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SOUTH AUSTRALIAN CONFERENCE

The Conference of the Churches of Christ in South Australia was held in the Grote-st. Church, Adelaide, on September 3, 4 and 5. There was a large attendance of representatives and members at all the meetings, it being evident that a growing interest is taken in the Conference meetings.

TUESDAY MORNING.

The devotional service was led by E. Edwards, an address being given by C. R. L. Vawter.

Committees Appointed.

Reference Committee.—Jas. Manning, I. A. Paternoster and E. W. Pittman.

Election Committee.—R. Harkness, W. Manning and W. E. Grosvenor.

Admission to Union.

Churches at Ungarra, Eyre Peninsula, Bordertown, Wampony and Wallaroo were received.

The Christian Church at Port Pirie was admitted to the Union.

S. G. Griffith spoke of his happy fellowship and work with the church at Port Pirie.

Bro. Taylor, the evangelist from the church, urged the Churches of Christ represented to receive them.

The motion was unanimously carried.

Chairman's Remarks.

H. J. Horsell spoke thankfully of the past year's work, as the greatest number ever recorded had been added by faith and baptism, viz., 613. He also referred to the great benefit and blessing received by the coming and work of C. R. Scoville and party. He also spoke of the leakage of members among the churches, and urged that greater care be taken of the young members, and that where possible there should be the establishment of the family altar in the homes.

Welcome to Visitors.

F. G. Dunn, R. Lyall, from Melbourne; also from Victoria: Mrs. R. Lyall, Mr. and Mrs. Campbell Edwards, Miss Eva Lyall, Mr. A. C. Rankine, Miss E. W. Green, Mr. W. White, Miss Horley, Mr. A. R. Golds-

worthy, Mrs. and Miss Ruby Zelius, Miss F. Barnett, Mr. T. B. Fischer, Mr. A. R. Benn, Mr. and Mrs. Hunter.

A welcome was also extended to the Scoville evangelistic party.

New Preachers Welcomed.

G. T. Black, Strathalbyn; G. P. Cuttriss, Mallala; P. Warhurst, Wallaroo; W. L. Ewers, Balaklava; G. T. Walden, Unley; H. D. Smith, Hindmarsh; R. Taylor, Port Pirie; E. Edwards, Bordertown and Wampony.



W. Morrow,

South Australian Conference President.

Responses to Welcome.

F. G. Dunn, Editor of the "Australian Christian," congratulated the S.A. brethren on their aggressive work.

Bren. R. Lyall and A. R. Benn also replied. C. R. L. Vawter responded on behalf of the Scoville party. W. L. Ewers, H. D. Smith, P. A. Dickson, A. Taylor, E. Edwards and G. T. Black spoke for the new preachers, and Campbell Edwards also spoke a few words.

Home Mission Committee's Report.

In moving the adoption of the report, D. A. Ewers spoke of the revision of church rolls, and urged that rolls should be revised at least once a year.

T. J. Gore brought before the Conference the seriousness of the step in taking names off the church rolls, and urged that every effort should first be made to win the careless ones back to the church.

P. A. Dickson informed Conference that the large number returned at Norwood as being struck off were really placed on a suspension list.

W. Morrow, R. Burns, W. Grosvenor and S. G. Griffith also spoke on this question.

Bro. Bass moved that the Home Mission Committee be asked to arrange to have the statistics truly representative. Carried.

Statistics.

The following paragraphs relating to statistics and finance are taken from the Home Mission Committee's report:—

The total additions for the year, including the churches at Bordertown, Lameroo, Ungarra, Wampony, Wallaroo, and Port Pirie are as follows:—By faith and baptism, 613; by letter, 596; formerly baptised, 45; restored, 29; total, 1273. Losses were:—By death, 54; discipline and revision of roll, 476; by letter, 413; total, 943; leaving a net increase of 330, and a present membership of 5824. The loss by revision of roll was abnormally great. Our aim for the year was "700 souls for Christ," and though we did not reach it, we rejoice that 613 put on Christ. This is a record number of additions by faith and baptism.

There are 36 Bible Schools reported with 442 teachers and 4400 scholars, a net increase of two schools, 55 teachers, and 532 scholars. 202 scholars have been added to the church membership. It will be noted that there are altogether 50 Endeavor Societies, with 1688 members.

FINANCE.

Our aim this year was "£2000 for Home Missions," but we regret that this has not been realised. We commenced with a credit balance of £52/17/3. The receipts were £1701/8/7, as com-

pared with £1749/7/3, last year's income, which, it must be remembered, extended over 13 months, and included £174 specially contributed for mission tent and chairs. The expenditure was £1873/19/6, leaving a debit balance of £119/13/2. Last year's expenditure was £166/9/6.

Of the total income for the year just closed £519/0/2 was received in subsidies from assisted churches as compared with £321/2/2 the year before. The offering on Home Mission day reached £632/5/8, the last year's amount being £617/14/2.

Although we face Conference with a deficit of £119, we have every confidence in the brotherhood of the State that the work during the coming year will not be allowed to languish. But if we are to retain the ground already occupied and to advance with the growth of the State, we shall require a substantial increase of income.

TUESDAY AFTERNOON.

W. L. Ewers, from Balaklava, led in the devotional service.

At 2.15 p.m., the Home missionaries began their addresses, each speaker being limited to ten minutes.

T. Edwards informed the Conference that because of removals from the district the work as far as numbers is concerned, has gone back, but a good band of spiritual workers still remains.

E. Edwards spoke as the representative of the two towns of Bordertown and Wampony. He was glad that the two churches came into the Union free of debt.

R. Harkness, from Eyre Peninsula, showed by word and map that he represented a whole country, and asked that according to the Scriptural precedent another preacher should be sent to help him, as the Master sent preachers two by two. He also requested that help should be given to build a chapel, and that the State evangelist should hold another mission next year.

W. J. Taylor spoke in glowing terms of the work at Semaphore, and pleaded for help to build the chapel, as the dear prices of building had prevented them from doing anything in that way.

P. Warhurst, who has been laboring at Wallaroo, spoke thankfully of the work there. They had purchased a block of land and hope soon to build.

H. R. Taylor was glad to announce that as the result of the Scoville mission about 50 members had been added to the Maylands church.

H. J. Horsell spoke hopefully of the work at Croydon, and showed that the work was growing all round.

G. T. Black, speaking of the work at Strathalbyn, said they were looking forward to a visit from the State evangelist, and believed that brighter times were ahead.

T. Jones, from Broken Hill, said that at Railway Town the work was progressing well. A good feature of the cause was the interest taken in Bible School work. He paid a high tribute to the good work of H. Tuck, the evangelist in Broken Hill.

T. J. Gore said that he was now working happily with the church at Henley Beach.

D. A. Ewers spoke generally of the work in the State, and enlightened the Conference as to the financial position, and showed that a great effort would be needed to meet the financial obligations.

S. G. Griffith, State evangelist for S.A., said he believed that a crisis was at hand, but expressed confidence in the brethren of South Australia to meet the crisis. He described briefly his work with the different churches, and made a plea for the cause at Booleroo Centre. Calls were coming from all over the State. Would we answer these calls at the judgment bar of God or now?

J. E. Thomas enlarged upon the financial position and pleaded eloquently for a liberal response to the call for more funds, £500 being needed to carry out the work already undertaken.

Slips were then distributed, and £300 in cash and promises was taken up.

Charles Reign Scoville, in giving an address, said that when we got tired of receiving good gifts from God, then we might complain of giving to God.

We talk pounds all the week and pennies on Sunday. We should pay according to our riches and righteousness, and not according to our meanness.

I am proud, said the speaker, that you have the College of the Bible and the Austral Publishing Co., and I hope you will loyally support them. You cannot expect big returns if you don't make big investments. We have a grand plea; let us have a great vision. The whole duty of the whole church is to preach the whole gospel to the whole world. The world can't wait, and God has made no other arrangements.

WEDNESDAY MORNING.

Devotional meeting was led by G. P. Cuttriss, and an impressive address was given by H. F. Phillippi.

At 10 a.m. the President, H. J. Horsell, took the chair and E. J. Paternoster led in prayer.

Alteration of Constitution.—This matter provided a good deal of discussion, and some important resolutions were carried.

Election of Officers and Committees.

President: W. C. Morrow.
Vice-President: I. A. Paternoster.
Secretary: D. A. Ewers.
Treasurer: Jas. Manning.
Assistant Secretary: A. G. Day.

Home Mission Committee: W. C. Brooker, G. T. Walden, P. A. Dickson, R. Barr, junr., A. G. Day, A. L. Read, A. J. Gard, E. W. Pittman and H. J. Horsell.

Foreign Mission Committee: W. H. Burford, J. W. Cosh, A. G. Day, P. A. Dickson, D. A. Ewers, Mrs. Glastonbury, Mrs. Hinze, H. J. Horsell, P. S. Messent, I. A. Paternoster, J. Swain, W. J. Taylor, J. E. Thomas, G. T. Walden, S. P. Weir, Miss J. Whitfield.

S.S. Union Committee: A. G. Day, C. L. Dockett, W. E. Grosvenor, W. J. Harris,

A. L. Read, E. A. Riches, H. R. Taylor, W. J. Taylor, J. E. Thomas, G. D. Wright.

WEDNESDAY AFTERNOON.

At 2 p.m. a praise service was led by C. E. Marty.

Federal Evangelist.

F. G. Dunn, the Federal President, spoke on the advisability of engaging a Federal evangelist, and asked that this should receive the support of the brethren.

D. A. Ewers, S. G. Griffith, R. T. Bass spoke warmly in support of the idea.

F. G. Dunn explained that an apportionment had been made, and that churches need not be afraid, because it would only mean a small amount.

W. J. Taylor moved that the Conference express its willingness to extend help and sympathy to the Federal Executive in regard to the idea of supporting a Federal evangelist. Seconded by A. G. Day. Carried.

Foreign Missions.

I. A. Paternoster, in moving the adoption of the F.M. report, spoke of the splendid amount contributed to the work during the past year, and paid a high tribute to the work of Thos. Colebatch, Treasurer, who is now leaving the work on account of removal to a distance.

Miss Cameron, who is qualifying for work in the mission field, was asked to take a place on the platform.

The work among the Chinese in the city had received a great stimulus from the visit of Bro. Jame.

T. B. Fischer is now on his way to India in order to get in close touch with the missionary work in that country so that he can more efficiently carry on the work which he is doing now.

A medical missionary is still desired for India, and young men of brains and means are urged to give themselves to this important work.

The report was adopted.

E. A. Riches made an earnest appeal for help in teaching the Chinese in the city.

T. Brooker moved that an expression of appreciation for the splendid services rendered by Thos. Colebatch be made. Carried with acclamation.

R. Lyall, in addressing the meeting, said that S.A. was the blue ribbon State in giving to Foreign Missions. Other States did well, but it might be said of S.A. that she excelleth them all. T. B. Fischer was going to the mission fields, and they would hope that he would come back a real missionary encyclopedia. Those whom they desired to send out now as missionaries are those who, if women, should be trained as nurses, or in the case of men, should have some medical skill.

Miss Cameron spoke a few words and thanked the Conference that as a people they had given her the opportunity to work for Christ in the Foreign Mission field.

Sam Wong, one of the Chinese brethren from Melbourne, said that he wished to express his gratification at the interest dis-

played by the brethren in his countrymen. Most of the Chinese in Australia in the Church of Christ came from Canton, and going back home they were at a disadvantage as there was no mission there established by our brethren. He intended to go there and preach the gospel himself some time. As Europeans owned a great deal of the commerce of China, we owed it to the Chinese to preach the gospel of Christ in that great land, and Christianity is very favorably received by the Chinese at the present time.

Charles Reign Scoville, in speaking on "World-wide Missions," said that there was plenty of money in the hands of Christians to-day to evangelise the world in one generation. It was not a question of God willing, but man willing. He always felt like taking his hat off to a Chinaman who had given his heart to Christ, as many grand testimonies had been given by the Chinese Christians in the Boxer rising in China. He and Mrs. Scoville were supporting a missionary in Africa, whom they regarded as their living link. We should educate, agitate, and propagate. If religion does not change us, then we ought to change our religion.

T. B. Fischer, Federal Organising Secretary, paid a tribute to the good work done by the State Secretary, I. A. Paternoster, and he congratulated S.A. on the splendid amount raised for Foreign Missions. He was going to the mission fields, and he wished to carry to the brave missionaries the love and good wishes of the brethren here.

I. A. Paternoster moved the following resolution: That this Conference assembled send their sincere Christian greetings to the missionaries on the field, and to our Bro. F. M. Rains, assuring them of our deep interest in the work they are doing for the Master, and praying the blessing of God to rest upon their future effort. Seconded by G. Cosh. Carried.

General Business.

Bro. Smith, from Booleroo Centre, urged the claims of that place for evangelisation.

S. G. Griffith also spoke of the good prospects for a cause at Booleroo.

H. Tuck, from Balaklava, pointed out that the Northern Conference were willing to help in the work in the North, but he believed Port Pirie intended to take up the work at Booleroo Centre. He also intimated that he had a personal knowledge of Eyre Peninsula, and if there was anyone who needed help in South Australia, it was Bro. Harkness at Tumby Bay.

T. Brooker moved, That providing the Northern Conference are satisfied that it is desirable to establish a cause at Booleroo Centre and vicinity, we recommend the incoming Committee to assist in the cause.

State Evangelist.

D. A. Ewers moved, That the Committee be recommended to re-engage S. G. Griffith as State evangelist. Carried.

THURSDAY MORNING.

The devotional service was led by G. T. Black, and G. T. Walden gave an inspiring address.

In discussing the finances, D. A. Ewers pointed out that the Committee was in a much worse position than we were last year, and another £200 was urgently needed, for unless funds came in we would have to cut down expansion. If we are to grow with the State and hold ground already occupied, we would require a substantial increase of income.

Suggestions were made that the duplex envelope system should be adopted, as many thought that this would mean a considerable increase in income.

G. T. Walden pointed out that not only would income be increased, but it would serve the purpose of advertising Home Mission work by keeping the matter continually before the members of the churches.

H. R. Taylor moved That we recommend the H.M. and F.M. Committees that they urge upon the Associated Churches the advisability of securing from the members a regular weekly contribution toward Home and Foreign Mission funds, and that they jointly arrange for the distribution of duplex envelopes for this purpose. Seconded by S. G. Griffith. Carried.

Church Extension Building Fund.

Jas. Manning urged that the churches should attend to the matter of taking up the collection for the Church Extension Fund.

W. J. Taylor said that they required more money at Semaphore, as the £800 offered to them was quite inadequate.

P. Warhurst urged the claims of Wallaroo, and R. Harkness pointed out that Tumby Bay was still in need of a building.

Resolved on the motion of J. E. Thomas, That as a Conference we pledge ourselves to assist the Church Extension Committee in raising £2000 in gifts and loans free of interest.

Deputation from Alliance.

Mr. Jas. Delehanty addressed the Conference on behalf of the Alliance, and said that he was glad to know that he was backed up in temperance work by the Churches of Christ, and paid a high tribute to the good work done by Charles Reign Scoville during the mission in Adelaide in the interests of the temperance movement.

D. A. Ewers moved a resolution that the Conference heartily supports the bill introduced by Major T. H. Smeaton, M.P., into the House of Assembly for shortening the hours of trading in liquor bars, and providing for complete local option in regard to all liquor licenses.

This was seconded by S. G. Griffith and carried.

W. H. Judkins.

J. E. Thomas moved, That we as a Conference interested in social reform generally, express our regret at the loss to Australia in the death of Mr. W. H. Judkins,

and our appreciation of his earnest and useful life work, and that a copy of this resolution and our sympathy be sent to the widow. Carried.

Bible in State Schools.

Pastor E. Metters spoke as a deputation from the Scriptural Instruction in State Schools League, and urged the claims of the League upon the Conference. The method had been adopted in other States, and he was glad that South Australia was coming into line.

T. H. Brooker moved, That this Conference assembled heartily supports the aims and objects of the Scriptural Instruction in State Schools League, in their attempt by the voice of the people to secure to the children the truths of the Bible. E. J. Tuck and F. G. Dunn heartily supported. W. Burford seconded the motion, which was carried unanimously.

Obituary.

T. J. Gore read the obituary report, in the course of which he paid fitting tributes to those who had been prominent in good works.

District Conferences.

In discussing the matter of District Conferences, H. Graham spoke of the needs of Goolwa.

G. Cuttriss and H. Tuck intimated that the Northern Conference was ready to do practical work among the Northern towns.

E. Warren, J. E. Thomas and S. G. Griffith urged the claims of Moonta.

THURSDAY AFTERNOON.

At 2 p.m. the devotional service was led by H. D. Smith.

College Students.

A telegram of greeting was received from the students of the Bible College. It was resolved that a message of love and kind regards be sent to the boys at College.

C.E. Union.

Regret was expressed that no report had been presented by the C.E. Union. D. A. Ewers, to express his feelings, quoted Shakespeare, and said that there was "something rotten in the State of Denmark."

I. A. Paternoster pointed out that it was the fault of the societies in not sending delegates.

The C.E. Societies, as the statistics showed, were never in a more flourishing condition.

A. C. Rankine.

A. C. Rankine, in reply to a word of welcome, said that he was exceedingly pleased with the great mission that was being held in Adelaide by Charles Reign Scoville, but he would warn the S.A. brethren that after a mission there was often a slump, and we must be ready to care for the new converts. He was a great supporter of the C.E. movement, as he had proved it a great help to the church during his long stay at Norwood.

Bible School Work.

Address by Chas. Reign Scoville.—All the church ought to get into all the work of the church. When a man grumbles, give him something to do; if he grumbles again, give him some more to do. Grumblers never work, and the workers never grumble, so we should get all the church into the Bible School.

We want the Bible School to be an attractive place, as the children love those who love them, and the little ones like the teacher that smiles. We want to come down to the level of the children and talk to them about things which they understand, like the Master who taught great truths from the everyday things of life. The cradle roll is a good idea, and should be widely adopted.

Build up the Bible Schools for the sake of the Church of Christ. Our book is the Bible, and so let us study and teach it.

C. R. L. Vawter said that in America some of the workers in the great Sunday Schools kept in touch with those who removed furniture, and so learned something of those who came into the district, and as soon as they arrived the children received an invitation to come to the Bible School. He then gave a demonstration with some chemicals which he hoped might prove helpful to teachers in illustrating their lessons while teaching the Bible.

W. H. Allen, from Swanston-st., Melbourne, spoke a few words of greeting.

T. B. Fischer also spoke a little about general Bible School work.

H. F. Phillippi gave an address on "The Organisation of the Bible School." Why should we organise the Bible School? That we might more effectively win the boys and the girls for the church and also keep them there. The school that is not organised does not do such good work as the school that is organised. If the armies of the world engaged in destroying life were so highly organised, surely in the great work of saving life it is necessary to organise as well as we can. A live secretary is needed. A treasurer is necessary. An organist and a librarian, and if possible get the most mischievous boy in the school and give him the responsibility. A song leader and assistant song leader. By all means use the cradle roll. This takes the baby up to three years of age. From then to age five, imitation begins in the child, and this is the kindergarten stage. From ages six to nine is the public school age, and the mind begins to expand, and this must be borne in mind. From the age of nine to fifteen is the time when if possible they should become members of the church, as if they are not brought in then they may never come. From fifteen to twenty-four there is a searching of the deeper things of life, and careful guidance is necessary. The Adult Bible Class is very helpful, as it is better for parents to say, *Come with us*, than to say *Go to the Bible School*. We may have good schools, but no doubt some organisation would make them much more efficient.

Deputation from the Baptists.

Mr. Stow Smith, the President of the Baptist Union, and E. Rollings, were at this juncture, being present, asked to take a place on the platform.

Mr. Stow Smith conveyed hearty greetings from the Baptist Union, and wished the Conference every blessing and success.

Mr. E. Rollings also spoke a few words, emphasising the fraternal feelings that existed between the two immersionist bodies in South Australia.

Sunday School Union.

J. E. Thomas, in moving the adoption of the Sunday School Union's report, showed that the Union was trying to adopt new and improved methods in carrying on Bible School work. Some Adult Bible Classes had been formed and Teacher Training Classes had been established. The matter of an organising secretary is still being considered, but owing to lack of funds nothing definite had been done. New schools had been formed at Railway Town, Broken Hill, Walkerville and Wallaroo, and Railway Town and Croydon have become affiliated with this Union. Young People's Day was very successful. It was held in May last, and the afternoon offerings were used for providing a special cot at the Children's Hospital, which is now endowed in the name of the Union.

W. J. Taylor moved, That as Conference assembled in Adelaide, we recommend to the Sunday School Union that they strive to arrange for a suitable man to undertake the work of Sunday School organiser and secretary during the coming year. Seconded by R. T. Bass. Carried.

The College of the Bible.

F. G. Dunn said that he had no formal report to bring before Conference, but the work was going on satisfactorily in the College. He was glad that they now had a building specially for the purpose, as they were able to have the proper College atmosphere. Without doubt it was one of the greatest movements among the bro-

therhood in later years, and he believed that if a young man wanted to fit himself for preaching he could get all he wanted at the College of the Bible in Melbourne.

R. Lyall, in supporting F. G. Dunn's remarks, paid a high tribute to the ability of the Principal of the College, A. R. Main, B.A. In regard to their financial position, they were greatly indebted to one of the S.A. brethren, T. B. Verco, who had given them a big loan at a low rate of interest.

I. A. Paternoster, who had just visited the Melbourne College, urged the brethren assembled to loyally support the College, which was turning out those who would go out to preach the unsearchable riches of Christ. He also intimated that the work in Adelaide conducted by T. J. Gore and himself had been satisfactory.

Baptists and Churches of Christ.

J. E. Thomas moved, and D. A. Ewers seconded, That we appoint a committee of ten representatives of this Conference to meet with a committee of Baptist Union in order to bring about a closer union between these two bodies, the following names to be a committee: W. Morrow, Jas. Manning, W. C. Brooker, W. Burford, T. H. Brooker, J. E. Thomas, G. T. Walden, H. J. Horsell, P. A. Dickson, D. A. Ewers.

Votes of Thanks.

A comprehensive vote of thanks was moved by D. A. Ewers to all who had helped to make the Conference a success. The vote of thanks included the President, the sisters, the "Australian Christian," and the local press.

Greetings to America.

J. E. Thomas moved, That the Conference send a greeting to the Convention soon to be held in Louisville, in U.S.A. Seconded by S. G. Griffith. Carried.

The Conference was brought to a close by the President pronouncing the Benediction.

S.A. Sisters' Conference

The Sisters' Seventh Annual Conference was held at Grote-st. on Monday, Sept. 2, 1912. The morning session opened with a devotional meeting, led by Mrs. C. L. Thurgood. The business session was presided over by the President, Mrs. E. W. Pittman.

Greetings were received from the Victorian, New South Wales and West Australian Sisters' Executives, Mrs. F. Pittman and Mrs. Hayward, Victoria, Mrs. Edwards, Berri, Mr. D. A. Ewers, Secretary of the General Conference.

Roll call of delegates: 48 responded. Obituary Report (Mrs. Dumbrell): During the year 26 sisters had received the home-call.

"He doeth all things well.

We say it now with tears,
But we shall sing it with those we love
Through bright eternal years."

Mrs. Arlene Dux Scoville sang "There'll be no tears in Paradise."

Prayer Meeting Report (Mrs. Mauger): In April a very successful united prayer meeting was held at Henley Beach. Grote-st. Dorcas Society was also visited. In the new year we hope to arrange more united meetings.

Dorcas Report (Mrs. Cant): Fifteen societies all reported good work. Parcels of clothing, gifts for medical work at Pentecost, groceries

and monetary assistance given. 415 garments given away, besides left-off clothing and parcels to Point McLeay Mission. Country societies at Balaklava, Long Plain and Milang have also sent clothing.

Election of Officers as follows:—

President, Mrs. Mauger.
Vice-President, Mrs. Griffith.
Secretary, Miss A. E. Manning.
Assistant Secretary, Miss L. Ennis.
Treasurer, Mrs. Bond.
Home Missions: Supt., Mrs. L. Thomas; Committee: Mrs. Riches, Mrs. Paternoster, Mrs. Ewers, Mrs. Walden.
Foreign Missions: Supt., Miss Norman; Committee: Mesdames Haverland, H. D. Smith, P. A. Dickson, Johnson.

Dorcas: Supt., Mrs. Cant; Committee: Mesdames Charlick, West, Jackson, Ryan, Verco, Garrett.

Hospital Committee: Supt., Mrs. T. H. Brooker; Asst. Supt., Miss E. West. Committee: Mesdames Thurgood, Beddome, Selway, Young, Hill, W. T. Magarey, Rees, J. Brooker, Dalwood, Caldwell, M. Smith, Snook.

Prayer Meeting: Supt., Mrs. C. L. Thurgood; Committee: Misses Wayland and Bloor, Mesdames Fischer, E. J. Paternoster.

Obituary: Supt., Mrs. Dumbrell.

Pianist: Miss Ennis.

Meeting closed with hymn and prayer.

AFTERNOON SESSION.

The afternoon session opened with a devotional meeting, led by Mrs. G. T. Walden.

Welcome to Visitors (Mrs. Dumbrell). The following visiting sisters responded: Mrs. Scoville, America; Mr. Marty, on behalf of Mrs. Marty; Mrs. G. T. Walden, N.S.W.; Mrs. R. Lyall, Vic.; Mrs. T. B. Fischer, Vic.; Miss Crichton, Lygon-st., Vic.; Miss Green, Cheltenham, Vic., was also present.

Mrs. Scoville at this stage of the meeting sang the solo, "I have toiled all the night" (Fisher's song).

President's Address, by Mrs. E. W. Pittman. Minutes of the morning meeting were read and confirmed.

Country reports were received from Goolwa, Wallaroo, Long Plain, Alma, Balaklava, Kadina, Milang, Kersbrook, Tumby Bay, all of which were very encouraging.

Mrs. P. A. Dickson very ably recited "Go and tell the brethren."

Hospital Report (Mrs. T. H. Brooker). Visits as follows: Adelaide Hospital, 218; Destitute Asylum, 119; Children's Hospital, 32; Home for Incurables, 55; Consumptive and Cancer Home, 7; Mt. Gambier Hospital, 1; Convalescent Home, 52; Private Hospital, 6; Sick and Aged, 170; total, 650. Magazines, 2740.

Mrs. Scoville favored the audience with the solo, "Why should I feel discouraged?" which was very much enjoyed.

Foreign Missions (Miss Norman). The interest in Foreign Mission work has been sustained throughout the year. More mite boxes have been distributed this year. Several letters have been received from the workers on the Foreign field. The visit of Bro. and Sister Filmer to Australia during the year greatly increased the interest. As a sisterhood we were asked by the F.M. Committee to the General Conference to

endeavor to raise this year £120 for the support of Bro. and Sister Goodwin. We are sorry to report that only £91/10/- has been raised.

Amounts as follows: Total receipts from mite boxes, £99/10/9½.

Churches per week as follows:—Norwood, £7 5/8; Grote-st. Mission Band, £5; York C.E. Society, £5; York, £4/10/1; Unley, £4/4/-; Long Plain, £3/17/9; Croydon, £2/18/9; North Adelaide, £2/7/6; Glenelg, £2; Isolated Member, Crystal Brook, £2; Grote-st., £1/18/8; Stirling East, £1/17/5; Hindmarsh, £1/12/-; Queenstown, £1/6/3; Maylands, £1; Grote-st. Mothers' Meeting, 6/10½; Henley Beach, 5/-; Semaphore, 5/-; Mallala, 4/4; Conference Catering Committee, £2; Donations, 7/4½; Bank Interest, £1 7/10; Added since report, 9/1. Total, £91/14 4½.

At the close of this report Miss Norman presented the Federal Foreign Mission Treasurer, Bro. I. A. Paternoster, with the amount collected.

Home Mission Report (Mrs. D. A. Ewers). In presenting my report as convener of the Home Mission Committee, I am glad to be able to announce that the work is prospering. Bro. Griffith, our State evangelist, has held missions at York, Kadina, Wallaroo, Tumby Bay, Stirling East, and Port Pirie. Altogether he has taken the confession of about 380. The finances of the General Conference show a deficit of £120. Owing to so many new fields being opened and new preachers engaged, the weekly expenditure for salaries now exceeds £38 over £152 every four weeks.

During the year I have received £122/17/9. This is £23 less than last year, when we received £145. It will be noticed in my financial report that while there has been a gratifying increase in the amounts in mite boxes, the penny-a-week collections by sisters have fallen off greatly.

Nearly every church shows a falling off in this method of gathering funds.

While the sisters have done well in the past, we shall need, with all the increased expenditure, to make a strenuous effort to increase our income this year.

Amounts as follows: Total receipts from mite boxes, £31/13/3½.

Church penny-per-week amounts: Alma, £3 5/-; Balaklava, £1/13/-; Goolwa, 9/3; Glenelg, £3; Grote-st., £11/11/4; Hindmarsh, £5/3/3; Henley Beach, 12/-; Long Plain, £2/16/6; Maylands, £1/11/5; Mallala, £2/3/5; Mile End, £7 0/7; Naracoorte, 10/6; Norwood, £4/13/6; Nth. Adelaide, £3/13/9; Owen, 10/-; Prospect, 4/4; Queenstown, £18/18/1; Semaphore, 5/-; Stirling, £2/3/3; Unley, £8/3/10; York, £3/0/4; Catering Committee, £2; Half interest, 5/5; total, £84/18/4. Amounts received since report was made, brought the total to £122. This sum was handed to the Conference Treasurer, Mr. James Manning, by Mrs. Ewers.

Charles Reign Scoville delivered an address, urging all the brethren and sisters to greater work, and giving for the Master's work.

Resolutions proposed by Mrs. Mauger:—

1. That this meeting, representing the Sisters' Conference of the Churches of Christ, heartily approve of the Bill to be introduced into Parliament by Major Smeaton, amending the Licensing Act, which provides for early closing of hotels and the right to vote No License, and that we pledge ourselves to assist in every way possible

towards the banishment of the drink traffic from our midst.

2. This Conference also realising the need of Bible reading in State Schools, and regretting that such reading is not given, resolves to support any movement towards the introduction of such reading.

The President, Mrs. E. W. Pittman, introduced the new officers for the coming year.

Miss Norman moved a hearty vote of thanks to all who had assisted to make the Conference such a splendid success.

Meeting closed with hymn and benediction.

Sisters' Executive Report.

Through God's providence we are privileged to meet our sisters in Conference, to report the work of the closing year.

The efforts put forth in this sphere of the Master's vineyard have been of great blessing and help to all who have taken up any department of work.

At each Executive meeting a short devotional meeting, conducted by different sisters, is of great help to our work, for without prayer we cannot expect to accomplish great things for God.

Our business meetings have been ably presided over by the President, Mrs. E. W. Pittman, who has been present at every meeting.

Number of meetings held, 10; delegates on the roll, 45; average attendance, 27.

Last Conference, suggestions were made whereby we might extend our work in the country churches.

The President, Mrs. Pittman, has been most energetic in writing to the country churches, to try and get them interested in the sisters' work. The result is that we can report, through the writing and visitation of our sister, that the Mallala sisters have formed a Sisters' Auxiliary to the Sisters' Executive, with the following officers and committees: President, Vice-President, Secretary and Treasurer; Home and Foreign Mission Committees and Dorcas Committee.

Kersbrook, Williamstown and Goolwa report quarterly, and have sent donations to the Hospital Committee for their work. Balaklava, Long Plain, and Milang have sent parcels of clothing for Dorcas work, and also for the mission at Pentecost, New Hebrides.

Alma, Tumby Bay, Kadina, Wallaroo, send good reports of church work.

We hope in the new year all the country churches will try and form a Sisters' Auxiliary, so that they may be in closer touch with the Sisters' work.

We cannot overlook the good work done by the Hospital Committee. The sisters on this Committee are faithful in visiting and taking comforts to the sick ones.

The Executive thank all the sisters who have assisted by donations, penny-per-week contributions to Home and Foreign Mission work, gifts of clothing, comforts for sick ones, and also the splendid response of medical gifts at our July meeting for Bro. Filmer's work at Pentecost.

Our prayer for the new year is that each one may realise their own responsibility in this work, and trust by hearty co-operation and increased effort we may press forward to greater things for the Master.—A. E. Manning, Secretary.

S.A. Sisters' Conference.
FINANCIAL STATEMENT.
1911 to 1912.

HOME MISSIONS.

Receipts.

Sept., 1911—Balance	£107	13	7½
Mite Boxes, etc.	16	11	9½
Oct., 1911, to Aug. 31, 1912—Collected by Committee	116	10	4½
Half Bank Interest	1	7	10

£242 3 7½

Expenditure.

1911—Paid to H.M. Treasurer	£124	0	0
Balance	118	3	7½

£242 3 7½

FOREIGN MISSIONS.

Receipts.

Sept., 1911—Balance	£81	17	5
Cheque, etc.	18	2	7
Oct., 1911, to Aug., 1912—Collected by Committee	73	19	3
Half Bank Interest	1	7	10

£175 7 1

Expenditure.

1911—Paid to F.M. Committee	£100	0	0
1912—Balance	75	7	1

£175 7 1

GENERAL FUND.

Receipts.

Sept., 1911—Balance	3	2	8
Oct., 1911, to Aug., 1912—Collections	12	17	3

£15 19 11

Expenditure.

1911 to 1912—Tuning Piano	0	7	6
Minute Book	0	3	6
Donations to Hospital Committee	3	0	0
Donations to "Australian Christian"	3	0	0
Sundries	0	15	9
Postages	1	15	0
Balance	6	18	2

£15 19 11

GENERAL CONFERENCE LUNCHEON FUND.

Receipts.

Balance	£10	6	9
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£10 6 9

Expenditure.

Cutlery	£6	12	0
Donation to F.M. Committee	1	17	0
Balance	1	17	9

£10 6 9

SUMMARY OF RECEIPTS FOR 1912.

Home Missions	£118	3	7½
Foreign Missions	75	7	1
General Fund	6	18	2
G.C.L. Fund	1	17	9

£202 6 7½

Balance in Bank	£201	6	6
Cash in hand	1	0	1½

£202 6 7½

Audited and found correct with books and vouchers produced.

T. E. Yelland, W. L. Johnston, Auditors.
August 31, 1912.

President's Address.

Dear Fellow Officers and Sisters assembled,—

Last Conference, when introduced as your President for the year, I ventured to give a motto, viz., "Whatsoever thy hand findeth to do, do it with thy might."

In considering the year just closing, we will compare our achievements with our aim, but

first I desire to express deep gratitude to Almighty God for his wonderful love and care over us,—for life, and health and strength to enjoy life, for the privilege of attending the monthly meetings (some of us not missing one), and for the measure of work accomplished. These mercies cause us to say with the Psalmist, "What shall I render unto the Lord for all his benefits toward me?"

Some of our sisters have passed through dark times, sickness and suffering having entered their homes, but these, too, have found their all sufficiency in the Great Physician; others have had the death angel call at their homes for loved ones. To these we say with the poet:

"There is a world above,—
Where parting is unknown;
A long eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that happier sphere!"

And now shall we glance back at the work accomplished by the various departments? All the committees have faithfully carried out their duties and deserve great commendation.

Dorcas.—The Dorcas Committee has proved itself helpful in stimulating the various Societies to imitate Tabitha of old, in the doing of good works and alms deeds. These Dorcas Societies form a valuable means of exercising practical Christianity.

Foreign Missions.—The Foreign Mission Committee has done splendid service by collecting money, and also valuable medical gifts, a large box of which has been sent to Pentecost. This has meant a great deal of work for the Committee.

Home Missions.—The Home Mission Committee, as usual, has kept the matter of extending the work in this State prominently before the sisters, and by means of mite boxes and subscriptions collected, has been able to materially assist the General Evangelistic Committee.

Hospital.—The Hospital Visitation Committee has accomplished great good for the Master; only eternity will reveal the result of their self-denying efforts.

Prayer Meeting.—The Prayer Meeting Committee held their first united prayer meeting at Henley Beach, and it proved a time of great spiritual uplift. In addition to this they have visited the various churches, and spent time with the local sisters in asking divine blessing upon the great work.

Country Work.—Last year suggestions were given whereby we might come into closer touch with our sisters in the country. Your President has written sixty letters, and it has been a great joy at our monthly meetings to read replies, telling of the work done by our sisters in the various parts of the State. The fellowship we have had by this means has been very sweet.

The country churches have sent liberal donations to help the Hospital Committee to provide delicacies for the poor sick ones, and have sent large parcels of clothing to help in Dorcas work.

During the year it was my pleasure to visit the sisters at Goolwa and Mallala. At both places I was received and treated most kindly. At the latter place an Auxiliary was formed, and since then, two meetings have been held on the same days we meet in the city. Farther particulars will doubtless be given in the reports from the churches.

We regret that much has been left undone that we might have done, but in our earnest efforts to carry out our motto we have proved the following to be true:—

"It is in loving, not in being loved, the heart is blessed;
It is in giving, not in seeking gifts, we find our quest.

If thou art hungry, seeking heavenly bread,
Give hope and cheer!
If thou art sad, and wouldst be comforted,
Stay sorrow's tear!
Whatever be thy longing or thy need,
That do thou give!
So shall thy soul be fed,
And thou indeed shalt truly live."

Just here I would like to testify as to the spiritual uplift we have received as a sisterhood from the visit of the Scoville party.

We have been impressed with their earnestness and zeal in winning souls, and are thankful for the great victory won. It remains with us to work more earnestly in the future than in the past, in caring for the lambs of the flock.

I desire to thank the sisters for their hearty co-operation with me during the past year, and desire to express the hope that the work may progress in a far greater measure in the future.

In closing, let me remind you that we are passing another milestone in the history of our Sisters' Conference, and the following poem will be appropriate:—

"Another year is passing, with all its hopes and fears,
With all its joys and pleasures, with perchance its many tears,
With all its painful failures, all its sorrow and its sin,
All its battles and temptations, from without and from within.

"Another year of proving Christ a Saviour great and true,
Whose patient love is wonderful, whose kindness ever new;

'The same to-day and yesterday,' and to life's journey's end—
A never failing Comforter, a never failing Friend.

"Another year of working for the Master slipped away;
Has all my work been done for Him? or will it in that day

Be found so full of earthly dross, so full of self—and pride?—
That in the fire when it is burned, nought of it can abide. (1 Cor. 3: 11-15)

"The work—the efforts of the past—my Lord, I bring to Thee,
Lest in that day I hear Thee say, 'Ye did it not to Me,'

'Twas done for self—'twas done for fame,—
'twas done for earthly praise;
But 'twas not done from love to Me, who died thy soul to save.'

"Lord, may my future days be spent so near to Calvary's cross,
That 'for Christ's sake' be all my aim—all else be counted loss;

So fill my soul with Thine own love, that Christ may be the spring
Of all my life—its motive power—Christ first in everything.

"Oh! Thou great Searcher of all hearts—Thy search-light turn on mine;
Purge all my aims—cleanse every thought that is not wholly Thine;

Lord, may I hear, when Thou shalt come, my righteous Judge to be,
The welcome words, 'Well done, My child. Ye did it unto Me.'

E. W. Pittman, President.

Editorial Notes

The Scoville Soul-winning Campaign.

After a four months' campaign, C. R. Scoville and his party have left our shores. It is too early yet to estimate the actual value of their work in numerical results, but it has been great. After allowing a liberal discount on the 3250, or thereabout, who confessed Christ, the number of actual and permanent additions to our church membership will be very large. But not alone, or perhaps chiefly, can we estimate the results by statistical tables. The plea we present for the union of Christians and the simple plan of salvation for sinners has reached many thousands in Sydney, Melbourne, Perth, and Adelaide, who otherwise would not have heard it. Many Christ-loving people outside of the churches known simply as Churches of Christ, have a clearer conception of our distinctive position and of our advocacy of a restoration of primitive Christianity. Christian baptism, for example, has had an object lesson nearly every night, and many have been so impressed as they witnessed numbers "go down into the water," to be "buried in baptism" and then "come up out of the water," that they have come forward to thus "put on Christ" as did the believers in New Testament times. But in addition to the number of converts and the impression made upon other religionists, the campaign has had a stimulating and beneficial result upon the brethren associated in the work. Bro. Scoville has introduced new methods and taken us out of our usual grooves, or ruts as he would call them. Some of these new methods may possibly have been open to criticism, and certainly have received it, but it is good to be stirred up at times, and the very things criticised, such as the prolonged invitations and the personal work engaged in while the invitation hymns were being sung, have at least the merit of success. It is certain that a large proportion of those who confessed Christ came forward as the result of personal work, and, in many instances, toward the end of the singing. But apart from such things the whole tone of the campaign was calculated to inspire the brethren to renewed activity and to hearten up any who may have felt discouraged. On the whole, viewed in its influence upon those outside the churches, churches of different denominations and the churches claiming to be unsectarian, the work of Charles Reign Scoville and his party has been a great success in Australia.

The Temperance Party Sold Again!

The Government of West Australia has introduced a Bill to authorise the opening of State hotels in any district without a license under the Act. The Premier's argument was that "Prohibition was imprac-

ticable, and would be so till complete State control of hotels was established. The policy of the Labor party was that licenses be held by the State." The Labor party captured the vote of the Temperance electors by their promise to introduce a bill giving the people the power of complete local option, and this is how they keep their pledge! The State hotel at Gwalia, which has been in existence for several years, has been an object lesson for the electors of W.A. The disgraceful character of this pioneer in the line of State drunkard factories has been published all over the Commonwealth, and its rank failure as a reforming influence has been abundantly demonstrated. And yet the Labor party now in power proposes to make the practice general! If the Temperance reformers of the Golden State allow themselves to be hoodwinked by the Premier, and a huge Government revenue producing monopoly be established, prohibition will be indefinitely, if not eternally, postponed. In the face of American and New Zealand experience, the Premier's contention that State ownership is essential

in order to Prohibition is absurd. On the other hand, if the Government owns this degrading business it will be a source of income that can easily be extended, and it is unlikely that any party in power will be able to resist the temptation to increase the revenue by pushing the trade. Hard as it is to fight vested private interests, the difficulty will be greatly intensified if we have to fight a huge revenue producing Government monopoly. Experience in other countries has shown this to be the case. No opponent of the blighting traffic should allow himself to become a participator in the profits. It is true the Government at present receives as revenue a portion of the receipts from the trade in intoxicants, but this is done under the protest of Christian reformers. To consent to the Government becoming sole proprietors and receiving all the profits, is to compromise with evil. Even if the Premier's flimsy excuse were correct, and the Government ownership would lead to good results, the best that could be said in its favor would be that we should do evil that good may come. There



Martha and Mary.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her.—Luke 10: 38-42.

is only one consistent attitude for the Christian to adopt, and that is of uncompromising hostility to the whole traffic. The position taken by the Labor party in West Australia and by the Liberal party in South Australia, in short by both parties in all the States, leads to the conclusion that the only

hope for the true social reformer is the formation of a third party pledged to introduce and support measures for the moral interests of the people. Such a party, however small, would be able to command the respectful attention of both the great parties and result in some practical good.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

The Argument from Circumcision.

DID CIRCUMCISION ADMIT INFANTS INTO THE CHURCH?

Our Methodist friends are arguing that since circumcision "was the sacrament of admission into the membership of the Church of God before the coming of Christ," and since the apostles insisted on "baptism as the initiatory sacrament of admission to the membership of the Church," therefore baptism, as circumcision, should be administered to infants. This argument is already shattered, as we have proved that the requisite church identity or continuity does not exist. The body of Christ into which baptism is initiatory (1 Cor. 12: 13) was not in existence in the days of Abraham.

Now, we shall prove that the second assumption of Mr. Madsen and his confederates is also groundless. We deny that it can be proved that Jewish children were ever initiated into "the Jewish Church" by circumcision. They were circumcised because they were in, not in because they were circumcised. If this be so, then the fact that baptism is an initiatory ordinance, while circumcision was not, will strongly militate against the paedobaptist position.

It may be noted that we may improve upon our usual custom of beginning our refutation of Mr. Madsen's argument by quoting other paedobaptists against him. On this occasion we prefer to quote the author of "The Question of Baptism" against himself, since he is more likely to acknowledge the worth of this authority. After earnestly contending for circumcision as "the Sacrament of admission," Mr. Madsen writes:

"The covenant promise was so jealously guarded that a dreadful threat rested upon the uncircumcised—he shall be cut off from his people. Here was excommunication pronounced upon such as neglected circumcision" (p. 25).

We beg to point out that you cannot "cut off" anything from that to which it was not previously attached. You cannot put one out of a place which he never was in. It is impossible to excommunicate or expel from a church one who never was a member of it. For instance, it would be beyond the power of anybody on earth to excommunicate me from the Methodist Church. Methodists do not "excommunicate"

unbaptised infants from their church; such are simply not in; to get in, according to Mr. Madsen, they must be baptised. Accordingly, it is evident that if the uncircumcised were excommunicated, as Mr. Madsen says they were, circumcision was not initiatory.

We could stop here; but somebody might say that after all this was only one of the numerous cases of paedobaptist inconsistency, and that Mr. Madsen's first position was right, even if his second was inconsistent with it. We therefore remark that circumcision did not initiate the children to "the Jewish Church," for:

1. God said of "the uncircumcised male" that "that soul shall be cut off from his people; he hath broken my covenant" (Gen. 17: 14). So it was Mr. Madsen's second position that was right, and his contradictory first position must be wrong.

2. Circumcision was not initiatory in the case of half the members of "the Jewish Church." Females were assuredly in as well as males; yet only the latter were circumcised. Circumcision did not make them members.

3. During the forty years' sojourn in the wilderness, none were circumcised, yet they were in "the Church" and covenant (Josh. 5: 2-9).

We have next to notice the third assumption of the paedobaptist argument from circumcision. The question is,

HAS BAPTISM TAKEN THE PLACE OF CIRCUMCISION?

Mr. Madsen gives himself an unnecessarily severe task, for he declares that Paul "identifies circumcision with baptism." Mr. Madsen ought to know that this is an absurd way of talking, for no two things can be identical; a thing is only identical with itself. If baptism be identical with circumcision, then everyone baptised was circumcised, and all who were circumcised were baptised. Abraham's male children were not recipients of baptism, but of circumcision. The one act was a cutting of flesh; the other, Mr. Madsen would say, is an application of water. Remarkable identity!

To save Mr. Madsen's credit, we shall charitably suppose he meant what his paedobaptist brethren generally say, viz., that "baptism has taken the place of circumcision." This is Ban-

nerman's statement. This is vital for the theory. True, the Bible never says that baptism came in the room of anything; but, Bible or no Bible, the paedobaptist cause demands that the one ordinance has taken the place of the other. If this cannot be proved, then our friends are in a sad case.

Argument from resemblance or analogy is proverbially weak. It does not follow that because two things are alike in several particulars, therefore they will be found to be alike in other particulars. In the case of circumcision and baptism, the dissimilarities outnumber and outweigh the resemblances. We have the following reasons, among others, for not believing that baptism has come in the place of circumcision (to say nothing of the ludicrous view that baptism is identical with circumcision):

1. Males only were the subjects of circumcision; but both males and females are subjects of baptism. "Every male among you shall be circumcised" (Gen. 17: 10). "They were baptised, both men and women" (Acts 8: 12).

2. Circumcision was ordained to be performed on the eighth day. See Gen. 17: 12; Lev. 12: 3. If the circumcision law holds good and applies to baptism, why do not our friends keep the law to which they appeal?

3. Baptism is into the name of the Father, Son and Holy Spirit (Matt. 28: 19), "into Christ" (Gal. 3: 27), and initiates into the "one body" which is the Church of Jesus Christ (1 Cor. 12: 13). Circumcision did not initiate the children of old into the above, or even into "the Jewish Church."

4. Male servants, or slaves, and their male infants, were circumcised as property, and without regard to faith. Advocates of infant baptism never claim that it occupies this place.

5. The qualifications for circumcision were flesh and property. In Christianity, "the flesh profiteth nothing."

6. Circumcision, requiring neither intelligence, faith, nor any moral qualification, neither did nor could communicate any spiritual blessing. No one ever professed to put on Christ in circumcision. The opposite holds good of baptism.

7. Idiots were circumcised; for neither intellect nor any exercise of it was necessary to a covenant in the flesh. Is this true of baptism?

8. The right of a child to circumcision did not depend upon the intelligence, faith, piety or morality of its parents. Why, then, in substituting for it infant baptism, are the benefits withheld because of the ignorance or impiety of the parents? Infant baptism does not in this particular exactly fill the place of circumcision.

New Testament practice also disproves the assertion that baptism took the place of circumcision.

1. The three thousand who on Pentecost gladly heard the word and were baptised (Acts 2: 41)—who were they? Jews all. The apostles did not yet realise that Gentiles should be received in on the same terms with the Jews. Every male among them was already circumcised. Paul was circumcised the eighth day (Phillip. 3: 5); yet was commanded to be baptised (Acts 22: 16). In the case of these persons, it is simply absurd to suggest that baptism came in the place of circumcision. On the paedobaptist view of church

continuity or identity, they must have been twice initiated into the Church of God!

2. Mr. Madsen has a paragraph headed "Circumcision Cancelled." He could not begin to prove that for descendants of Abraham circumcision was ever cancelled. James told Paul that it was reported of him that he told "the Jews who are among the Gentiles" "not to circumcise their children"; and he asked Paul to do certain things so that "all shall know that there is no truth in the things whereof they have been informed concerning thee" (Acts 21: 20-24). Paul agreed to do as advised, which shows that the report was certainly false. If Paul knew that baptism came in the place of circumcision, it is impossible to explain his attitude. If James believed it, why did he not seek to pacify his Jewish brethren with Mr. Madsen's explanation? The fact is it was a libel to say that Paul told the Jews not to circumcise their children. Yet we know that Jews who had been circumcised were commanded to be baptised. So the theory that baptism came in the room of circumcision is exploded. The penalty for not being circumcised is to-day what it ever was, the "being cut off from Abraham's recognised posterity."

Mr. Madsen refers to the decision of Acts 15, and says the apostles "formally discredited circumcision, and officially cancelled it as a rite of the Christian Church." Again, he writes:

"Circumcision being thus officially cancelled as a Christian Sacrament, and Christ having ordained baptism as the sign of admission into His Church, the conclusion is obvious and unavoidable, that Baptism thereafter held the field, and circumcision died out. This Council gave the Old Testament rite its death-blow in all Christian thought, and obliterated it from all Christian practice" (p. 29).

Now, as circumcision never was a "rite of the Christian Church," it needed no cancellation in this regard. If Mr. Madsen means to say that circumcision ceased to be practised by Christians, after the decision of Acts 15, then he ought to read his New Testament more carefully. The very next chapter says Paul "took and circumcised" Timothy. The rite surely had not "received its death-blow" if Paul could do this. Years after, as we have seen, Paul agreed with James that there was no truth in the report that the apostle to the Gentiles had told Jews not to circumcise their children. Circumcision never was "a Christian Sacrament"; while, on the other hand, it was not interfered with by the apostles as a practice which believing Jews could continue to observe in the case of their own children. What Acts 15 settled by apostolic authority, and what Paul afterwards contended for, was that the *Gentile* Christians should not be required to submit to circumcision. But Paul never once gave a suggestion that either Gentiles or Jews were exempt on the ground that baptism had taken the place of circumcision.

COLOSSIANS 2: 11, 12.

It is this passage which Mr. Madsen declares makes it evident that "St. Paul identifies Circumcision with Baptism." It will be well, therefore, to notice the text. Paul says:

"In whom [*Le.*, Christ] ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."

Later, in "The Question of Baptism," Justin Martyr is quoted as declaring: "We have received not carnal, but spiritual circumcision, and we have received it through baptism." Dr. Carson is referred to as saying that "the circumcision of Christ came in the room of the circumcision of Moses" and that "circumcision and baptism correspond in meaning." Thereupon Mr. Madsen adds a remark which has a naive which is in some respects charming, but which should hardly deceive a Methodist baby, that "the matter of correspondence being admitted on both sides, we may pass on," etc.

Is it necessary to point out that there is a vast difference between saying that we receive Christ's spiritual circumcision in baptism and saying that that circumcision is baptism? Many who believe the former deny the latter. Mr. Madsen has in great part reproduced John Wesley's argument, except that Wesley evidently did not believe that baptism was identical with circumcision, but rather that "baptism came in the room of circumcision," "our Lord appointing one positive institution to succeed another." Wesley, in his "Notes on the New Testament," writes:

"With a circumcision not performed with hands—By an inward, spiritual operation. In putting off, not a little skin, but the whole body of the sins of the flesh—All the sins of your evil nature. By the circumcision of Christ—By that spiritual circumcision which Christ works in your heart.

"Verse 12. Which he wrought in you, when ye were as it were buried with him in baptism."

We may accept every word of that, and be far from suggesting that the "circumcision" of verse 11 is the "baptism" of verse 12.

Meyer says on the passage:

"It is not, however, baptism itself... that is meant by the circumcision of Christ." While he does not think "not made with hands" proves this, yet he considers that what is meant is "the spiritual transformation, that consecration of a holy state of life, which takes place in baptism."

In Dummelow's Commentary,—which is cited in other connections by Mr. Madsen, and which is thought so highly of by the Methodist Church of Victoria that it is prescribed as a text-book in each of the four years of the Probationers' Course of Study,—there is the following paraphrase of Col. 2: 11:—

"You need no physical circumcision, for in your conversion you received a spiritual circumcision, not the mere cutting away of a fragment of the body, but the removal of the whole carnal nature. Really, this went back to the death of Christ in which He underwent this spiritual circumcision."

Prof. A. S. Peake, in the Expositors' Greek Testament, has this comment:

"The Apostle does not merely leave them with the statement that they have been made full in Christ, which rendered circumcision unnecessary, but adds that they have already received circumcision, not material, but spiritual, not the removal of a fragment of the body, but the complete putting off of the body of flesh.... A definite historical fact is referred to, as is shown by the aorist. This was their conversion, the inward circumcision of the heart, by which they entered on the blessings of the New Covenant. The outward sign of this is baptism, with which Paul connects it in the next verse. But it cannot be identified with it, for it is not made with hands."

There are two things in Col. 2 which to us seem conclusive against Mr. Madsen's use of the

passage as part of an argument in favor of infant baptism:

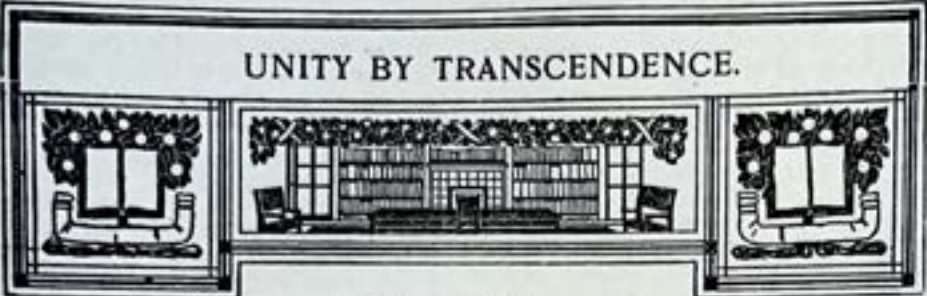
1. The circumcision which the Christian has is "not made with hands." Of no baby which I have ever seen "baptised," was it true that the operation was "not made with hands."

2. Paul says the Colossians had "been buried with him in baptism, wherein" they "were also raised with him through faith in the working of God." No babe since the world was, at the time of baptism, had faith in the working of God, though I have seen many manifest considerable displeasure with the work of men. It is this reference to faith in Col. 2: 12 which makes the Methodist Prof. Beet refer to Paul's statement as one of the two "most important assertions about Baptism in the New Testament" which "are altogether inapplicable to the Baptism of infants."

The foregoing study of the circumcision argument shows that baptism is not the same ordinance with circumcision; that on the contrary it was an ordinance of a different covenant in which there was a change of law; that baptism was an initiatory rite as infant circumcision was not; that the Church of Jesus Christ into which baptism is initiatory was not established for nineteen centuries after Abraham's receiving of the covenant of circumcision; and that there is no paedobaptist body on earth which would claim that the subjects of circumcision (as mentioned in Gen. 17) are the same with the subjects of baptism. From all of which it follows that there is no need to talk about God's having or not having changed his mind, and that it is foolish to suggest, as Mr. Madsen does, that the apostles had need of a definite command to exclude infants if they were to understand that "the baptising commission" did not include infants. The apostles knew that whereas God, when he desired infant circumcision, had specifically commanded it, he had given no such instruction in the case of the baptism of infants. So the apostles did not exclude; they simply refrained from the impiety of including what the Lord had not included, which is precisely what we want our paedobaptist friends now to do. That the apostles so refrained is obvious from their practice and teaching as recorded in the New Testament, and is freely acknowledged by the distinguished Methodist theologian and exegete, Prof. J. A. Beet, when he writes: "The entire teaching of the New Testament about baptism is valid only of those whose baptism is a confession of personal faith."

The spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.—*Dr. Channing.*

There is such a thing as putting ourselves in the way of God's overflowing love, and letting it break upon us till the response of love to him comes, not by struggle, not even by deliberation, but by necessity, as the echo comes when the sound strikes the rock.—*Phillips Brooks.*



UNITY BY TRANSCENDENCE.

By William Durban.

A volume lies before me which contains a great amount of delightful reading, much of which suffices to stimulate fresh thought even upon subjects which may seem to many of us to have been exhaustively threshed out. The book is the report of that remarkable and memorable conference of the World's Student Christian Federation which met last year at Robert College, Constantinople. It seems almost like a strange dream to one who knows much of Constantinople and the Ottoman Empire, as I myself do, to think of such an event as that conference in the very citadel of anti-Christian bigotry. For I always regard Constantinople as the metropolis of one of the two Antichrists. Of course, as we are apostolically taught, there are "many Antichrists." Yes, I know it; but we are also eschatologically instructed that the Eastern and Western Little Horns of Holy Scripture are to be identified with the two great Antichrists who, precisely according to prophetic foreshadowing, have eclipsed all others. If sacred prophecy means anything at all, it signifies that two cardinal powers were to arise which should, by rival apostasies, plunge all Christendom into spiritual darkness. It has all happened, and the two head-centres of the twin apostasy became Rome and Byzantium, the latter being since Constantine's fatal reign call Constantinople.

I am fully aware that the majority even of our own esteemed and intelligent preachers pay practically no attention to prophetic Scripture. I have met with very few, at any rate, who seemed to have patience with any mention of the topic or any of the related subjects. And yet prophecy is the most extensive and most vivid and impassioned of all sections of the Bible! Therefore, I always mourn over the fact that the majority of the ministers of the gospel in all Christian communions leave the grandest of studies to the few narrow and fanatical exponents—the Baxterian and Plymouthian futurists for instance—who pervert the whole matter into a mocking extravaganza.

It seems to me that in the 327 pages of this magnificent report we have under our eyes a manifesto of prophetic fulfillments. Here we read how in the stronghold of the Eastern apostasy, the headquarters of the most cruel enemy of the Cross—the metropolis of the usurpation of spiritual power in Bible hands, the seat of the Little

Horn which waxed into a terrestrial hell—one of the finest Christian conventions ever held assembled in the interests of the conversion of the whole world to Christ. It was a wonderful incident, of which much more notice might well have been taken and would have been, were the churches in all the great communions awake to the signs of the age—which they certainly are not. I speak very frankly, but I hope that kind readers will not resent my candor but will rather respect the writer the more for being somewhat outspoken.

I doubt not that many of my readers have secured and have studied the report, but many others may not have done so, and in kindly and brotherly anxiety I am solicitous that they should do so. It may be obtained of the World Student Federation, 124 East Twenty-eighth Street, New York. By me it will be ever cherished as a treasure. It is a report of a marvellous and portentous movement that is spreading through the earth; but it is much more, for it includes rare speeches by representative men from many lands, some of these addresses being in the printed form, valuable articles. I would instance one entitled "Who was Jesus Christ?" by Professor Dr. Erich Schaefer, Germany; another, "Does God Continue to Reveal Himself to Mankind?" by Professor Dr. Nathan Sodeblom, Sweden; together with various contributions by Baron Paul Nicolay, Russia; Chengtang Wang, China; K. C. Chacko, M.A., India; Takeju Komatsu, Japan; Nicola Alexieff, Bulgaria; P. K. Hitti, Turkey; Miss Kir-ova, Syria; G. B. Gerdener, South Africa; C. J. Ewald, Argentina; Nicolo de Pertis, Italy; Madame Pannier, Paris; Professor L. Elious, Ph.D., Greece, etc.

The climatic of the report is the final article, of which the author is the famous leader, Dr. John R. Mott. His topic is, "The Processes by Which We May Realise the Answer of Our Lord's Prayer That We All May Be One." Dr. Mott's address would alone suffice to render the volume valuable. As he is not organically associated with the Disciples of Christ it is all the more remarkable that he should so emphatically express the very principles that are specially dear to us. And as he has attained a world-wide reputation he well deserves the homage of our brotherly attention when he unconsciously is endorsing our own earnest contention for unity. I have felt profound respect for young Dr. Mott (for he is a young man) since I lis-

tened to him three years ago while he addressed a notable gathering in London. And in private conversation I found him large-hearted as well as immensely intellectual.

Dr. Mott in his Constantinople address maintained that the Conference had shown the incalculable advantage of "hastening the realisation of unity by what might be called transcendence." In that assembly the Christians present had risen to the heights, and he pointed out what these heights were. In the midst of the great mountain peaks of Christian experience they had come to see things more nearly in true perspective. One of these heights had been that of arriving at a larger knowledge of God. For as we discover him we discover our true relation to each other. Another mountain peak of experience is that upon which Christ's followers come when they yield themselves absolutely to him, henceforth to do his will, not their own. As we thus come to acknowledge him as actual Lord and Master, we make it much easier to find our true relationship to one another. Is not our devotion to him of such transcendent importance that anything which would divide us is of comparatively minor concern? Another great mountain on which the assembled members of that conference had stood had been that of the vision of the kingdom. Its majestic and imperial dimensions had grown upon them as they had viewed through the help of their fellow delegates the great world-field. "We have come," said Dr. Mott, "to find in our common faith in God, in our common love for Christ, and in our common purpose toward the students of the world, and through them toward all mankind, a power of union which must be irresistible and triumphant."

I consider it is the happiest omen that the Constantinople Conference closed with that magnificent speech by Dr. Mott entirely in favor of the very plea for the achievement of unity amongst God's people which is the actual and the paramount watchword of us who call ourselves Disciples of Christ. We may well be encouraged by such an altogether unsolicited token.—From the Christian Evangelist.

Aim at a steady mind to do right, go wherever duty calls you, and believe firmly that God will forgive the faults that take our weakness by surprise in spite of our sincere desire to please him.—J. E. Crow.

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty—which is living the completest life which it is possible for man to live.—Phillips Brooks

The will can only be made submissive by frequent self-denials, which must keep in subjection its sallies and inclinations. Great weakness is often produced by indulgences which seem of no importance.—M. Molinos.

THE SCOVILLE MISSION.

The Work in Adelaide.

By D. A. Ewers.

The interest of the mission, which was well maintained all through, increased the last week, and the last night was the largest of any week night of the whole campaign. In addition to the night meeting, at least two or three other meetings were attended or conducted every day. On Monday night last week there was a great audience, and, as usual, a number of confessions. Tuesday night was devoted to the lecture on the Passion Play of Oberammergau, when the hall was well filled. About 3000 or more must have been present. I have not heard the financial result, but as the tickets were one shilling each, with 6d. added for reserved seats, it must have been substantial. On Wednesday night several more converts were in evidence, and on Thursday night, the closing evening of the five weeks' mission, there was a still more magnificent congregation. It was a stormy, wintry night, but nothing could dampen the enthusiasm of the people. Each of the preachers of the local churches, 16 in all, were introduced by Bro. Scoville and spoke a few words about the work in his neighborhood. While all were heartily received, T. J. Gore received a special ovation. After over 30 had been baptised, Bro. Scoville preached an earnest sermon from two texts, "And the books were opened," "And the door was shut." During the invitation over forty confessed their faith, and the total number of confessions during the Adelaide campaign, including 42 at Balaklava, reached a total of about 960. I am not sure yet about the exact totals at different churches on Lord's day, but the number is correct within two or three.

After the invitation concluded volunteers were called for to devote their lives as opportunity offered for service either in the home or foreign fields, when 27 came forward. It was now late, but the meeting was not over. Presentations were made from the choir to Miss Madge Magarey as pianist, and to A. J. Gard, as leader, and through Bro. Gard to C. E. Marty, as conductor, to Mrs. Marty, and to Bro. and Sister Scoville. W. L. Ewers presented a gold watch to C. R. L. Vawter from the Balaklava brethren. W. C. Brooker made a number of presents from the people of the Port Adelaide mid-day meetings, each of the party being a recipient. S. G. Griffith, on behalf of the personal workers, made valuable presents to C. R. L. Vawter and H. F. Phillippi. Bro. Dunn, on behalf

of the Victorian brethren, presented each of the four brethren from America with a costly book of Victorian views, while T. B. Fischer presented the two ladies with gifts of jewellery. From the S.A. Executive Committee presents were also made to each of the six co-workers, and Mrs. Vawter in America was not forgotten. The brethren briefly replied, and when I left the hall, about 11.15, Bro. Scoville was returning thanks. It was a meeting long to be remembered. Some of those present missed their last train or tram.

Friday was Conference picnic day, and arrangements had been made to hold the picnic at Ridge Park, but as many desired to see the visitors off by the mail boat, the place was changed to the Outer Harbor. A special train was engaged, by which about 600 travelled, and about 100 went by ordinary trains. It was a boisterous, wintry day, with alternating sunshine and squalls of rain, but everybody seemed in good spirits. Dr. Scoville addressed the crowd in the spacious goods shed, and Bro. Marty and Vawter, with their cornets, led the people in songs made familiar during the mission. At 4 o'clock the "Orama" steamed away to the accompaniment of "My country, 'tis of thee," "God Save the King," "The City where they need no sun," "Christ is King," etc.

The mission is over, the missionaries are gone, and the evenings will seem blank for a while. But the effects of the mission remain in the hundreds of additions to the churches and the benediction of God upon the brotherhood.

N.S.W. Bible Schools.

Results of the Annual Examination.

DIVISION I.

1st prize, Arthur Harrison, 100, Petersham.
2nd prize, Albert Sinclair, 99, Petersham.
3rd prize, Jean Coomber, 94, Marrickville.
4th prize, Jessie Ball, 93, Mosman.

Honor Certificates: Emily Fraser, 85; Albert Wright, 87; Frank Weatherall, 86; Herbert Stevenson, 82; Marjorie Blackall, 87; Herbert Arrowsmith, 87; Horace Larcombe, 81; Mollie Robertson, 90; Allan Rose, 82; Olive Rose, 88.

Pass Certificates: Emily Welch, Cedric Crawford, John Peak, Merle Watson, Linda Connor, Elsie Blythe, Arthur Illingworth, Clifford Illingworth, Doris Lacey, Olive Hagger, Edgar Gray, Dorothy Taylor, Douglas Leslie, Norman Edwards, Norman Smith, Dulcie Salisbury, Pearl Schofield, Neil McLean.

DIVISION II.

1st prize, Jessie Andrews, 98, Belmore.
2nd prize, Olive Price, 94, Mosman.
3rd prize, Emily Portsmouth, 85, Petersham.
4th prize, Hazel Tingate, 84, North Sydney.

Pass Certificates: Willie Kerr, Arthur Rushbrook, Jack Scott, Birdie Follett, Amy Fraser, Evelyn Day, Edward Brown, May Wilson, Doris O'Keefe, Henry Dane, Bert Welch, Essie Crawford, Kenneth McKenzie, Worth Crawford,

Doris Stevenson, Vera Patrick, Florrie Greenwood, Alma Peek, G. Morris, C. Morris, Ewart Chapple, Lily Maude, Alice Cornwall, Amy Macindoe, Violet Mitchellhill, Mildred Allen, Thelma Walters, Wm. Robbins, Elsie Phillips, Jessie Newman, Ella Maurer, Cyril Waters, Sydney Moffat, Marjorie Parker, Eileen Hollingworth, Mary Booth, Arthur Withers, Dulcie Somerville, Walter Wadsworth, Doris Wadsworth, Florrie Tipper, Hazel Taylor, Arthur Edwards, Willie Smith, Hy. Browne, I. Gardner, Christina McLean, Geo. Matthews.

DIVISION III.

1st prize, Phyllis Frost, 87, Petersham.

2nd prize, Rose Murray, 85, Lilyville.

3rd prize, Mabel Chisholm, 84, Belmore.

4th prize, Gordon Lacey, 83, Mosman.

Honor Certificates: Eva Harrison, 82; Elsie Ball, 81; Rita Gray, 81.

Pass Certificates: Isabel Coomber, Rene Fraser, Robert Davies, Victor Day, Angus McDonald, Arthur Harris, Ray Creek, Norman Patterson, Elsie Thompson, Daisy Prior, Victor Turner, Edgar Patrick, Wm. Bale, Gerald McNeace, Nellie Crawford, Thelma Pearce, May Maude, Ivy Egger, Eric Hilder, Norman Duncan, Ernest Rofe, Allan Ball, Fred Illingworth, Herbert Lang, Blanche Robertson, Nellie Blaud, Eva Ricketts, Gordon Newman, Cecil Maurer, Fredk. Parker, Edith Burtinshaw, Noel Cheate, Leslie Clay, Esma Taylor, Kathleen Rankine.

DIVISION IV.

1st prize, Rose Harrison, 97, Petersham.

2nd prize, Harold Illingworth, 96, Mosman.

3rd prize, Beatrice Follett, 93, Marrickville.

4th prize, Lily Price, 91, Mosman.

Honor Certificates: Muriel Lea, 82; Jessie Hollingworth, 85; Ivy Campbell, 83; Elsie Lloyd, 89.

Pass Certificates: Eric Day, Clarence Reins, Dolly Brooks, Joyce Langley, Ethel Langley, Gladys Welch, Reggie Handcock, Clara Luby, Ed. Spedding, Norman Morris, Gladys Macindoe, Dulcie Rofe, Douglas Mitchellhill, Marjorie Lewis, Ida Williams, Agnes Gray, Irene Wright, Charles Price, Nerna Sitch, Ruby Bottomley, Marjorie Smith, Rose McTackett, Bessie Funnell, Emma Rankine.

DIVISION V.

1st prize, Leo Price, 98, Mosman.

2nd prize, Eric Oldfield, 97, Mosman.

3rd prize, Mary Neck, 96, Mosman.

4th prize, George Weeks, 90, Hurstville.

Honor Certificates: Vera Morris, 81; Adelaide Thomas, 82; George Day, 88; Robert McCoughtry, 86; Gladys Reins, 88; Winnie Rofe, 83; Jean McLauthry, 85; Percy Morton, 85; Doris Verco, 84; Wm. Dillow, 82.

Pass Certificates: Ruby Fraser, Ivy Murray, Stanley Morris, Wm. Edwards, Bessie Colmer, Ida Larcombe, Annie Brodie.

DIVISION VI.

1st prize, Gladys McKenzie, 90, Petersham.

2nd prize, Dolly Pickering, 87, Mosman.

3rd prize, Percy Thomas, 84, Marrickville.

4th prize, Nellie Morton, 83, Hornsby.

Pass Certificates: Percy Hansford, A. E. Adams, Eleanor Winks, Rupert Carrick, Tillie Corbett, Daisy Taylor, B. Burtinshaw, M. Campbell, Gwen Cheate, E. Smith.—F. S. Steer, Examination Secretary.

Sisters' Department.

VICTORIA.

"Be ye not afraid; remember God."

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

The Executive met on September 6, in the hall, Swanston-st., President, Mrs. Chown, presiding.

During the month the father of Mrs. B. J. Kemp has been called home.

Correspondence.—Apologies from Sisters Ludbrook and Hill. Thanks received from Miss Lylie Grimley and Mrs. B. J. Kemp.

Additions from Schools.—South Yarra, 4; Footscray, 6; Lygon-st., 2; Middle Park, 3; Collingwood, 7.

Bro. Craigie, Treasurer of Home Mission Committee, was present, and suggested that a rally be held in October, and urged the sisters to give their assistance and co-operation in making this united meeting a financial success.

October 4, Prayer and praise meeting. Mrs. Allen leads devotional. Prayer Meeting Committee responsible for programme.

Home Missions.—Bro. McLellan reports that there are now 12 missionaries in the home field devoting the whole of their time to Home Mission work. Besides these there are eight students from the College and two others assisting by giving their week end services. The field occupied numbers 36 different centres throughout the State of Victoria.

With regard to the funds, they are about £200 in arrears, and as it requires fully £200 per month to meet our expenses, it is evident that a special effort will be necessary to augment the funds.

Temperance Committee reports two meetings held this month, one at Doncaster and the other at Ascot Vale. Both meetings well attended. At Doncaster Mrs. Manifold spoke on the "Liquor Traffic and Children." Mrs. Chown gave an address on dealing with licensed grocers. At Ascot Vale Mr. Knott presided. Mr. Manifold gave an address on "The Evils and the Remedy of the Liquor Traffic." Sisters R. Thompson and Mrs. Passe thanked for their solos.—A. Manifold, Supt.

General Dorcas met on August 21. Thirteen sisters present. Twenty-three garments finished and one repaired. A parcel of twelve worn garments sent to Bouverie-st. Kindergarten. Parcels of garments received from Cheltenham Dorcas Class, Doncaster Sisters' Benevolent Class, Polkemmett, Miss Connor, and a large tin of tea from Bro. Campbell Edwards. For all these gifts for the Master's needy and sick ones, please accept our sincere thanks. A number of garments have to be made for the hospitals. We appeal to the sisters to come along and help us at our next meeting, Wednesday, Sept. 18, from 10.30 a.m., in the hall, Swanston-st. Letters of thanks received from Melbourne Benevolent Asylum, Bouverie-st. Kindergarten, Austin and Alfred Hospitals, and needy cases at Windsor and Collingwood.—L. R. Martin, Supt.

Prayer Meeting Committee visited Nth. Melbourne and Lygon-st. Good attendance at both meetings. Mrs. Trinnick presided. Very helpful papers and readings were given by Sisters Chown, Baker, Sharp, Nelson, Potts. We realise the promise, "They that wait upon the Lord

shall renew their strength." The Committee will visit Box Hill on Wednesday, Sept. 18, at 3 p.m.—M. Trinnick, Supt.

In the absence of Mrs. Hagger, Supt. of Home Missions, Mrs. J. Pittman presided over the

Home Mission meeting. Mrs. Ennis engaged in prayer. Solo, "How many sheep are straying?" Mrs. R. Thompson. Scripture reading, a Cor. 8. Mr. F. Pittman gave an address, "Victoria for Christ."



New Zealand.

WELLINGTON.—Last Wednesday evening we gave A. J. Saunders a farewell social, and a very pleasant couple of hours were spent. Delegates from our suburban churches and other speakers expressed their great appreciation of the good work Bro. Saunders had done during his sojourn in Wellington. Presentations were made to our brother from the young women's Bible Class and from the church. A splendid musical programme was given, the chief item being the quartette, "The Little Brown Church in the Wood." Bro. Saunders left here on Monday, and after spending a day at Rotorua he will sail from Auckland on Friday, August 29, en route for Chicago. Bro. Milton Vickery will occupy the platform on Sunday evenings during September.—R.H., Aug. 28.

PETONE.—In spite of the wet weather for the past two months our meetings have been very well attended. On August 11 our hearts were gladdened by the reception of Miss Ethel Battersby, who, while on a visit to Australia with her parents, had, with her young brother, made the good confession and been baptised into Christ at the City Temple, Sydney. The superintendent of the Bible School, A. E. Wright, gave our young sister the right hand of fellowship, and said it gave him more than ordinary pleasure to do so, as both young converts had been scholars in the Petone Bible School. Mr. Len Battersby had already been received, having returned to N.Z. before his sister. The gospel meeting in the evening was fairly well attended, when Bro. G. Clarke, from Newtown, spoke on "Sin: Its Consequences and Remedy." Bro. Clarke is a young earnest and promising speaker, and his address was much appreciated.—L.W.

DUNEDIN.—On Friday evening, at the Tabernacle, King-st., the anniversary of the Bible School was celebrated. After tea the scholars, with the assistance of teachers and several members of the choir, contributed a varied programme. James W. Stokes presided. The number of scholars on the roll, as stated in the secretary's report, was 131, including 40 Bible Class members, and there were 12 teachers. Regret was expressed at the loss of the services of C. F. MacDonald, teacher of the Young Women's Bible Class, who would be away from Dunedin for some time. On August 18, R. Gebbie commenced a series of Sunday afternoon services for young people in the Waratah Tea Rooms, and these were being attended by both Bible Classes. A collection for Foreign Mission work was taken up once a month, and this year the school donated £10 to the new mission station opened up by F. L. Hadfield at Ingome, Southern Rhodesia. At the last Otago Sunday School Union examination, 17 scholars passed in the general Scripture test, and in the "First Principles" examination conducted by the Australasian Churches of Christ, 22 were successful. In the teachers' examination on "First Principles" three entered and secured passes. At the examination of the "Training for Service" class, eight from the Bible School qualified for diplomas. During the

year the membership of the church was increased by nine from Bible School scholars.—L.C.J.S., Sept. 2.

Tasmania.

CENTRAL PRESTON.—Since June 20, we have had J. D. Byard staying with us. Several gospel meetings have been held. The attendance and attendance at these meetings have been very encouraging. We also had a spiritual uplift in the visit of P. and H. Byard, who stayed with us from August 10 to Sept. 18. On Sunday, the 11th, P. Byard gave a very earnest address, in which he urged the people to search the Scriptures daily for themselves. H. Byard sang a solo, "Christ is All." There were evidences of deep feeling in the service, and a meeting was announced for Tuesday, at 7 p.m. J. Byard preached on "The Fullness of Time." H. Byard recited "The Old, Old Story," and also sang the hymn, "Swing your heart's door widely open." When the invitation was given, one made the good confession. On the 10th, we met on the bank of the creek to immerse our young sister into Christ. She is the third daughter of the writer. After another short address by J. Byard, on the importance and solemnity of the ordinance, the invitation was again extended, and we were all made to rejoice by two more making the good confession—Frank and Horace, sons of the writer. We had Bren. Hutton and Howard, sen., with us at their baptism, who also stayed over Sunday. Their conversations and addresses were very helpful and encouraging. Last Lord's day, Aug. 25th, we were pleased to have T. Johnston with us again, who gave us an earnest and strengthening exhortation.—Geo. Howard, Aug. 28.

CAVE SIDE.—We are still endeavoring to hold the fort in this place, and although we have had no additions lately, we are encouraged by good attendances at gospel meetings by interested hearers. We have been called on to part with one of our sisters, wife of Bro. S. Pearn, who departed to be present with the Lord on Sept. 1, at the early age of 26 years. She has left four little children. Under this heavy trouble our brother is wonderfully sustained, but it has come as a severe shock to the little company of Christians here. The remains were laid to rest in the little cemetery at Western Creek, in the presence of a large gathering of sympathetic friends. Our hearts go out in earnest prayer for the bereaved ones, that the God of all grace and consolation will comfort and sustain them in their great trial. Our aged Sister Pearn is indeed passing through deep waters. She is suffering from bad health, and her eldest son, C. Pearn, has been laid aside for months past, and is still under the doctor's hands, fifty miles from home. Before he left the district it was most interesting and inspiring to notice how under circumstances of utmost difficulty he would contrive to meet with the brethren at the Lord's table. We magnify the grace of God as seen in such cases, and would commend these dear ones to the earnest prayers of the brotherhood.—J.B., Sept. 5.

Victoria.

GEELONG.—Two confessions since our last report, both men, heads of families. On Saturday, Sept. 24, a very pretty wedding was celebrated by Gifford Gordon, the contracting parties being Bro. J. Fletcher and Sister A. Meek. The church was tastefully decorated, and the service was a choral one. On Sunday morning last there was a very fine meeting; quite a number of visitors, among whom were Bro. Anderson, of Wedderburn; Sister Withall, of Prahran; Sister Lownt, Bro. and Sister Boyd, Meredith; and Bro. and Sister C. Bromell, of Brighton. The church was again full in the evening, and at the conclusion of a fine address on "The Sin of Ingratitude," one man made the good confession. The S.S. anniversary is to be held on Oct. 13, and practice has been commenced under the able direction of Mr. A. McCaskell. Numerous inquiries have been received lately, from sister churches of this and other States, of the working of our young men's and women's clubs, which are proving such a success.

FITZROY.—Sunday, Sept. 8, good meetings. One received by letter. At the evening meeting two confessed Christ, Bro. Whelan preaching. Our preacher is exerting a powerful influence for good in this locality. Prospects are bright with promise.—R.A.I.

MARYBOROUGH.—Meetings still keeping up nicely, and we are making great preparations for our mission with Bro. Hagger in October. The alterations to building are nearly completed, and will be a great convenience. One decision since last report, the eldest daughter of the writer.—H. Leng, Sept. 9.

CHELTENHAM.—Splendid meetings to-day. At the meeting for worship, M. W. Green gave the word of exhortation in an instructive and thoughtful address. At the gospel service there was a good attendance. Wm. Judd proclaimed the "Lamb of God, which taketh away the sins of the world." Pleased and cheered with a visit from Bro. W. Moysey.—F.W.M.

SOUTH MELBOURNE.—We had an excellent meeting of the Endeavor Society on Wednesday evening last. This is now our regular mid-week night. On Lord's day our meetings were bright and happy, and well supported in numbers and interest. Leslie McCallum, from the College of the Bible, delighted us with an eloquent address in the morning meeting. An innovation in the way of an open-air invitation service drew a large crowd together in the evening. Bro. Lock is to superintend these gatherings, and the promise is that they will help wonderfully in advertising our meetings.—Sept. 9.

BENDIGO.—Good meetings on Sunday. At the morning service Sister Crane, of Brunswick, was with us. Two boys who were baptised last week were received into membership. Our evangelist being at Derby, T. J. Cook preached at night to a large audience, and Dr. Cook conducted the service at Golden Square. Our primary departments in the schools are growing. Three dozen chairs extra were purchased last week, so that we can now provide accommodation for 110 in the two schools. We are introducing the duplex envelopes for our scheme of systematic giving. Last Wednesday the male members of our congregations met for a social talk over church affairs, and as it proved very profitable and interesting, another was arranged for early in October. The sisters' social committee kindly provided refreshments.—T.J.C.

DERBY.—Many do not know that there is a small church here. Though 19 miles from Bendigo, the preaching brethren there do the journey every second Sunday. Started during the time Bro. Owens was in this district farming, those who united with the church have been steadfast and faithful. At the writer's visit last Lord's day a fine gathering, more than half men, gathered in the school and listened to the gospel. We look for fruitage from the faithful labors of the brethren. Bro. Sims helps greatly by driving the preachers out from Bendigo month after month.—A.W.C.

BOX HILL.—Our District Conference of churches was held recently at Blackburn. The reports were inspiring, as over 80 have been baptised and added to the district churches during the last three months. C. M. Gordon gave a fine address in the interests of the College. C. H. Pratt, who presided, was elected organising secretary. Several of our Box Hill members have been bereaved of loved ones lately. Mrs. Sinclair, who died at Brighton, and was buried there by the writer, was sister to Bro. R. Ward. Mrs. Rankine, who died at Hawthorn, and was buried at Box Hill, was sister-in-law to A. C. Rankine, who officiated, and to Bro. and Sister Wiese. Our sympathies are extended in each case to a sorrowing husband and children. Bro. and Sister Ferriss were welcomed into fellowship by transfer from Vancouver. On account of my sickness, J. B. Gray kindly took the services to-day.—W.H.N.

BRIGHTON.—The Literary Society arranged another lecture on "India," by Mr. J. O'Brien, which was given on Wednesday last. The topic on this occasion was "India: its Diversities." The lecturer dealt with it in a way possible only to those who have lived in India. Mr. O'Brien is an Anglo-Indian, and until three years ago had spent all his life in India. He lectures in an interesting style, and from his vast stock of first-hand knowledge, tells one of various things about India not generally known. Other societies would do well to get his name on their syllabus for a lecture. The writer will supply any information desired.—Reg. P. Clark, 20 Barkly-st., St. Kilda, Organising Secretary.

HARCOURT.—We had the pleasure of having Bro. Arnold with us last month, who addressed the church. He also gave a short talk to the Lord's day School, and did us all good by his earnestness. We are still having good meetings, especially in the morning, the young brethren and sisters turning out well, and also giving their substance to the Lord's treasury. Eighteen competed from the school in the S.S.U. examination. Our hearts were gladdened to-night, when a young woman, a former scholar, and a young girl, a senior scholar of the school, came out and confessed Christ. We have started the singing practice for the school anniversary. Bro. B. Manning is the conductor.—A.E.G., Sept. 8.

ASCOT VALE.—Pleased to report that the attendances at our Lord's day meetings are keeping up well. Last Lord's day morning Bro. Hy. Lindsay and his wife were received into fellowship, both having been immersed in the previous Thursday. The following visitors were also present—Bro. and Sister A. E. Bailey, Ballarat; Sister Tomkins, Berwick; Sister Mrs. Russell, South Richmond. At the gospel service H. E. Knott delivered an earnest and impressive address. Bible School is increasing. Average attendance about 200 for the past month. This department is under the superintendency of W. A. Kemp, who is ably supported by a faithful band of workers.—J.Y.P., Sept. 10.

FOOTSCRAY.—Great meetings at all services, the occasion being the Bible School anniversary. At the morning service we had several visitors from suburban churches, also Sister Anderson from Bet Bet. Bro. Davidson, of North Richmond, addressed the church. Five received into fellowship, four by immersion, and one by letter. In the afternoon special singing by the children under the leadership of T. B. Easton. We were also assisted by a fine orchestra of 13 instruments, which made the selection of hymns perfect in their rendering. Bro. More addressed the children, taking as his subject, "A Sermon in a Glass Jar," using chemicals to illustrate. The distribution of prizes to the younger classes proved to be the part of the programme that the little ones looked for most of all. In the evening the church was filled long before the appointed time, and it was found necessary to open up our Bible School to take in the overflow, which fully proved its worth, and accommodated quite a large number who would have otherwise been turned away.—A.J.T., Sept. 8.

CARLTON (Lygon-st.).—Nice meeting in the morning. Four welcomed into the church (three by obedience and one by letter). F. Thomas was the speaker, and gave a splendid exhortation. Some time ago the church decided to introduce the individual cups at the Lord's Supper, and these were used for the first time on Sunday last. A number of visitors met with us, amongst whom were Bro. and Sister McCullough and Bro. Ward, from Warrnambool; Bro. Edwin Andrews, of Hornsby, N.S.W.; Bro. Mansell, Mildura; also Bro. and Sister Hillhouse, from Mooroolbark. Crowded meeting at night to hear Horace Kingsbury, his subject being "At the Cross." There were three confessions (two young men and a young woman).—J.M.C.

WILLIAMSTOWN.—We rejoice in seeing an increase in the attendances at all meetings, and the lively interest manifested in the work in general. Last Sunday H. G. Peacock preached a powerful sermon to young men, his subject being "An Astounding Offer." Miss J. Jolly was present as soloist, and sang in good voice. To-day we were pleased to have with us at our morning meeting Bro. Moysey (brother to G. B. Moysey) and Bro. Middlin, of Ballarat; also Bro. Southgate, of Ascot Vale, who gave a splendid exhortation on "The Signs of the Times." The Bible Class in connection with the Sunday School continues adding to its membership roll with Bro. Peacock in charge. Splendid gospel meeting this evening. Bro. Peacock preached on the subject "Where Do You Stand?" Miss Jolly sang touchingly hymns from Alexander's latest edition, "The Broken Heart," and "When I See My Saviour." We regret Bro. Carson is leaving us to go to Queensland. He has held the position of deacon of the church, also that of secretary of the Bible Class. We all wish him God-speed and a happy time with the brethren of the North.—R. Goldsworthy, Sept. 8.

COLAC.—Great rejoicing of Hagger-Clay mission; over 21 confessions during the past week, which makes 41 to date. The brethren are delighted to see the young men coming forward, twelve of whom have taken the stand to obey their Lord. Bro. Hagger, Clay and Chandler have been very busy attending calls, and visiting sick and needy, and through their activity the mission is the talk of the town. We had splendid meetings during last week, and we are looking forward to great and good things in the week to come, which is to be the last of the mission. Last Lord's day was a beautiful one, both climatically and spiritually. At the morning meeting Bro. Hagger gave an impressive exhortation on "The Joys of Church Membership," at the close of which he extended the welcome and right hand of fellowship to ten who were baptised by Bro. Chandler previous to the meeting. In the afternoon we had a record attendance at the Bible School, 114 being present. At 3.30, in the Victoria Hall, Bro. Hagger spoke to a good audience on "The World's Unrest," at the close of which two girls made the good confession. At the evening prayer meeting at church, previous to going to Victoria Hall, two more came forward, one young man and a girl, and at the Victoria Hall we had a fine attendance. Bro. Hagger's address being "From Condemnation to Glory," at the close of which one young girl and her grandmother made the good confession, the latter being a follower of the Master for some years, but intends to follow him further. There was one of the same case during the week. Bro. Clay was in good singing form, and rendered solos at both meetings in Victoria Hall.—E. Sheldrick.

SHEPPARTON.—The anniversary of the Sunday School was celebrated last Sunday. The church was well filled at each of the three services. A. R. Main, Principal of the College of the Bible, Melbourne, spoke morning, afternoon and night. The services were interesting, instructive and inspiring, and by the power of the Holy Spirit will be a means of blessing to the members during the ensuing year. The evangelist, H. M. Chipstone, presided at the meeting, and Miss Pinner at the organ. The church was effectively decorated by Mrs. R. Dudley and the senior scholars.

West Australia.

FREMANTLE.—One young man was immersed into Christ on August 18, and received into the assembly on August 25. Bro. and Sister Lucraft and family are leaving Fremantle to reside in Gingin, an inland town, some 60 miles distant. The event was marked by one of the most successful socials ever held in our meeting house. The Ladies' Mission Band had control of the refreshments and decorations, and to say that they did their work splendidly is only giving a vague idea of how things really were. J. P. Anderson was chairman, and the soloists were Mrs. Greedy, Miss Marian Francis, and Mr. Gracie, while Miss A. Harris treated the large audience to a recitation in her usual pleasing style. Bren. Payne, Blakemore and the chairman spoke in glowing terms of Bro. Lucraft's 16½ years of efficient and successful service as preacher, and in other departments of Christ's work, while at the same time managing an up-to-date business. Bro. Lucraft suitably replied. Several hymns were sung and prayers offered on behalf of those leaving us. In the meantime Bro. Payne has consented to conduct the gospel services.—J. Leach, Sept. 2.

KALGOORLIE.—During the three weeks' mission just concluded, we had the joy of hearing nineteen confess the name of Jesus, and many more have been brought near to the kingdom, and before long we hope to see several of these come right in. H. J. Banks, the evangelist of Subiaco church, was the missionary, with our local evangelist, T. H. Scambler, as leader of song. During the days of the mission some splendid work was accomplished by the missionary and our evangelist, in the visitation of many persons in their own homes. This work we felt tended largely to the success of the mission, and no doubt will manifest itself yet for some time to come. The church has been greatly benefited by the teaching received during the mission, and is now in a very healthy and hopeful spirit, which we trust will long continue. Ten of those who made the good confession will take membership with the church at Boulder City, the remainder with Kalgoorlie. On August 29, a social was held. Bro. Banks delivered a stirring address to the members generally and to the converts. A presentation of a series of books was made to Bro. Banks as a memento of his work amongst us. A presentation was also made to Sister Miss May Burkett, who has acted as organist to the church for the past two years, and who, with the rest of the family, will be leaving for the Coast during the next week or two. During the month three sisters were received into fellowship, two by letter and one formerly immersed.—G.T.B., Sept. 1.

NORTH PERTH.—On Wednesday, Aug. 28, a most successful social was held. In spite of stormy weather over 50 came to the social, and spent a pleasant evening together. A number of musical, vocal and elocutionary items were well rendered and appreciated. Later in the evening a number of parlor games were played, and added greatly to the enjoyment and amusement of those present. Probably owing to the boisterous weather, our meetings were not quite so well attended yesterday. Bro. Pollard addressed the church, and on the previous Lord's day morning we enjoyed a visit from Bro. Schofield, of the Subiaco church. Since last report three have been received into fellowship by letter. We are regretting the loss of Bro. and Sister Wedd, who have left the district and will unite with the church at Maylands.—A. J. Ingham, Sept. 2.

Queensland.

BOOIE.—The usual monthly meeting was held here on August 25, there being a good attendance. J. Adermann delivered a thoughtful address on "The Discovery of Life." It is likely evangelist Hayes will be with us for our next meeting.—W. Pond, Sept. 2.

ALBION.—The interest and attendance at the gospel meetings increases with each Lord's day. The evangelist, A. E. Forbes, has had the joy of witnessing, as the result of his first four weeks' labors, seven confessions for Christ, all of whom have since followed the Master through the waters of baptism. Bro. and Sister Collins, of Crow's Nest, paid us a visit, and were received by letter. A Young People's Society has been formed with very praiseworthy objects. The inauguration was celebrated last evening in the form of a cottage musical and social evening, Bro. Stitt placing his house at the disposal of the young folk for the purpose. The society will meet weekly and intend to have a cottage social once a month.—H.C.S., Sept. 4.

South Australia.

NARACOOORTE.—The evening meeting was not so well attended as usual last Lord's day, but nevertheless we had the pleasure of seeing a married lady come forward at the close of the service.—N.J.G., Sept. 2.

PT. PIRIE.—We have had splendid missionary meetings on the occasion of the visit of Miss Ings, who for several years has been laboring in the Pubna district of Bengal, and Miss Barker, who paid a visit of eleven months' duration to the field. Each service on the Sunday was addressed, and on Monday night a full church resulted, when a highly interesting and instructive illustrated lecture was given by Miss Ings, telling us all about the work and the needs. Over £12 was contributed to the funds of the mission. One of our young women has offered for Foreign Mission work.—E.A.M.

UNLEY.—Large meeting this morning, when six were received into membership, and among the visitors were Bro. and Sister Campbell Edwards and Bro. and Sister R. Lyall and Miss Lyall. At the men's class this afternoon there was an interesting and profitable discussion on "What I learnt from the Scoville mission." A crowded house this evening. At the close of a fine address by Bro. Walden, one of our Sunday School girls made the good confession, and six others were baptised.—P.S.M., Sept. 8.

COTTONVILLE.—Last Lord's day four young people were received into fellowship, all Bible School scholars, and to-day one young man was received. All these resulted from the Scoville mission.—J. McNicol, Sept. 8.

SEMAPHORE.—Record meetings to-day. Over 100 members in attendance. Two received into fellowship who had obeyed the Master, and one restored. J. W. Cosh, of Henley Beach, exhorted the church, and the writer preached to a full house at night.—W. J. Taylor, Sept. 8.

NORTH ADELAIDE.—We had the joy of welcoming four more into the church on Sept. 8, and two of these were from the Sunday School. These make a total addition of 22 as a result of the Scoville mission.—V.B.T., Sept. 9.

MAYLANDS.—We have received thirteen members into our fellowship by faith and baptism during the past two Lord's days. Four have also been welcomed from sister churches. Yesterday we had splendid gatherings. The building was crowded at the night service. A. C. Rankine, of Hawthorn, Vic., gave a fine address. One confession at the close. The Scoville mission has been a great uplift. We raised £21/10/- towards the mission expenses. Sister Read, senr., mother of our church secretary, is lying seriously ill. Her sweet Christian life has been a benediction to us. Bro. S. F. Aitchison, one of our deacons, is ill in the Adelaide Hospital.—H. R. Taylor, Sept. 8.

BORDERTOWN.—About ten of our members journeyed to the Adelaide Conference and mission. To-day Bro. Jas. Manning, of Adelaide, is with us, speaking both morning and night, and in fellowship with him we had helpful meetings. Our anniversary and Conference meetings will be held here on Sunday, 15th, and Wednesday, 18th, and with the company of I. A. Paternoster

we hope for successful meetings.—E. P. Vento, Sept. 8.

BALAKLAVA.—The Vawter mission closed with 42 confessions in eight days. The meetings were well attended, and the messages of Bro. Vawter will be long remembered. Dr. Scoville addressed two large gatherings in the Institute on Saturday, August 31, and 15 made the good confession. Dr. Scoville preached the good gospel to many who never attend our services here, and his visit will do untold good to our cause in this district. So far 28 have been baptised, and others will shortly follow. Our services yesterday were well attended, and 11 were welcomed into the church. Our contribution to the Scoville mission was £24, and our thank-offering £13/11/-.

NORTH CROYDON.—Splendid meetings to-day. H. J. Horsell presided. E. Edwards, evangelist, of Bordertown, exhorted the church. Seven received the hand of fellowship. Bible School, record attendance; 137 scholars, 4 new scholars. We will have to make some preparations for more room. At the gospel service to-night H. J. Horsell gave a stirring address, "One Foundation," after which one young man confessed his faith in Jesus Christ. We are commencing a young people's society in connection with the church.—J.S.H.F., Sept. 8.

HINDMARSH.—Sept. 8, good meetings. At the breaking of bread, three were received into fellowship. The members of the Men's Bible Class conducted by H. D. Smith, decided at their afternoon meeting to contribute £5 up to the end of the year towards the support of a second evangelist for Eyre Peninsula. There was a fine attendance at the gospel meeting, and at the conclusion of an inspiring address by Bro. Smith two made the good confession.—J. W. Sook.

QUEENSTOWN.—Our meeting around the Lord's table on Sunday, Sept. 8, was an inspiration. A grand spiritual tone throughout. Splendid attendance. We had the joy of extending the hand of Christian fellowship to three brethren and two sisters. We were glad to welcome many visitors from sister churches. At the conclusion of the S.S. lessons Bro. Brooker addressed the scholars, and at the conclusion gave good counsel to many of them who had recently accepted Christ. At the gospel service in the evening Bro. Brooker was assisted by Bro. Burh, who has been holding the gospel services at Queenstown during the Scoville mission.—A.C., Sept. 8.

PROSPECT.—Great meeting yesterday. Bren. Poulson, Emms and Barley received as result of the Scoville mission. Bro. Assender received two weeks ago. Visitors present: Miss Morris, Goolwa; Miss Metcalf, Balaklava; Mrs. Schmidt, Broken Hill Baptist Church. After breaking of bread nine people gave three minutes' impromptu talks, testifying to the great help the mission had been to them. One man said he had not been to church of a Sunday morning for twenty years, but in the mission had given himself to Christ, and God helping him he would never miss again. Another man, a Methodist, said he was impressed by four things: 1st. Bro. Scoville lived so completely in the Spirit; 2nd. Preached the simple gospel; 3rd. The atmosphere of the meeting was great; 4th. The candidates were linked with some church through baptism. The writer expects to baptise this man and his wife during the week. Two new scholars at Bible School. 111 present. Evening service full. At the close, one man, a baptised believer, asked to be united with the church.—I. A. Paternoster.

New South Wales.

HURSTVILLE.—On September 1, owing to the inclement weather, the attendances all day were small. We have to postpone the resignation of our secretary, Bro. MacCoughtry, who is leaving the State. We are sorry to lose our brother, and pray that God's richest blessing may rest upon him. A temporary secretary has been appointed to fill the vacancy. The address is, Bro.

Buckley, Taunton-rd., Hurstville.—E. Winks, Sept. 2.

HAMILTON.—In order to raise money for the building fund, A. W. Jinks has opened a shorthand college on Monday evenings, and all the proceeds are for that fund. We need a building here, and very little good will be done unless we have a place in which we can hold meetings for the young people. Sometimes we have to sweep the hall on Sunday mornings, and at other times find the platform unfit to use, and still at other times the floor is so slippery that aged persons find a difficulty in getting in and out of the hall. We would be delighted if any brother or sister financially helped us.

LILYVILLE.—The anniversary services were held here last Lord's day and continued on the Tuesday evening. The services on Lord's day were very well attended, when the children rendered special singing in choruses and duet. Bro. Green, from the church at Enmore, spoke in the forenoon, his subject being "Gardens and Gardeners," which was very well enjoyed. At the evening service W. J. Fox gave the address on "Suffer the Children." Tuesday night we continued the services, when the building was packed. This is the first year that the school has held a separate entertainment. Among the "star" items of the evening were the dialogues rendered by the junior boys, entitled, "Ten Little Candles," arranged by Miss D. Brooks, and the dialogue by senior girls, "Wanted, a Cook," also solo unaccompanied by Olga Coffee, "A Little King," Gladys and Emily Welch and Miss E. Browning also reciting.—R. A. Fox, Sept. 4.

JUNEE.—Last Wednesday we held our usual midweek prayer and Bible study meeting at Bro. J. Wilson's home. At the close we witnessed the immersion of one who had confessed faith in Christ.—T.G.M.

NORTH SYDNEY.—On Sunday last at the morning meeting we were pleased to see a large attendance of members. The right hand of fellowship was extended to Sister Wadman, from Wanganui, N.Z. Bro. Bagley, whom we were pleased to see again after his recent illness, gave us a greatly appreciated exhortation. At the gospel service Bro. Saunders gave us a splendid address on the theme, "And to Jesus."—W.J.M.

WAGGA.—The church here have secured a piece of land close to the main street, in a central position, and with a little assistance we would be able to build almost immediately. Will the brethren kindly remember Christ's "Inasmuch," and send along a gift to A. Brown, Railway-st. We beg to acknowledge with thanks: Mrs. Mowser, senr., £1; Mrs. Cannit, £1; Mrs. Wyatt, £1; S. S. Goddard, 5/-.—A.B., Sept. 7.

ROOKWOOD.—Work is still steadily going on. Brethren planned for the Lord's day morning are keeping their appointments. The brethren requested to conduct the gospel service in the absence of Bro. Williams when he is at Canby, readily comply. To-night we had with us Bro. Logan, from City Temple. On the last occasion, three weeks back, Bro. Wilkins, of Wagga, supplied, and also addressed the church in the morning. At the Bible School to-day we had the record attendance of 48 scholars, six teachers (two absent on account of illness), secretary and superintendent. The Y.P.S.C.E. meetings are improving with the weather, as the ailing ones are relieved of their ill-health.—M.A., Sept. 8.

MEREWETHER.—There were good attendances at the meetings yesterday. At the meeting for worship Bro. Fretwell delivered a very fine exhortation. The evening meeting took the form of a memorial service for our late Sister Durbin, an aged sister who passed away just recently. The recently-formed Mutual Improvement Class meets fortnightly, and although not very well attended so far, enjoyable and profitable times have been spent.—S.L., Sept. 9.

HAMILTON-MEREWETHER.—On last Lord's day the gospel meetings at Hamilton and Merewether were large. At Hamilton Bro. Fraser, senr., preached the gospel. It was refreshing to see so many young people present. At Merewether, Bro. Jinks conducted a memorial

service in connection with the death of Sister Mrs. Durbin, and the chapel was comfortably full. The evangelist got the children to take a special part in the meeting. The Sisters' Sewing Class at Hamilton is doing well. A visit was paid by Bro. Jinks the other day, and progress can be reported. We see the distant scene, and that is, our building at Hamilton being erected in a day.

PADDINGTON.—Bro. Enos Coleman, from Petersham, exhorted the church this morning. The Bible School teachers are making a special effort to collect the money to procure a piano, also to provide individual class rooms for the school. A big movement is being promoted by the Sisters' Sewing Class, to enlarge the church building, and in connection with this a sale of work will be held on Sept. 26 and 27. Bro. Franklyn's gospel appeal to-night resulted in one decision.—S.G.G., Sept. 9.

SYDNEY.—Good meetings to-day. Six received into fellowship, one being a young man who came forward last Lord's day evening. Bro. Saunders gave a fine exhortation on "Service." Visitors present: Sister Catherall, from Belmore; Bro. and Sister Whately, from Enmore; Sister Eager, from Horsham, Vic. At the evening service Bro. Bagley spoke on "Jesus of Nazareth," the choir rendering an appropriate anthem. On Tuesday, Sept. 3, the annual tea and social evening of the church was held. A good musical and elocutionary programme was given by members and friends, and speeches of congratulation on the work done, and the general interest manifested, were made by Bro. Franklyn, Watt, Illingworth, and Bagley; Bro. Stimson, the chairman, also giving many particulars of the history of the church in Campbell-st. During the past week Bro. Albert Logan's wife passed away. She had been ailing for some time past. Our Christian sympathy goes out to our brother and the three little ones who are left to mourn the loss of a good wife and mother.—J.C.

TWEED RIVER DISTRICT.—The usual trip last moonlight week proved to be the best to date. Good attendances were the order at each place visited. New faces were seen at some of the meetings. This is pioneer work; while the denominations strive in the towns, we take the truth to the folk out-back, where, in some cases, the monthly visit is eagerly looked for. At Dungay, Bro. and Sister Bostock are both laid up with gastritis. Murwillumbah monthly communion service is proving a bit difficult. Some of the isolated members have been in isolation too long, and do not value the Lord's Supper now.—W.A.S., Sept. 4.

BYRON BAY.—A refreshing change is noticeable here. Better attention is now given the monthly communion service, and on Sunday last ten broke the memorial loaf. That is the best yet. A Baptist couple from Sydney is very much interested in this service. When Tyalgum building goes up this meeting will probably be held fortnightly.—W.S., Sept. 4.

TYALGUM.—The church, which has been meeting to break bread at the home of W. J. Stewart, is now meeting at the Mechanics' Institute until the chapel is ready. This is the first step forward of a series to follow. Splendid meeting on August 25, about 50 being present to hear the question, "What think ye of Christ?" discussed. Preparations for chapel building going ahead. A start should be made this month. Already bills for material, etc., are coming in. We thank the following for their gifts to this fund: Bro. G. B. Wells, £1; Sister Mrs. Wells, 15/-; Sister Miss Wells, 15/-; Sister Ferguson, 4/-; Sister Miss James, £1; Bro. T. W. Smith, Lygon-st., 5/-. The fund is still open. The more gifts we get, the less we will need to borrow. Make an effort to send something this month please.—W. A. Strongman, Sept. 4.

BANGALOW.—Morning and evening meetings here have been decidedly encouraging lately. The midweek prayer service is looked forward to. Twenty were present last Wednesday. The life of Paul is the study subject. Another new scholar on Sunday at Bible School. We expect

to "talk" building allotment here soon. Good sites are getting scarce. Sister Miss Dyer has been very ill, but is improving again. Bro. Rootes, senr., of Petersham church, has been meeting here for some months. He is returning now. His counsels have helped us. Miss Grove, of Casino Baptist, is now in fellowship with us.—W.A.S., Sept. 4.

Correspondence.

QUEENSLAND AND THE SCOVILLE MISSION.

That troublesome wire of June 19 lies before me. It reads thus (the officials in the Telegraph Department take little notice of capitals and semi-colons):—"Vawter Marty can commence June thirty. Scoville begin about July eleventh staying about three weeks. Committee arrange return fares cost you thirty seven pounds and allow ten pounds expenses you provide entertainment wire if you accept." Nine words of Bro. Rankine's "copy," including that significant "help," were not sent at all; nine words actually sent are not in Bro. Rankine's "copy." There are thus many serious discrepancies. Those sufficiently interested can compare for themselves, and decide who, if anyone, has "done an injustice."—J. I. Mudford, Brisbane, Sept. 4.

CHURCHES OF CHRIST.

Geo. D. Verco, of Nelson, N.Z., writes:—"Enclosed you will find a copy of a letter I received from the Baptist minister here, in answer to one I had written on the question of the name 'Church of Christ.' Also copy of my reply. He said that our people who profess to be so very Scriptural in all we do, have taken a name that we cannot find in Scripture. I wrote referring him to Rom. 16: 16, and this is the reply I received."

(Correspondence referred to.)

Copy. 4 Waimi-st., Aug. 20, '12.

Dear Mr. Verco,—I wish to point out the passage you refer to (Rom. 16: 16) is rendered, "The Churches of Christ," not "Church of Christ," and to get the correct rendering you must add the word "all." "All the Churches of Christ" (R.V.). The best commentary will be found in the preceding fifteen verses. I have yet to find "Church of Christ."—Yours sincerely, Wm. E. Lambert.

Copy. Nelson, N.Z., Aug. 23, 1912.

Dear Mr. Lambert,—I must say that I was surprised to get such an answer to my letter from you. I am quite aware that Rom. 16: 16 has churches in the plural, and that the (R.V.) has (All), but that does not seem to help the case for you at all. You know as well as I do, that the plural always embraces the singular, and when Paul says, "All the Churches of Christ" each one of those several churches is a "Church of Christ." In the first verse of that 16th chapter of Romans, Paul says, "I commend unto you Phoebe our sister, who is a servant of the church that is in Cenchreae." You would surely not claim that this church was a Methodist, Baptist or Anglican Church, but one of the churches, which taken together, Paul styles "Churches of Christ," but when taken singly, simply calls "church." In the second and third chapters of Revelation, John speaks of the "church in Thyatira, Sardis, Philadelphia," etc. Of what church was he speaking if not of that church of which Christ said, "Upon this rock I will build my church?" The church which Christ calls "My church" is surely the "Church of Christ."—Yours fraternally, Geo. D. Verco.

As Our Sun Dips West.

By Ella Wheeler Wilcox.

The days grow shorter, the nights grow longer,
The headstones thicker along the way;
And life grows sadder, but love grows stronger
For those who walk with us, day by day.

The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare;
And the tide of joy in the heart runs lower,
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of the earth seem best;
And friends are dearer as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly in love's sweet tone;
For no man knows on the morrow whether
We two pass by, or but one alone.

A Parable from Nature.

One day when the birds had sung themselves quite tired, a long pause ensued, broken at last by a thoughtful chaffinch with these words, "What is life?"

"They were all rather startled at the interruption, but a little warbler answered at once, "Life is song!"

"No; it is a struggle in the dark," said a mole, who had just managed to get her head above the ground.

"Life is a development," said a wild rosebud, as she unfolded her petals, one by one, to the joy of a butterfly who came to kiss her, and exclaimed, "Life is all enjoyment!"

"Call it rather a sunny day," buzzed a little fly, as it hurried by.

"I cannot see anything but hard work," was the lamentation of an ant, as she toiled along with a straw ever so much too big for her.

The magpie only laughed to conceal his own lack of thought. The general indignation at such levity might have resulted in a quarrel had not the rain at that moment begun to fall, whispering sadly, "Life is made up of tears!"

"You are all wrong!" cried the eagle, as he sailed through the air, on his majestic wings, "Life is all liberty and strength! Freedom!"

Meanwhile it had grown dark, and a sensible bullfinch suggested that they should go to roost, and the night wind rustled softly through the branches, "Life is a dream."

Silence lay over town and country, and the dawn was near when the student in his lonely study extinguished his lamp and sighed, "Life is a school!"

And the youth, returning from a night of revelry, moaned in his heart, "Life is one long desire ever unfulfilled!"

"Life is a mystery!" fitfully whispered the morning breeze.

Suddenly a rosy light showed in the sky and touched with its glow the tops of the forest trees, and, as the morning kissed the awakening earth, a mighty harmony rang through the world—"Life is a beginning!"—Translation from the Swedish "Talks About Ourselves."

Here and There

The Scoville mission in Adelaide closed with about a thousand confessions.

On the last night of the mission presentations were made to the members of the Scoville party by South Australia and Victoria.

T. B. Fischer, who is on his way to pay a visit to our mission stations, left Adelaide by the S.S. "Orama," on Friday last. The Scoville party also left by the same steamer, and had a great send-off.

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

Three confessions at Enmore, N.S.W., on Sunday night.

G. T. Walden's address is "Enmore," Mitchell-st., Hyde Park, Goodwood P.O., S.A.

We are indebted to R. Harkness for reporting the proceedings of the S.A. Conference.

J. I. Mudford, of the Brisbane church, has accepted an engagement with the church at Newmarket, Vic.

The mission at Colac, conducted by T. Hagger, Victorian State evangelist, is creating a stir in that district. Forty-one decisions are reported.

The Victorian Women's Temperance Committee will visit Middle Park on Thursday, Sept. 26. The Prayer Meeting Committee will visit Box Hill on Wednesday, Sept. 18, at 3 p.m.

The editor was present at the preachers' meeting held in Adelaide on Monday last, and it was gratifying to hear the large number of additions which the churches reported as the result of the Scoville mission.

A Brisbane sister lends her "Christian" to a Sunday School teacher connected with another church. He has found the weekly Bible School notes of Bro. Main so illuminating that he has decided to become a regular subscriber to the paper.

The S.A. Scripture examination is fixed for October 14, and entries close on Sept. 15. Extra care is to be taken in the city and suburban schools, as the young people have been put out of their studies during the progress of the mission. If all are loyal and working, large entries will be received by the Union Secretary. It is worth while.—A. L. Read.

The date fixed for the young men's Christmas camp, of which all congregations in and around Melbourne have been previously notified, is December 23. Duration, 14 days. Place, "Cheltenham-on-sea." All young men interested are requested to attend meeting to be held on Monday evening, Sept. 16, in Swanston-st. lecture hall.

As we at times say something about the intolerance of the Romish Church, it is fair to make a note of anything which it says manifesting a broader spirit. Accordingly we give the following from G. E. Chandler, of Colac. He writes: "The Roman Catholic priest in his address last evening said that he had the utmost respect for the missionary at present in town, for the work he was doing among the young people."

The Victorian Conference Temperance Committee held their monthly meeting in the home of W. C. Thurgood on Monday evening last. A spirit of "Forward March" was in the meeting. A plan arranged for a large number of public meetings, and a resolution was carried, "That in view of the coming campaign, the fighting strength of the Churches of Christ in Victoria be ascertained." Churches will hear more of this anon.

Several correspondents have expressed the hope that the articles on "Baptism," by A. R. Main, now appearing in the "Christian," will, when completed, be published in book form. In answer to these, we may say that it is our intention

to do so, as it is desirable that the misrepresentations and bad logic of our paedobaptist friends should not be allowed to go forth unchallenged. In the interests of truth it is necessary to expose error, and this Bro. Main is doing most effectively.

The South Australian Conference passed a resolution appreciative of the great work done by the late Mr. W. H. Judkins in matters connected with social reform in Australia. In this appreciation we most heartily join.

J. Winter asks: "What harmful effects has the endless chain (endless prayer) accomplished?" In reply, we may say that we are not in a position to answer this question, not having had any experience of the working of the above.

James Hunter, of N.S.W., writes:—"I fear that some of the churches and the evangelists have forgotten all about the Aged and Infirm Evangelists' Trust. I shall, therefore, esteem it a favor if you will have a short paragraph inserted in 'Here and There,' reminding the brethren of its existence, and the purpose it has in view." Bro. Hunter's address is "Mount Piggah," Katoomba, N.S.W.

G. T. Booker, of Kalgoorlie, W.A., writes:—"During the week I received a letter from one of our isolated sisters who is away back in the interior, the one who started to receive the 'Australian Christian' last July, and she says her husband (he is not a member) is greatly interested in the paper, and wonders why she has been so long without it, as they both consider it the silent messenger, and in a place where there is only one house of worship, and that a Roman Catholic, your paper will do no end of good."

Our aged Bro. Davey writes, asking us to express his thanks to the kind brethren and sisters who have contributed towards the fund from which he has received, through Bro. Craigie, the amount of ten shillings per week for many years past. Bro. Davey has for a long time done his best to help the church at Echuca, and has been largely instrumental in holding it together, doing almost the whole of the speaking and preaching. The small amount of help received has enabled him to remain at Echuca. This fund is, we believe, overdrawn. Bro. Craigie would be glad to hear from those willing to help.

The Roman Aggression.—Pope Pius X. has approved a great "National Catholic Congress" to take place at Norwich during the first week in August. The object of this Congress, which will be attended by Cardinal Bourne and the Catholic Hierarchy, is to consider "the ways and means of bringing the Catholic faith to England." In a pastoral, the Roman Catholic bishop of the diocese states that "for the time Norwich will be almost a Catholic city," and upon all who take part will be bestowed "the Pontifical blessing with a plenary indulgence." Mr. Kenit and the Wickliffe preachers will visit Norwich at the same time for a great Protestant reply campaign. Protestant sermons will also be preached, and, simultaneously with the Congress discussion on the "Conversion of England," there will take place the 355th anniversary of the martyrdom of Richard Crashfield—one of the nine martyrs who was burned by Rome in the Lollards Pit at Norwich.—*Christian*.



S. P. Weir, of Norwood, S.A., writes:—"This morning we had the pleasure of listening to a stirring address by A. C. Rankine, on the subject of "Prayer." There was a very large attendance, over 340 partaking of the emblems. Seven converts from the Scoville mission were welcomed into fellowship. In the evening P. A. Dickson spoke to a large audience, and at the close of his address two young ladies confessed their faith in Christ."

Not to be translated.—Persia, which has loomed so prominently in the international situation of late months, has a language which is singularly unfortunate from the point of view of Biblical or moral teaching. For example, it has no equivalent for the word "conscience." Henry Martyn, in translating the New Testament into the Persian language, used fourteen different words in an effort to give the meaning of conscience, and even then he did not succeed. There is no Persian word by which to translate the word "self-respect," and another word not to be found in the Persian is the word "home." Not only is the word absent from the dictionary, but the thing itself, as we understand it, does not exist among the Mohammedans of Persia. The wives are either slaves or toys, and even a mother has to depend in the presence of her son until he gives her permission to sit down.

"Along with the Boys."—A bishop on the Canadian prairie or in the Australian bush, says the *Sunday at Home*, has nothing of the circumstance and state that attends the bishop in the home country. This is made very clear in an extract from the *North Queensland Notes*, which narrates a conversation between some colonists in the bush about the bishop—the Bishop of North Queensland—who in the language of one of them is "a bloke and a half." On one occasion, it appears, these men were having a dinner in a rough-and-ready way, when the bishop walked in. "There was thirty men sitting down at one long table—fifteen on each side, on a form, and one butter-dish between the lot. Someone got up to get him a chair; he wanted no chair. 'I'm along with the boys,' he said, and down he squatted on a bench, as good as you and me." "Yes, I saw him squat at the butter-dish," someone else broke in, "but he ups with his knife, and outs with the butter, and whatever else came along with it." "That's him all down the street," said a third. "Bishops ain't much in my line, but this one is a white man all right."

"Home Rule" in China.—It seems evident that women will play a great part in the future of China. Notwithstanding the disregard of infant girls, women have a profound influence in the Celestial Empire, and Dr. Sun Yat Sen advocates giving Chinese women full political equality with men. A curious story, related by a Chinese missionary in a recent address in connection with the West London Mission, reveals the fear and dread with which women are regarded, even though the story be not literally true. Ten henpecked husbands agreed to have a little respite from domestic tyranny and to take a picnic in the country. But while they were sitting down to enjoy their feast they heard the noise of toddling feet, and looked up to behold the coming of the ten wives. The husbands flew to hiding, save one, who seemed inclined to brave it out. The women questioned and scolded, but, not succeeding in finding their husbands, at last departed. Then the nine husbands crept out of their hiding-places and went to congratulate the brave man who had borne so much. But he said never a word, and they found that he was dead—he had died of fright! The force and influence of Christian women in China is great, and it is certain that China can never be evangelised until her women are brought to accept the Lord Jesus Christ as their Saviour.

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An aged Christian man requires middle-aged couple (without encumbrance) to take management of his cottage home, the advertiser to pay his own board.—89 Wilscu-st., Hawksburn.

IN MEMORIAM.

CRISP.—In loving memory of our dear son, who went home from Dandenong, Sept. 13, 1907. Call it not death—a few short days o'er, We shall meet him in glory to part no more.

What a blessed hope. Lo, Christ shall appear For the restitution of all things here. Then, if not till then, we'll see him again, When brought by the Lord with his glorious train,

Those sleeping in Jesus shall be restored, And so shall we ever be with the Lord.

CRISP, PROCTOR.—In loving memory of Chas. C. Crisp, and Mrs. J. Proctor, called home Sept. 13 and 22, 1907.

"Mizpah! The word gives comfort to our pain, I know God keepeth watch between us twain."

RANKINE.—On September 1, Jessie Elizabeth, beloved wife of C. W. Rankine, of State School, Bonnie Doon, and loved eldest daughter of Mr. A. T. Abercrombie, Hawthorn. "Sweet, rest at last."

COMING EVENT.

SEPTEMBER 24-27.—Conference of Queensland preaching brethren, Tuesday to Friday, Sept. 24 to 27, at Toowoomba. At least one preaching brother, beside the paid evangelist, is expected to attend from every church. Nearly all the regular evangelists have promised to come. It will be a great time. We want to get into line for our big forward movement. Three sessions daily, varied programme, and opportunities for all in discussion. Write me re your accommodation and concession ticket.—John W. Parslow.

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A Visit to a Rajah.



ONE evening recently we paid a visit to the Rajah of Chainpur, whose palace is on the other side of our river. We received a written invitation at the hand of a messenger early in the morning, asking us to honor the Rajah with our presence at dinner that same evening at seven o'clock. At six o'clock a huge elephant came flopping up to our door, sent by the Rajah to convey us across the river. As I was not feeling well on account of the heat, I took exception to Mr. Elephant, and he went flopping away, and very shortly a tumtum and horse arrived, and in this we went across the sandy river bed. There is no water in it, as it is the dry season. When we got to the top of the steep river bank, we found two open carriages waiting to convey the Sahibs to the palace. The one we were put into is a very elaborate equipage, with rubber tyres, and all the latest luxuries. Two footmen at the back were dressed in pretty green costumes, but the coachman was dressed in a white shirt and dhoti, and rang the gong with his naked foot. It is this mixture of the medieval and the modern that strikes one so forcibly in India. We had a very pretty drive of over two miles to the palace, where we were received by the Prince or Raj Kumar, in honor of whose wedding all the Sahibs of Daltonganj were invited to dinner. He conducted us to the lawn, which was prettily arranged with chairs, settees and tables, quite in English fashion, and in the midst a fountain playing, the sound of which made one try to think you were cool, though you did not feel so. We were introduced to various relations of the Rajah, all dressed in very bright colors, and all males; not a woman was to be seen. The Prince himself was dressed in a yellow brocaded silk coat, and very tight trousers to match, yellow and scarlet silk shoes, with long pointed turned up toes, and a very beautiful turban adorning his head. The Rajah's steward, a fine looking elderly man with long grey beard, clad in a shirt and dhoti, sat chatting with us in very good English, also the Prince, and a little later the old Rajah himself, dressed in snowy white clothes, appeared, followed by a man with a huge fan to keep him cool.

By this time it was quite dark, and the scene was very pretty, with the many servants sitting about, illuminating the fountains and the grounds, and the bearers and cooks (who had been brought from Calcutta from one of the best hotels to prepare and cook the dinner) laying the tables that were placed round the lawn. At the time appointed we sat down to a sumptuous dinner of nine courses served in the best style, and the missionaries were thought strange people by the waiters for refusing the champagne, wines and cigars that were so plentifully provided. The host could not partake with his guests because of caste and religion, so the poor Sahib folk had to eat alone.

Dinner over, we were taken to a fine durbar tent and enjoyed two hours' entertainment from a fine cinematograph brought from Calcutta. Among the pictures were the Delhi Durbar and Calcutta pageant in connection with the King's visit here. It was awfully hot, and we had to feel grateful and honored for being seated on high uncomfortable gilt chairs, upholstered in royal blue and yellow velvet, but—show before comfort. During the picture show, iced drinks and cigars were again brought round and the Rajah gave us each a mosegay. The Indian is very hospitable in his own way. At 11 p.m. we were conducted to the steps of the palace by the Prince, who decorated us with pretty garlands of silk and tinsel made by the women, and as we drove away they sent up sky rockets and other Indian fireworks, and we were driven home to our gate.

It was a very pleasant and unique experience, and it was hard to believe that all this had been in the jungle. The Indian will adopt the worldly benefits of the Englishman, but he draws a very deep line at his religion. Inside the palace ground the Rajah has his own temple, where he employs 40 or 50 Brahmins to do puja or worship. His household consists of two wives, his children and numerous relations. Altogether, with the servants, there are 300 people living in the palace precincts. He has 30 horses, three elephants, three carriages, and smaller tumtums, etc. The Indian will have show at all costs, and debts are handed down from one generation to another as a matter of course. The Rajah is a descendant of the Chers chiefs who on many occasions have displayed great loyalty to the Government, especially during the Mutiny of 1857. The present Rajah has assisted in putting down several risings in this district, and his services have been recognised by the bestowal of the title Rajah. He rules over about 100 villages.

We much enjoyed our visit, but our feelings were mixed as we looked at the old man so near his end, and knew that he must shortly leave all the show and splendor; and then—what? He is without God and without hope.

Our work among the women in Daltonganj is going on regularly. We have found it warm work in a shade temperature of 112 to 115, but God has been with us, and kept us fairly well, and though at times we have felt almost at the end of our endurance, the promise was realised, and we had strength equal to the day. Some of the women are learning to read very nicely; one woman is now reading the Bible and remembers all she reads well.

With Christian love to all the dear Australian brethren and sisters,—Yours in Christ Jesus, Naomi Pittman.

Busy Times in Shanghai.

We have been busy with visitors attending the Educational Association meetings, but just now are alone. The weather is warming up very much the last few days, and the mosquitos come along with it, as also does the misty mildew; everything smells already. May is also a busy month with us here, if the weather is fine, as everything that can be done without is sunned and packed away in air-tight boxes, such as curtains, carpets, blankets, winter clothing, in fact everything you can do without.

Poor old China; her troubles are not yet over; the rumors of the last few days are very serious, especially from the Western provinces. It does seem dreadful, but the last of the Chung, King and Cheng-tu folks only left a few weeks ago, and only about reached Cheng-tu, and will probably have to turn and come back, and it is feared that it will be anti-foreign this year, and much more serious than last year. This was the place where the troubles began last year which led up to the revolution. The work is going on well. Meetings well attended. We have an increase in attendance of girls' school each month. To-day we had between 20 and 30 outside women at the women's meeting this afternoon. Now, I must close, with many thanks for messages from Victorian Conference. Was glad to hear of your fine meetings.—Yours in his service, R. L. Tonkin, Shanghai, China.

"ALL power is given unto me. Go ye therefore, and disciple ALL nations, teaching them to observe ALL things; and lo, I am with you ALL the days." ALL power, ALL nations, ALL commands, and ALL times! And again, ALL the church should preach ALL the gospel ALL the time to ALL the world.

Arthur T. Pierson says: "There is enough gold and silver plate and jewellery buried in Christian homes to build a fleet of thirty thousand vessels, fill them with missionaries of the cross, ballast them with Bibles, build a church in every destitute hamlet, and supply the gospel to all in a score of years."

The Australian Christian Sunday School

Obituary.

BURNS.—Mrs. Mary Jane Burns passed away somewhat unexpectedly at her residence, Goodwood-rd., Wayville, on August 16, aged 44 years. It was a coincidence that she was baptised on August 16, just one year ago, since which time she has been a faithful member of Grote-st. church. She has been in poor health for some years, but despite her physical weakness she has nobly cared for her husband and children. She showed what it was to be a Christian by the way she lived in her home, and like many another mother, she has left behind the splendid example of a Christlike life that was a help to all her loved ones. Mrs. Walling and Miss Cummings, who are members with us, are sisters of the deceased, and our sympathy goes out to the bereaved husband and family, and all who mourn their loss. We laid the body away in the West Terrace Cemetery on Sunday afternoon, Aug. 18. For her the sufferings of earth are over, and she is at rest in the Father's home. May God bless and comfort all that sorrow and fill them with the joy that comes in knowing that Jesus is the resurrection and the life, and one day through him, we, if we are faithful, will meet our loved ones on the other shore.—J. E. Thomas, Adelaide, S.A.

MAGAREY.—It is with regret that we record the death of Mrs. Agnes Dawson Magarey, the wife of Bro. T. C. A. Magarey, who was called home suddenly on the early morning of August 5. Mrs. Magarey was born near Glasgow, in 1862, and came to Adelaide with her mother, grandmother, and her uncle, Dr. Wm. Campbell, when she was 12 years of age. She gave herself to Christ the year before she was married, and for over 30 years has been a faithful and honored member of the Church of Christ. She was one of the few who began with her husband to break bread at the house of Bro. John Anderson. The meeting was afterward held in the mission building in Archer-st., and eventually amalgamated with the Kermode-st. church. Shortly after moving to Glenelg a few began to break bread in the home of Mrs. Magarey, and this movement developed into the church at Glenelg. Of late years the family have been living at Blackwood, and have been identified with the church at Grote-st. It was too far for them to come very often to the regular meetings, and latterly they have been meeting with a few others in sympathy, and breaking bread in their own parlor. These meetings were a great comfort to Mrs. Magarey, and it is hoped that a church may be established here. It would be a fitting memorial to her faithful life. Our sister had the great joy a few months since of seeing her two sons, Alan and Alex., and her two daughters, Misses Nessie and Mary, accept Christ as their Saviour. Mrs. Magarey was an enthusiastic worker for the Minda Home for the feeble minded, as well as for many other charitable objects. She frequently sent parcels for the poor. She was bright and kindly in her life, and her hospitable nature made her house a second home to a large circle of friends. The church is poorer without her, and a great company of those who loved her will miss her. She was afflicted with heart trouble for several years, and it finally carried her home peacefully in her sleep. She leaves a husband and seven children. After a short service at Grote-st., her remains were laid away in the West Terrace Cemetery, on Tuesday, August 6. Geo. T. Walden and T. J. Gore assisted the writer in the services. May he who knows our every sorrow, and through whom at last we shall come with our loved ones to the home where parting and sorrow never comes, comfort and bless all who are bereaved.—J. E. Thomas, Adelaide, S.A.

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Missions—Home.

Topic for September 16.

Daily Readings.

A Home Mission prayer. Psalm 51: 1-13.

A call to Home Mission work. John 4: 24-32.

A woman's Home Mission work. John 4: 28-30, 39-42.

A new convert's Home Mission appointment. Mark 5: 1-20.

A new Home Mission station. Acts 8: 5-13.

A relationship between Home and Foreign Missions. Acts 8: 26-39.

Topic—Home Missions. John 1: 35-51.

How shall we prepare for Christian work?

Where shall we begin our work for Christ?

How are Home Missions the foundation of Foreign Missions?

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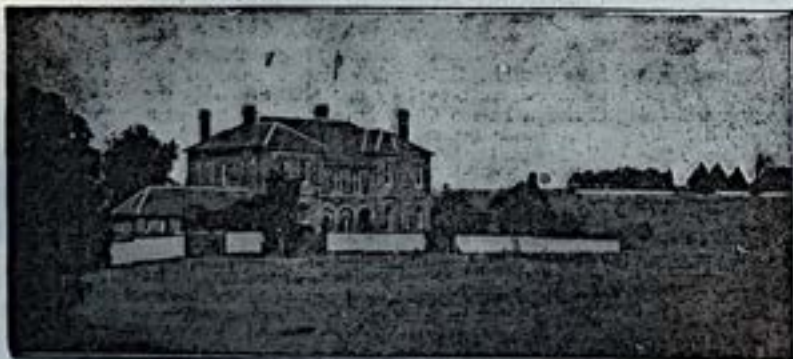
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