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## THE ANTIQUITY OF MAN.

The question of how long man has been a resident of this earth of ours has been one which has been keenly discussed ever since geology made it clear that our globe was of greater antiquity than we had hitherto thought possible. And to speculations of the geologist we are indebted for the assumption that man's tenancy goes back to a period our wildest dreams never conceived of. It is clear, however, that the speculations of something like fifty years ago were founded on insufficient data. More recent research and a better knowledge of things has enabled us to form a more correct conclusion. We are in a position to discount the claims made in regard to the great antiquity of man, and also to modify the views we previously held. This subject is still regarded as a live one, inasmuch as the *Age* of last Saturday discusses it at some length. As usual, our contemporary looks at the question from a materialistic standpoint, and evidently either ignores or is ignorant that much of the evidence on which the greater antiquity of man is founded is no longer regarded as reliable.

### Ussher and Lyell.

"According to Archbishop Ussher," says the *Age*, "Friday, October 28, 4004 B.C., was the auspicious date on which Adam, the progenitor of the human species, suddenly made his appearance as the noblest animal created. Other chronologists may not have accepted the worthy prelate's reckoning in its full detail, but they admitted that if he was wrong, the error was a small one. When some 53 years ago Sir Charles Lyell, speaking to geological colleagues in Aberdeen, announced his belief that mankind had existed on the earth for an incomparably greater period of time than the Pentateuch warranted, he was severely castigated by the champions of orthodoxy." It is quite true, of course, that Archbishop Ussher and Sir Charles Lyell differed widely in regard to the period of man's exist-

ence upon the earth, but as we have since learned that both were mistaken and their conclusions founded on insufficient evidence, the proper thing to do is to discard them both as authorities on the subject. Ussher's mistake does not discredit the Bible, nor does Lyell's mistake discredit geological science. It is admitted, however, that while the Bible is not committed to any definite chronology, it is quite at variance with the enormous periods of time which some geologists and evolutionists insist as the period of man's residence upon earth. Sir Charles Lyell, and others, claim for man a fabulous antiquity, ranging from 100,000 to 200,000 years. As forming part of the data which Lyell gave in regard to the antiquity of man, was the estimate he gave of the erosion in connection with the Niagara Falls. He considered that the wearing away process had been going on for about one hundred and twenty thousand years. Since then, more accurate surveys have been made by the New York State geologists, and in the opinion of these experts the whole of the excavation cannot have occupied longer than seven thousand years. This is only one out of many of the discredited evidences. "One after another of the evidences relied on," says Professor Orr, "has been shown to be fallacious."

### New light.

In the earlier stages of this discussion we used to hear a great deal about the stalagmite formations in Kent's Cavern, Torquay. Professor Boyd Dawkins, who claimed this as affording evidence of the enormous antiquity of man, subsequently changed his opinion, and declared that the deposits found in a layer of stalagmite were of comparatively little value as regards their antiquity. Professor G. F. Wright sums up the whole question when he says: "Geological time is not that enormous quantity which it was supposed to be twenty-five years ago. During that period there has been a revolution of opinion respecting geo-

logical time which is as yet scarcely appreciated by anthropologists and theologians. . . . Geological time is not one-hundredth part so long as it was supposed to be fifty years ago. The popular writers who glibly talk of the antiquity of man upon the basis of the old geologic ratios are behind the times, and are ignorant of the new light that, like a flood, has been shed upon the whole question during the last few years."

### Bible chronology.

It has to be admitted that man's residence upon earth has been longer than we at one time thought. But the demands made upon us do not call for more than a few thousand years. Archbishop Ussher led us astray in the first place, but not so far astray as those who make enormous demands upon time. Ussher placed the creation of man 4004 B.C., but in the Septuagint version the numbers enlarge this period to 5508 years. "This calculation," says Professor Orr, "is plainly erroneous. Discovery has shown that the civilisations of Babylonia and of Egypt of themselves go back considerably beyond Ussher's date, and this, in Egypt at least, is many long centuries after the flood, and leaves no room for the antediluvian period. It is now generally acknowledged that the good Archbishop's method of reckoning, though natural at the time, is based on data that do not really yield it with any certainty. The genealogies of the patriarchs before the flood, and of the descendants of Noah after it, are not of a character that admit of precise calculations being based upon them. They precede strictly historical times; it is not improbable that they represent to some extent clan successions; in any case they offer no guarantee of completeness." In regard to the scientific view of the question, in its more modern aspect, and unhampered by a blind belief in a materialistic evolution, "there is much justification for the view that, if we allow, say, from 12,000 to 15,000 years since the time of man's first appearance on our globe, we do ample justice to all the facts

that are available, and probably the lower figure is nearer the mark than the higher."

#### Fairy tales.

There are many other considerations that would lead us to discount very largely any extravagant estimates regarding man's first appearance on our earth, but these we cannot deal with now. In dealing with a question like this, it is fair to give all the facts, and not be blind to those which tell against us. Moreover, we should not indulge in fairy tales after the manner of the writer in the *Age*, a specimen of which may be found in the following sentence: "In the later pleistocene period there was a type of man very different from any now inhabiting the earth." This is pure imagination, for no such type has ever been found. The whole trend of modern discovery is in favor of the Biblical origin of man; and that which is against it is found to be, on closer examination, purely speculative.

## Editorial Notes

#### Drunkard Factories and Early Closing.

In South Australia a Bill providing for the earlier closing of hotel bars and granting to electors the privilege of complete local option, was recently rejected by an overwhelming vote, only eight members voting in its favor. This, too, in a House consisting of many total abstainers, including the Premier, who voted against it. Such is the power of the drink party in the central State. It is not surprising that a wave of indignation is sweeping over the country, and the Alliance, taking advantage of this, has issued petitions appealing for the earlier closing of bars. Many thousands of these have been distributed through the various church and other organisations, and it is hoped they will be so largely signed as to compel the House to reconsider the matter. The effort is being centred on the one point of early closing on the ground that liquor bars have no claim for special consideration in the hours of closing, over bakers, butchers, grocers, drapers, and others who are compelled by law to close at 6 o'clock. It is also pointed out that the later hours of drinkselling give rise to an increased amount of drunkenness. If the churches mean business, they can simply compel the S.A. legislators to accede to the very reasonable request of the petition. We wish the Alliance every success in their sane effort.

#### Church Co-operation.

The success attending the plea for a return to the Christianity of the New Testament has in a large measure been due to the union and co-operation of those who have advanced it. Progress has been made where, and in proportion as, the churches

have worked together. The success, of course, is owing mostly to the Scripturalness and simplicity of the plea presented, but these have been accentuated by united effort without which our growth would have been much retarded. In those States where the organisation is most complete, and co-operation consequently most hearty, the advance has been greatest. It has taken time for us to realise in practical demonstration that "union is strength," and we have not even yet realised it in full measure. We have in a degree overcome the natural tendency to direct our minds and energies solely to our local work, but there is still room for improvement. There are yet many good brethren who practically if not avowedly indicate their lack of sympathy with co-operative effort, and these are a drag on its progress. They recognise the value of union in the congregation in order to success, but fail to perceive that the union of congregations is no less necessary to the opening up of fresh causes and the growth of the work as a whole. When this lesson is fully learned, our Home Mission organisations will more than double their efficiency. But there is an encouraging growth in this direction, and year by year the various congregations are obtaining a clearer vision of what is meant by mutual relationship and its responsibilities, and are being drawn into closer fellowship in the work of the gospel in Home and Foreign fields.

#### States Co-operation.

While we have to some extent realised the need of the co-operation of churches within the State in order to the extension of the gospel throughout its boundaries, we have scarcely begun to feel the need of a co-operation of States in order that the strong may assist the weak and the primitive gospel obtain a firm footing in large and prosperous areas as yet untouched. Queensland and Tasmania are States destined to wield a great influence in the future of the Commonwealth, and to be populated by many millions. Yet there are scarcely more than 1500 scattered over their vast areas, pleading for a return to primitive Christianity. And even these are, compared with those in the other States, lacking in aggressive co-operative evangelism. The fact is they have become more or less discouraged and need the practical sympathy of their 20,500 brethren in the other parts of the Commonwealth. Is there any reason why this should be withheld? We are familiar with all that can be said in favor of each State confining its efforts within its own boundaries, of the large towns and districts still unoccupied, the pressing and promising openings in all directions and the difficulty in raising funds for State work; and yet we feel the needs of Queensland and Tasmania should not be entirely ignored. The Federal Executive Committee has asked every church in Australia to send a small, suggested contribution from its funds for the purpose of helping these good brethren, and it is difficult

to conceive of any justifiable reason for refusing fellowship in this most important work. It can only be by the co-operation of the many that anything practical can be done, for the amounts asked for are so small that if many churches decline to assist the aggregate will be too little to do anything commensurate with the need. We would strongly urge every church in the Commonwealth to act promptly. Even if churches have decided to let the appeal pass there is time to reconsider their decision. If a competent evangelist could be supported to hold missions for only one year each in Tasmania and Queensland, the brethren holding the fort would be heartened, several hundreds would be added to their ranks, and the weaker States would be brought more into line for our great forward march to victory under the Southern Cross.

#### Doing Impossible Things.

When God calls us to any service or task or duty whatsoever, no supposed personal incapacity, incompetency, or insufficiency may ever be urged as a reason for not obeying. God never really bids us do a thing we cannot do, and do well, with his help. He would not mock us with an unreasonable requirement. The achieving of impossible commands, of course, is not our business at all. We have nothing whatever to do with the impossible part; that belongs to God. But we have everything to do with the obeying of the command that comes to us. It is not ours to reason, to demur, to urge inability; it is ours promptly, unquestioningly to obey, and then as we go forward God will divide the water or cleave the mountain or roll away the stone. As we approach the obstacle, going in holy obedience, we shall find the way open for our feet.—*J. R. Miller.*

#### Uncommon Christians.

Be not satisfied with a mere feeble measure of spiritual life. Strive to have the abundant life and to be full-rounded Christians. Seek to have every power of your life developed to its utmost possibility of beauty and usefulness. Find out whatsoever things are pure, whatsoever things are lovely, and strive to have every mark and line of beauty in your own life. Grow toward God in all upward, heavenward reaching. Grow toward men on earth in all unselfishness and loving service. Grow in your own soul into the fulness of the stature of Christ. And all this you will gain by becoming filled more and more with Christ himself. It was the daily prayer of one saintly man, "O God, make me an uncommon Christian."—*Selected.*

He who floats with the current, who does not guide himself according to higher principles, who has no ideals, no convictions—such a man is a mere article of the world's furniture, a thing moved, instead of a living, moving being; an echo, not a voice.



## BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

### Post-Apostolic Practice.

"The New Testament evidence, then, seems to point to the conclusion that infant baptism, to say the least, was not the general custom of the apostolic age. And now it ought to be noticed that this conclusion is greatly strengthened if we examine the light that is thrown backwards upon the age of the apostles from the post-apostolic history and literature."—J. C. LAMBERT, in "The Sacraments in the New Testament."

We do not refer to the post-apostolic days as if the teaching or practice of the church then is in any way to be considered as authoritative. The New Testament must be our sole guide in matters pertaining to the ordinances of our Lord Jesus Christ. The only appeal which we can sanction is to the Word of God. We go to the Fathers for the practice of a later age; we read the Scriptures for the will of God. In the New Testament we find both commands for and instances of the baptism of believers; but there is not anywhere within its pages either example or precept concerning infant baptism, nor is there any text which necessarily implies infant baptism. That should settle the question for us. To those who regard the Scriptures as alone authoritative it would matter but little if it were proved (as of course it cannot be) that infant baptism was in existence immediately or soon after the death of the apostles.

We have already indicated that in the centuries in which our paedobaptist friends find infant baptism there are also to be found a great many things which Protestants at least agree in rejecting. One writer has put it thus:

"Romanists quote the Greek and early Roman Fathers of the first four centuries, in proof of monastic life, the celibacy of the clergy, the merit of perpetual virginity, the Pontificate of Peter in Rome, and infant communion in the Lord's Supper. Protestants quote the same authorities for infant baptism, and argue from them in the same manner as the Romanists for their traditions. But Protestants repudiate the Greek and Roman Fathers as competent and credible witnesses for infant communion, monastic life, and a bachelor priesthood; yet they quote with confidence and bear with gladness the same authors in favor of infant baptism. This we regard as an indefensible aberration from sound logic and fair play."

Mr. Madsen has a chapter on "The Practice of the Early Church," the "early church" being the church of the second and third centuries. While we do not feel bound to treat an argument drawn from extra-Scriptural sources as having any weight in the settlement of the question as to those whom the Lord wanted to be baptised, still some may be helped by an examination of the alleged proof from the post-apostolic age.

### THE DIDACHE.

There is one book from which Mr. Madsen

does not quote in the chapter under review. This is the "Didache," or "Teaching of the Twelve Apostles," which is described by Schaff as "The Oldest Church Manual." It is generally agreed by Christian scholars that it is one of our most remarkable and reliable sources of knowledge regarding the church of the sub-apostolic age. Its date is probably from 100 to 120 A.D.; some place it earlier, and a few later; parts of it may be of a considerably later date.

The "Didache" knows nothing of infant baptism. Its reference to subjects is brief:

"And as regards baptism, baptise thus: having first communicated these instructions, baptise into the name of the Father, and of the Son, and of the Holy Spirit, in living water."

Later it mentions that the candidate should fast for a day or two previously.

Paedobaptists have often sought to explain away the absence of mention of infant baptism in this book. James Heron, in "The Church of the Sub-Apostolic Age," does it thus:

The great majority of those admitted to the Church during the period in question were adult converts from heathenism, or at least persons capable of being taught. The baptism most prominent in such circumstances will be necessarily adult baptism."

We can give a crushing reply to this argument, so often presented, in the words of a paedobaptist scholar. J. C. Lambert (a paedobaptist, who thinks it possible that infant baptism came in in certain places after the destruction of Jerusalem, and that it had received the sanction of the Apostle John himself) says:

"If the silence of the New Testament is suggestive, much more so is the silence of the *Didache*. For while in the former baptism is dealt with historically and doctrinally, from the point of view of its connection with the preaching of the gospel and with faith, in the latter it is dealt with liturgically, from the point of view of its place in the order of public worship; and if infant baptism was practised at all, it is difficult to see how it could be altogether ignored in this handbook of ritual prescriptions."

The writer proceeds to reply to Dr. Schaff's endeavor to break the force of such considerations as the foregoing:

"'Infant Baptism,' he says, 'has no sense, and would be worse than useless, where there is no Christian family or Christian congregation to fulfil the conditions of baptism, and to guarantee a Christian nurture.' The remark is very just in itself, but, as applied to the *Didache* with the view of explaining why its silence about infant baptism cannot properly be used as an argument against the apostolic origin of the practice, it seems remarkably *mal a propos*. Surely, towards the end of the first century (Dr. Schaff assumes the work to have been written then), and in a church which had drawn up its own Church Manual, there were Christian families and Christian congregations to guarantee the conditions of

Christian nurture. And so, when we find that in this early handbook the directions for baptism take no cognisance whatever of infants, but provide for adult baptism alone, it is difficult to resist the conclusion that, at all events in that part of the Church in which the *Didache* circulated, infant baptism can neither have been regularly practised nor regarded as the Apostolic rule."—"The Sacraments in the New Testament."

### JUSTIN MARTYR.

Justin wrote his *Apology* about 150 A.D. Mr. Madsen quotes him as saying:

"Many men and women amongst us, 60 or 70 years old, were disciplined to Christ in their childhood."

There is no mention whatever of baptism in this passage. The sole force of it lies in the words "in their childhood." J. C. Lambert declines to recognise that Justin here refers to either infant baptism or infant discipleship. He says that "in the picture which he [Justin] gives of the baptismal arrangements of the Church in his own day, infant baptism finds no place." Lambert denies that the word *païs* which Justin uses necessarily means an infant or even a young child. In the New Testament *païs* and its diminutive *paidion* are used of a girl twelve years of age (Mark 5: 39, 42; Luke 8: 51-54). There are in Churches of Christ great numbers of people who were "discipled to Christ in their childhood" who yet received baptism as believers.

### IRENÆUS.

Irenæus is said to have become Bishop of Gaul in 178 A.D. He is quoted by Mr. Madsen as writing of Jesus:

"He came to save all persons by Himself—all I say who by Him are regenerated to God—infants, and little ones, and children, and young and old."

Baptism is not mentioned in this passage. It is believed by most paedobaptists that this is an allusion to infant baptism, the term "regenerated" being read as implying this; but some paedobaptists have declined to admit the necessity of the inference. Lambert, in "The Sacraments in the New Testament," refers to this passage from Irenæus as "probably the earliest reference to infant baptism," though "even here, it will be observed, baptism is not directly mentioned; so that the passage cannot be cited as an unequivocal witness for the practice of infant baptism."

The allusion is doubtful, then; and, even were it indisputable, it is about three generations too late to be authoritative.

### ORIGEN.

This well-known Father and leader of the Alexandrian school, who lived 185-254 A.D., is appealed to by the author of "The Question of Baptism," because he says: "The Church has received a tradition from the Apostles to give baptism to little children."

Mr. Madsen notes that a discussion has waged as to whether the *parvuli* of Origen would include infants. In reality, the controversy on this point is superfluous. Irrespective of this, here are the decisions of three scholars on Origen's statement:

Neander in his Church History writes:

"Origen, in whose system infant baptism could readily find its place, though not in the same connection as in the system of the North African Church, declares it to be an apostolical tradition, an expression, by the way, which cannot be regarded as of much weight in this age, when the

inclination was so strong to trace every institution which was considered of special importance to the apostles; and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age."

Such a statement from a staunch paedobaptist will keep us from saying that because Origen called child-baptism an apostolic tradition, therefore that statement is to be accepted.

Dr. Wilhelm Moeller, Professor Ordinarius of Church History in the University of Keil, says:

"Origen... makes appeal to it as to an ancient tradition. But that the universal ecclesiastical tradition was not in favor of it is shown by Tertullian's opposition to infant baptism."

In similar fashion J. C. Lambert writes:

"It is not till we come to a writing of Origen, which dates from the second quarter of the third century, that we find for the first time, the claim made on behalf of child baptism (*parvuli*, not *infantes*, is the word used) that it rests upon apostolic tradition. And there are two considerations which go far to qualify this claim. One is the well-known fact that by the time of Origen it had become very customary to trace back to the apostles institutions and ideas that were by no means apostolic. The other is that Origen's testimony as to the apostolic origin of child baptism is not in keeping with the attitude to the subject of his predecessor Tertullian, or with the practice of the Church, for more than a century after his own time,—indeed, right on to the days of Augustine."—*The Sacraments in the New Testament*.

#### TERTULLIAN.

Tertullian, of Carthage, the first of the great Latin Fathers, lived between 190 and 230 A.D. (some say 160-230). Prof. Orr and J. Vernon Bartlet date his conversion at about 190 or 192. Tertullian wrote many books and treatises, including a tractate on Baptism. Mr. Madsen devotes nearly a page to the question whether the tract on Baptism was written before or after its author's conversion to Montanism in 202. Now, Mr. Madsen knows perfectly well that the material thing is not whether Tertullian wrote a few years before or a few years after the year 200. His opposition to infant baptism may have belonged to the end of the second century or to the beginning of the third. The striking thing is that the very first writer to mention infant baptism is an opponent of it, and that his opposition to it is held by such eminent and scholarly paedobaptists as Neander and Lambert to discountenance the claim that Origen makes that the practice was an apostolic tradition.

After quoting from Tertullian's "De Baptismo," Mr. Madsen writes:

"Tertullian would have delayed the baptism of infants until they were old enough to know Christ, notwithstanding that he recollects his Lord said, 'Forbid them not.' The Baptists, therefore, range him on their side. But Tertullian would delay the baptism of virgins and widows. Do the Baptists follow him here, and endorse his authority? At this point Tertullian's opinion is worthless. In any case, he is not with the Baptists in their practice and belief, while his testimony on infant baptism, to which he was in antagonism, proves the prevalence of the practice in the second century."

The word "notwithstanding" in this passage is delicious. I presume Tertullian had read his Bible; if so, he ought to have known that the passage in which Jesus said, "Forbid them not" said not a word about baptism. Again, the question, "Do the Baptists follow him" in postponement of baptism of widows? is a most ingenious way of

distracting attention from the issue. Baptists and members of Churches of Christ do not need to "follow" Tertullian in their practice. For the baptism of believers we have abundant New Testament authority. It is the paedobaptist controversialist who, destitute of proof of infant baptism in the Scriptures, needs to drag in an argument from post-apostolic practice. Why we refer to Tertullian is, not to use him as authority for our position, but to show that the great African leader and very first writer to deal expressly with the subject of infant baptism opposes the very thing for support of which paedobaptist champions appeal to the Fathers.

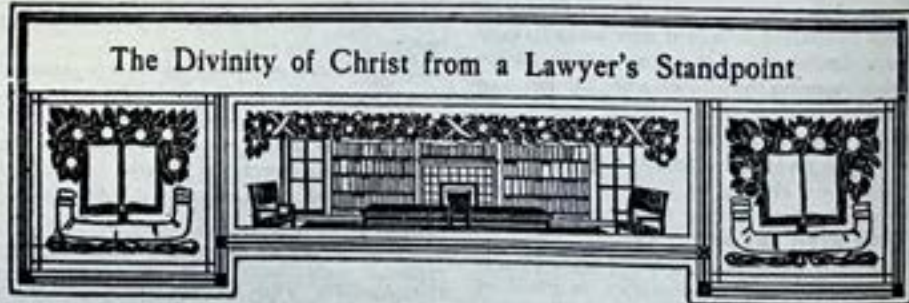
Mr. Madsen began his treatment of Tertullian thus: "Neander remarks, 'in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism.'" We do not see how we can do better than continue the quotation thus happily begun. The famous church historian and paedobaptist scholar wrote:

"Immediately after Irenaeus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolic institution; for otherwise he would hardly have ventured to express himself so strongly against it. We perceive from his argument against infant baptism that its advocates already appealed to Math. 19: 14, a passage which it would be natural for every one to apply in this manner. 'Our Lord rebuked not the little children, but commanded them to be brought to him that he might bless them.' Tertullian advises, that in consideration of the great importance of the transaction, and of the preparation necessary to be made for it on the part of the recipients, baptism as a general thing should rather be delayed than prematurely applied, and he takes this occasion to declare himself particularly opposed

to haste in the baptism of children. In answer to the objection drawn from those words of Christ, he replies: "Let them come while they are growing up; let them come while they are learning, while they are taught to what it is they are coming; let them become Christians when they are susceptible of the knowledge of Christ. What haste, to procure the forgiveness of sins for the age of innocence! We show more prudence in the management of our worldly concerns, than we do in intrusting the divine treasure to those who cannot be trusted with earthly property. Let them first learn to feel their need of salvation; so it may appear that we have given to those that wanted." Tertullian evidently means, that children should be led to Christ by instructing them in Christianity; but that they should not receive baptism until, after having been sufficiently instructed, they are led from personal conviction and by their own free choice, to seek for it with sincere longing of the heart. It may be said, indeed, that he is only speaking of the course to be followed according to the general rule; whenever there was momentary danger of death, baptism might be administered, even according to his views. But if he had considered this to be so necessary, he could not have failed to mention it expressly. It seems, in fact, according to the principles laid down by him, that he could not conceive of any efficacy whatever residing in baptism, without the conscious participation and individual faith of the person baptised; nor could he see any danger accruing to the age of innocence from delaying it; although this view of the matter was not logically consistent with his own system."—*Neander's Church History*, T. & T. Clark's Edition, Vol. I, pp. 425, 426.

We give this long quotation in fairness to Neander and to Tertullian. It contains much which modern paedobaptists might read with benefit, and furnishes a wholesome corrective of what less famous advocates of infant baptism than Neander have sought to say regarding Tertullian's position.

## The Divinity of Christ from a Lawyer's Standpoint



By D. F. Goss.

### Concluded.

But, you may say, might not the disciples have been mistaken? I think not. They had been associated with him on terms of the most familiar friendship for three and a half years. They knew him as you know your most intimate friend. Could you be mistaken if such a friend should return after a short absence, and look into your eyes, and talk with you, and remain in friendly intercourse with you for days? No. If, then, you could not be mistaken under circumstances such as these, neither were they mistaken; and if they could not have been mistaken, then he rose from the dead, or else they were guilty of downright deception and wilful, deliberate falsehood. But men do not lie in the serious affairs of life without a motive—to obtain some advantage or reward, or to escape some punishment or supposed evil. But what reward

did they receive or could they hope to receive for this particular falsehood, if falsehood it were? They could not hope for reward in another life, for no one ever yet taught or believed that falsehood is rewarded hereafter. They received no reward here, but, instead, stripes, imprisonment and death. This is the undisputed historic fact. And yet they would not recant. They suffered the severest persecutions, they died, not for their faith, not for what they believed to be true—deluded men might do that, as they have done—but, mark the distinction, they died for the testimony they gave to a fact, a fact within their own immediate personal knowledge, if it were indeed a fact—the fact that they had seen and talked with Jesus after his resurrection from the dead. If this testimony were not true under circumstances such as these, then we have an exhibition of conduct on their part

that is absolutely contrary to and contradictory of all human experience. Men do not persist in deliberate falsehood in the presence of death, when there is nothing to be gained by it, and when the simple statement of the simple truth would set them free. There is not an instance of the kind on record in all history. You would not do it—you never saw a sane, intelligent nature that would. To do so would be to reverse and set aside all the known laws and processes of the human mind, to eliminate altogether the element of motive from human conduct, and to contradict the common and uniform experience of mankind. But that would be as great a miracle in the realm of mind and conscience as any miracle claimed by Christianity to have been wrought in the material world. And so, in their effort to eliminate the miracle of the resurrection, men become involved in a miracle quite as great and in the profoundest mystery. Such an act of the human mind as supposed, so utterly without motive, so purposeless, so contradictory of all human experience, is absolutely unthinkable. No possible reason can be given for it; none ever has been given: none ever will be given—no sort of explanation made.

#### The resurrection.

But, on the other hand, there is the profoundest reason for the miracle of the resurrection in order to authenticate the claims of Jesus in Messiahship and Sonship, and to place those claims above impeachment. It is in perfect harmony also with the whole alleged plan and purpose of his coming into the world, and the plan would be incomplete without it. His death and resurrection are not only reasonable, but were a logical necessity. Moral and spiritual truth must be exemplified to have power on the human heart. Such truth can be inculcated and enforced only as it finds expression in the lives of men. And in no other way than by way of the cross and the tomb was it possible to exemplify his loftiest teachings and demonstrate his highest claims. The utmost height of moral and spiritual sublimity was reached when Jesus taught, "Love your enemies, and pray for them that despitefully use you and persecute you." But this teaching could never have been completely exemplified without the opportunity of the cross, when, amid the excruciating tortures of death, he prayed, "Father, forgive them, they know not what they do." Thus his death at the hands of his enemies became indispensably necessary to exemplify the sublimest thought ever given to the world—the only thought that has redeeming power—that of love, and love even for our enemies. His death on the cross being indispensable, his resurrection became equally necessary to still further and conclusively demonstrate the extraordinary claim that he was the Son of God; for if he was indeed the Son, then it must be plain even to the most ordinary understanding that mortality could have no permanent dominion over him. Therefore his resurrection was but the natural thing to expect, though

none expected it, and the one indispensable thing that must happen. And so his death and resurrection were but the fitting climax, the appropriate consummating act to the teaching that he gave and the life that he lived. Necessarily his life must comport with his teaching, and both life and teaching must comport with his high and extraordinary claims. And this they do. His life, his teaching, his death and resurrection, all completely harmonise, and, linked and interblended, together form the threefold, irrefragable proof of his divinity.

#### The new life.

But passing from the resurrection, let us turn again to the consideration of Jesus' life and teaching and of the spirit life which he imparts to the human soul. "In him was life, and the life was the light of men." What, therefore, is the nature and meaning of this new, this higher spiritual life that emanates from the Son of God, this divine spark that kindles in the hearts of men? Paul says, "If any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new." "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "Be not conformed to the world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." Dead to the old, sinful ways, and your life in harmony with God's will, is now in the keeping of the loving heavenly Father. And under the transforming power of this new spiritual life that gives a foretaste of eternal bliss, how sweet the daily Christian experience, how blessed the fellowship of Christ, the Spirit and kindred Christian souls! "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Though our outward man perish"—oh, the ravages of time! how evanescent is youth! how transitory is life! how all things change and decay as the seasons come and go! The forests die, the mountains wash down into the sea, and generations of men sink into the earth as leaves fall to the ground—"yet the inward man is renewed day by day"—rejoices in the strength and the glory of perpetual youth—"while we look, not at the things which are seen, but at the things which are not seen; for the things which are seen"—these tangible, material things about us, which our hearts learn to yearn after and about which our affections cling—"are temporal; but the things which are not seen"—truth, justice, mercy, love, celestial bliss—"are eternal. For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a

house not made with hands, eternal in the heavens."

Again, the apostle says: "I pray that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth, the depth and height, and to know the love of Christ that passeth knowledge, that ye may be filled with all the fulness of God." Oh, what a rich and blessed experience is possible to the real Christian, whose soul is in vital touch with Jesus, to be filled with all the fulness of God, and to know the length and breadth, the height and depth, the immeasurable reach of the love of Christ.

This love of Christ was foretold in the sweet, angelic message that rained down from the skies the night of Jesus' birth, when convoys of angels sang, "Glory to God in the highest, and on earth peace, good will toward men." This infinite love is the consummating proof and the supreme test of the divine. And the message came as a new and wonderful revelation to the world. It is no longer, as under the old Mosaic dispensation, "an eye for an eye and a tooth for a tooth." Moses has been deposed and Christ enthroned; and under the new reign of the divine Son of God it is no longer love your neighbor and hate your enemy, but "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And why? For the very best possible reason, "that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"—dispensing his blessings with loving impartiality. "Be ye therefore perfect, even as your Father who is in heaven is perfect."

#### The gospel of love.

Jesus taught the new and strange doctrine—new to the people then, and strange yet, oh, so passing strange to the most of us—of the all-conquering power of love. But impossible it is, you say? Try it. If I have wronged you, if any one has wronged you, try the effect of kindness and loving deeds in return. It will melt and subdue the hardest heart, and conquer an enemy into a friend. You may overcome an enemy by force, but you can conquer an enemy only by the power of love. The reason we have not faith in the words and teachings of Jesus is because we have never dared to put them to the test. Our faith is so weak, our courage so faltering; we limp and halt so much in the performance of Christian deeds. It is not so much the fear of the law and its punishments that arrests the wayward youth in his career of debauchery, vice and crime, but more often the tender memory of a father's or a mother's love that brings him back to home and rectitude and honor. Oh, the prodigals, tired of the husks of life, and the repentant Magdalenes that have come back along the weary way they went out, drawn by this irresist-

ible power. Love is the only thing in heaven or on earth, that has in it the power to redeem.

In promulgating this new and universal religion, he has completely satisfied the great heart-want of humanity. He has met every possible demand of the human upon the divine. He has given peace and comfort and happiness to all classes of people in this life—to the poor as well as the rich, the ignorant as well as the learned, the humble as well as the great, to the peasant in his hut as well as the king on his throne. He has brought joy and salvation down from heaven to earth, and caused them to flow like a river throughout all the bounds of humanity—in every circumstance and condition of life—till every thirsty soul, that hungers and thirsts after righteousness, may drink thereof, and thirst no more forever. As he said to the Syrophenician woman at Jacob's well, "Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And it is so.

#### Proclaim the message.

To take this message of love and joy and comfort and salvation to a needy world—to the thoughtless, the indifferent, the soul anxious to know the truth—to the sorrowing, the broken-hearted, the sin-burdened—is the blessed ministry of every follower of the meek and lowly Jesus.

"There is no culture, however high,  
No aim, however pure,  
Can excuse us from the insistent call  
Of the afflicted and obscure."

With this blessed ministry before us, and the vision of a needy, toiling world—in need of Christ and his gospel and the consolation it brings—let us ring out to this needy, burdened, toiling world the words of the Master that fell in divine benediction from his lips, and that have cheered our own hearts: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Such is the hope and the inspiration that lights up the Christian's pathway here, and gives a new meaning to life and to human endeavor.

And, to accomplish all this, Jesus died—the just for the unjust. On Calvary was enacted the sublimest tragedy in all the annals of time, when the Son of God died to manifest or make known his love for man. Would that there were power of human

conception and language to portray that marvellous tragedy! But the words of mortal tongue are inadequate to express its solemn grandeur and awfulness, for in the tragedy of the cross were involved all the spiritual forces and elements necessary to redeem a world. And the story of such a life and death will never cease to touch and tender and subdue the hearts of men; for in the deep and infinite pathos of that wonderful story is revealed a divine and infinite love that transforms sinful man into the image of the loving Christ. And the story will continue to be told and continue to redeem till "the spirit of that sad heart which broke on Calvary shall yet subdue the earth, and this old world, full of love and beauty, will pick up again the broken chord of harmony in the diapason of the universe, and mingle once more its melodies with the mystic music of the spheres," as it did at creation's birth, when the morning stars sang

together and before sin had left its trail of shame in Eden's happy bowers. And men will go on rejoicing in the hope and glad expectation of another Eden more glorious than the Eden of old, as heaven is more glorious than earth. And saved by his life and by his death, the loyal followers of the Lord Jesus will at last sweep in through the beautiful gates into the city of God; and there will be a crown for every brow, and their ears will hear the angelic symphonies that ring through the arches of heaven, and their eyes will behold the innumerable multitudes of the redeemed, a blood-washed throng, clad in linen white and clean, as they come trooping home along the broad avenues of gold that lead up to the throne of God; and they shall dwell forevermore with Jesus in the beautiful mansions which he has prepared for all them that love and serve him.—Christian Standard.

## THE ELDERSHIP.

By G. B. Moysey.

#### Concluded.

Pres. Milligan, who maintains that the direction is aimed at polygamy only, admits that the "words considered abstractly would seem to imply that either celibacy or polygamy disqualifies for the office of a bishop." In arguing the point that the words forbid polygamy only, he says, "Celibacy is not in itself an evil, but polygamy is." This statement seems open to question. Polygamy is an evil, and so is celibacy, and which has done most harm it might be hard to determine. God did not intend man to be a celibate; marriage was a concomitant and necessity of man's perfect condition, and always must be during his mortality. God himself declared it was "not good that man should be alone; I will make an helpmeet for him." If it is not good for man to be alone—a celibate—then it is bad, and naturally it is worse in an elder than in others, since he, instead of practically disparaging the divine institutions, should honor them by his example. It is further alleged that it is "unreasonable to suppose that the chief of all the apostles would lay down as a necessary qualification, for inferior office, what is proved by his own example to be unnecessary for the superior, and which would have rendered himself and Barnabas ineligible to the eldership or diaconate." This argument would be irresistible were the qualifications of an apostle and elder identical, or did the former include the latter. This, however, is not known and cannot be shown. A general might prescribe qualifications for a drill sergeant, or military clerk, which he himself does not possess, and a minister of the crown often requires of subordinate officers certain abilities to which he can make no pretensions. Moreover, the emphasis placed by the apostle on a well ruled family as a proof of capacity for the government of the church, is decidedly in favor of the position that marriage is required in an elder.

He must "rule his own house well, having his children in due subjection—"children that are not accused of riot or unruliness, but who are believers," for, "if he know not how to rule his own house, how shall he take care of the church of God?" That is Paul's incisive enquiry.

But it is said, "We must distinguish between that which is itself a qualification and that which is a mere proof of its existence." This distinction exists, but in the absence of the proof how can we be sure of the existence of the qualification? Further, our sense of propriety and fitness approves the wisdom of the ordinance that requires the elder to be a married man of family. His work is among the families, and often involves the arrangement of matters of great delicacy, and which would not be even discussed with an unmarried man. A case in point has just come under my notice, in which a sad case of domestic infelicity was withheld by the parties concerned from the consideration of an evangelist, because although married he lacked experience in domestic matters, and his prudence was distrusted. If, as is so often maintained, the injunction under consideration is aimed at polygamy, and simply means "the bishop shall not be a polygamist," then the words used, viz., "The bishop must be the husband of one wife," do not seem at all fitted to clearly convey the idea, and must be bracketed with some other passages where a simple idea seems obscurely expressed.

In conclusion, I quote McGarvey: "Undoubtedly, the use of the numeral *one*, in the text, was the force of prohibiting polygamy, and it would be unlawful to place a polygamist or bigamist in the office. But while the expression has this force, we think that candor requires the admission that it also has the effect of requiring a man to be a married man. That he should be the husband of *one* wife, forbids having *less*

than one as clearly as it forbids having more than one. If it be said that a man owns but one farm, it is just as clearly implied that he owns one, as that he owns no more than one. Moreover, the context confirms the conclusion, for the apostle proceeds in both epistles to state how the overseer must govern his household, and especially his children, which statements imply that he is a man of family."

4. Character. On this point there is a long and strong list of negatives, and he who possesses them all in high degree has a character wonderfully free from vice and moral imperfection. The overseer must not be "a brawler" (*amafos*), not an intellectual pugilist, or an argumentative fighting machine; and while contending for the faith once for all delivered to the saints, he must not do it in the spirit once for all delivered by Satan to sinners. He must be "no striker." His "striking arguments" must not be delivered by the fist and carry conviction by knockdown blows. "Muscular Christianity" finds no place in the armory of the Christian combatant. Nor must he be "soon angry." A testy, irritable, hotheaded man should never be an elder; not "soon angry," but patient and forbearing. Nor should he be "contentious," clamoring for his own way in unholy "selfwill." The man who delights to be on the negative, and glories in being "agin the government," is unfit for an elder. He must not be "greedy of filthy lucre"; he must not be "covetous," for "the love of money is the root of all evil." Indeed, so free must he be from open faults, that in comparison with others, and in the estimation of reasonable and fairminded men, it can be said that he is "blameless." Then on this wonderful tree of negative excellency, there must be grafted many rich branches of positive virtue. He must be free from frivolity, and have good "common sense," for he must be "soberminded"; while on the one hand he must not be "given to wine," wherein is excess, on the other, he must have himself in perfect control, for in all things he must be "temperate." Since, being a shepherd, he must guard his flock from wolves from without or within; since he must "watch" as one that must "give an account," it behoves the bishop to be a man of sleepless care, and hence he is required to be "vigilant." And as his life-work is to help men to be good and love good and do good, it should be plainly seen that the good in human character and life has always and everywhere an attraction for him, and that he is characteristically "hospitable" and a "lover of good men."

5. Habits. Habits and character are closely related. Character forms habit, and habit strengthens and protects character. Not many habits are mentioned. The habit of indulgence in wine is forbidden: "not given to wine." A man who regularly used wine, not perhaps to the extent that the world calls excess, would possess the habit here forbidden. And in view of the insid-

ious nature of such an example, and the abounding temptations to drink on every hand, no prohibition than this is more imperative. The virtue of "vigilance" is the one good habit specially enjoined. Where foes within and without abound—the roaring lion and the prowling wolf—the price of safety to the flock is "eternal vigilance." These sixteen or seventeen specifications present a standard of moral character and spiritual excellence of a high order, and where churches have men that possess them, and can induce them to lay them on the altar of her service, her joy is great and her prosperity assured.

6. Intellectual Qualifications. These, though deserving of pages, must be dismissed in a paragraph. "Aptness" or abil-



Prof. Isaiah Boone Grubbs.

ity "to teach" is the one intellectual quality prescribed; others are of course implied. The statement of Paul, "The elders that rule well count worthy of double honor, especially they who labor in word and doctrine," implies that some of the elders did not labor in word and doctrine, and the question has been raised whether the requirement of teaching capacity applies universally, but the apostle makes no exception, and the Presbyterian doctrine of an official distinction between "teaching" and "ruling" elders is not sustained. The standard of teaching capacity is to be determined by the standard of intelligence of the church ministered to; so that an elder "apt to teach" one congregation might be quite inapt in another. Nor does it follow because all must be able to teach that all are

necessarily, or in the same degree, teachers. In most elderships there will be one more apt to teach than others, and the principle of division of labor, and the rule, "the most to whom that can do the most and best," requires that he, for the good of all, should do the bulk of the teaching. The elder must not only be able to exhort and teach willing disciples, but also be able to "convict the gainsayers"; and to this end he is required to be filled with "sound doctrine," and to "hold fast the faithful word." Undoubtedly the Australian churches have failed to fully restore the apostolic model in respect of the eldership, and a hybrid unscriptural order of government by deacons (servants) has grown up among us, but undue haste to remedy this state of affairs may lead to the appointment of absurdly unqualified men. Respecting the point now under consideration, would it be right to appoint as an elder a man who has never taught in Sunday School, Bible Class, or church, and cannot or does not ever return thanks for the emblems? Yet, if I am not mistaken, I have recently heard of such a case.

In conclusion, I would say we can render no more important service to our Master, the church, and the world, than by aiding and encouraging our brethren to qualify themselves for the honorable and responsible office of elder, and nothing brighter will shine among the crowns of the glorified than the crown which adorns the brow of the faithful shepherd.

### Tribute to Prof. I. B. Grubbs.

"Fallen on Zion's battlefield,  
A soldier of renown."

To the "boys" of old K.U. and Lexington Bible College, the news that their dearly beloved teacher, Professor I. B. Grubbs, has passed away, will awaken the deepest feelings of sorrow. On Wednesday afternoon, September 18, at the age of almost four score years, the last of the heroic and honored band laid his devoted armor down. He was associated for many years with Presidents Milligan, Graham, McGarvey, of the Bible College, and President Loos, of the University. By their scholarship and sacrifice, they made the Bible College what it is to-day, one of the foremost institutions of the brotherhood. Among those who predeceased him, Prof. Grubbs seemed the least likely to stand the strain and sacrifice which their labors and responsibilities imposed, yet he survived them all. He has now joined his fellow-laborers in the higher service awaiting them in the nobler, fuller, and better life beyond.

As a preacher he was wonderfully gifted, and in his younger days he, doubtless, had few equals. The announcement that "Daddy" Grubbs was to call forth a large delegation of the student body. One address which the writer was privileged to hear was from John 10: 16, and was delivered before a crowded audience, and made a profound impression. The words were, "Other sheep I have,

which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." The aim of the preacher was twofold: to show the brotherhood's message to other religious bodies and also our mission to the great heathen world. As he pictured the power of a united church filled with the missionary spirit of her Lord, making the kingdoms of this world tremble, totter and fall, one felt that he was in the presence of a preacher who spoke with prophetic insight and fire.

As a professor he was a great scholar, and literature, science and art were all laid under tribute, and his apt illustrations from history testified to the wealth of his knowledge. He possessed a well balanced, logical mind, and was an able teacher in the science of Hermeneutics. Yet with all his learning he was intensely loyal to the Word of God. With him the authority of Jesus was supreme, and tendencies towards Unitarianism, destructive criticism, etc., received short shrift at his hands. "Hide behind the cross, young men; hide behind the cross!" was a frequent admonition.

But, finally, in his personality, he was one of the most humble and lovable of men. Of all the teachers in the University, Prof. Grubbs without a doubt was the most beloved. The "boys" felt that in him they had a champion and friend. He was intensely sympathetic, and many of them today have reason to be profoundly grateful for Bro. Grubbs' friendly counsel and loving sympathy as they went to him in their troubles. They may forget some things that he taught them in the class-room, but the power of the personality of this man of God, whose life was a constant incentive to fidelity to the gospel, will abide. One is reminded, when contemplating the vicissitudes and victories of his life, of Lowell's tribute to Columbus:

"Endurance is the crowning quality,  
And patience all the passions of great hearts;  
These are their stay, and when the leaden world  
Sets its hard face against their fateful thought,  
And brute strength, like the Gaulish conqueror,  
Clangs his huge glaive down in the other scale,  
The inspired soul but flings his patience in,  
And slowly that outweighs the ponderous globe,—  
One faith against a whole earth's unbelief,  
One soul against the flesh of all mankind."

—Geo. Manifold, Secretary K.U. Club.

## Conference

Between Representatives of Churches of Christ and Baptists with a View to Closer Union.

### Opening Paper

Read by H. H. Jeffs (Baptist).

At the half-yearly session of the Baptist Union of Victoria, held at Brunswick, in June, a Conference was held on the subject of the union of the churches, introduced by Bro. Edward Harris, of Geelong; there was a disposition to believe that the moment had arrived for the suggestion of closer fellowship between our friends of the Churches of Christ and ourselves, and the following resolution was unanimously and heartily carried:—

"That leaders of our denomination be appointed to confer with representative leaders of the Churches of Christ with a view to closer union."

Happily this resolution was favorably received, and responded to by your Council, and in the good providence of God, duly appointed representatives of each body are now met together.

We do not need to apologise for the hope that is in us of closer union, nor have we a view to "following and party." Some of us are conscious of genuine sorrow that for a century we have been apart, though we trust that the Most High may have overruled the schism for his own purpose. There is room, however, for the conviction that a careful and loving conversation about the possibilities of closer union will reveal at least two facts (1) That our aloofness from one another is more external than internal, probably due to lack of patience, charity, and clear understanding, and to causes which no longer obtain; and (2) That the points of agreement between us are so many and vital that concerning the questions upon which we do not hold identical views we might well suspend judgment.

It would be a hopeless task to endeavor to join together people who are without any real unity

of heart, or spirit, or faith or practice, but on the other hand, where that real unity exists, union of a more organic kind should not be an unnatural contract but a natural sequence; as the Abbot of Clugny put it:—"The Church of God does not consist in a multitude of stones joined together, but in the unity of believers assembled."

In discussing this question of union we must bear in mind that the word "union" is not found in the Bible. This should warn us that maybe our conceptions of the Oneness Christ enjoined upon his followers have not been Scriptural. To tie all the churches together and label them Christian, would be a most unhappy blunder. It is more important that the churches should be Christian. We must watch against a mere lust for visible size, as well as against an intolerant overbearing uniformity. Unity must precede union. Brotherhood must accompany brotherhood. And seeing that human nature is everywhere imperfect, rendering forbearance necessary, unity of spirit and of faith will make it more easy to dwell together in unity until that last grand consummation when in likeness of Christ we all come in the unity of the faith and of the full knowledge of the Son of God.

### Liberty.

But dwelling together in unity need not necessarily imply the dwelling in one house, the using a common purse, or even bearing the same nickname, the following of the same service, or the holding of identical ideas on all subjects in heaven above or on the earth beneath. True unity must always be consonant with relative liberty of conscience, of thought, of speech, of action, as well as with diversity of gift and of method.

### Appreciation.

We desire frankly to confess that there are

many qualities in your churches which we truly love and admire, among which are your solidarity, your soul-winning zeal, simplicity of life, faith and worship, spirituality in financial methods, sincerity of motive, and self-sacrifice in missionary service.

### Points of Agreement.

A hundred years ago we were not far apart when your great and nobler leader, Alexander Campbell, his wife, Mr. and Mrs. T. Campbell, Miss D. Campbell, and two others, were baptised by Matthias Luce, Baptist minister, on June 12, 1812.

When in 1813 the church was received into the Redstone Baptist Association, on the stipulated condition that it should not be required to subscribe to the Philadelphia Confession of Faith.

We are evidently nearer together now, for we do not possess a Confession of Faith; our only boast in this direction is a doctrinal basis which is so broad that many differing theologians can find standing there.

### Doctrinal Basis.

For the guidance of this Union and of those who may hereafter constitute the same, it is hereby noted that this Union approves and adopts those doctrines which constitute the Doctrinal Basis of the Victorian Baptist Fund and other Trust Funds, which is as follows:—

1. The divine inspiration and supreme authority of the Scripture of the Old and New Testaments.
2. The existence of one God in three persons—the Father, the Son, and the Holy Ghost.
3. The Deity and incarnation of the Lord Jesus Christ, who is the Son of God, the second person in the Holy Trinity.
4. The fallen, sinful and lost estate of all mankind.
5. The salvation of men from the penal consequences and the power of sin through the perfect obedience of the Lord Jesus Christ, his atoning death, his resurrection from the dead; his ascension to the right hand of the Father, and his unchanging priesthood.
6. The immediate work of the Holy Spirit in the regeneration of men, in their sanctification, and in their preservation to the heavenly kingdom of the Lord Jesus Christ.
7. The necessity, in order to salvation, of repentance towards God, and of faith in the Lord Jesus Christ.
8. The resurrection of the dead, and final judgment of all men by the Lord Jesus Christ.
9. The two ordinances of the Lord Jesus Christ, namely, baptism and the Lord's Supper, which are of perpetual obligation: baptism being the immersion of believers upon the profession of their faith in the Lord Jesus Christ, and a symbol of the fellowship of the regenerate in his death, burial, and resurrection; the Lord's Supper being a memorial, until he come, of the sacrifice of the body and blood of the Lord Jesus Christ.

We are one in our appeal to Scripture as the sole authority in religion: one in our view of the Trinity. Sometimes the doctrine of the Holy Spirit has been regarded as a point of disagreement, but your Dr. Morro clearly affirms his belief in the personality of the Spirit, in the Spirit's activity, indwelling in human hearts and in the church. We are in perfect agreement in our love and loyalty to the Lord Jesus Christ, his supremacy in the church, and his crown rights, his atoning work, his resurrection, his two ordinances—baptism and the Lord's Supper.



The only possible difference may arise on the subject of baptism. We agree as to the mode, the subject, the divine appointment and real importance,—these are the main points. We agree in our hatred to the doctrine of baptismal regeneration. Your C. M. Gordon says: "Our teaching on the purpose of baptism is the antithesis of the doctrine of baptismal regeneration. No one can accuse us of teaching that hideous doctrine without violating the ninth commandment."

The greater or lesser emphasis might safely be left to the judgment of individual preachers.

There may arise a more stubborn problem as to the relation between baptism and the Lord's Supper. This matter would need patient adjustment, and could probably be left with each local church to decide. Personally, I have felt that our position with open communion and close membership, is an illogical one, and that we ought either to be more open or more close.

We agree about the commemorative nature of the Lord's Supper, and though the apostolical precedent of daily breaking of bread is not observed by us, a command and a precedent being distinguished, we nevertheless recognise the injunction of its "often" observance. Perhaps you would do us good in stiffening us up both on the matter of a more vigorous propagation of baptism and a more frequent observance of the Lord's Supper.

We agree also in our hatred of sectarianism, which with its infinite number of small factions of Cameronites, Punks or Tunkers, Husseyites, Jumpers, Shakers, Southcooters, Swaddlers, and others, "cannot but move derision in worldlings and depraved politicians, who are apt to condemn holy things."

We, with you, hate also professionalism, clericalism, priestcraft, and all forms of sacramentalism and sacerdotalism.

We cannot, however, expect to overcome the evil of sectarianism by absorbing others, or by allowing ourselves to be absorbed; to ask others to sacrifice their principles would be as unfair as to sacrifice our own. Sectarianism must be destroyed only in Christ, who is truth and light, and who is revealed to us in the New Testament, our common creed, our mutual rule of faith and practice.

The only equitable course is to seek to ascertain the common denominator of both; what in each denomination is in the logical sense essential, and what accidental, and some such basis having been elicited, it remains to consider whether we could live and labor together on such terms.

#### Practical Problems.

Our substantial agreement in polity and the freedom of our individual members and churches will make the adjustment of denominational affairs as simple as say the adjustment between the various Methodist bodies. Practical statesmanship, patience, and prayer will do much to facilitate the achievement of union. Needless to say, many great and precious advantages would accrue—Economy in official work, efficiency, prestige, inspiration and example, are all significant words. The drawing together of pædobaptists and the impossibility of our union with them, makes our union with each other politically imperative. The outside world sees nothing to divide us but a distinction without a difference,

and many of our own best people say how happy could we be with either. Our educational institutions, our Foreign Missions, our paper, our ministry, would all receive unutterable reinforcement could we but see the way to get closer together; but what is most important of all, this movement seems to me to be of Christ. He is with us, and will surely help us, and give us victory over the most obstinate difficulties.

#### A Definite Suggestion.

In the meantime, in order to obviate discursiveness in our conference, we have resolved to suggest one practical step in the direction of closer union.

In the less populous country towns we consider it highly desirable that we should avoid overlapping. We have a common foe to fight, *i.e.*, pædobaptism, and it will greatly strengthen us in our efforts if we decide to respect each other's presence in a small country town.

This will require a permanent committee composed of representatives of each denomination to meet and consider every move which may involve overlapping, and I now move that we recommend to our respective councils that a committee of 10—5 from each denomination—be appointed with a view to preventing overlapping between the Churches of Christ and Baptist.

Might I be permitted to make this further suggestion: That this committee continue its labors month by month systematically and patiently, until the desired result be achieved.

#### Paper

Read by A. R. Main, B.A. (Churches of Christ).

We have already expressed our pleasure at the kindly spirit which prompted our Baptist brethren to suggest such a Conference as we are now having, and our delight with the fraternal feeling manifested at our former meeting.

As we are now privileged by God to enter upon our second session, we pray that the same spirit of brotherliness may fill our hearts, and that the Holy Spirit may guide our thoughts so that the result will be to the glory of our Father's name and the advancement of his cause.

This paper has been written because of the desire expressed by the delegates present at our former gathering that a representative of the Churches of Christ should contribute a reply to the opening paper of Mr. Jeffs. We hardly like the word "reply" in this connection. The former paper was not only admirable in tone, but it so generally expressed sentiments to which all the brethren present could assent that we do not seek to answer it. This is rather a supplement than a reply.

We most cordially agree with Mr. Jeffs when he says that organic unity must be preceded by unity of heart. If our present Conference does not lead to the early attainment of the former, we trust at least that the desire for and spirit of unity will be fostered, and that in the future there will be on neither side such a "lack of patience, charity, and clear understanding," as may possibly have kept us apart in the past. Our unreserved assent is given, too, to the statement that where real unity exists "union of a more organic kind should not be an unnatural contract but a

natural sequence." Mistakes have, I believe, been made in two directions. It is but a foolish belief that *because* folk are called by one name and dwell in one house, there is therefore Christian union. Some people's oneness of heart and soul seems rather jeopardised than fostered by close proximity. Yet it is equally true that we do not call that union in any earthly family where the members because of differences about various things set up separate establishments. The unity for which our blessed Redeemer prayed, was, we believe, such as to include organic unity, else how is the unbelieving to be convinced? He must see the unity; and it is not a very weighty argument to him that we are charitably disposed to each other, while yet that charity is of so frail and delicate a texture as to be in danger of injury from a closer contact. We, therefore, do most earnestly hope that this Conference will assist in bringing about a closer and an organic union between brethren who have the same Father, who love the same Lord, who believe in the same Bible as containing a sole and all-sufficient rule of faith and practice.

We have now a mutual respect and esteem. No one can possibly read church history aright and fail to have a high admiration for the Baptist Church, which has in the past so nobly witnessed for a purer faith, and which has raised up so many men determined to obey God rather than men, prepared to resist unto death encroachments on the spiritual privileges of God's people.

We are glad because of the numerous points of agreement on the most vital issues, now existing between us. It is good to think of these—our common belief in God; in Christ as the only begotten Son, whose atoning death is the sole ground of human hope; in the Holy Spirit, the Comforter, and abiding indweller in the Christian; in the Scriptures as inspired of God; in baptism as a burial with Christ of those who with a heart-felt belief in him surrender themselves to his claims and service; in the supper as an abiding memorial, participation in which is the duty and privilege of the people of God. So great and so numerous are the points of agreement that we feel we ought to make an earnest endeavor to overcome whatever difficulties may oppose themselves to union. Brethren, I do not hesitate to say, that, if we conscientiously can unite, then it will be a sin for us not to do so.

Mr. Jeffs has indicated the great gain which would thus accrue to the cause of Christ in Australia. If pædobaptists are seeking a closer alliance, so will we find it advantageous to do so. Truths which we possess, which others have not to offer, may receive a weightier because a united advocacy. Our missionary, publishing, and educational institutions would greatly benefit. In any case the reproach would be removed that people professing to love Christ and sharing so much in common, could not be willing to have his prayer for union answered.

It is true that there may be practical difficulties; but surely these cannot be insurmountable. Our Lord did not pray for an impracticable thing. Even if all the obstacles cannot now be removed, so that organic union must be delayed, still, as the resolutions carried at last meeting show, there may be possibility of and opportunity for a closer fraternization and heartier co-operation than in the past. Nothing need stand in the way

of this or of a better understanding of each other's position.

#### Points of Difference.

If I interpreted aright the sense of the former assembly, it was desired that there be introduced in this paper a brief statement of some of the points of difference between us.

In deference to this request, I venture to suggest a few points which will appeal to us all as worthy to be mentioned in this connection. It will perhaps not be superfluous to preface a statement of these with the remark that on some of them at least there may be found in each association some who hold views generally characteristic of the other. There are doubtless some connected with the associated Churches of Christ whom the honored President of the Baptist Union would have to regard as orthodox, and there are also many in Baptist Churches whose views on the matters in question we would have to allow to be incontestably "sound." With congregational independency and a vigorous belief in the right of private judgment, it is not unnatural that it should be so.

It has to be remarked that this part of my paper is in no sense a reply to that of Mr. Jeffs. Time would have failed to make such a microscopic examination of that as would have been necessary for the discovery of points to answer. Of the paper in general—however we might wish to differ in occasional modes of expression—we can express a most cordial approval.

1. One noticeable difference is to be found in the name, though personally I do not consider that this should be a formidable difficulty. Our Baptist brethren do not share our conscientious objections to the wearing of other than a Scriptural name; but of course, while they are naturally proud of their great historic name of Baptist, they have no conscientious objection to a more Scriptural name. We, I think, would be willing to use any Scriptural designation of the institution of Jesus Christ. Could we not together do this, not in any exclusive spirit, not with the suggestion that others were not of the Church of God, but simply with the implication that we professed to be of it?

2. I was pleased to see in Mr. Jeffs' paper the statement that the doctrine of the Holy Spirit should not be a hindrance, since we agree in "the personality of the Spirit, in the Spirit's activity, indwelling in human hearts and in the church." I can speak for members of Churches of Christ generally when I say that we do not think of the conversion of any man as a thing which may be effected apart from the activity and agency of the Spirit of God. We deprecate the speaking of what the Spirit can or cannot do, and prefer to confine our statements to the things which the Holy Spirit has revealed that he does and will do. We think of the Spirit as providing all the means and motives to conversion, though not as operating on the sinner apart from the Word as spoken or written. The following sentences are to members of Churches of Christ amongst the most familiar of statements regarding the Spirit's work:

"On the subject of spiritual influence, there are two extremes of doctrine. There is the WORD ALONE system, and there is the SPIRIT ALONE system. I believe in neither."

We "believe and teach, that it is the Spirit that quickens, and that the Word of God—the living

Word—is that incorruptible seed which, when planted in the heart, vegetates and germinates, and grows, and fructifies into eternal life."

"I could not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit."

So, our Baptist brethren will understand that if, as Mr. Dunn suggested, we could wish that in the sixth article of their Doctrinal Basis another word than "immediate" had occurred, we are not thereby impugning either the reality or necessity of the Spirit's operation. We think that the Holy Spirit uses means or a medium in this work. Yet it may well be that our different modes of expression do not indicate a great difference in belief.

3. The question of baptism next presents itself. As to action and subjects we are agreed. We alike abhor the notion of baptismal regeneration. Yet there may exist a considerable difference as to what is called the design of the ordinance. (I confess that for various reasons I do not like the phrase, "the design of baptism"; it is an unscriptural expression so far as the words are concerned, and I am not sure that there is anything which we can say is the design.) We agree that it is right for a believer in Christ to obey his Saviour, and that this obedience is incomplete apart from a burial with Christ in baptism. I think the difference between us may be put thus:—Baptists teach that baptism is the privilege\* of the believer who has already been saved through the atoning death of Jesus Christ. Members of Churches of Christ consider that they must put it that the Lord who alone can save and whose death is alone meritorious has been pleased to give to him who will believe, repent, and be baptised, the promise of forgiveness. No one of these things which are commanded us to do is in order to procure salvation; all together are in order to the appropriation of the salvation procured for us and offered to us by God.

I have a very simple suggestion to offer in order to the attainment of harmony and unity in this matter. Here is a series of familiar Scriptural texts:

"When the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us through the washing of regeneration and renewing of the Holy Ghost which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life."

"By grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

"He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned."

\*This sentence scarcely does justice to the position of our Baptist brethren, who of course believe in the duty of obeying the Saviour in baptism. I wish therefore to amend it by the insertion of the words "and duty" after "privilege."—A.R.M.

"Believe on the Lord Jesus and thou shalt be saved."

"Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

"And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on his name."

Now, brethren, there is not, we believe, a man here present who will suggest that any one of these passages is out of harmony with any other. As I read these texts, every one will say, Of course we believe that. My suggestion is simply this, that since we do thus believe, and since we all wish the believer to obey the Lord, we together resolve to deliver the definite Scriptural teaching on baptism as nearly as possible in Biblical language with a minimum of human comment. We believe that a vigorous insistence on the duty of thus obeying the Lord is a source not of weakness but of strength.

It has sometimes been suggested that our view of baptism is out of harmony with the great principle of justification by faith. We do not think so. With Paul we say: "Ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptised into Christ did put on Christ."

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

Mr. Jeffs was kind enough to say that part of the good we may contribute in the event of union is a stiffening up "both on the matter of a more vigorous propagation of baptism and a more frequent observance of the Lord's Supper." Our brother gave it as his personal opinion that the Baptist "position with open communion and close membership is an illogical one, and that we ought either to be more open or more close." This may be, and personally I believe it is so. In any case members of the Churches of Christ would have to hold that consistency not with "our position," but with Scripture, should prevent us from abandoning that which is generally styled "close membership." It is partly because Victorian Baptists, as we believe, generally accept this view that we hope much from a conference on the union question.

Whatever be the issue, we may all more diligently endeavor to keep to the unity of the Spirit in the bond of peace. We may get to know each other better, help more, and love more. We can seek to get closer to Jesus Christ, being assured that the nearer we all are to him, the closer we shall be to each other.



## West Australia.

**PERTH.**—On Saturday last the C.E. Society visited the Aborigines Home at Victoria Park. The children, who sang some of the Scoville hymns, enjoyed themselves to the full with games and afternoon tea. On November 4 the men's class held a parliamentary session, with A. Bell as the speaker. J. Beck, the premier, introduced the State Hotels Bill, and he was supported by Bro. Howell, W. McGregor, B. Grant, and R. Roberts. The leader of the opposition was D. M. Wilson, whose supporters were H. Wright, R. W. Ewers, and D. Czereteko. After a spirited discussion, in which some good arguments were presented against the principle of State control, the bill was lost by a substantial majority. A business meeting preceded this discussion, and the election of officers for the ensuing year resulted thus: President, W. B. Blakemore; Vice-President, H. Wright; Secretary, R. Wright; Treasurer, S. Heilbronn.—W.A., Nov. 5.

**CLAREMONT.**—Good attendance at the gospel meeting on Sunday, October 20. One of our Sunday School scholars confessed Christ. She is the daughter of Sister Butterworth. We wish to express our thanks to Bro. Cecil, who has ably preached the gospel from our platform for the past four months, but who through need of rest has been compelled to retire from his labors with the church here. We trust ere long he may be able to again take up this work for the Master.—E.H.E., Oct. 29.

## Tasmania.

**HOBART.**—All departments of church work are progressing favorably. There have been two baptisms recently, as a result of work in the Central Mission by Bro. Hale. A collection was taken up at one of our church meetings for this mission, and a substantial amount was realized to assist the poor. We have also to chronicle two weddings: Bro. Roy Hale to Sister E. Spaulding, and Bro. J. Spaulding to Sister I. Lillye. C. Hale officiated, assisted by Bro. Gourlay. The chapel was nicely decorated for these events by friends of the young couples.

## New Zealand.

**AVONDALE (Auckland).**—The church has been greatly cheered and strengthened by the labors of our Bro. Greenwood, who has been stationed in our district for the past month by the Home Mission Committee. Preaching services have been held thrice weekly, and have been well attended, and we believe a good interest aroused. This was shown by the increased attendances at our ordinary meetings, which were resumed to-day under unfavorable weather conditions. Bro. Greenwood also took hold of our Bible School, and acted as superintendent, giving many useful and practical ideas to the teaching staff. He has also done a lot of visiting in the neighborhood, being well received, and breaking down some opposition. We wish he could have stayed longer in so promising a field, and hope the Home Mission Committee can see their way to place him here again soon.—F.D., Nov. 3.

**MORNINGTON.**—The mission band from St. Dunedin visited our Sunshine Band on Oct. 18. They provided a very interesting service of song, graphically picturing India's need of missionaries.

On Labor Day, the teachers of the Sunday School together with the Bible Class and friends to the number of 28, held their annual picnic at Long Beach. The day was glorious, and the party enjoyed the fine combination of bush, beach, cliffs and caves that make this spot an ideal place for a picnic. The meetings continue to be fairly well attended. The prayer meeting especially shows signs of increasing vitality. Another S.S. scholar has made the good confession.—T.J.M.

**INVERCARGILL.**—Our annual collection for Foreign Mission work this year totalled some £30. Last Wednesday evening the anniversary of the Bible School was celebrated by the holding of a social. The building was comfortably filled, and P. Fenn presided. The children supplied the items for the programme, and the ladies provided the necessary refreshments. Advantage was taken to present to two of our most respected members and Bible School teachers, Bren. W. Sim and Thos. Todd, tokens of the church's esteem. Bro. Pryde made the presentations, and mentioned that Bren. Sim and Todd had after a quarter of a century's devoted service as teachers in the Bible School been compelled to give up the work, the former through advancing age, and the latter on account of poor health. Bro. Sim is looked upon as the father of the cause in Invercargill, and is held in the highest esteem for his unwavering loyalty to the church and Bible School through a long period of years. Bro. Todd has acted as superintendent for a quarter of a century, and when it is mentioned that during all these years he had to travel some five miles every Lord's day to be in his place, it will be more readily understood that the church feels honored in having such faithful members in their midst. May Bro. Sim be spared for many years' service, and Bro. Todd speedily restored to health, is the prayer of the church. We have not yet secured an evangelist, and the speaking both morning and evening at Bowmont-st. and Avenal is at present carried on by Bren. Watt, Brighton, Ladbroke and P. Fenn. We are also pleased to report that J. Bewley, of the church at Wellington, has been transferred to Invercargill, and will be an acquisition to the church in its song service.—P., Nov. 3.

## Queensland.

**ALBION.**—On Saturday afternoon the brethren formed a bee and kalsomined the hall, which now possesses a more attractive interior. Good meetings on Lord's day. A. E. Forbes exhorted. In the Bible School the new silk bannerette was unfurled for the first time. It is subject to monthly competition. Sister M. Heldon's class have the honor of being the first holders. The evening service took the form of a children's night, and was a grand success. There were about 100 present. Bro. Forbes had charge of the preparations, and delivered the address. Sisters Mrs. Bowles and Mrs. Green have been unanimously chosen by the church as deaconesses. Since last report we are pleased to acknowledge with thanks the following amounts towards land and building fund:—Chinese brethren, Carlton, Victoria, 10/-; Anonymous, £1; Total, £19/12/1.—H.C.S., Nov. 4.

**BOONAH.**—The weather was fine for Children's Day last Sunday, but very warm. There was a nice gathering in the afternoon, and the scholars took their parts well. Everybody was pleased with the service. At night the usual gos-

pel meeting was held, with some special singing by the young people. At the close of Bro. Hutson's address one young woman made the good confession. We have not yet secured a preacher to take Bro. Hutson's place.—T.F.S., Nov. 6.

## South Australia.

**NORTH ADELAIDE.**—On Saturday, Nov. 2, the S.S. held their annual picnic at Ridge Park, Glen Osmond, but the rain unfortunately sadly interfered with the arrangements, the enjoyment and the attendance. Lord's day, November 3, two more were welcomed into the church—Bro. Green, by letter from Prospect, and Sister Millie Wickes, who recently obeyed her Lord in baptism.—V.B.T., Nov. 4.

**HENLEY BEACH.**—On October 26 the Junior Endeavor Society held their annual picnic at Belair in perfect weather, all having a grand time. On October 28 the Senior Endeavor Society held a social to try to secure new members. We hope the time will come soon when we can give the Bible School better accommodation for its classes.—W. Stanford.

**OWEN.**—During September the attendances were very small. Anniversary services were held on September 15 and 18. We were pleased to have with us to assist, Sister Miss Weeks, from Adelaide, W. J. Taylor, from Semaphore, and Bro. Cuttriss, from Mallala. A slight improvement in the numbers was noticed for October, and on November 3 we had the best meetings for a long time. At the close of a splendid address at night by A. H. Wilson, a young man made the good confession. We have lately formed a C.E. Society.—W.J.M., Nov. 3.

**PORT PIRIE.**—There have been good times at our tent mission at the South church, twenty decisions being recorded up to date, with over a week to go. On Wednesday evening there were four baptisms, and we hope to have a good many more ere long. The Pirie South church will be constituted on the 10th inst., and there promises to be a good number of foundation members. Miss Minnie Leedham has been with us a week, giving the solos, which are much appreciated.

**UNGARRA.**—Good meeting on Nov. 3. Bro. Raymond is doing good work. There is a good interest being aroused, and prospects look bright for an ingathering of souls in the near future. The Y.P.S.C.E. is increasing in number and interest.—H. T. Pedler, Nov. 3.

**PROSPECT.**—Good meetings to-day. One received who had been immersed last Sunday. To-night the Bible School gave the Children's Day exercise. It was a great success. An offering of £2/14/1½ was taken. We were glad to have a few words from T. B. Fischer. E. Fischer conducted the singing. Miss Millington sang a solo. On Thursday evening last twenty young men were present at the meeting of the club.—I. A. Paternoster.

**GLENELG.**—We were encouraged to-night by two making the good confession, after an address on "Christ our Refuge." Our Wednesday evening meetings, conducted by the young men's class, are proving very helpful. Each evening four young men take part, one giving a short address, which is usually followed by a talk on the same subject by the evangelist.—E. W. Pittman, Nov. 10.

**HINDMARSH.**—The anniversary services of the Bible School took place. At 11 a.m., E. J. Paternoster addressed the church; at 2.45 p.m., J. E. Thomas was to have spoken to the children, but owing to a cold he read the Scripture lesson, and then introduced Dr. J. Johannas, who gave a very interesting address on the children of Persia, and a very graphic picture of their sufferings. At 6.30 p.m., H. D. Smith gave a very interesting address. The singing was in the hands of J. L. Roberts, and the scholars of the Bible School, who were massed on the large platform erected for the purpose, acquitted themselves creditably, the choruses, duets, solos and quartettes being much appreciated. H. W. Sharples

officiated at the organ, and Miss W. Doley at the piano. The building was crowded to overflowing at all the services. At the evening service H. D. Smith paid a feeling tribute to the memory of the late secretary of the school, F. Milton, who passed away twelve months ago.—J. W. Snook, Nov. 10.

**GROTE-ST.**—Good meetings to-day. Four received into membership.—Bro. Wheeler and his daughter, also Sister Mrs. Carter, from Glenelg, also one previously immersed. We had the pleasure of meeting with us Dr. Jacob Johannan, of Chicago, U.S.A., but who has spent some considerable time in Persia, he being a Persian by descent, and he gave us a very learned exhortation on "Sympathy." The evening service was crowded. Sister Evelyn Robertson favored us with a solo. It being Temperance Sunday, Bro. Thomas spoke on "The Enemy Within Our Gates." A special business meeting of the members of the church is to be held on Wednesday, November 20.—W.J.M., Nov. 10.

**BALAKLAVA.**—I have just returned from a ten days' trip to Moonta and Booleroo, in the interests of our Northern District Conference. Our Conference has decided to open up the work in these places, and we begin on November 24. Good meetings here yesterday. In the afternoon the school gave the Children's Day exercise. R. J. Finlayson acted as conductor, and Miss Stevens as organist. It passed off splendidly. The collection amounted to £4. The school also sang the pieces from the exercise at the gospel service.—W. L. Ewers, Nov. 11.

**UNLEY.**—The Sunday School picnic yesterday was a great success. Mrs. Haslam very kindly lent her pretty park for the occasion. Games, races, etc., were indulged in by the young people, and a very happy day was spent. A large number of visitors attended. The officers and teachers of the school worked splendidly. Two scholars from the Sunday School were formally received into membership this morning; they were baptised last Wednesday. This evening Bro. Walden gave a fine, vigorous, and earnest address on "The Enemy at our Gates," this being Temperance Sunday.—P.S.M., Nov. 11.

**HENLEY BEACH.**—The opening of the tennis court in connection with the church and Bible School was performed on Saturday afternoon, November 9, by T. J. Gore, who afterwards played the first set with H. J. Horsell. There was a fine attendance, numbering between 80 and 90, which included representatives from the sister churches. Afternoon tea and refreshments were served up in the church. Everyone seemed to enjoy themselves, notwithstanding the bad weather.—Geo. T. Carr.

**QUEENSTOWN.**—Good attendances of late have marked our meeting for breaking of bread. Sunday, November 10, Stanley Baynes presided. Bro. Brooker exhorted. This was observed as Children's Day with us. Special addresses were given to the children by Bro. Brooker in the afternoon and evening, the former an object lesson demonstrating "Unseen Power," and for the gospel address the theme was "Power." Both were greatly appreciated by fine crowded meetings. Offerings were taken up to provide Christmas cheer for the children in foreign fields, the result being £5/15/9.—A.C., Nov. 10.

**STIRLING EAST & ALDGATE VALLEY.**—On October 27 the anniversary services of the Aldgate Valley church were held, when Bro. Pascoe, of the Kersbrook church, conducted the services. At 11 a.m. Bro. Pascoe gave a splendid address, while in the afternoon a service of song was rendered very creditably under the conductorship of G. Doley. At night Bro. Pascoe preached the gospel. At all these services the building was not capable of holding all who wished to obtain a seat. On Monday, 28th, a tea and public meeting was held, which passed off satisfactorily. We are very grateful to Bro. Pascoe for assisting at these meetings. On Tuesday, 29th, the quarterly business meeting was held, when the various reports were given, and all the branches of work were considered to be progressing. Our meetings continue to be well attended.—A.G.R.

**NARACORTE.**—On October 28, we held our annual business meeting. The officers elected were: Secretary, N. J. Gould; treasurer, H. Hawkes; Bren. Goode, Poole, Farrow and Gould were elected elders, and the deacons were, Bren. Hanel, Hawkes, Marshall and Wardle. N. Warhurst was elected envelope secretary. It was decided on Bro. Warhurst's suggestion that a week-night prayer meeting be held. Wednesday was the evening selected.—N.J.G., Nov. 11.

**MAYLANDS.**—On Wednesday the Sisters' Sewing Class held its annual social, which was successful, and the report of the secretary showed good work carried out. The visitors from sister churches gave greetings. Fair meetings last two Sundays. Seven deacons' assistants have been appointed, viz.: A. Blanden, A. Johnson, A. Fopp, C. Hurcomb, A. W. Tompsett, S. Sando, and F. Nelson. Our preacher (H. R. Taylor) is resting for two weeks at Victor Harbor.—R.L.A., Nov. 11.

**NORWOOD.**—The anniversary services in connection with our Sunday School started on Thursday evening last, when a sacred cantata, "The Building of the Temple," was rendered by a choir of about 300 voices from the Sunday School, under the conductorship of the supt., G. D. Wright, Hubert Sando officiating at the organ, and Miss May Gilbert at the piano. There was a splendid attendance, and the music and singing were good. To-day the services were continued. The children, who occupied the large platform, gave several selections at the three services. P. A. Dickson spoke at both morning and evening services, whilst A. W. Bean, of the Norwood Baptist Church, addressed the afternoon gathering. The action songs by the kindergarten and primary classes under the direction of Miss Hilda Jenner were much appreciated. We had record attendances all day, especially at the afternoon and evening meetings, when between 900 and 1000 were present. The annual picnic is to be held next Saturday at Ridge Park, Glen Osmond.—S.P.W., Nov. 10.

**SEMAPHORE.**—Lord's day, November 10, Bro. Taylor presided, and Dr. Verco from the church at North Adelaide exhorted. Evening service, Bro. Taylor spoke, his theme being, "Looking at the Cross." Bro. Taylor preached a stirring sermon. At the close one sister confessed her Lord. We were pleased to have a number of visitors from sister churches. Bible College collection, £4/5/7.—L.H.T.

## New South Wales.

**TYALGUM.**—C. L. and E. Savill, senr., from Lismore, have met with the brethren here on alternate Sundays. Good attendance on Sunday evening, the subject being, "Some Instances where Christ said, 'I will.'" £1/9/3 additional to building fund from local members, per Miss Rose Stewart, who has been most faithful in weekly collecting. Chapel still going up. Delay is being caused through the mill being over-taxed for supplies. This is but an evidence of the rapid development of Tyalgum generally.—W.A.S., Nov. 6.

**MARRICKVILLE.**—A large meeting this morning, and seven were received into the church, five of whom were immersed last Wednesday evening, one by statement, and one by letter. We expected two others by letter. These will come next Lord's day.—W.H.H., Nov. 10.

**JUNEE.**—To-day we celebrated Children's Day, the result being highly gratifying. The attendance was very large, the hall being crowded to the doors, and all present thoroughly enjoyed themselves, as those taking part each acquitted themselves splendidly, while the singing was voted by all to be excellent. Invitations had been issued to the different Protestant churches, and in response, the entire Sunday Schools connected with the Anglican and Methodist Churches attended. As a result of the effort over £2 will be sent to our Foreign Mission Secretary.—S. Wilson, Nov. 10.

**NORTH SYDNEY.**—We were pleased on Sunday last to notice such a fine tone in all the meetings. At the meeting for worship Bro. Saunders delivered an address that was indeed highly appreciated. The day being set apart as Temperance Sunday, his address at night was on the theme "The Menace of Rum," when the evils of the liquor traffic were dealt with in no uncertain manner. We trust that the powerful address given may be one of the means of stirring us to be doing something in the coming campaign. All being well, we intend to hold Children's Day on Sunday, November 24, when parents and friends are urged to be present. The Bible School at present is showing good improvement, which is indeed encouraging.—W.J.M.

**ENMORE.**—Lord's day, November 10, we had the pleasure of receiving into fellowship Bro. and Sister Jacob Saxby, and Sister Howker, from the Baptists. We are glad to see Bro. Turner home again from his trip to the Old Country. Being Temperance Sunday, Bro. Illingworth preached a special sermon appropriate to the occasion. Two made the good confession.—C.A.R.

**INVERELL.**—On October 24 we celebrated the seventh anniversary of the church. At the tea meeting five tables were spread. The abundance of good things provided was a tribute to the zeal and enthusiasm of the sisters, who contributed the whole. T. G. Cosh presided over the meeting. A good programme of addresses, reports, anthems, solos, and recitations were given by various members.—G.B., Nov. 4.

**MARRAR.**—Children's Day was celebrated yesterday. Good attendance. Splendid offering. The young people did remarkably well, and a much greater interest will be taken in Foreign Mission work.—T.G.M., Nov. 11.

**SEVEN HILLS.**—We are all eagerly looking forward to the tent mission which is to commence here on November 24, to be conducted by J. Whelan, of the Bible College. Meetings have been held here in Bro. Piper's house for some years, but the district is very scattered, and the work has not thrived to any extent. However, we are all hoping, praying and expecting a revival as the result of the proposed mission.—G.L.P., Nov. 11.

**SYDNEY.**—At the conclusion of address last Lord's day evening, November 3, a young man came forward. To-day Bro. Williams, of Rookwood, gave a fine exhortation. Three received into fellowship. Bro. Bagley has inaugurated a series of special Lord's day evening services, and being Temperance Sunday, the speaker took as his theme, "Wanted a Man." A large choir of men only, 50 voices, led in the singing, under conductor Mossop. The singing was inspiring, the address a treat, and as a very large number were present, it was the best meeting Bro. Bagley has had here. At the conclusion of a powerful address on the evils of the liquor traffic in general, and God's plan of salvation, two came forward. Two were baptised after the service. During the singing of a special item by the male choir, a collection for Temperance work netted £1/12/-. Judging by the interest taken in the first of the series of special meetings, it augurs well for a greater interest in the next two. A church paper, the *Weekly Messenger*, is being published each week by Bro. Bagley in the interests of the cause.—J.C.

**HAMILTON-MEREWETHER.**—Last Lord's day morning, at Merewether, Bro. Jinks spoke on "Apollos," and appreciation was expressed. In the afternoon the Bible School at Hamilton was visited. At the gospel meeting at Hamilton our evangelist spoke on "The Infamous Brew." We would like the brotherhood to realise that we need more money towards the building fund, and that Bro. Creek, Polkolbyn-road, Hamilton West, Newcastle, has been chosen to collect and bank all moneys for that fund.

**HURSTVILLE.**—Lord's day, Nov. 10, the church met for worship. Bro. Enos Coleman exhorted, and was much appreciated, and three who were baptised during the week were received into fellowship. It was our anniversary, and celebra-

tion of Children's Day. Splendid service this afternoon. The children entered into the anniversary with a will. Their songs and recitations were carried through satisfactorily. A short address was delivered by Bro. Coleman, and the prizes were presented by him. The evening service was held by Bro. Garden, who delivered a temperance address, the children again taking part. At the close of the service we were again rejoiced by seeing another make the good confession. This makes eight within the last month.—Eleanor J. Winks, Nov. 11.

CANLEY VALE.—We have been much cheered lately by visits of members from other churches, including Bro. and Sister Tully, and Miss Tully, from Doncaster, and Bro. Fraser, from Newcastle. Also pleased to see some strangers attending our gospel meetings. Children's Foreign Mission concert took place last night, and proved very successful. Our mid-week meeting has now been running for six weeks. Attendance improving and interest being aroused. W. H. Wooster is giving a series of studies on the book of Revelation at these meetings.—A.O.W., Nov. 10.

SYDNEY.—F. T. Webber exhorted the church this morning. His address, "The Right Man in the Right Place," was full of teaching. "Truth and its Seekers," was the subject of Bro. Franklin's splendid gospel address.—S. Goddard.

WAGGA.—The Lord's day School held their picnic on Wednesday, November 6, when a large number of parents and friends of the scholars journeyed to Lake Albert, where a most enjoyable day was spent. Yesterday was observed as Children's Day, the scholars rendering the exercise provided. A good meeting fully appreciated the efforts of the scholars, a good collection being the result. Our building fund is still growing. Our thanks are due to T. E. Rofe for £1/1/-. Bro. Davidson has drawn a fine plan and presented us with it. We hope soon to have it in use.—A.B., Nov. 11.

## Victoria.

NORTHCOTE.—Good meetings the order of the day on Sunday. Junior Endeavor well attended. Good attendance of members at the Lord's table. Bro. Way gave a splendid exhortation. Three members were received in by letter. Record attendance at Sunday School, 144 present. One confession at the gospel meeting after an earnest address by Bro. Anderson.

NORTH RICHMOND.—On October 28, at the home of Sister Warboy, a complimentary social was tendered to Bro. and Sister Ethelbert Davis, over 80 being present. The chief item of the evening was the presentation of a beautiful inscribed marble clock with cathedral gong to them, and a jardiniere to Sister Davis. The friends were very sorry to lose such a loving brother and sister, who had endeared themselves to all present. Bro. Davis suitably responded. A vote of thanks was accorded to Sister Warboy for the use of her home, etc. Sister Davis' class of girls in the Sunday School presented her with a handsome silver bread salver at a previous meeting.—A.C.C., Nov. 4.

SOUTH MELBOURNE.—Splendid meetings all day, Bro. Davis speaking morning and evening. 143 scholars present at the Lord's day School, when their Foreign Mission offering amounted to 10/9.—S.N., Nov. 11.

LILLIMUR.—Bro. Benn spoke three times at Lillimur on the 27th ult., and was much appreciated, both at our morning meeting, and at afternoon and night. He conducted the anniversary services in connection with the Union Sunday School. These services are always allotted to the different preachers of the district; last year Presbyterian and Church of England officiated; this year Church of Christ and Methodist were requested, but through some prearrangement the Methodists could not act, and Bro. Benn kindly took both. The address to the children and awarding of prizes were interesting items, and at night he preached a powerful sermon, after which

a young man came and spoke to him and was immersed the following night.—B.J.L., Nov. 4.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the morning Bro. Kingsbury addressed the church. Amongst our visitors were Sister Miss Trollop, from Enmore, and two were received into membership. Bible School well attended. Bro. Allen gave an address to the Bible Class on the life of Alexander Campbell. In the evening there was a large attendance. Bro. Allen gave an excellent Temperance address in connection with the World's Temperance Sunday movement.

SHEPPARTON.—At our morning meeting the three who recently obeyed the Lord were received into fellowship. The evening meeting was well attended. Bro. Clipstone gave a splendid address on "The Plea of the Churches of Christ." Three young girls came forward.—Florrie Knight, Nov. 4.

HORSHAM.—Very nice meetings all day. The sister who was immersed the previous Sunday was received into fellowship at Polkemmet. Good sprinkling of strangers at Horsham at night. At the conclusion of the gospel service a young woman took her stand for Christ. Bro. Millar has nineteen enrolled in his Bible Class. He is aiming to reach the quarter century next Sunday. We regret the death of our aged Bro. Dowling, who passed away on Sunday afternoon. We laid his body to rest in the Horsham Cemetery. Our deepest sympathy goes out to the bereaved ones.—F. J. Goodwin, Nov. 3.

NORTH FITZROY.—Children's Day was celebrated by the Bible School last Sunday. The rendering of the various exercises excelled all previous years. Great interest was shown, the chapel being filled with scholars and parents, and the collection amounted to £2/12/6. Large attendance at breaking of bread this morning. W. A. Kemp exhorted very acceptably. Crowded meeting to-night. Bro. Baker in fine form. Collection for Alliance amounted to £3/12/3.—A. J. Hagger, Nov. 10.

HAWTHORN.—We held the Bible School picnic on the holiday at Blackburn. The heavy rain made it very unpleasant. Good meetings yesterday. Bro. and Sister Peters and sons, from Brunswick, were received into fellowship. Among the visitors were Bro. and Sister Waters, from New Hebrides; Sisters Salter and Metcalfe, from Windsor; Sister Rawlins, from Sydney; Sister Hilbrick, of Berwick; Bro. McDowell, Surrey Hills. Bro. Waters gave an interesting talk to the Adult Bible Class. Last night a youth confessed Christ.—A. C. Rankine, Nov. 11.

MORELAND.—Good meetings and one confession on Lord's day, November 3. Building full yesterday morning, when Bro. Whelan exhorted the church on the need of a sacrificial life. Chapel crowded at gospel service, Bro. Pittman preaching on "The Church's Attitude toward the Drink Traffic." Several temperance lodges were represented, members wearing regalia. All departments working well. The Endeavorers purpose holding a big rally on November 20, to which everyone is cordially invited.—J.H.

MARYBOROUGH.—Fine meeting for worship at Bet Bet yesterday morning. Four received the right hand of fellowship. Good attendance at school and Bible Class at Maryborough, and a fine gospel service last night. One young woman made the good confession before many witnesses.—H. P. Leng, Nov. 11.

BAYSWATER.—Good attendance at gospel meeting last Sunday night. Bro. Morton gave a splendid address on "Baptism." Our hearts were again cheered by hearing another of our Sunday School boys confess his faith in Christ. He was baptised the same hour, with one who previously confessed.—Chas. J. Martin.

CARLTON (Lygon-st.).—Good meetings all day. We had the pleasure of receiving five new members (three by letter and two by obedience). Bro. W. H. Allen gave a very impressive address in the morning. In accordance with the suggestion made that the day should be observed as "Young Men's Sunday and Temperance Sunday,"

a special address in harmony with both was given in the evening by Horace Kingsbury on "A Real Hero." The talk was principally directed to young men, and closely followed by the large audience present. The Bible School picnic will be held on Saturday, Nov. 23, at Aspendale.—J.McC.

FAIRFIELD.—Have just closed a five nights' special effort here. Had Bro. Hagger and Clay and Sister Clay out to conduct the services. Had good meetings from the start, and a crowded house to-night. Although we have had no visible results, we believe that good has been done, and that there are some enquiring the way. Bro. Clay addressed the church this morning, and gave a powerful address on "Work." The church are very thankful to our Home Missionary Committee for sending our brethren out here, although it was only for a short time, and believe that much good will be the result of the visit.—A. McGregor, Nov. 10.

BENDIGO.—Splendid attendances on Sunday. Bro. Smith and his son, of Barraport, worshipped with us in the morning, and T. J. Cook addressed the church. At night A. W. Connor preached on "The Church's Attitude to the Liquor Traffic." There was one confession at Golden Square, Dr. Cook preaching. The school held its annual picnic on last Wednesday, at Marong. A special train was chartered, and 550 tickets were used. Besides this large number from Bendigo and Golden Square, several of our Derby friends attended. The weather was perfect, and a most enjoyable time was spent together.

WILLIAMSTOWN.—Splendid attendance of members at worship last Lord's day morning. Bro. and Sister Beiler were with us, and we had the joy of receiving them into fellowship. Bro. Beiler exhorted the church, his subject being "A Soul-saving Passion," based on 1 Cor. 9: 22. "That I might by all means save some." His message was full of advice to all anxious to help him in his labors to save. In the afternoon our brother addressed the children after their lessons. At the evening service a large gathering assembled to hear the gospel. Bro. Beiler preached, his subject being, "Does Religion Pay?" One young lady confessed Jesus as her Lord and Saviour. We feel that Bro. Beiler and his good wife are going to do much for their Master in Williamstown.—R. Goldsworthy, Nov. 11.

HARCOURT.—Last Lord's day was our Bible School anniversary day. We had a good morning meeting, and had Sisters Perkin, Hawthorn; Dall, St. Kilda; Combridge, Kyneton, and D. Armstrong, Lygon-st.; also several members from Castlemaine. Bro. Gale gave a splendid address on "The Problem of Sin." In the afternoon and evening we had the Rechabite Hall filled. Bro. Gale addressed in the afternoon, and gave each of the scholars a prize. Bro. Manning spoke at night. At both meetings the scholars sang in their usual good way, under the baton of B. W. Manning. Wednesday night we had again a good meeting. Bro. Gale in the chair. A good programme was given, the two tableaux proving a great success. To-day we have E. Hall with us.—A.E.G., Nov. 10.

DANDENONG.—The Bible School picnic was held as usual at Mordialloc on Cup Day. The weather was rather boisterous, but a goodly number proceeded in covered vans, and a very enjoyable day was spent. Our meetings, morning and evening, are being fairly well attended, also the Bible Class, Bible School and Endeavor meetings. Bro. Larsen gave a temperance address this evening, his text being "Thy will be done as in heaven so on earth." Dandenong being 18½ miles from Melbourne, a thriving Sunday trade is done by the hotels, under the "Bona-fide Traveller" section of the Licensing Act. The absolute prohibition of Sunday trading and the early closing of hotels are reforms within the region of practical politics, and a consummation to be devoutly wished for.—J. Proctor, Nov. 10.

SWAN HILL.—Record meeting last night. Rechabites attended in regalia. Special temperance address. Chief Ruler and Past Chiefs took

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## In the Realm of the Bible School.

### THE LUNATIC BOY.

Sunday School Lesson for December 1.

Mark 9: 14-29.

A. R. MAIN, B.A.

The healing of the lunatic boy, possessed with a deaf and dumb spirit, took place just after the Master with his disciples descended from the mount of transfiguration. The nine who had remained at the foot of the hill while Jesus took the three away were in sad difficulty. A father had brought his son, a demoniac, for healing. All the apostles had previously received power from Jesus to exorcise demons, but on this occasion the nine failed. Not only were they in distress because they could not help the distressed father, and chagrined because of their own failure, but they had apparently to put up with the taunts of the scribes who were witnesses of their failure. The suddenness and opportuneness of the appearance of Jesus "greatly amazed" the multitude, who ran to Jesus and speedily informed him of the situation.

In his great picture of the Transfiguration, Raphael depicted the wonderful contrast presented to us in the Gospel. The artist showed Jesus with Moses and Elijah in heavenly glory on the mount, admired by the three apostles; and also the scene at the foot of the mountain, where the lunatic child was tormented by the demon who retained possession in spite of the efforts of the nine to exorcise it. Heaven and hell, glory and shame, divine power and human weakness, gladness and misery—the great contrast is made by the very closeness with which our present lesson follows our previous study.

#### Mountain raptures and valley responsibilities.

This is a good heading from Tarbell. It well expresses the thought which is likely to come into all our minds as we study the lesson.

"Lord, it is good for us to be here," said Peter, in his rapturous joy, in the presence of the transfigured Christ and the heavenly visitors. It was good. But Peter was to learn that it was not good to stay there. Transfiguration experiences were to be followed by difficult service in the plain beneath. We go to the mountain top to get strength which may help us in the valley. Jesus could not stay on Hermon if one needed succor at its base. It is good to be where God wants us to be—whether that be apart from the world with Jesus or in the midst of the maddening, sceptical throng. The hermits who thought that the retired life of solitary communion was best made a great mistake. They shunned opportunities for service more surely than they avoided occasions of sin. They deprived their suffering fellows of the sympathy and help which the Saviour would have had them receive. They shut out from themselves the possibility of developing such a strong, robust character as can only be produced in the presence of the world and in the effort to relieve others' needs; and, alas, as the sequel often showed, they took into the desert with them

the very temptations to escape which they fled—temptations which became the more insistent because of the brooding introspection of the tempted one. The Lord prayed that his disciples would be kept while in the world, not that they would be removed from the world. Peter, James and John came down from the mount to receive further education.

Tarbell gives an illustration from the life of D. L. Moody. "I have been for five years on the Mount of Transfiguration," exclaimed a man in one of Mr. Moody's meetings. "How many souls did you lead to Christ last year?" "Why, I don't know," the astonished man replied. "Have you led any?" persisted Mr. Moody. "I don't know that I have," the man answered. "Well," said Mr. Moody, "we don't want that kind of mountain-top experience."

"Not always on the Mount may we  
Rapt in the heavenly vision be;  
The Mount for vision—but below  
The paths of daily duty go."

#### A lesson in faith.

When the man told Jesus that he had asked the disciples to cure his boy, and that they were not able, the Lord exclaimed, "O faithless generation." The phrase evidently included the multitude and the nine apostles. That the apostles were included is made clear by a word in Matthew's account. When the nine, after the cure, asked Jesus, "Why could not we cast him out?" the Master replied, "Because of your unbelief" (Matt. 17: 20). "They had failed," says Morgan, "for lack of that faith which yields the whole life to his control." Plummer has an interesting and helpful comment: "It was not because of his absence: when he sent them out two and two to cast out demons and to heal diseases, there is no report of failure. It was not the taunts of the scribes: their questioning had followed the failure, not caused it. The fault lay in themselves. His power to heal was with them as before, but they had lost the power of making use of it. Unconsciously they had fallen away into a condition of mind in which they trusted either too much in themselves, as if the power were their own; or too little in Christ, as if in this difficult case he might fail them. It is so easy for faith to dwindle, without the loss of it being observed. It was not their faith in Jesus as the Messiah which had failed them, but their faith in the commission to heal which he had given them. It ended them with power, but the power was not their own."

The father of the boy also received a lesson in faith. He said to Jesus, "If thou canst do anything, have compassion on us, and help us." Whereupon the Saviour replied: "If thou canst! All things are possible to him that believeth." Notice the change in the Revised Version here in "If thou canst!" "Jesus takes up the father's word and utters it again with a touch of compassionate rebuke; while he also corrects it by declaring how the question of the ability turns upon the question of the faith. 'If thou canst, thou sayest: but it is to the believer that all becomes

possible.' So the question of the possibility of healing for the son is turned from what is in Jesus to what is in the father himself." The word profited the father. Straightway, with tears, he cried, "Lord, I believe; help thou mine unbelief." The man had some faith; but he recognised its weakness, and wanted more of it. Clarke says: "There is no contradiction here, and scarcely even paradox, but only deep sincerity in the beginnings of faith, joined with the eagerness of strong desire for a special gift." Adeny well remarks, "Those who best believe best know the unbelief that lurks in their hearts."

#### "This kind goeth not out but by prayer."

It is curious to see the difference of opinion which has existed regarding this simple statement. What is meant by "this kind"? Some applied it to the unbelief of the disciples, and so held that Jesus meant his disciples to pray for more faith. Others say that the words refer to demons generally as constituting a "kind." It seems much more natural to say that Jesus meant that this particular kind of demon could only be exorcised by special prayers. It seems idle for us to speculate why some demons should be more difficult to expel than others. We should probably think all hard, and that prayer for divine power would ever be necessary. Our ignorance, however, need not prevent us from accepting the specific word of Jesus that it was so, that there were some demons whose expulsion was more difficult than was that of others.

Regarding the prayer also, divergent views have been taken. Some think that the prayer is the prayer of the person affected. For instance, it was held by a few that "the prayer and fasting are required of the sick persons themselves, with a view to some dietetic and psychological effect or other being produced upon their bodies." Others think both healer and patient should pray and fast. The natural reading seems to be that Jesus was speaking of the prayer of his disciples in their healing. Prof. Smith has an interesting comment: "The nine seem to have been excusing their failure by the peculiar difficulty of the case: 'This kind of demon goeth not out but by some special power.' 'Nay,' says Jesus, 'this kind goeth not out but by prayer.' Dreaming perhaps of a secular Kingdom and debating which should be greatest in it, they had neglected prayer, and the fire had burned low in their souls."

We need not enter upon the interesting question of fasting. Some who use this Bible School lesson will be tempted to give all their time to a discussion of the problem, Why should a certain class of demons only succumb to a fasting exorcist? It is often a temptation to dwell on the least profitable and most mysterious part of a study. We should flee temptation! As a fact, the words "and fasting" are left out of the Revised Version. Fasting was a command of the Old Covenant. There is no such command in the New. Yet it plainly is referred to as a reasonable and fitting thing. Jesus took it for granted that his disciples would fast, and referred in approving terms to their doing so. We have in the apostolic church examples of fasting. It would doubtless be that many of us would be profited both physically and spiritually by fasting; only the subject is no part of our present lesson, if the R.V. text is to be adhered to.

This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth century man.



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### Traders for Christ.

Matt. 25: 14-30.

Text: "He called his own servants, and delivered unto them his goods."—v. 14.

Axiom: Every servant is responsible to engage actively in service for Christ.

We must not confound this with the parable of the pounds (Luke 19: 11-27). That was spoken earlier to a multitude; this to servants only. Compare this with the parable of the ten virgins (v. 1-13). That spoke of waiting—this of working; that dealt with the inward spiritual life—this with its outward activity; that warns against decline of life in the heart—this against slothfulness in active service; there the foolish failed through thinking too lightly of their calling—here the slothful fails because he thinks it too hard.

I.—Every disciple is a servant put in trust. v. 14-15.

Am I one of "His own servants"? Then:—

1. The service of sin and Satan has been abandoned.
2. Christ's service has been cheerfully and solemnly assumed.
3. Christ's authority and commands have been fully recognised.

As one of "His own servants" the talents represent the powers and means God has entrusted to me for the carrying on of his work.

II.—All servants are not endowed alike. v. 15.

1. There is a difference in the nature of the talents conferred. A difference as great as between one and five. To one learning; to another eloquence; to another energy; to another enterprise.
2. There is a difference in the capability of using them. God suits the talents to the servants, and gives according to capacity.

III.—Each servant is responsible to his Lord alone for the use of every power and opportunity. v. 16-18.

In every case it is "his Lord's money," his Lord's gift to be traded with and used for the Master's enrichment and glory. In the light of our solemn responsibility, what is our attitude towards his world-wide work? Are we so "trading" that every opportunity must be seized to enter in and possess for him?

IV.—An exact account will be demanded from each servant. v. 19.

This is the great doctrine of Revelation; it meets us everywhere. How striking are the words of the Preacher concerning it (Eccl. 12: 13, 14). None are too great to evade it, and none too small to escape.

V.—In every case the great requirement will be faithfulness.

1. Diligence, as contrasted with negligence and indolence.
2. Constancy, as contrasted with vacillation and change.
3. Cheerfulness, as contrasted with constraint.
4. Devoted fidelity, as contrasted with formality and unconcern.
5. Perseverance as contrasted with "fits and starts."

VI.—The Master will reward his servants according to their faithfulness. v. 20-23.

Note the five-fold character of the reward:—

1. He doubled his spiritual capital.
2. He had his Master's approval.
3. He had enlargement of power, usefulness, responsibility, and honor.
4. He shared his Master's joy.
5. He reaped where the faithless failed.

VII.—The unfaithful will be severely punished. v. 24-30.

1. Exposed to public shame.
2. Opportunity and ability taken away.
3. Excluded from the Master's joy.
4. Consigned to a state of misery.

Remember, you have entrusted to you that which will bring gladness, light, and life to those in darkness and death; and however lavishly you use your gifts, you will be in no wise impoverished. The plenitude of the Gospel is such that we have most when we give most.—J. Dissen Gilmore.

### A Week at Baramati.

By T. B. Fischer.

Our heart's desire had often been to see our Australian Station at Baramati, and on Saturday, September 28, this wish was gratified. We drove from Diksal to Baramati, a distance of 18 miles, in the mission tonga, with Miss Tilley as a companion. The first impressions of the place were highly favorable, and these impressions were strengthened during the week or more spent at the mission station. Baramati has a population of about 10,000. Imagine the usual heathen town, with its dirt, disease, and often tumble-down mud buildings. Picture to yourselves the busy streets, filled with men in all kinds of Eastern costumes, women in their picturesque garb, boys and girls with little or no clothing. Throw into the scene the flocks of goats and sheep, the native bullock carts, the sacred animals wandering at will, the peculiar looking tongas, the horses, the donkeys, the pigs, the dogs, and on the roofs the monkeys. Introduce into the whole the heat and odors and the noise and bustle of the natives, and it will give you some idea of the town of Baramati. On the outskirts of the town stands the "Magarey" bungalow, the chapel, the weaving house, and the native Christian homes. One is struck with the contrast they present to the native town. The bungalow is a roomy and beautiful building, surrounded with trees, shrubs and many-colored flowers. The whole compound has a cheerful, inviting appearance, and is like an oasis in a desert.

From the reports that appear in the "Christian," readers will be familiar with the work Bro. and Sister Strutton and Sister Tilley engage in. To see this work with one's own eyes was indeed a privilege. On the Lord's day at 8.45 a.m. the Lord's table was spread in the chapel, and the service was attended by the three missionaries and myself, 18 native men, 10 native women, and

10 children. It was a joy to hear the native Christians read the Scripture, lead in prayer, and exhort. Seven of the natives took part in the service. Apart from the meeting for breaking of bread, the following meetings are held every week:—Regular open air preaching services in the town; bazaar preaching; Sunday evening service, and one meeting for prayer on the compound every day. We were able to take part in some of these meetings. The open-air preaching service in the centre of the town had its odd as well as serious side. Eight Christians spoke and sang, and a goodly number of passers-by formed an interested audience. A sacred cow was also walking about among the audience. There are twelve of these in Baramati, and they are fed by all as an act of worship. Goats also made themselves at home, whilst several little boys made their presence felt, as they caught flies and buried them in the sand and then had an argument till they were stopped by an old grey-head. This open-air service is held opposite the reading-room, which we have opened for enquirers and stocked with papers for readers. The week ending September 30, 162 patronised the reading-room.

One night during my stay, Bro. Strutton gave a lantern lecture in the open grounds of the compound, and 191 attended. The natives like the lantern views immensely. They squatted on the ground and patiently waited till the lecture on "Picturesque Australia" began. Included in the views were a number on "The Chapel Built in a Day," which were kindly donated by W. C. Craigie. The last slides were on the life and death of the Lord Jesus Christ. In this, as in other ways, Bro. Strutton is endeavoring to reach the people of the district. The work that Miss Tilley is doing is mainly among the children and women. Every morning she has a class of children in different parts of the town. We accompanied her one morning, and counted 18 children in one class, whilst eight adults also gathered around. Miss Tilley teaches them to memorise Scripture verses, such as John 3: 16, and "Jesus came into the world to save sinners." She also teaches them hymns, and tells them the parables of Christ. The favorite parable is "The Prodigal Son," and anyone who has been to India can see that the setting of the parable suits the Eastern mind. Mrs. Strutton does zenana work, but for some time past has devoted much attention to the opium babe Nera, who is now progressing satisfactorily.

There were very many interesting things both in the compounds and town that one would like to write about, had one space. The weaving industry, where beautiful saris and mats are turned out by our Christian boys; the visit to the local Mohammedan school; the viewing of a Goodgarathi religious procession; the complimentary native feast tendered us; the garlands with which we were bedecked; the visits to the villages around, were all items of interest of which we cannot now write fully. We left Baramati with hearts full of gratitude to God that the Australian churches and our missionaries, under God's blessing, have been privileged to establish such a good work as is to-day found at our Australian Station at Baramati.

## From the Field—Continued.

part in the meeting. Sunday School attendance improving, especially the Juniors. Our anniversary and picnic were very successful. The latter was held in Bro. Bish's paddock, amongst the pines. Before dispersing for their homes a hearty vote of thanks was accorded Bro. and Sister Bish for their great kindness. On anniversary Sunday Bro. Oram gave two addresses to the school—on Christ's drawing power (illustrated by a magnet) and cleansing power (illustrated by liquids). Bro. Moffat with his violin, Laura McDonald at the organ, assisted the children in the singing. Prizes were distributed to the children in the afternoon.—W. G. Oram.

**GORDON.**—The Bible School anniversary, conducted by Bren. Schwab and Noble on Sunday and Monday last, proved to be a great success. The scholars did remarkably well in their contribution towards Monday evening's programme. We are indebted to the Ballarat brethren, who rendered several items, which were highly appreciated. On the whole all meetings were well attended.—C.S.

**DUNMUNKLE.**—Services here are conducted fortnightly by Bren. Smith and Moysey. Attendances have varied much, some extra good, and one, when Bro. Moysey was here (Oct. 22) utterly spoiled by the weather. Usually an audience of from 25 to 35, mostly young men and women, attend the gospel service. A preliminary song service is taken up heartily. The season for good roads and good audiences is now on hand, and the prospects are brightening.

**WARRACKNABEAL.**—Arrangements have been made by which, during the present quarter, Bro. Moysey is here morning and evening three Sundays out of four. Through the night meetings it was hoped the general public might be reached—a hope which has not yet been realised. The denominations are well established and entrenched; our forces, numerically, are extremely weak, and though we have the gospel which is God's "power to salvation," it is no magic, and cannot heal unless it is heard. We were cheered by a visit from Sister Bartholomew, of Brighton, on November 3.

**CASTLEMAINE.**—The meetings have been well attended to-day. Bro. Gale gave a splendid address on "The Problem of Sin," which was very interesting. Arrangements are nearly completed for the mission. We hold our first meeting in the tent next Sunday, November 17. "Calvary's Praises" are to be used during the mission. The Christian Endeavorers and Bible Class are going into recess until the new year on account of the mission.—May Kirkman, Nov. 10.

**BRIM.**—The Bible School anniversary was held on the third inst. The morning meeting was held in the chapel as usual, the afternoon and evening service in the hall, which was splendidly filled on both occasions. A number of Scoville hymns, under the direction of the organist, Miss E. Hovey, were effectively rendered by the school, and much appreciated. In the afternoon the children were specially addressed on the duty of filial obedience, and in the evening the "Blessedness of Early Piety" was earnestly insisted on, G. B. Moysey being the speaker on both occasions. A collection was taken up for the F.M. Benevolent Fund. A pleasing improvement in interest and attendance has been noticeable during the last month. Bro. White takes two meetings a month, besides other work. Welcome visits have been recently made by esteemed brethren formerly members of the church here, viz.: H. Everett, of Adelaide, and A. Jones, of Geelong.

**FOOTSCRAY.**—Since our last report we have been going ahead well. Last Sunday, Nov. 3, we had good meetings all day. The Bible School totalled 239 scholars. In the evening Bro. More spoke to a full church. Cup Day saw the Bible School annual picnic, Altona Bay being the place selected, to which four lorries of children and teachers, two vans of senior members, and two vans of parents and church members, journeyed. A really good day was spent, all arriving home

free from mishap or accident. Nov. 10, Sunday, we had several visitors at our morning meeting—Bro. and Sister McDonald, from Sydney; Bro. Carter, from Box Hill, and Sister Tomkins, from Berwick. In the afternoon, Bible School closed early to enable teachers and senior scholars to attend the Federal Hall, where under the auspices of the Footscray United Temperance Societies a temperance meeting was held. Bro. More, who addressed a full hall, was listened to with attention. At the service in the church in the evening, which was fairly well filled, Bro. More again preached. At the close of his address three young women came forward.—A.J.T.

**MIDDLE PARK.**—Fine meetings at both services to-day. We received one sister into fellowship at the morning service, whom we had the pleasure of baptising the previous week. Two new members since last report. Bro. Main preached a very fine temperance address at evening service. Numbers keep up well at all meetings, and our work is very encouraging. Our average attendance at Bible School is about 130. We secured 35 awards, including four prizes, at the S.S.U. exams, thus improving by a point or two upon our own last year's record. Next Lord's day we celebrate the completion of the third year of our work in this place, and the Bible School will have a demonstration. During our three years here we have quadrupled our church membership and Bible School numbers. We feel that the Master has richly blessed our humble efforts.—J.S.M., Nov. 10.

## Here and There

The present issue of the "Christian" contains four extra pages.

P. J. Pond's address is now 92 Lewisham-rd., East Prahran, Vic.

College of the Bible demonstration, Monday, November 18, at 8 p.m., in the Lygon-st. chapel.

R. Comming is now secretary of the church at Northcote, Vic. His address is 77 Westgarth-st.

T. B. Fischer, who has been on a visit to India, arrived in Melbourne by Tuesday's Adelaide express.

The Lygon-st. Dorcas Class will hold their annual sale of work in the lecture hall on Nov. 29 and 30.

A good attendance and one confession at Dunolly, Vic., at the service conducted by Bren. Hagger and Clay on Monday, November 4.

The mission at Port Pirie South, S.A. conducted by State evangelist S. G. Griffith, is having good results. Twenty confessions to date.

Ask the secretary of your church to let you see the sample copy of the Churches of Christ Almanac for 1913, and if you like it, order one from him.

A good programme has been arranged for the College of the Bible demonstration on Monday evening. Let us encourage the students by our presence.

T. R. Coleman will end his work in the Richmond-Tweed District with this month, and will visit Newcastle District, beginning there on December 8.

Another item in the N.S.W. chapel building boom: A building is being erected at Mimosa, in T. G. Mason's circuit. They hope for great things when the building is finished.

Any churches or individual disciples in Victoria who have not yet responded to the appeal of the Women's Conference Executive for 1/- per member as a special gift to Victorian Home Missions, should do so at once. Send on now to Miss Jerreds, 9 Norman Avenue, Hawksburn, or Miss L. Rometsch, 59 St. Vincent's-st., Albert Park.

R. B. Davis, of Wellington, N.Z., writes: "A cable from London this week advises the success of one of our boys, namely, Bro. Fred Richards, who has passed his final exam. at Guy's, London, as M.D."

The church at Seven Hills, N.S.W., expects to start a tent mission on November 24, with the help of J. Whelan, of Melbourne. They will not be using the State tent, which is still available for a mission.

The Victorian Home Mission rally in the Masonic Hall was really a fine meeting. The speeches were above the usual, and the choir, under the leadership of Nat Haddow, gave two very fine musical selections.

H. J. Yelland, of Nunagin, W.A., writes: "I don't know what we should do without the 'Christian.' It brings us more in touch with the work of the brotherhood, and modifies the disadvantages of isolation. May God bless your work, and through the instrumentality of the 'Christian' increase the Master's kingdom." At the same time Bro. Yelland paid two years' subscription in advance. He is just the kind of subscriber we like.

H.P.E. sends us 10/- as a contribution to a case needing help. About £12 is required to send a little girl aged 11 years to a private hospital. She is a member of the church, and a cripple. Her doctor says that if she can go into his private hospital he can cure her. If this money cannot be raised she will be a cripple for life. Her parents are poor, and cannot pay the amount. We have enquired into the case, and believe it a deserving one. We will be pleased to take charge of any donations sent.

In another part of this issue will be found two interesting papers; one by H. H. Jeffs, representing the Baptists, and the other by A. R. Main, representing the Churches of Christ. Mr. Jeffs' paper was read at the first meeting of representatives of the two bodies, and after it was informally discussed, it was agreed that the Churches of Christ should appoint one of their number to give a paper from their standpoint. A. R. Main was appointed to this duty, and his paper was read and discussed at a subsequent meeting. Further particulars about these conferences will be given later on.

S. Goddard, of Paddington, N.S.W., writes:—"Bro. Hunstley, one of our members, known to the Queensland brethren and also at Lygon-st., had a very near call during the week. He was working on the fourth story of a big building in Sydney, when to his horror he realised that the building was on fire, and all means of escape cut off. He rushed to the window and climbed out to its ledge, and there hung on, the flames coming nearer and nearer. Police and crowd below cried out, 'Hold on—we're coming!' but their ladders were too short to reach him. The flames were now licking his face and hands. Our brother never lost faith, but prayed. The smoke now hid him from sight. Will the firemen ever come? The window is now burning—the heat intense. A further appeal to God for strength. The fireman's ladder arrives. 'I can't hold on any longer.' 'Hold on,' said the fireman, and our brother was saved—just in time, for the flames were now leaping out in mad haste. We glory in so great a God, who continually watches over his children."

Bible School Union, Victoria.—The 31st annual demonstration and distribution of prizes will be held in the Christian chapel, Lygon-st., Carlton, on Monday, Nov. 25, commencing at 8 p.m. A splendid programme has been arranged, consisting of various items from the following schools (Union):—Ascot Vale, Brighton, Cheltenham, Fitzroy, Footscray, Hawthorn, Middle Park, Moreland, Newmarket, Northcote, South Richmond, Swanston-st., Windsor, and Williamstown. As this is the children's night, it was thought that they should have the right of way, and it was decided that the entire programme should be rendered by scholars from the above schools. This will account for the largest number of schools (14) that has ever taken part in any of our an-



ual demonstrations. Members of city and suburban churches are asked to attend, especially those who manifest an interest in Bible School work. Tickets obtainable from secretaries and delegates of their respective schools. See you get one, and do not miss this gathering on Monday, November 25. Will secretaries kindly see that those who are taking part are punctual in their attendance?—J. C. F. Pittman, President; J. Y. Poets, Hon. Sec.

The Revival of Hebrew.—The vitality of the Hebrew tongue is being demonstrated in a remarkable manner. In the words of the *Jewish Chronicle*, the Holy Land is rapidly becoming the centre of Hebrew literary life. Of sixteen newspapers and periodicals now published in the sacred tongue, no fewer than seven are issued in Palestine, although the Jewish population of that land is comparatively small. Some of these are weeklies, some dailies; and among them is an agricultural paper. As showing the wide diffusion of the ancient tongue, it is declared that the Jewish dairymaid reads the news of the day in Hebrew, just as do the Jewish doctors and teachers.

Mr. J. E. Carruthers, writing in the *Australian Christian World*, after referring to the failure of negotiations for union of churches in Australia, says:—"It may be said that the situation in Canada suggests that we should not disband our union committees at present. In that Dominion a vote of the members and adherents of the three churches has been taken, resulting in an approval of the proposed basis of union by 70 per cent. of the Presbyterians, 80 per cent. of the Congregationalists, and 86 per cent. of the Methodists. That is a result we could not hope to obtain in Australia if a similar plebiscite were taken. But immediately on the declaration of the vote the Presbyterian committee declared that with so large a minority (30 per cent.) of their people opposed to the basis they could not recommend the further prosecution of the matter. At the General Assembly subsequently held (in June last) a report was unanimously agreed to declaring it to be 'unwise to proceed to consummate the union,' but expressing the belief that by further conference and discussion practically unanimous action can be secured" eventually. It is evident that the churches in Canada are much nearer to one another than they are at present in Australia; but they prefer even yet to foster methods of co-operation in work before committing themselves to organic union."

A Royal Epistle.—Having received from the Bible Society a specially bound copy of the Uganda Bible, says the *Christian*, King Anderoya, of Bunyoro, in the Uganda Protectorate, expressed his thanks in a striking letter. He wrote:—"I am delighted at receiving it, a gift of great glory, which excels everything in goodness and in value. For the Bible is the inheritance of God, the King of kings. This Book is of greater value than all the dominions and crowns of the kings of the earth. A country that does not put its trust in the Bible, is not to be accounted of, but the kingdom that believes in the Bible shall endure, it shall stand, for all authority is in God's hands, as St. Paul writes in Romans 13: 1. In my own kingdom of Bunyoro, through faith in the Bible we are progressing, and now there are many who believe in Christ." The king received the book from Mrs. Fisher, wife of Rev. A. B. Fisher, of the C.M.S. Recently, a neighboring tribe sent an embassy to the king in order to ask the secret of his kingdom's remarkable progress. He replied that God alone had made him wise and powerful, and besought them to inquire after the words of God. The result was that this tribe again sent messengers, with the request that he would send teachers to them.

Dr. Wilbur Chapman, says the *Australian Christian World*, put his finger on the weakest spot of Australian character when in a farewell interview he said: "You have an inordinate love of pleasure. That is what is wrong." This is indeed the trouble, and it is no use attempting to disguise the plain fact that we are in great danger of becoming a degenerate race owing to the

ever-increasing desire on the part of all classes of the community to take things easy. This tendency accounts very largely for the failure of the churches to hold the people on the Lord's day, and there can be no doubt that the multifarious attractions which minister to this love of pleasure are on the increase in every part of the Commonwealth. It is not a matter for wonder that the love of pleasure has such a grip upon a people that live in a land of sunshine like Australia. Nature herself calls with alluring voice and displays all the charm of the open-air life, in places where every prospect pleases. Then again commercial prosperity and the enhanced earning power of the average citizen puts plenty of money in the pocket, for although there has been an advance in the prices of commodities it is sufficiently evident that the working classes, as they are called, have on the whole a much better time financially than people in similar walks of life in the older countries of the world.

Millionaire and Missionary.—The American millionaire, says the *Christian*, lives in the blaze of publicity, for the ubiquitous reporters of the "mammoth dailies" find no livelier topics than the worldly doings at "pink suppers" and "light blue dinners" and the like. A new and surprising aspect of life has come to the pressmen in the career of Mr. William Whiting Borden, who, says the *Chicago Tribune*, with several hundred people looking on, relinquished his use of his five million dollars of property and dedicated his life to the service of Chinese, 10,000 miles away, whom he never has seen. In a little group around the young millionaire at the Moody church sat his mother, Mrs. William Borden, and several cousins. Mr. Borden's decision to go out to China may be traced to the influence of a devout mother. He hopes to study Arabic with Dr. Zwemer, at Cairo, and to take a course in medicine in London. Then he looks forward to evangelising among Mohammedans in China, in connection with the China Inland Mission.

The Life of Dr. Talmage, recently published, contains an interesting account of an interview he had with that great statesman, W. E. Gladstone. "I asked him (Dr. Talmage writes) if the years had strengthened or weakened his Christian faith. We were racing uphill. He stopped suddenly on the hillside and regarded me with a searching earnestness, a solemnity that made me quake. Then he spoke slowly, more seriously: 'Dr. Talmage, my only hope for the world is in the bringing of the human mind into contact with divine revelation. Nearly all the men at the top in our country are believers in the Christian religion. The four leading physicians of England are devout Christian men. I myself have been in the Cabinet forty-seven years, and during all that time I have been associated with sixty of the chief intellects of the century. I can think of but five of those sixty who did not profess the Christian religion, but those five men respected it. We may talk about questions of the day here and there, but there is only one question, and that is how to apply the Gospel to all circumstances and conditions. It can and will correct all that is wrong.'"

Jewish Colonists in Palestine.—According to a Haifa correspondent of the *Osmannischer Lloyd*, the number of Jews resident in Palestine is about 100,000; but, in the opinion of the *Times* correspondent at Constantinople and others who have studied the subject, this estimate is below the mark, for "there are now from fifty to sixty thousand Jews in Jerusalem alone, and despite the "red passport" wherewith foreign Jews must provide themselves on arriving in Palestine, and which limits their stay in the country to three months, the infiltration of foreign Jews into the land of their origin continues, as does their direct or indirect purchase of urban or agricultural land. But whatever be the truth as to the numerical strength of the children of Israel in Palestine, the economic and cultural progress that has followed the advent of the new settlers is indisputable. The well-kept orchards and fields of the Jewish colonists in the Plain of Sharon, and the clean and well-built Jewish quarters of Tell

Ariv and Nakhalth-Benjamin at Jaffa, are object lessons to the Gentile neighbors of the newcomers. Improvements in irrigation and agricultural methods, the draining of pestilential marshes, the planting of trees in a country that has been ruthlessly deforested, have all accompanied Jewish colonisation."

## COMING EVENTS.

NOVEMBER 17 & 20.—Anniversary of Middle Park Sunday School. Sunday Services: W. H. Allen, morning; W. D. More, afternoon; and A. R. Main, evening. Special singing by the scholars. Wednesday evening, at 7.45, public demonstration. Programme by scholars. Action songs, recitations, and dialogues.

NOVEMBER 20 & 21.—A Sale of Work and Gifts will be held in the Church of Christ School Hall, Gore-st., Fitzroy, on the above dates, commencing at 3 o'clock. Proceeds in aid of church debt.

NOVEMBER 23.—Lygon-st. Bible School. The annual picnic will be held at Aspendale Beach on Saturday, November 23. Special train from Flinders-st. at 9 a.m. Tickets, including meals, 2/6.

NOVEMBER 25.—Bible School Union. Annual demonstration and distribution of prizes, in Christian Chapel, Lygon-st., Monday, Nov. 25, at 8 p.m. Admission: Adults, 6d.; Children, 3d. See Here and There.

NOVEMBER 29 & 30.—Lygon-st. Dorcas Class. The annual Sale of Work will take place in the Lecture Hall on Friday and Saturday, November 29 and 30. The members of the class will be pleased to see old and new friends.—A. M. McColl, Secretary.

DECEMBER 8 to 15.—Diamond Jubilee, Prahran Church. Oldest church in Victoria. Leading speakers, prominent brethren. Old members specially invited. Lodging, breakfast, country visitors. Churches send names visitors, A. E. Moody, 21 Perth-st., Prahran.

## WANTED.

Resident Evangelist wanted for Church of Christ, Berwick.—Apply J. Richardson, Narre Warren, Vic.

Evangelist to take up the work at North Richmond. Good salary to suitable man. Applications must be forwarded to C. A. Anderson, 123 Somerset-st., Richmond, Melbourne.

## IN MEMORIAM.

BALDOCK.—In loving memory of dear Emmie, who was called home (suddenly) on Nov. 13, 1911.

"Peace, perfect peace, wish loved ones far away? In Jesus' keeping we are safe, and they."

—Inserted by her loving mother and sister, E & L. Cadlolo, Perth, W.A.

NORMAN.—In loving memory of my dear son, Frank Norman, who passed away Nov. 18, 1911, aged 17 years.

The face I loved is lying low,  
The fond, true heart is still;  
The hand that often clasped in mine  
Lies low in death's cold chill.

—Inserted by his loving mother.

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## Sisters' Department.

### VICTORIA.

"Be ye not afraid: Remember God."

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

The Executive met on November 1, in the hall, Swanston-st., President, Mrs. Chown, presiding and leading devotional. Prayer by Mrs. Moysey, and a paper on "The Value of Time," by Mrs. Chown. Apologies were received from Sisters Smith, Hayden, Tully and Ludbrook.

Resolved to send booklets to our missionaries.

Bro. Enniss, in the absence of Mrs. Enniss, read a paper on "Our Utmost for God."

Mrs. Waters, of Oba, gave a very interesting talk on the work on the islands.

Additions from Bible Schools: Lygon-st., 3; North Fitzroy, 2; North Melbourne, 1.

Next meeting, December 6. Mrs. Huntsman leads devotional. Topic, "Hospital Work." Mrs. Thurgood will give a paper on "Interesting Cases I have Met."

Foreign Missions.—The F.M. sisters paid a visit to Box Hill on October 6. Mrs. Lyall read a paper on "Consecration," and Mrs. Ludbrook gave an address prepared from Dr. Mott's book.

Mrs. Manifold's class of young women in Esendon is showing much interest in mission study.

The General Dorcas met on Wednesday, Oct. 16. There was a good attendance. Parcels of garments were sent to two needy cases, also a parcel to Burwood Boys' Home. A parcel of 9 garments was received from a friend, per Miss Connor, and a parcel of 10 garments from Mrs. Watts. Will the givers receive our best thanks? On October 23, at the invitation of Mrs. Zelius, the class spent a very happy day at her beautiful home in Doncaster. Next meeting will be held on November 20.—L. R. Martin, Supt.

Hospital Visitation.—Miss Petchey: Alfred and Homoeopathic Hospitals, 2 visits each; 36 magazines distributed. Miss Jerroms: Children's Hospital, 2 visits; a number of pretty cards and 45 books distributed. Mrs. Cameron: 2 visits each to Old Folks' Home and Alfred Hospital; 75 magazines given away. Mrs. Tully: visited Eye and Ear Hospital; Melbourne, 3 visits; Homoeopathic, 1; 104 magazines and papers distributed, flowers and home comforts given. Mrs. Morris: 1 visit to Queen Victoria; 4 visits to St. Vincent's; 3 to Melbourne, and 2 to Austin Hospitals; 80 magazines, and home comforts given; received 2/- from Mrs. Thurgood for needy case. Members of North Carlton, Collingwood, and North Richmond visited. Thanks to Mrs. Chown, Mrs. R. Thompson, and Mrs. Frazer for books, papers, etc.—Mrs. Thurgood, Supt.

The Temperance Committee have held two meetings at Cheltenham during the month, one a drawing-room meeting in connection with the W.C.T.U., the other in the chapel, when Bro. Tuck kindly presided. M. W. Green welcomed the visitors. A fine address was given by Mrs. Manifold, and a paper on "Bible Temperance Truths" by Mrs. Ray.—N. Ray, Secty.

Prayer Meeting Committee visited Footscray on October 30. Mrs. Trinnick presided over a good meeting. Several took part in prayer. Papers were given by Mrs. Trinnick on "Faithfulness," Mrs. Baker on "Bethany," readings by Mrs. Kelson and Mrs. Sharp. Next meeting, November 18, at Brighton.—Mrs. Trinnick, Supt.

The usual monthly visit to the Cheltenham Benevolent Asylum took place on Wednesday, October 30. A number of sisters from Swanston-st., were present, and brought with them sweets, eggs, cakes, tea and sugar, etc., which were distributed amongst the inmates. The wards were visited, and a meeting was held in the Carmichael Hall, there being about 60 inmates present. A. T. Waters, missionary from Oba, New Hebrides, gave a very interesting address on "What the Bible does for the Natives on the Islands." Mrs. Lindsay sang very sweetly, and Miss Windsor

recited. The meeting was very helpful and inspiring, and the inmates seemed very thankful for the visit.

## Victorian Home Mission Rally.

The members of the Executive of the Victorian Women's Conference have been busy for some time past in organising a big Home Mission rally meeting. At this time of the year Home Mission funds usually get behind, and the sisters always, at this juncture, come to the rescue.

The rally was held in the Masonic Hall, Collins-st., on Monday last, and was probably the best meeting of its kind held in Melbourne.

Before the meeting proper commenced a song service was held under the leadership of W. H. Clay. Bro. Clay is the new singing evangelist working in conjunction with Bro. Hagger, the Victorian State evangelist. These two make a good team, and Bro. Clay is undoubtedly a fine leader of song.

At 8 o'clock, H. Kingsbury, the President of the Conference, took the chair, and called upon A. C. Rankine to lead in prayer. Bro. Kingsbury, after complimenting the sisters on the work they had done, introduced their President, Mrs. Chown, to the meeting, who then delivered a short address.

Addresses were delivered by C. M. Gordon, T. Hagger and G. E. Chandler, their subjects being, "Past Successes," "Present Needs," and "Future Possibilities." The addresses were of a very high order—thought-provoking and spiritual in tone. G. E. Chandler came all the way from Colac to take part in the meeting, and those who heard him were quite satisfied that it was worth while for him to come that distance.

Two very fine selections were given by the choir, under the leadership of Nat Haddow. These were helpful in making the meeting a great success. If the financial results correspond to the character of the meeting, the sisters who organised it ought to be satisfied.

## T. R. Coleman's Visit to the Casino District, N.S.W.

By C. T. G. Rose.

T. R. Coleman, State evangelist of N.S.W., commenced his work in the Casino circuit by beginning a mission at Bungawalbyn, on October 10. This was continued until October 18. The visible result was one confession, but the whole district was stirred up, for Bro. Coleman is a zealous visitor, and shuns not to tell the whole counsel of God, both in the home and from the public platform.

Several of the young people were led almost to yield, and there will be a harvest in God's good time. Bro. Coleman then went to spend the Lord's day at Casino, and had fair audiences.

On Monday he proceeded to Upper Mongogeric, and remained there until the following Lord's day. It rained almost incessantly during the week, but in spite of this Bro. Coleman travelled from house to house with the open Bible. Several times he got wet through and has to thank Bro. Morgan (one of his converts) for borrowed plumes.

The mission resulted in five additions, and we believe there are others who are thinking.

There will be a church with a membership of ten right among the eternal hills in a beautifully secluded spot that reminds one of Grande Prairie of Longfellow's "Evangeline." Brethren, pray for this tiny church.

Bro. Coleman then returned to Casino until the following Friday, November 1, and gave splendid addresses on "The Discipleship of the Cross." The members who attended had their spiritual life much deepened (several expressed appreciation). Two restorations.

H. B. Robbins commences work as evangelist on November 17.

## S.A. Sunday School Union.

Monthly Meeting, Nov. 9, 1912.

Dr. Johannsen addressed the delegates in reference to a children's hospital as a necessity for Persia.

S.S. Organiser.—Resolved that the president (H. R. Taylor) and W. J. Harris wait on the officers of each church in the metropolitan area in regard to finances; also that information be written for from U.S.A.

S.S. Annual Conference, December 10, 1912. Resolved, that afternoon session take the form of a departmental school. Tea at Grote-st., and evening addresses by J. E. Thomas, R. L. Lavis (president of S.A. S.S. Union) and G. T. Walden.

The organising of a summer camp was left to a sub-committee.

A schedule as a standard of school merit marks was for the visitor. Formal matters dealt with.—A. L. Read, Union Secty., Nov. 10.

## N.S.W. Bible School Notes.

We are pleased to record the fact that in the Teacher Training examination, Miss Mabel Oldfield, Mossman, secured a pass with 58 out of the possible 100.

The attention of the schools is called to the fact that the subscriptions to the Cot Fund have not been paid with due regularity. The Committee is forced to raid the general fund for money to meet the liability of the cot. The enthusiasm with which this benevolent work was started was worthy of the schools. The lethargy now displayed is inconsistent and unworthy. Why labor the Committee with the necessity of sending circulars to the various schools? Why not make it an established rule of the school that every quarter a special Cot Fund offering be taken up? We are pleased to note the increase of Bible School work among the churches. With these new buildings you are putting up, brethren, don't forget the needs of the school. A building to be useful must be a Sunday School building, with adequate provision for the most valuable feature of the church's work.

Bible School offering, December 1.—E.C.

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Obituary.

**STILER.**—On October 7, Bro. Sydney Stiler, the second eldest son of Bro. and Sister Stiler, *per.*, passed peacefully away in the presence of his parents, at the age of 24 years, after a severe illness of over two months. Our young brother had been married only a short time. He took his stand for Christ five years ago, under the preaching of the late Bro. O'Brien at Maryborough, Q. During his illness he fully realised that the end was not far, and several times expressed his confidence in his Lord. A few days prior to his death, he expressed to the writer that, although he would like to have been spared to have entered into more active work for his Master, yet he felt that he was in God's hands, and what he willed was best. The funeral was one of the largest that has taken place for some time, as both he and his family were held in the highest esteem. The writer conducted a memorial service on Sunday, October 27. The deepest sympathy is felt for all the members of the family, who are actively engaged in church work, his father occupying the position of elder, supt. of the Lord's day School, and secretary of the church. We say, "Good-night, beloved—no farewell."—Wm. B. Hayes, Maryborough, Q.

**KIESEKER, SAUNDERS.**—It is with extreme regret that I have to report that death has visited the church here, and that two of our old members have passed into their rest. The first is Bro. Geo. Kiesecker, who died on Sept. 10, at the ripe age of 79 years. He was the father of Mrs. Philip Browne, Carl Kiesecker, and Mrs. L. A. Hoskins, all members of the church. He had two other sons, John and Fred, who are not members. His wife predeceased him exactly five years. Sister Mrs. James Saunders died on Oct. 26, at the age of 69 years. She had been a member of the church almost from its inception. Her end came very suddenly. She had been enjoying fairly good health to within four days of her death. It is a great shock to Bro. Saunders, who is our organist, and has been doing the chief speaking in the church since Bro. Blackie left seven weeks ago, and always does the speaking very acceptably when we are without an evangelist. Our hearts go out in loving sympathy to him and his family in their deep bereavement. May the God of all comfort be the stay of those who are left to mourn their sad loss. She was an excellent Christian, a good wife and mother, and will be greatly missed by the church, home, and many of the poor and needy of Roma. The writer has known both for about 30 years.—Philip Browne, Roma, Qld.

**ENGELKE.**—On Sunday, Oct. 13, the remains of Bro. Peter Engelke, who died on the previous Friday, were interred at Harkaway Cemetery, in the presence of a large number of sympathetic friends, who, despite the inclemency of the weather, were desirous of giving a last expression of their regard. Our brother was associated with the church in Berwick for a good number of years, though latterly he had not been able to take an active interest in the work. He was a great sufferer, and we cannot but regard his passing away as a happy release from cruel pain. He leaves a widow and five children, whom we commend earnestly to him who is a Father to the

fatherless. Nor will our interest in those left by our departed brother cease with such a commendation; but due provision will be made for all their needs. The body feels the suffering of one of its members. God be praised for the sympathy his gospel inspires.—W.C.S., Berwick, Vic.

**SPEAKMAN.**—W. T. Speakman passed away on October 12, at the age of 78, after a lingering illness of several years, which prevented his attendance at the church meetings. Nevertheless his faith in the Saviour was firm unto the end, as those who visited him can testify. He was one of the trustees of the church building, and a member of many years' standing. A burial service was conducted at the house by C. Hale, where many friends assembled, and afterwards followed to the cemetery at Cornelian Bay, where our departed brother is laid to rest in the hope of a glorious resurrection.—Hobart, Tas.

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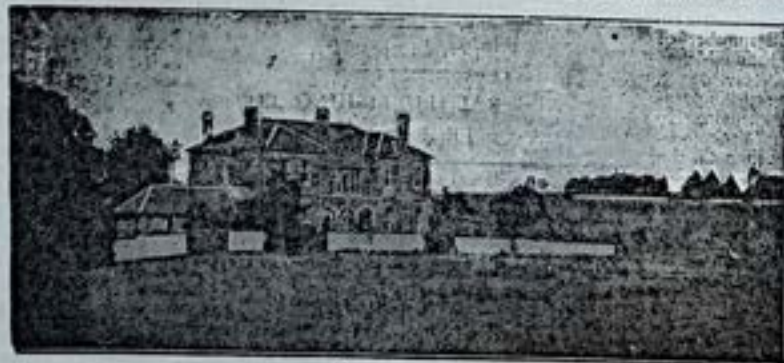
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