**NARACOORTE.**—Good meetings last Lord's day, when we had Bro. Verco, senr., from Bordertown, and he preached to a good and attentive congregation. Bro. Theo. Edwards is away in Victoria, having a holiday prior to going to Stirling.—H.H., Sept. 30.

**WALLAROO.**—On Thursday evening a man and his wife who desired to follow the Lord more perfectly, together with a young girl who had previously made the confession, were baptised by Bro. Warhurst in the sea. The right hand of fel-

brotherhood was extended to these three this morning. Very good meetings to-day. Bro. Warhurst made a very earnest appeal for decisions to-night. Sister Miss Nankivell sang, "God is now willing, are you?" sweetly and effectively.—E.J.K.

**MILE END.**—R. Enniss, of Lygon-st., discussed to a good meeting on the morning of the 15th inst., and his fine talk was much appreciated. The regular preacher spoke at night to a large congregation, who seemed to be interested hearers of the word. No confessions. The Sunday night before a lad from the school confessed Christ.—D.A.E.

**STRATHALBYN.**—Up to the present we have had 20 additions to the church. Bro. Griffith is doing a good work. The mission is to be continued for another week. Last night there were about 250 to hear the sermon. We are experiencing rough weather again, but are hoping for a good week.—B.J., Oct. 7.

**BUTLER.**—We had a splendid gathering to celebrate this day. Bro. Harkness journeyed out from Tumbay Bay and conducted two services. On Tuesday our anniversary tea was celebrated by a large number of local residents, and from other districts. The evening meeting passed off exceedingly well, Bro. Harkness presiding. We are also pleased to have with us Bro. Raymond, from Kadina, who has come here for the work of our Lord. Bro. Raymond entertained the congregation with his first address in Butler. The writer believes good work will be done on this peninsula by our two preachers.—C. Humphreys, Sept. 23.

**KERSBROOK.**—This is a little church of about 50 members, 22 miles N.E. from Adelaide, in the Hills. It was established in 1854, and is over 58 years old. It only came into co-operation with our Conference last year, but the preacher, A. Pascoe, had been preaching also for the Williamstown church, nine miles north, for some years. With the wife, I paid a visit to Kersbrook on Monday, Sept. 30, and preached there five nights. Bro. Pascoe had begun a mission there on the 22nd, with encouraging attendances. We had good meetings, and during the five nights eleven confessed Christ, all young people, ranging from 11 to about 20 years, several young women and young men. It was very wintry the last two nights, but it was astonishing how the folks faced the dark and rain and cold, putting to shame our city congregations. The fellowship of Bro. and Sister Pascoe and their excellent family was most enjoyable. We stayed with them, and it was a real comfortable holiday. I was surprised to find they had no agent for the "Christian" there, but that was remedied, and there are now six or seven subscribers for a start. I like Kersbrook. It is an ideal spot for a summer or spring holiday. And I like the Kersbrook brethren. They listen in the kind of way to bring the preach out of a man if he's got any in him at all. We just fell in love with the place and people.—D. A. Ewers.

**STIRLING EAST & ALD GATE VALLEY.**—Splendid meetings all day. At Stirling East a record number around the Lord's table, while at night, being Bro. Wiltshire's farewell gospel service, the building was crowded to hear our brother give an inspiring address. At the close three were baptised. At Aldgate Valley a special evangelistic service was held to a crowded attendance, thus showing the appreciation of Bro. Wiltshire's labors here. Bro. Theo. Edwards will take up the work here on October 20, and we are all looking forward to his coming amongst us and intend to put forth every effort to advance the Master's kingdom.—A.G.R.

**BALAKLAVA.**—To-day we celebrate anniversary services. At our meeting for worship we were glad to welcome into fellowship two who had previously been baptised. Bro. Ewers presided. We were very pleased to have Bro. and Sister Beiler with us. Bro. Beiler gave a splendid exhortation from the text, "Why stand ye here idle?" Bro. Beiler also addressed the children in the Sunday School this afternoon. To-night we had a large congregation. W. L. Ewers gave a stirring address on "The Church of the First

Century." Our choir, under the leadership of Bro. Doley, with Sister Mrs. Haldane at the organ, rendered several anthems in splendid style. Bro. Doley in his usual fine manner sang a solo.—P.H.R., Oct. 15.

**PROSPECT.**—At the quarterly meeting held on Thursday night, very encouraging reports were presented. The treasurer's report showed that for the quarter £99/5/- had been contributed. The Sunday offerings had increased about £1 per week over last quarter. £15 had been paid toward the expenses of the Scoville mission. This was the amount we were asked for. For the quarter an increase of 46 by faith and baptism, and four by letter was reported, making a membership of 158. The Bible School report was good. 150 scholars on the roll, and the average attendance good. A number of chairs had been given for the use of the infant class. The J.C.E. numbered 50, with an average attendance of 30. It was decided to so arrange our morning service to allow of at least ten minutes being devoted to the children. This will be commenced on Sunday week. Also decided to form a young men's club, to meet each Thursday evening. Services to-day, Sunday, well attended. 130 present at the Bible School. The picnic to be held at Mitcham Reserve on the 26th. We will be glad to meet old scholars of the school on the picnic ground.—I. A. Paternoster.

**HENLEY BEACH.**—On October 6, we were glad to welcome visitors from various churches. Our offering for the College of the Bible amounted to £7/4/6. On October 10, the Dorcas Society held their first annual social. Bro. Gore presided. Good attendance of members and friends from other societies. A good programme was arranged, followed by refreshments. We were glad to see so many sisters from other societies. We thank the brethren and sisters who gave to the society remnants and goods, which were of much value to the Dorcas Society.—W. Stanford.

**NORWOOD.**—This morning the supt. of the Bible School, G. D. Wright, addressed the church in reference to the proposed new building for our Bible School, and emphasised the fact that the present accommodation is altogether inadequate for present requirements. One young lady who had recently been baptised, was received into fellowship. To-night Bro. Dickson completed his series of four sermons, his subject being "A Model Church." His remarks were based on Acts 4: 32. It was a splendid address, one of the best we have yet heard, and at the close two adults confessed Christ.—S.P.W., Oct. 13.

**SEMAPHORE.**—Lord's day, Oct. 13, Bro. Cosh presided. Bro. Taylor exhorted, his theme being "The Second Coming of Christ." Evening meeting, splendid attendance, subject being "He saved others; himself he cannot." The address was a soul-stirring one. During the week a brother and sister put on their Lord in Christian baptism. The matter of the building is very bright. We hope soon to report of the work commenced. We were very pleased to see a large number of visitors from sister churches at our meetings.—L.H.T.

**WALLAROO.**—Good meetings all day. This morning Bro. Hage presided over a well attended meeting; 46 members were present. Six were received into fellowship, five from the Sunday School, and one aged brother who confessed his faith in Christ last Sunday evening, and who followed his Lord in baptism during the week. This evening Bro. Warhurst preached his farewell sermon at the gospel service, after which a special prayer meeting was held, at which many united in their prayers to God to ask his blessing on our brother and sister's work in the field to which they are going.—A. C. Killmer, Oct. 13.

**NORTH CROYDON.**—Good meetings to-day. This morning E. Bartlett presided. H. J. Horsell gave a stirring address on "The Second Coming of our Lord." At the Bible School we had a splendid attendance, 140 scholars being present. We are holding our S.S. anniversary on Oct. 27. At the gospel service to-night H. J. Horsell gave the last of his series of three addresses—"Young man returning home." A young girl from the Bible School confessed her faith in Christ.—J. S. H. Ferris, Oct. 13.

**KADINA.**—This morning Bro. Ernest Reid presided over a splendid meeting. We had Bro. Bert with us, from N.S.W. The writer gave an address on "The Second Coming of Christ." Our Bible Class is in a flourishing condition. To-night as usual we had a delightful gospel service. Subject for the address was, "Heaven and its Happiness." A young married woman made the good confession before a large congregation.—E. G. Warren, Oct. 13.

**LONG PLAIN.**—Record attendance at the breaking of bread this morning. A number of visitors present. Two men (Albert and Frank Young) were immersed into Christ and received into church fellowship. This evening Bro. Cuttriss delivered an address on the subject, "Who is a Christian?" In response to an appeal at the close, two young men confessed Christ. The week-night meeting for Bible study has been resumed. Attendances are very satisfactory.—Oct. 13.

**UNLEY.**—On Tuesday, October 1, the tennis club gave a concert and social, and yesterday the opening meeting of the club was held at the Kensington Gardens Courts; both were very successful functions. Last Monday Mr. V. E. Stanton, the lecturer of the S.A. Temperance Alliance, gave a lecture on "Alcohol," with the aid of chemical apparatus, which proved very instructive. Unfortunately the weather was inclement, and the attendance small. John Yelland, who had been a member here for nine years, for five of which he filled the office of deacon, passed away on Thursday, and was buried at Point Start yesterday. Bro. Walden has been laid aside for several days with influenza and bronchitis. He is a little better, but unable to be out to-day. Lindsay Johnston took the service this evening, and gave a good address on "The Great Missioner." The amount of the collection for the College of the Bible is £8 12/6.—P.S.M., Oct. 13.

**STRATHALBYN.**—The mission closed on Lord's day last. At the beginning of the week the tent was so damaged by the storms that we had to send it to Adelaide to be repaired. The meetings in the chapel were not so well attended, results for the week being four who confessed Christ, two of whom are undecided about being baptised. The total stands at 24 confessions. At the last breaking of bread there were more partaking who had come in during the mission than others who were members previously. We all thank God for the time we have had, and more than one says it is the most successful mission that has been held in this town, in spite of all the adverse circumstances. Last Friday farewells were said while gathered in social circle; mementoes were given to the party in expression of thanks and esteem. We pray God that the efforts may be crowned with still greater success at Pt. Pirie.—B.J., Oct. 14.

**HINDMARSH.**—Tuesday, Oct. 8, the 57th anniversary services of the church were continued. The weather somewhat interfered with the attendance, but a very successful gathering took place. W. C. Brooker, in the absence of W. Morrow, President of the S.A. Conference, from whom an apology was received, presided over a good attendance. Short addresses were given by D. A. Ewers, W. C. Brooker, and H. D. Smith. The secretary's annual report was a very cheerful and thankful resume of the year's work, and showed steady progress by all the auxiliaries of the church, and also that the church was in a sound financial position. Choruses were rendered by the choir, under J. Roberts; solos by Miss M. Williams and Miss N. Bice. The evangelist, H. D. Smith, on behalf of the church, presented G. Duncan with an easy chair as a slight memento of the many years of service he has rendered to the church as deacon, secretary and elder, and expressed the hope that he would be a great help to the Croydon church, where Bro. Duncan is transferring his membership. T. Richardson, on behalf of the Birthday Committee of the Y.P.S.C.E., presented the church with a good substantial door-mat for the chapel entrance. At the conclusion, refreshments were handed round by the sis-

## In the Realm of the Bible School.

### THE SIGN AND THE LEAVEN.

Sunday School Lesson for November 3.

Mark 8: 11-26.

A. R. MAIN, B.A.

Our study consists in a demand for a sign and a sign. It gives us two instances of dulness of mind—one, of the Pharisees, consequent on a wilful hardening of heart, and therefore more culpable; the other of the disciples, less culpable, but more astonishing.

#### A sign demanded.

The Pharisees came to Jesus, "seeking of him a sign from heaven, tempting him." Such a demand was made on more than one occasion (see Matt. 12: 38-41; 16: 1-4). When we read their request, we are at first filled with wonder. Had they not had signs? Surely the Saviour had in his repeated miracles of healing, works of beneficence, and teaching of more than human beauty and authority, made full proof of his Messiahship and Divinity. John says such were sufficient evidence (John 20: 30, 31). But the Pharisees were not satisfied with such signs; they ask him for another kind of sign, "a sign from heaven." They demand "some audible or visible manifestation unmistakably from above." It is almost idle to conjecture what they had in mind: the standing still of the sun (Josh. 10), the thunder and hail of Samuel's case (1 Sam. 7), the fire of Elijah's (1 Kings 18: 38), the manna (cf. John 6: 30), have all been suggested. If Jesus had granted their request, what then? The very yielding would have been evidence that he failed of being the Messiah. To yield would have been on this, as he himself said of a former temptation, to tempt the Lord God (Matt. 4: 10). The refusal to give such a sign, the Pharisees thought, would be easily explained by lack of ability; so that his divine claim could be successfully resisted.

The Lord Jesus "sighed deeply in spirit." The hardness of men's hearts, people's deliberate rejection of the light of God, caused him pain and sorrow. He declined to give such a sign as they sought. It is he who obeys the light which he already possesses who receives greater light from God. If a man reject one plain sign, then he will reject another. The Pharisees had evidence enough.

"No one so deaf as he who will not hear!  
No one so blind as he who will not see!"

A perusal of Matt. 16: 1-4 will show that the Saviour declared that the generation would receive a sign, though not of the kind they demanded: they would have "the sign of Jonah." He warned the Ninevites, who could be saved only by repentance. There was no other way then or now. Read your own history and you will find it full of signs." In Luke 11: 29-32 we have this thought expanded and elaborated.

#### The leaven.

Jesus and his disciples went away from Dalmanutha by boat. It may be the departure was

hurried, which might explain the forgetfulness of the disciples. They forgot to provide bread, and there was only one loaf in stock. Jesus was still thinking of the hypocrisy of the Pharisees and of the way in which their pernicious influence spread; so he warned the disciples, "Beware of the leaven of the Pharisees and the leaven of Herod." The disciples took this as a rebuke of their forgetfulness to get bread. Jesus thought of spiritual things; the disciples of earthly things; it was often so. It may be, as Prof. Smith says, that "in their unspiritual way they took his words as a warning not to purchase bread from people with Pharisaic or Sadducean tendencies." The Master gently reproved them for their crass and faulty understanding. They should have known that he had something higher in his thoughts. The memory of the miracles in which the multitudes were fed should have kept them from anxiety now about bread. They needed something more than bread; they stood in need of open eyes, hearing ears, an understanding heart. Remember, the words were spoken to disciples. Even we who company with the Lord often fail to understand or appreciate him.

In Matt. 16: 12, we are told that the disciples came to understand that Jesus "bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." The leaven of the Sadducees of Matt. 16: 6 is obviously equivalent to the leaven of Herod of Mark 8: 15, which might either suggest that Herod Antipas, in spite of his belief in John's resurrection, was a Sadducee, or simply that the Herodians and Sadducees were guilty of similar sins. "The leaven of the Pharisees," says Salmond, "would be the influence of their religious arrogance, their formalism, and the like, but here particularly that of their narrow, rigorous unspiritual teaching. The leaven of Herod would be the pernicious influence of the worldliness and license that go with unbelief." These are the deadliest of sins.

We saw in an earlier lesson how leaven works, quietly, pervasively, permeating the whole mass. Jesus in the parable of the leaven showed how the gospel would thus do its transforming work. In this lesson, we see that evil similarly works and makes its way. Evil teaching and evil practice are not confined in their influence to the immediate circle in which the words are spoken or the deeds done.

#### The blind man cured.

This is the second of the two miracles peculiar to Mark. We notice here, as in the former case (7: 32-36), the retirement from the multitude, the use of tangible means, the prohibition. The miracle of the healing of the blind man is peculiar in that it is the only instance in the Gospels of a gradual cure. Mark gives a wonderfully graphic description: "When he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things

clearly." Dummelow points out that "medical testimony agrees with the process here described." It seems to be implied in the story that the man remembered what trees and men looked like; so he could not always have been blind.

Many writers have tried to explain the unusual occurrences of this miracle. Alexander Maclaren says:—"I take it that the worthiest view of that strangely protracted process, broken up into two halves by the question that is dropped into the middle, is this, that it was determined by the man's faith, and was meant to increase it. He was healed slowly, because he believed slowly. His faith was a condition of his cure, and the measure of it determined the measure of the restoration; and the rate of the growth of his faith settled the rate of the perfecting of Christ's work on him. As a rule, faith in his power to heal was a condition of Christ's healing, and that mainly because our Lord would rather make men believing than sound of body. They often wanted only the outward miracle, but he wanted to make it the means of insinuating a better healing into their spirits. And so, not that there was any necessary connection between their faith and the exercise of his miraculous power, but in order that he might bless them with his best gifts, he usually worked on the principle, 'according to your faith be it unto you.' And here, as a nurse or a mother with her child might do, he keeps step with the little steps, and goes slowly because the man goes slowly." Maclaren goes on to compare this with what happens in our Christian experience. There is a gradual process of illumination. He says: "Christian progress does not consist in seeing new things, but in seeing the old things more clearly; the same Christ, the same Cross, only more distinctly and deeply apprehended, and more closely incorporated into my very being. We do not grow away from him, but we grow into knowledge of him." Chadwick has a similar thought, and adds: "The path of the just is often a haze and twilight at the first, yet is its light real, and one that shineth more and more unto the perfect day."

Peloubet draws a lesson that "no matter how we seem to approach the truth there is always something better, clearer, truer, farther on." He quotes the illustrative poem of—

#### "THE GOD OF ANOTHER CHANCE"

"A man named Peter stumbled bad,  
Lost all the love he ever had,  
Fouled his own soul's divinest spring,  
Cursed, swore, and all that sort of thing;  
He got another chance, and then  
Reached the far goal of God-like men.

"Your boy goes wrong, the same as he  
Who fed swine in the far country;  
He seems beyond the utmost reach  
Of hearts that pray, of lips that preach;  
Give him another chance and see  
How beautiful his life may be.

"Paul cast the young man, Mark, aside,  
But Barnabas his metal tried,  
Called out his courage, roused his vim  
And made a splendid man of him:  
Then Paul, near death, longed for one glance  
At Mark, who had another chance.

"King David one dark day fell down,  
Lost every jewel from his crown;  
He had another chance and found  
His kingly self redeemed, re-crowned;  
Now lonely souls and countless throngs  
Are gladdened by his deathless songs."

—Alfred J. Hough

The personal experience of religion constitutes a missionary obligation.



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### The Missionary Note at the Beginning of Jesus' Ministry.

By Hugh McLellan.

The missionary element runs all through the ministry of Jesus. His life is a missionary biography. It would be difficult to point out any period in it where the missionary tide ebbs or flows. It is always a constant force. However, at the beginning of that sacrificial career there are signs of a peculiar personal heart experience which must come to every one who hears the missionary call. The missionary career is one thing, but the making of the missionary is another. The becoming a missionary is the great first thing, and all the rest of career and history follows after.

There came to Jesus in the obscurity and quietness of Nazareth the report of the work of John the Baptist. To a highly spiritual nature this was stirring news. It was the splendid spectacle of a man, one man, throwing his life against the stream of national unrighteousness. Its heroism and sacrifice must have appealed strongly to Jesus. Therefore, when Jesus went down to John's baptism it was not to seek an (in his case) unnecessary remission of sins or an unnecessary preparation for the coming kingdom. Rather was it the alignment of one great soul with another in a sacrificial work. To our Master, as to all of us, came the inspiration of a heroic one standing and doing alone the work which belongs to each of us.

The next thing was the missionary endowment. The Holy Spirit came upon him. This could hardly be the spirit of sanctification or holiness. Already the Nazarene was the Sinless One. This descent of the Spirit has ever been regarded as related to his mission. It held before the eye ideals. It crystallised his purpose. It equipped him with power. And this must be the experience of every one who, hearing the missionary call, takes his place in the ranks of missionaries. There will come to him a fulness of God's Spirit, in the light of which he will see his work and choose his field and know his power. This is not a gift of the Holy Spirit for character. It is that promised guidance into truth and knowledge and sacrifice.

Again, the temptations which immediately follow on the Mount are the temptations which come to a missionary.

First. There is the temptation to secure the daily bread. No man ever entered into missionary service who did not at the outset settle the money part of it. There was balanced before his eyes the hunger and privation of the field contrasted with the opportunities, as numerous as stones upon the ground, to make a living easily in other ways. This temptation increases in force with the universal growth of materialistic ideals.

Second. There comes, as came to him, the temptation in the realm of recognition and appre-

ciation. "Why bury yourself in the Foreign field?" is the question inevitably asked of the volunteer. "Why waste yourself so?" "Only second class men and men not able to succeed at home go to the heathen." These things the tempter aduces, and then advises the young missionary to make a spectacular descent upon the home field right at the door of the temple. Here are the priests; here are the large congregations; here are the newspapers and the crowds to see and applaud. This is a temptation old as the victory of Jesus, and new as the heart-struggle of our last volunteer.

Third. There is an immense audacity in the last test on the mountain. "All these will I give unto thee if thou wilt fall down and worship me." It is the temptation to complete renunciation. "Turn your back on the whole thing." "Quit it; there's nothing to it." I know not the secret struggles of the foreign field, but I think that were I one and in that loneliness felt coming upon me the weight of a world's indifference, while the world lies in wickedness—I think I would need the Spirit of God rather than any will of mine to say, "Get thee hence, Satan."

### Freely Ye Received, Freely Give.

The Greek word which is translated *freely* means *gratis, as a gift*. It is opposed here to *for pay*, not to *stingily*. In giving the apostles this direction, Jesus reminded them that they had not paid for their knowledge of the kingdom and their power of healing, and accordingly in return they should not ask pay for their services. It was their duty to pass on freely to others what they themselves had freely received.

To an Englishman who was in great financial distress in Paris Benjamin Franklin wrote the following note: I send you herewith ten louis. I am not presenting the sum to you; only lending it. When you return to your country some useful activity cannot fail to put you in a position where you can pay all your debts. And when you meet some one who is embarrassed as you are at present, pay your debt to me by lending the same amount under similar circumstances. In this way the money will go through many hands, before it reaches an evil man who stops its progress. This is my way of doing much good with little means.

This Englishman received freely Franklin's aid, but he was under obligations to pass the amount on as freely. It is always one's duty to make a return to others for whatever gifts one has received freely from God. "What have we done?" asked the priest and the Levite in astonishment. "What have we done to be held up for the blame of the centuries in this way? We didn't hurt the poor fellow who had fallen among thieves. Indeed, we really pitied him as we passed by." "It is not what you did, but what you did not do," replied the Master. "You might have helped him, but you did not."—*Tarbell*.

### The Call of the Heathen.

Consider not only the vast number and the present transitional state, but the spiritual ignorance, the awful sinfulness, and the utter hopelessness of the heathen population of the world. They do not know God; they do not know Christ; they do not know the Bible; they do not know the way of salvation; they do not know the preciousness of their own souls. "They are without hope and without God in the world."

For the great work of evangelising the heathen the laborers are very few. According to the statistics presented to the World Missionary Conference at Edinburgh, there are 19,280 foreign Protestant missionaries laboring in the heathen world to-day. Ordained and unordained, ministerial and lay, men and women missionaries, are included in that number. Twenty thousand missionaries among one thousand millions of non-Christian people—one missionary to every 50,000 heathen!

In Great Britain there are over 40,000 ministers of the gospel—one minister to about 1100 of the population. One minister to a few more than a thousand people here; one missionary abroad to 50,000 people. Is there no one whose loyalty to our divine Lord and King does not constrain him to say, "Here am I; send me"—send me to any country, send me to any people, send me to any climate. "Here am I; send me."?

### Do Not Say

"How slow this missionary work is!"

If you set five men to cultivate a tiny garden the results will be speedy. If you set five men to cultivate an extensive desert the work will be slow!

Consider the facts. Is "this missionary work slow?" Have we done anything to entitle us to expect it to be quicker? It took about nine hundred years to evangelise Europe. The unevangelised world comprises a thousand millions, and a hundred years ago we were just thinking of beginning!

### Do Not Say

"Missionaries go out, have a good time abroad, and then come home again. This is Foreign Missions! A perfect fiasco!"

Yes, indeed—if it were true! It is easy to make a reckless statement of this kind. But is it quite worthy of you?

There are black sheep, of course, in every fold. But numbers of missionaries, as you well know, spend their best years in the mission field; whilst others devote their whole lives to the service, dying in the lands of their adoption.

And even of those who come home again, many of them would go back to-morrow if they could, though it is to be feared "the good time they have of it out there" might rather dismay some of the critics if they had to face it!

## From the Field—Continued.

ters. Sunday, the supt. of the S.S., T. H. Brooker, presented to G. Duncan, on behalf of the school, a parcel of books, and wished him every success in his new work, and referred to the many years of work as teacher, song leader, and vice-superintendent, duties which Bro. Duncan had carried out successfully.—J. W. Snook.

## West Australia.

**PERTH.**—At our Lord's day morning meeting on Sept. 29, A. Bell gave a very helpful address. We had another good attendance this morning, when our evangelist spoke. The day was observed as Lily Day, the chapel being tastefully decorated with lilies for the occasion. The children told in verse and song the lesson of the lilies to a large and attentive gathering. We held a Junior service in the evening, when Bro. Blake-more spoke words of counsel to our young members. Our visitors for the month have been Miss Elsie Lovell, Grote-st.; Bren Farrow, Kalgoorlie; C. Ware, Collie; and J. Platt, Pingelly.—W.A., Oct. 7.

## Queensland.

**ALBION.**—Evangelist Forbes exhorted last Lord's day, and preached the gospel in the evening; there was a good attendance at both services. A lad who was immersed during the week was added to the church, and welcomed into fellowship. Application has been made to the H.M. Committee for the use of the tent for the purpose of holding a mission. The Young People's Society's "evening with the poets" was a most profitable and enjoyable event. There is splendid talent in the class. The introduction of the "sentence prayer" as part of the society's devotional exercise is a further asset to their credit. Bro. Forbes has formed a senior Bible Class in connection with the Bible School. Next Lord's day has been set apart for the purpose of taking up a "retiring silver offering" towards the church land and building fund. This will be in addition to individual promises.—H.C.S., Oct. 9.

## New South Wales.

**INVERELL.**—Good meetings last Lord's day. At the morning service Bro. Cust exhorted. Good gospel address was given by Bro. Cook on "The Writing on the Wall." At our mid-week service on Sept. 26, the ordinance of believer's baptism was administered. Bro. Waters was conducting meetings at Gravesend last Lord's day, and reports meetings good. Four made the good confession. In the afternoon of the same day the ordinance of believer's baptism was administered. We are looking forward to a good cause being started at Gravesend.—G.B., Oct. 1.

**HAMILTON.**—Bro. Jinks has begun a series of addresses with a view to preparing the church for the great mission which, it is expected, Bro. Coleman, the State evangelist, will hold in December. The first address was: "The Spiritual Side of the Mission." Bro. Franklyn, the vice-president, at our rally, assured us that that mission would be held, and urged us to pray and work with the State evangelist. We hope to have two men in the field at the beginning of 1913.

**TAREE.**—Good meetings on the 6th inst. A goodly number gathered to the Lord's table in the morning, and Bro. Burns spoke on "The Enlarging Vision," making an appeal for the College of the Bible. Present indications are that the offering will have increased threefold on last year's. At night the first of a series of talks which have been printed on cards and distributed was delivered by Bro. Burns. A fair congregation assembled, and it is hoped that the house to house visitation will result in a great increase of

public interest. Boolahwah was visited in the afternoon, when a fair number gathered to hear the word. Burrill Creek still flourishes, and since the mission four more have taken a stand for Christ. Bro. Burns has been specially requested to re-open services at Bow Bow Union chapel. This will be done as soon as possible. This month a mission is being held at Killabakh, where we hope to gather in some souls for Christ.

**LISMORE.**—T. R. Coleman, State evangelist, arrived on October 4, to conduct three months' missions in the various centres of the Richmond and Tweed Rivers. On Lord's day, 6th, he gave a splendid exhortation to a good attendance of a splendid exhortation to a good attendance of the members in the morning worship; in the afternoon addressed the Bible School, and at night the story of the cross was told to a large audience. Two scholars confessed their Saviour. Bro. Robbins had one confession at the Keerong service. Bro. Stevens reports splendid meetings at Bungawalbyn.—E.A.P.

**ENMORE.**—Pleased to report that notwithstanding one or two wet Sundays, the attendance at breaking of bread for the last quarter was above the average. Lord's day, Oct. 13, we had another good meeting. Bro. Illingworth gave an inspiring uplift from Rom. 12: 11 (Weymouth version), "Do not be indolent when zeal is required." We had the pleasure of receiving into the church our young Sister Miller, one of our Bible School scholars, who had been baptised the previous Wednesday. We were glad to welcome as visitors Bro. Jacob Saxby and Bro. Knott, of Victoria. Bro. James and Bro. Alf. Webber have been elected to fill the vacancies on the diaconate.—C.A.R.

**PADDINGTON.**—F. T. Saunders addressed the church to much profit this morning. The gospel address was delivered by Bro. Franklyn, his topic being, "Saved; what then?" Our hearts were made glad when, at the close of our brother's address, a young man decided for his Master. The amounts collected for the school piano are as follows:—Donations: Sister T. W. Smith, Lygon-st., 5/-; Woolfahra S.S., 10/-; Bro. E. J. Mantova, 5/-; Bro. and Sister S. G. Goddard, £1/1/-; A Friend, 1/-; Loan from Sister Amery, £30, free of interest. Amounts by collectors as follows: Sister Rene Walker, £1/10/6; Sister F. Egghuler, £1; Sister Batt, £1; Sister Mrs. Egghuler, 15/-; Sister Buckingham, 12/6; Sister Lennox, 8/6; Sister Wollett, 10/10; Sister C. Blair, 5/-; Sister Crodington, 3/9; total, £38/8/1.—Sam. Goddard.

**MARRICKVILLE.**—Large meeting this morning. We were pleased to see Bro. Holtz present after his recent severe illness. We were also pleased to have with us Sisters Miss Grace Macindoe and Miss Muriel Lea, from Hornsby; Bren John Kingsbury and Greene, from Enmore. Bro. Kingsbury presided at the Lord's table, and Bro. Greene gave us a very practical address. Sister Watt is improving, though slowly. We are arranging a big tea and social gathering as a farewell to Bro. and Sister Watt, and welcome to Bro. and Sister Rush. Date probably Dec. 3.—W.H.H., Oct. 13.

**MOSMAN.**—Large meetings to-day, and a record attendance at Bible School. Sister Mowsar, late of Auburn church, was received into fellowship. H. G. Blackie exhorted the church and proclaimed the gospel in the evening. The church quarterly social was held on Wednesday evening, and all departments of church work reported as progressing well.—S.G., Oct. 13.

**ROOKWOOD.**—Last Lord's day we received into fellowship two lads from the Bible School, and one sister restored. We are losing two sisters by transfer to Petersham. Our collection for the College of the Bible was £13/1/4. The Bible School picnic was held on the holiday last Monday, a goodly number of visitors attending. We spent a very pleasant day. To-day the meetings were fairly well attended, though some through illness were prevented from being present. We had among our visitors Bro. E. Lewis, of Paddington. The Bible School is preparing now for the Children's Day.—M.A., Oct. 13.

**SYDNEY.**—Morning service well attended. Bro. Payne, from Hornsby, gave a good address on Isaiah 53: 4. Bro. Vincent received into fellowship. Visitors present, Bro. Armstrong, from Swanston-st., Vic.; Sister Werner, from Middle South Wales; Sister L. Dennis, from Lillgow. Glad to see present also Sister Mrs. Hall, who has just returned from another trip to the Old Land evening service on Matt. 12: 12, the choir rendering splendid singing. Miss Studly also sang a gospel solo. Last Monday, on the holiday, the members of the two Bible Classes spent an enjoyable time together at Balmoral Beach.—J.C.

**PETERSHAM.**—On October 6, we had the pleasure of extending the right hand of fellowship to Bro. Laney, from Merewether. Oct. 13, we had a good meeting at the breaking of bread. Bro. Collins, of Auburn, gave us a stirring address. We were pleased to see Bro. Rootes with us again after being absent for about six months in the Richmond River district, where he has made a point of looking up isolated brethren, and bringing them together for the breaking of bread. Bro. and Sister Denford have gone away for six months' holiday. We wish them God-speed. Our meetings have not been so well attended of late, owing chiefly to the great amount of sickness in our district.—T.I.

**WAGGA.**—Good meeting yesterday at the breaking of bread, when we had as visitors Sisters Mrs. and Miss Taylor, from Enmore, and Mrs. Hodges, from Preston, Vic. We are looking forward hopefully to having a home of our own very soon. This week Bro. Rich contributed £8, Bro. Hagger £1, for which we are duly grateful.—A.B., Oct. 14.

**PARRAMATTA.**—In accordance with a previous announcement in "Coming Events," a splendid array of earnest workers assembled in Parramatta Park, under the leadership of F. Collins, this afternoon. Eight companies were then despatched off to their allotted portions of the district. In less than half an hour the "door-knocker" of the historic town of Parramatta were simultaneously attacked, north, south, east and west, and cards of invitation distributed. After tea all the forces marched to the principal corner of the town, "The Fountain," where a happy and enthusiastic open-air gospel service was held. W. J. Williams, F. J. Purdy, F. Collins and J. R. Catnach were the speakers, and all gave a hearty invitation to the large and interested body of men and women standing around to come and hear our plea presented at a great public meeting to be held in the Town Hall, Parramatta, on Oct. 19.—J.R.C., Oct. 12.

## Here and There

The present issue of the "Christian" has four additional pages.

Next year will mark the diamond jubilee of the cause in Victoria. Would it not be well to celebrate this event in some fitting manner?

Our God-given task is to establish a church without denominational name or creed in every community, and to preach the simple gospel to every creature at home and abroad.

In this issue of the "Christian" we publish an important article on recent finds of Jewish papyrus in Egypt. New light is thrown on the times of Ezra and Nehemiah, and incidentally a blow is struck at some of the positions assumed by destructive criticism.

The Churches of Christ Almanac for 1913 is now ready. In addition to the suggested readings and hymns for the year, it has a fine central picture, and six other pictures illustrative of the life of Christ. Sample copies of the Almanac have been sent to the secretaries of all the churches, to whom orders may be given.



We acknowledge the receipt of £1 from M.M. for the College of the Bible.

Twenty confessions up to last Sunday in the Maryborough, Vic., mission; fifteen of these have already been baptised and received into fellowship.

E. Davies, who has resigned as evangelist of the church at North Richmond, is likely to accept an engagement with the church at South Melbourne.

Maryborough, Vic., papers are giving generous space to report the mission now being conducted in that town. At a meeting held by Bro. Hagger at Bet Bet, five young men confessed Christ.

Over 60 of the Victorian church secretaries have not yet replied to the Home Mission Organising Secretary's letter, re the names and addresses of isolated members. Church secretaries, awaken! "The King's business requireth haste!" Send on at once and thus render a little help in the good work of trying to keep in touch with those who are "scattered abroad."

Australasia had a good representation at the recent annual meeting of the British churches. There were present Bro. and Sister W. Charlick and daughter, of Adelaide; Bro. and Sister T. Mitchell and daughter; Bro. and Sister Campbell Ludbrook, of Melbourne; Bro. and Sister Richardson, of W.A.; and Bro. Chappell and Lund, and Sister Daglish, of Queensland. N.Z. was represented by Bro. Clark, of Dunedin.

The Acting Federal Executive are anxiously waiting for replies to the special letter sent a few weeks ago to all the churches in the Commonwealth, asking for financial assistance to enable them to carry on much needed Federal work. Some of the churches have already replied, but the majority have not even acknowledged the letter. Will the church officers please give the letter their earnest, prayerful consideration, and give an encouraging answer as promptly as possible. "The King's business requires haste."—A. C. Rankine, Sec. A.F. Exec.

R Jewish Protest.—A writer in the *Jewish Chronicle* brings a powerful indictment against his co-religionists, whom he describes as "far more prone to gambling than the peoples among whom they live." Dealing, first, with those who gamble professionally, he arraigns in no measured terms the Jews who thrive upon the race-course, the boards of the world, and the money-lending business; then, passing to those who gamble in private life, he says:—"Is it worthy of our ministry that our ministers should be adepts at games of cards; that they should descend to win or lose points from their congregants? If we are to make a beginning of ending this craze for card-playing among us—one of the branches thrown out by the gambling spirit—our ministers should be the first to eschew that form of relaxation, sacrificing the chance good there is in the amusement, because of the certain evil it brings in its train." This paragraph has a significant message for some Gentile ministers also.

The Pope and Modernism.—William Burgess, of Rome, writes in the *Methodist Times*:—"The war waged against Modernism has not been conducted with that care and consideration which the gravity of the circumstances demanded. An intellectual and religious crisis so momentous and far-reaching in its consequences, one might have expected would have been treated with seriousness by the Vatican Council. Instead of this, the world has been flooded with childish Encyclicals drawn up with little reflection by a coterie of irresponsible Roman theologians, in order to stifle honest research, and impose irritating restrictions on all religious thought and culture. The object of all this is to keep Romish priests in the crass ignorance of all world-movements, and to incapacitate them from engaging in any other walk of life than that of reciting mass and confessing women. The result, sad to say, is to increase, yet more and more, the tendency to what is immoral. After nine years of experience, the enemies of Rome cannot wish anything better than that Pius X. may live many long years to occupy the pontifical throne."

Mr. G. H. Doery, treasurer of the Victorian Baptist Union, in laying the foundation stone of the new Baptist chapel at Ivanhoe, made the following interesting remarks:—"No need to apologise for our coming to a district where other denominations are already established, for the Baptists, while exercising a loving charity towards others, believe that they have a special charter to keep alive, and act as a living example of the true interpretation of Christ's great ordinance of believer's baptism. If I were not a Baptist I would not care if I were a Methodist, Anglican or Presbyterian, and I consider it a sin and a shame that these great bodies are not united, and equally I consider it a sin and a shame that the Church of Christ and the Baptists, who are witnessing for the same great truths, are not one united body. Besides the moral effect, there is the economic waste of two bodies standing for the same principles and covering the same ground. I have strong sympathy with the sentiment of one of the leading lights in the Church of Christ, who stated that if our ministers and leaders could not find a way out of the present difficulties, then the man in the pew would help to solve them by refusing to support either. I shall never rest till I see an amalgamation of some sort between us."

#### VICTORIAN HOME MISSION RALLY.

One shilling.

From each disciple in Victoria.

As a special gift to Victorian Home Missions.

In connection with rally to be held in Masonic Hall on November 11.

No Victorian disciple who can possibly be present should miss the rally at Masonic Hall, Collins-st., Melbourne, on Monday, Nov. 11, at 7.30 p.m.

It would be good if the deacons of the churches in Victoria would arrange to pay out of the ordinary church funds sufficient to make up any deficiency in the 1/- per member appeal for Victorian Home Missions, in order to make it an unanimous response. How many churches will be unanimous?

Isolated members in Victoria should have a hand in supporting Victorian Home Missions. A good opportunity is presented in the sisters' appeal. Send on at least 1/- each to Miss Jerrens, 9 Norman Avenue, Hawksburn, or Miss L. Rometsch, 59 St. Vincent's-st., Albert Park, and send it by postal note.

Should the deacons of any church fail to grasp the golden opportunity of helping the work in Victoria, by refraining from appointing one to receive shillings in response to the Women's Conference Executive appeal, let the members of that church send on direct to Miss Jerrens, 9 Norman Avenue, Hawksburn, or Miss L. Rometsch, 59 St. Vincent's-st., Albert Park.

#### COMING EVENTS.

NOVEMBER 11 (Monday).—At 7.30 p.m., Sisters' Conference Rally for Victorian Home Missions, in Masonic Hall, Collins-st., Melbourne. Members in all the churches are asked to reserve this date for this great and important event.

OCTOBER 19.—In the Town Hall, Parramatta, a great public meeting of the Western Suburbs Churches of Christ Conference will be held, when "Our Plea" will be presented by A. E. Illingworth, President of State Conference; T. Bagley, evangelist of City Temple; F. T. Saunders, evangelist, North Sydney. Musical items by Western Suburbs Churches of Christ Musical Society.

OCTOBER 27.—Church, Swanston-st., Melbourne, Lord's day, Oct. 27—47th anniversary of church, and reunion. Former members cordially invited to spend the day. Lunch and tea provided.

OCTOBER 28.—Victorian Churches of Christ C.E. Union. A grand demonstration will be held on Monday evening, Oct. 28. Endeavorers, reserve this date. Speakers and place of meeting will be announced from church pulpits. Bring Scoville Hymn Books.—Clarence W. Timmins, Secretary.

OCTOBER 29 (Tuesday).—A combined display of the North Fitzroy Church of Christ Girls' Guild and Boys' Gymnasium, Fitzroy Town Hall. Vocal and instrumental music and elocutionary items, interspersed with gymnastic evolutions. Mr. J. W. Baker, chairman. Tickets, 1/.

OCTOBER 31.—Church of Christ, Raleigh-st., Footscray (facing Middle Footscray Station). A Grand Choir Concert will be held in the church building on Thursday, October 31, 1912, commencing at 8 p.m. Tickets, 6d.

#### BIRTH.

HANDBRICKS (nee Staggard).—On October 3, at "Francisville," Crown-st., Granville, N.S.W., the gift of a daughter to Mr. and Mrs. Norrie Handbricks, which was proudly welcomed. (Rose Corrick.)

#### IN MEMORIAM.

DAVIES.—In loving memory of our late beloved Honorary President, Mrs. Elizabeth Davies, who passed to her eternal rest on October 23, 1911. "Until the day dawn, and the shadows flee away."

—Inserted by the Victorian Women's Executive Council.

DAVIES.—In loving memory of Mrs. E. Davies, who went home October 23, 1911. For many years a member and indefatigable worker of the General Dorcas, Melbourne, Victoria. "She is not dead, but sleepeth."

EDYVANE.—In loving memory of our dear mother, Amelia Edyvane, who departed this life Oct. 15, 1909.

—Inserted by her son and daughter-in-law, W. and L. Edyvane.

MOORE.—In loving memory of Robert Albert Moore, who died October 19, 1894.

"Asleep in Jesus."

—Inserted by E.M.

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Coming Events: 16 words, 6d., and 6d. for every additional twelve words and under.

Other Advertisements: 24 words, 1/., and 6d. for every additional twelve words and under.

Special Quotations for Advertisements for a term.

## Obituary.

**RISON.**—We regret having to announce the death of the infant son of Bro. and Sister R. Rison, aged one year and nine months. We commend them to our loving Father's care, who doeth all things well. Just a week previous to the death of their babe their home and contents were destroyed by fire. We know that the little one is free from sorrow, sin and pain, and the sympathy of the church is with our brother and sister.—H.B.

**MENZIES.**—On Sept. 14, Louis Alexander Menzies passed peacefully to his rest, at his home in Northam, W.A., with his loved ones around him. Our brother had suffered for a considerable time with cancer, and for months, with no hope of recovery, he with calm fortitude and noble courage looked death in the face, and quietly set his house in order, waiting for the end, realising that his Saviour was with him all the time, and that through his blood the "sting of death" had been removed. Our late brother was a native of Scotland, and came to Australia with his parents when five years old, landing in Victoria in 1859. After spending 38 years in Victoria he came to the Western State, and entered into rest on the 14th inst. Our late brother joined the Church of Christ under the preaching of A. E. Illingworth over 14 years ago. The writer met him at Southern Cross 14 years ago, when gathering the few isolated brethren together, and had the privilege of teaching him the way of truth more perfectly, and in the providence of God I was sent to Northam to comfort him at the end of his pilgrimage. With the assistance of Mr. C. Hammer, Wesleyan minister, who had been very kind to our brother, the writer laid the remains to rest on Sunday, Sept. 15, in the Northam Cemetery, in the presence of a very large assemblage of friends and comrades of the deceased. A memorial service was conducted on Sept. 22, before a large congregation. Our brother leaves a wife and daughter, both members of the church, and a young son, to mourn their loss.—H.B., Northam, W.A.

**DAWSON.**—We are sorry to have to report the death of Bro. A. Dawson, who passed peacefully away at the Devon Hospital, Latrobe, on Sept. 1. He had reached his 60th year, and came into the Church of Christ under the teaching of our late Bro. W. Moffit some 32 years past. His remains were interred in the Church of Christ Cemetery, New Ground, Bro. Saunders conducting the service. May the God of all comfort be the stay of those who are left to mourn their loss. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—W.R.

**CARR.**—On Sept. 29 our aged Sister Mrs. J. B. Carr, after a brief illness, passed away at 82 years of age, at the residence of her daughter, Mrs. W. H. Burford, Unley. Her first place of residence in Australia was in Bourke-st., Melbourne, 60 years ago, when that city consisted of a few scattered buildings. Sister Carr, with her husband, came to South Australia about 37 years ago, and resided in the North and South-East, and at Malvern, where our Bro. J. B. Carr, so well known and highly esteemed, died a few years ago. Since his death Sister Carr has resided with her daughters, latterly, mostly with Mrs. Uffindell and Mrs. Burford. She has left a son and six daughters, Mrs. H. W. Uffindell, Mrs. F. W. Ramsford, Mrs. John Jones, Mrs. A. L. Withraham, Mrs. J. R. Sharp, and Mrs. W. H. Burford, and 40 grandchildren and great-grandchildren. I may say a few words as to the life and work of our sister. She was a most excellent Christian, one who believed the Word of God, and acted according to her belief. She was loved by all who knew her as one who in her house was kind and hospitable. The writer of this knew her for many years. He can truly say she was a loving wife and mother, and did what

she could, through a long life, to forward the best interests of the church. When the summons came it found her ready. Our sympathies are with the bereaved hearts. In the midst of loving friends the writer of this and G. T. Walden laid away the body of our sister in the Payneham Cemetery in the fulness of the great and blessed hope.—T. J. Gore, Unley, S.A.

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 Lillimer, chapel, B. J. Lawrence  
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 Melbourne S., chapel, Dorcas-st., S. Northeast, 251  
 Moray-street [19 Wood-st.  
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge  
 Merbein, private house, F. C. Henderson  
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.  
 Mispool, private house, J. Cork [Carnegie  
 Murrumbidgee, chapel, W. C. A. Luke, Munster Av.,  
 Mildura, chapel, Chas. A. Faulker.  
 Montrose, chapel, R. Langley, Kileyth, via Croydon  
 Moreland, J. Holloway, Cameron-st.  
 Mystic Park, private house, D. Anderson  
 Meredith, chapel, A. McKay [24 Railway-place  
 Newmarket, chapel, Pinsbury-street, James Hancock  
 Newtown, chapel, Miss M. Johnstone, Welshman's Reef  
 Northcote, Rech. Hall, C. W. Timmins, 163 Charles-st  
 Pakemham, chapel, H. S. Ritchie, Nar Nar Goon  
 Port Fairy, chapel, W. T. Sumner  
 Prahran, chapel, High-st., E. Moody, 21 Perth St.  
 Preston, chapel, D. A. Dickens, Station-st.  
 Polkenmett, chapel, H. Oliver [Somerset-st.  
 Richmond N., cpl., Coppin-st., C. A. Anderson, 123  
 Richmond South—  
 Balmain-st., chapel, J. H. Dickinson, 542 Church-st.,  
 Richmond [Richmond  
 Hunter-st. Mission, T. Venn, 29 Cremorne-st.  
 Red Hill, chapel, J. Sheehan  
 Sewell, chapel, Sloane-st. A. P. A. Burden, Engine Sheds  
 Shepparton, chapel, R. A. Henry, Mande-st.  
 Staffordshire Reef, pr. hse., D. McGregor, Italian Gully  
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.  
 St. Arnaud, chapel, H. Benson, Burnside-rd.  
 St. Kilda, chapel, T. M. Davis, 34 Prentice-st  
 Surrey Hills, chapel, W. Wilson, Balmoral-cres.  
 Swan Hill, C. McDonald, High-st.  
 Taradale, chapel, A. Clarke  
 Tarag, Temperance hall, W. H. Pearl

Warrnambool, chapel, Richard Petherd, King-st.  
 Wedderburn, chapel, F. J. Petherd [Scott-st.  
 Warracknabeal, Masonic Hall, Mrs. J. T. Clissold,  
 Walhalla, private house, W. B. Thorne  
 Warragul, chapel, R. W. Judd  
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 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,  
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 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace  
 Avondale, T. Hewitt, Manakau-rd.  
 Burnside, chapel, Mrs. Lindsay  
 Christchurch, chapel, Durham-st., Herbert Langford,  
 Dunedin— [19 London-st., Richmond, Christchurch  
 Tabernacle, King-st. } J. W. Stokes, Princes-st.  
 Roslyn, hall  
 Dunedin, Mornington, chapel, W. E. Powell, 75  
 Glen-rd., Mornington. [Caversham  
 Dunedin Sh., chapel, W. A. Palmer, 21 Baker-st.,  
 Dunedin, N.E. Valley, chapel, W. Lows, 12 Bouverie-st.  
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.  
 Gore, chapel, W. Ladbroke, via Charlton  
 Greymouth, Por. Hall, Albert-st., T. B. Dixon, p.o. Box 69  
 Hampden, Otago, chapel, Joseph Bishop  
 Happy Valley, private house, J. Flower.  
 Hastings, Library, J. M. Miller, Havelock-rd.  
 Halesville, chapel, E. Cameron  
 Hotea N., chapel, Jno. Gibbs  
 Invercargill, cpl., A. N. Brighton, 11 Fox-st., Avenal  
 Kaitangata, chapel, R. Eaton  
 Kilmorie, cpl., Geo. Funnell, Rongatai-ter., Miramar  
 Lower Moutere, Charles Limmer  
 Lower Hutt, cpl., David Cairns, Brunswick-st.  
 Maitara, chapel, H. Townshend  
 Motueka, A. B. Inglis, Poole-st.  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr., Welford  
 Oamaru, W. Kilgour, Newborough  
 Omeunga, J. Raw, Queen-st. [per, Malm-st.  
 Pahiatua, chapel, A. Thomson, c/o J. Anderson, dra-  
 Palmerston N., Orange hall, L. Martin, 20 Malm-st. W.  
 Papakura, C. Wallis  
 Pukekoke, Oddfellows' Hall, M. Bell  
 Petone, chapel, G. Moore, 62 Richmond-st.  
 Port Albert, chapel, Wm. Pricot  
 Pukekoke, public hall, Robert Begbie  
 Richmond, E. Tucker  
 Ross, private house, J. P. Muir  
 Spring Grove, chapel, A. G. Knapp  
 Takaka, meeting house, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Aral North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Waititi, meeting house, E. Griffith  
 Waiganui, cpl., H. Richards, c/o Hatherley & Johnson  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Vivian-st., R. Hill, Hamilton-rd.  
 Wellington South, chapel, A. Thomas, Crawford-rd.,  
 Kilmorie  
 Welford, chapel, J. Pook, Tehana

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 Belmore, chapel, A. Barratt, "Arthurleigh, Keot-st.  
 Broken Hill, cpl., or. Wolfram & Chloride-sts., R. J.  
 Bangalore, J. G. Snow [House, Wolfram-st. North  
 Burdawalbyn, chapel, Luke Patch [Cassino  
 Corowa, Chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl. T. A. Ferguson, Hill Brow, St. John's rd  
 Casino, Masonic Hall, F. Skert, c/o C. T. G. Rose,  
 West-st., Casino  
 Dorrigo, Private House, W. Macindoe  
 Emore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville  
 Erskineville, meeting house, Toogood-st., George  
 Morton, 75 Engine-st., Sydney  
 Hornsby, chapel, A. Allan, Linds-st.  
 Hamilton, Mech. In., W. Stow, "Flora," Pawcett-st.  
 Hurstville, hall, M. H. McCoughtry, "Algoa," Fran-  
 cis-st., Kogarah  
 Inverell, chapel, Geo. Brighty, Clive-st.  
 Junee, School of Arts, S. Wilson, Crown-st.  
 Killisbakh, private house, J. Woodard  
 Lilyville, cpl., W. Dano, Hunterong-rd., Kensington  
 Lismore, tabernacle, E. C. Savill, Union-st., S. Lismore

Marrickville, chapel, R. E. Jeffery, "Stanbury," Chal-  
 lis-av., Marrickville  
 Marrar, chapel, F. A. Cowall  
 Merewether, chapel, S. Laney, 23 Scott-st., Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, G. Woolford  
 Mosman, Town Hall, A. A. Mitchellhill, "Braeside,"  
 Avenue-rd.  
 Mulgoa, private house, R. H. Fancourt  
 Mulwala, private house, W. W. Fallot  
 Mangindi, chapel, Mrs. Butler  
 Narrabri West, private house, G. Carslake  
 Narragjin, Rechabite Hall, P. W. Saunders  
 N. Sydney, chapel, W. J. Modral, 24 Collis-st.  
 Paddington, cpl., A. W. Shearston, Gordon-cr., Stanmore  
 Peterham, Tabernacle, T. Illiffe, Waratah-st., Haber-  
 Rockdale, hall, W. T. Black  
 Rookwood, chapel, Mark Andrews, John-st. [field  
 Seven Hills, pr. hse., G. L. Piper, "Hazeldean," Seven H.  
 Sydney, City Temple, I. Crawford, "Yanco," Arcadia-  
 rd., Glebe Pt. [Sydney  
 Sydney (Chinese), sch. hall, G. Lock Lee, 35 Foster-st.,  
 Taroo, chapel, E. J. Saxby, Taroo  
 Tyalgum, Mechanics' Inst., F. C. Brown  
 Wagga, Masonic hall, L. Rich, "Richlands," Dbulura  
 Wingham, School of Arts, H. Western  
 Upper Mongogerie, pr. hse., H. Greenhalgh, Loeville

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 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, J. Howard, Hackett-ter.  
 Eel Creek, chapel, James Dunmall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey [Gympie  
 Gympie, chapel, S. Trudgion, Harkins-st., One Mile,  
 Ipswich, M. A. Boyle, Thorn-st. [via Grantham  
 Ma Ma Creek, chapel, T. Chappell, Mt. Whitestone,  
 Malara, Private House, W. Pates, Boole-rd., Namanago  
 Mount Walker, chapel, F. Henrichsen  
 Maryborough, Prot. hall, W. Stiller  
 Marburg, chapel, A. Buhse, Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Phillip Browne  
 Rosevale, chapel, J. Christensen  
 Toowoomba, chapel, Russell-st. East, W. Brooks,  
 "Bogen Villa," Perth-st.  
 Wallumbilla, chapel, Thos. Hembrow  
 West Haldean, school house, H. R. White  
 Wooroolin, Private House, J. H. Aderman, Wooroolin,  
 Zillmere, chapel, J. Bruce

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 Brookton, chapel, F. Jones [st.  
 Bunbury, Chapel, Spencer-st., T. T. Moore  
 Claremont, Town Hall, E. H. Eaton, Loftus-st.  
 Collie, chapel, L. J. Moignard, Robert-st.  
 Donnybrook, private house, E. J. Hadlow  
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 Fremantle, chapel, J. Leach, Beaconsfield  
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 Kalgoorlie chapel, Egan-st., G. T. Booker, 126 Hare-st.  
 Maylands, chapel, R. Berry, Hay-st., Perth [Priory  
 Maids Vale, private house, Mr. H. Berry, "The  
 Narrogin, private house, P. E. Wedd  
 N. Perth, hall, F. Wickens, 26 Hanover-st. [Northam  
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 Lichiel, chapel, W. A. Greenhalghs, Nantawarra  
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 Maitala, chapel, A. W. Harris  
 Maylands, chapel, A. L. Read, Edward-st., Evandale  
 Moonata, public hall, C. W. McGregor  
 Naracoorte, chapel, J. Gould [St. Peter's  
 Norwood, chapel, S. P. Weir, 64 Second Avenue,  
 Continued on page 736.

## DIRECTORY.—Continued.

Owen, chapel, W. J. Marshman, Owen  
 N. Adelaide, chapel, Kermodie-st, W. Lyle, Bank of  
 Adelaide, King-William-st.  
 Prospect, chapel L. Thomas, Victoria Av., Mediasie  
 Point Start, chapel, A. W. Pearce  
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 Tumby Bay, A. Williams  
 Ungarra, H. T. Pedler  
 Unley, chapel, Park-st, P. S. Messent, Park-st.  
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 Wampanoo, chapel, F. R. Dinning, Mundalla, via Bor-  
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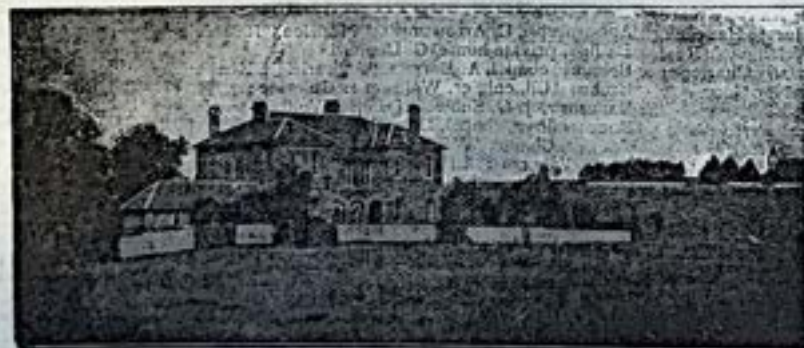
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