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The authority of Jesus is still supreme. What he commands, we must obey without question.

His authority is voiced by the apostles and given to us in his "testament," or will (Luke 10: 16).



## THE HEAD OF THE CHURCH.

From "The Training of the Church," by S. S. Lappin.

No organisation or enterprise can succeed without competent control, direction and oversight. Any great business concern, political party, or religious body, to succeed, must have a centre of authority. The progress of the church, no less than that of any other body of men, will be measured by its headship.

1. The church must have a head, and the right one.
2. The church must know its head and honor Him.
3. The church must keep vital connection with her head and be responsive to His promptings.

### I. The meaning of headship.

Primarily the term is taken from the human head, which is over the physical organism. It has come to be used with reference to the one person to whom others of a given body look for direction.

1. *Having authority, the head commands* the members, as in the human body; not arbitrarily, but benevolently and wisely.
2. *Having intelligence, the head directs*, as seen in training of the fingers to play an instrument.
3. *Having wisdom and power, the head protects*—illustrated by quick action of hand to protect eye or of foot to save body from falling.
4. *Having general oversight, the head presides*. The hand or ear informs the head of any pain or discomfort, and intelligent oversight provides a remedy. The head of a business, if a worthy head, is concerned with the welfare of those under his direction.

### II. The headship of Christ in the early church.

The headship of the church is a vital matter. Nothing is more demoralising or confusing than to have to pay allegiance to an unworthy head, or to be in doubt as to who is the rightful head. The position of the

Roman Catholic Church is that, after Christ, Peter was appointed the earthly head, and that he in turn chose a successor, and so on down to the present Pope. The morals of the Middle Ages, and the condition of mankind to-day in Catholic countries, afford a sufficient commentary on this system. Let us note that:

1. *Headship was claimed by Christ himself* (Matt. 16: 16-18; 28: 18-20).
2. *The headship of Christ was constantly recognised by the apostles in their labors* (Acts 1: 21-26; 2: 32, 33; 4: 10, 11).
3. *The headship of Christ was exemplified and illustrated in the writings of the apostles* (Eph. 1: 20-22; 5: 23; 2 Peter 1: 17, 18; 1 John 2: 1, 2).

### III. The headship of Christ in the church to-day.

Who has not had a feeling of far-offness of New Testament events? It would have been easy enough, we feel at such times, to follow Jesus on the paths of Palestine in the day when he did wonderful works and drew great crowds of people. Or it would not have been difficult to keep step in the apostolic group, with signs and wonders to bear witness and tremendous results following every effort. But that was two thousand years ago. This is a work-a-day world, and no prophet's voice or sign from God has stirred devout spirits in all these centuries. Has the church been so long without direction? Let us see.

The headship of Christ over the church still prevails. After three years of personal training, he gave his apostles, before his departure, a definite promise: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14: 26). This promise was fulfilled on Pentecost (Acts 2: 1-42), and the apostles entered on their work at once. Their words of teaching were from Christ the head (Acts 2: 42, 43). Their writings are also from God (1 Thess. 2: 13; 1 John 1: 4). Through his word, then,

### 1. The authority of Jesus is still supreme.

What Jesus commands, we men must obey without question. We should study his words in the light of the Old Testament Scriptures, since they testify of him; and of subsequent teachings and examples of the apostles, since they were his private pupils and would be sure to have clearer grasp of his meaning than we can have at this distance. His authority is voiced by the apostles and given to us in his "testament," or will (Luke 10: 16).

2. *His intelligence still guides*. He saw through the persecutions of the beginning and the darkness of the Middle Ages, and in faith he prayed for a day when his disciples should be one and the world should believe that he had been sent of God. Toward this glad time his church moves on. Whatever hint we can have from his own words in the Gospels, or from his apostles, will be safe counsel. In times of perplexity and doubt we may have assurance in prayer to God through him.

3. *His power still protects*. Not by miraculous intervention to deliver from prison or shipwreck, as in apostolic days, but by barriers of justice and institutions of mercy, and a thousand other agencies that have grown out of his influence among men. "Godliness is profitable both for the life that now is and for that which is to come."

### Illustrations.

A member of the body severed from the head dies. (See John 15: 5, 6.)

If communication be cut off between any member and the head, even though it be not severed, paralysis results. (See 1 Cor. 11: 27-30.)

The members of the body must work in harmony and co-operate with each other if progress is to be made (1 Cor. 12: 12-31).

To despise the counsels of the head is to invite disaster and loss. What does it mean when soldiers reject the authority of superiors, or children refuse to honor parents by obedience? What can be expected of the head of the church be not honored in all things?

## Editorial Notes

### A Helpful Agency.

One of the most helpful agencies for the consolidation and extension of the work in South Australia is the Church Extension Fund. By its aid during the last five years church buildings have been erected at Mile End, Broken Hill, Maylands, Railwaytown, Crofton and Semaphore. A fine building to seat 400 has just been purchased at Moolta, and now a chapel is in course of erection at Tumbly Bay. All this has largely been done with money lent the Committee free of interest for a term of years, but it has now, absolutely its own, £1206. From the report just printed we learn that £2000 more is required to help needy churches. As the report states: "Every pound given goes into a permanent and active fund. It helps to build one chapel, and is returned to go out again to help build another. It is ever in perpetual motion, gathering and increasing in force as it goes." South Australia leads the States in Church Extension, and her example may well be copied.

### Our American Church Extension Fund.

Last year in the United States the Church Extension Board assisted ninety churches with loans aggregating £47,936. The money is loaned for five years at a low interest, and is paid back in five annual instalments. 290 churches applied for loans, but only ninety could be granted. The total amount in the Church Extension Fund is now £209,375, and it is steadily growing. The Board has several "Name Loan Funds." A Name Loan Fund is £1000 which is named after the donor. The first was donated by Governor Drake, of Iowa, 25 years ago. Eighty-one churches have been assisted from that fund. By going out again and again, it has done the work of nearly £8000, and has earned £1051 in interest. And so it goes on perpetually, ever increasing in power as it grows. During the next 25 years at the same rate, the Drake Fund will assist in the erection of 160 more chapels. Of all the enterprises undertaken by our American brethren, the Church Extension Fund appears to be one of the most useful and productive.

### Our Church Buildings.

"If we do not put up buildings that commend themselves architecturally and usefully; that look well in the midst of other grand buildings, such as school buildings, hospitals and libraries and church buildings of other religious bodies, we will stay behind with our plea for Christian union on the foundation of Christ and his apostles." These are the words of G. W. Muckley, the secretary of the Church Extension Board in connection with our American churches. It is certain that a cheap, shabby-looking building in a back street does not commend the cause we love to the public. We owe it

to the plea we present to erect church buildings that are attractive and in prominent positions. It is just here that we often fail.

### Church Co-operation.

The *Christian-Evangelist* records a case of practical church co-operation in Maunabo, California. The Methodist, Baptist, Christian, Congregational, Episcopalian and Presbyterian Churches are uniting in various social services in the community. They maintain a Visiting Nurses' Association, a house known as "God's House," to care for the unassuming, and are laboring together to cleanse the community of immoral elements. During the summer they met in the Greek Theatre of the High School for Sunday evening services. The union sentiment appears to be taking practical form in some parts of the United States.

### Progress in South Australia.

On the basis of population at the end of last year, South Australia leads the States of the Commonwealth in the strength of the Restoration Movement. According to the last Conference reports the membership of Churches of Christ in Queensland was 1199 or 1 in every 530 of the population; in New South Wales 4293, 1 in 419; Tasmania (estimated) 650, 1 in 303; W.A. 1516, 1 in 201; Victoria 8822, 1 in 155. South Australia, with her 6647 members, has one member to every 65 of the population. Ten years ago the membership in South Australia was 3692 or about 1 in every 100. Thus while the population during the decade increased about 16 per cent., the membership of the churches pleading for the simple Christianity of the New Testament advanced 80 per cent.

### Roman Catholic Losses.

While Roman Catholics are making strenuous efforts to gain ground in Protestant countries, they are steadily losing in their own lands. Dr. Clifford, in his presidential address at a great Baptist Congress in Stockholm, Sweden, stated that "In Austria the separatists from Rome form an exceedingly great host. They are found in sixteen States. In one of them over 100,000 have loosed themselves from Rome. 176,000 have cast off their fetters in Bohemia, and in the whole of the States the numbers of the seceders last year according to the census was 539,256. Of Protestants there were in Austria in 1857, 292,127; in 1900, 497,502, but in 1912, 674,000. And these figures are inclusive of Hungary." "Hungary tells of 102 new stations opened within a year, and some of the new churches have a membership of over 1000, whilst there are 13 churches with more than 500 each." It really seems that Rome is losing her power over her own people in her own countries.

### The Spreading Light.

Those who read the thrilling account of the establishment of primitive Christianity in Poland as the result of independent study of the Scriptures, will be pleased to learn that in a letter written soon after Z. T. Sweeney left Poland, Bro. Zebrowski writes,

"Up to the present I have baptised about 70 persons, some of whom live in Warsaw and some in Prushkoy, near Warsaw. Every week I have several to baptise." A vigorous movement has been started to evangelise the Poles in America, who are very numerous. In Wisconsin alone there are over 300,000. While the Restoration work is spreading in Russia and Poland, the clearer light is extending to other lands. An interesting example of this is the case of a Mr. Zeebych, a professor of a college in Nymegen, Holland. Convinced of the necessity of baptism and the evil of sectarianism, he desired to become a "Christian only." But finding no one to immerse him in Holland, he wrote to America to a relative about it, and as a result an American evangelist, W. D. Campbell, in England, went to Holland, and on May 10 baptised Prof. Zeebych in the river Waal. It is said the outlook for a permanent work in Holland is a bright one. Z. T. Sweeney reports in the *Christian Standard* the receipt of a letter from Russia, stating that "a Greek priest of fine education, well known in Russian literature, has abandoned the Holy Russian Orthodox Church and entered the gospel way, and this is the second instance of this kind in the recent past." And so the light continues to spread.

### The Christ of Experience.

We must find that the Christ is the very principle of everything that makes life worth living. In every duty, in every impulse to the good, in every approving voice of conscience, in every thing that tends upward in any department of our nature, we must realise that we are face to face with the kingdom of God. Its life and its law are the Christ. Because he is formed within us, our very conscientiousness of self must come, as did his, to be habitually interwoven with a sense of the divine presence. In some sense and in some appreciable measure, we must be able to echo his own words: "I and the Father are one."

Such an experience will bring a great calm to souls tossed by the unrest of the age, at the same time that it furnishes incentive and direction to absorbing religious zeal. It will set things in proportion. Act and motive, creed and conduct, self and society, will fall into place. It will give perspective to the theoretical problems which centre about the person of Christ. We shall put on at them without timidity; we shall put on our false emphasis upon tradition, or upon our own reasoning, for we shall occupy the standpoint of realisation. We shall be born, too, and win the world to Christ, because the presence goes with us.—Prof. J. C. Coe.

If Christians praised God more, the world would doubt him less.—Charles T. Jefferson.

No man ever wanted God who did not possess him, and the measure of our desire is the prophesy of our possession.—MacLaren.



## Are the Critics Right about Daniel?

No. 8.

By C. M. Gordon.

It will be well for us to begin this article with an extract or two from the famous Annalistic Inscription, to which reference has been made in preceding articles. The discovery of this tablet, together with the Cylinder of Cyrus, led to a re-construction of our views respecting the Medo-Persian conquest of Babylon. On the basis of what is recorded in these inscriptions the critics allege that "the historical presuppositions of Daniel V. are inconsistent with the evidence of the contemporary monuments." We have already noticed two of these alleged inconsistencies, and have found that they cannot be sustained. The following extracts from the Annalistic Tablet will bring before us the particulars which still await our attention.

### The Annalistic tablets—

"On the fourteenth day of the month (Tammuz—June-July) Sippara was taken without fighting.... On the sixteenth day Gobryas, the governor of the country of Kurdistan, and the soldiers of Cyrus entered Babylon without fighting.... The third day of the month Marchesvan (about October 19th), Cyrus entered Babylon. Dissensions were allayed before him. Peace to the city did Cyrus establish, peace to all the province of Babylon did Gobryas his governor proclaim. Governors in Babylon he appointed. From the month Chislev to the month Adar (November-December, 539 B.C. to February-March, 538 B.C.) the gods of the country of Aecad, whom Nabonidus had transferred to Babylon, returned to their own cities. The eleventh day of the month Marchesvan, during the night, Gobryas was on the bank of the river.... The wife of the king died."

This is taken from Professor Sayce's translation of the inscription. In one important point, which we shall notice presently, the translation is defective. The tablet is sadly mutilated. Large gaps occur in the narrative, and in places the characters are so defaced as to make the reading very uncertain. Assuming this inscription to be true, the critic declares its account of the conquest of Babylon to be at variance with what Daniel has to say on the subject. It is claimed that Daniel represents the city to have been taken "by storm," whereas this inscription tells us that it was taken "without fighting." The truth is that Daniel says not a word about the city being taken "by storm." He mentions no fighting. He gives us no details as to how the city was taken. The critic who says that the account in Daniel implies that Babylon fell into the hands of the Persians only after a fierce as-

sault, is simply drawing upon the resources of his imagination. In Daniel 5: 30 it is said that "In that night Belshazzar the Chaldean king was slain." Professor Sayce, Dr. Farrar and others infer from this simple statement concerning Belshazzar's death, that Babylon fell only after siege and assault. But surely in doing this they press the language of Daniel far beyond its lawful boundaries. Supposing we found in one of Dr. Farrar's books a statement to this effect: "On the fifteenth day of March, 44 B.C. Julius Caesar, the unowned king of the Roman people, was slain in the city of Rome," and were to conclude that in this statement Dr. Farrar implies that Julius Caesar died while defending the city against the fierce attack of some foreign foe! Would not such an inference prove us deserving of every ponderous adjective the Doctor, in such circumstances, might have felt justified in hurling at us? Yet it is by such logic as this that Daniel is shown to be in conflict with the Babylonian chronicle!

Even assuming that Belshazzar was slain while defending his palace against the assault of the Persian foe, we fail to see that such a fact is at variance with the inscription. The statement that Babylon was taken "without fighting" must surely be accepted with modification. The tablet itself makes us suspicious of a strictly literal interpretation of the statement. It records that Gobryas and the soldiers of Cyrus "entered Babylon without fighting" on the 16th of Tammuz; but it also suggests that the complete subjugation of the city did not take place until Marchesvan, nearly four months later. On the night of the 11th of Marchesvan, Gobryas is on the bank of the river (Euphrates); and in connection with this mysterious nocturnal visit the tablet records the death of either the king or his son. Sayce's translation, "The wife of the king died," is opposed by the weightiest authorities, and cannot be sustained. I think it a fair inference that the expression "without fighting" applies to the taking of the outer defences of the city. The inner city, defended by the patriotic party led by Belshazzar, held out for several months after this, and finally fell on the 11th of Marchesvan. The supposition that the words "without fighting" indicate that Babylon, the greatest city of the day, was taken without anyone getting hurt, or without any blood being shed, seems to me to be bordering on absurdity. But even if the words are to be literally understood there is nothing in the

Book of Daniel which would conflict with them.

### And the Book of Daniel—

Dr. Driver admits it to be conceivable that Belshazzar, after Gobryas had taken the outer defences, "still held out in his palace, and was slain afterwards in attempting to defend it." To our mind this suggestion is not only conceivable, but is also *eminently probable*, and the probability of it is confirmed by the language of the inscription under consideration. Granting it conceivable, however, Dr. Driver sees difficulty in the fact that after Gobryas and his forces had been in peaceable possession of Babylon for four months, Belshazzar promised and dispensed honors in his kingdom (Dan. 5: 7, 16, 29), and that Daniel makes "the solemn announcement as something new and unexpected that his kingdom was to be given to the Medes and Persians, when it must have been patent to everyone that they were already in possession of it." But the Persians are not yet in peaceable possession of a *whole* of Babylon. Belshazzar doubtless felt that the palace and the inner defences of the city were so strong as to be virtually invincible. It must be granted that if he reasoned this way he is neither the first nor the last king in the history of the world who felt secure even in the midst of falling fortunes. Resting in this false security, he would naturally promise and dispense honors in his kingdom should occasion necessitate his doing so. Students of Roman history will remember that during the Punic War Hannibal led his army to the very gates of the city, and threatened it with destruction. Although he and his Carthaginians had in battle after battle defeated the Roman forces, yet the Roman Senate in this crisis manifested its faith in the future by selling to the citizens the very land on which Hannibal and his army were encamped. Incidents such as these warrant the supposition that Belshazzar and his officers may have cherished the hope that apparent defeat might yet be turned to victory.

There is one significant fact which confirms the view we have just set forth. It is this: the contract tablets written in Babylon continue to be dated in the reign of Nabonidus after the month of Tammuz, during which, according to the inscription, Gobryas "entered Babylon without fighting." Even after Cyrus appears upon the scene three months later, these contract tablets are dated in the reign of Nabonidus, and continue to be so dated until Marchesvan. What does this fact signify? Simply that the authors of these tablets recognized Nabonidus as king for four months after Gobryas entered Babylon. If Gobryas and his forces had completely subjugated Babylon on this first entry, during Tammuz, and the dynasty of Nabonidus was then completely uprooted, how dare the residents of Babylon continue to date their documents in the reign of the fallen king? This fact confirms the view that Cyrus did not complete the conquest of Babylon until Marchesvan, four months after his soldiers, led by Gobryas, first ap-

peared before the walls of the mighty city, Belshazzar and his lords during that period held out in the palace.

#### In striking agreement.

I close this article with the affirmation that the inscription under consideration instead of contradicting the Book of Daniel confirms it. It does so in at least three particulars: 1. That Belshazzar was slain; 2. His death occurred during the night; 3. And in connection with the conquest of Babylon and Babylonia by the Medo-Persian power. Look once again at the closing statement of the extract I have given. It reads: "The eleventh day of the month Marchesvan, during the night, Gobryas was on the bank of the river, . . . The wife of the king died." But instead of following Sayce's reading—"the wife of the king," we must, according to the strongest authority, read either "the king dies," or "the son of the king dies." Professor Sayce in translating "the wife of the king," follows Schrader, but Dr. Driver, C. J. Ball, Dr. Hagen, Professor Delitzsch, Theo. G. Pinches, Bosawen, and the "Historians' History of the World," are all against the reading. Theo. G. Pinches, to whom belongs the honor of having brought the tablet to light, says that it must read either "the king dies" or "the son of the king dies." The author of the history of the Fall of Babylon, in the "Historians' History of the World, who, by the way, is himself a critic of the most radical type, favors the former reading—"and the king dies." If we accept this, then let us ask, What king dies? Not Cyrus, for he lived for years after the fall of Babylon. Not Nabonidus, for, too, lived for some considerable time after the downfall of his empire. Then it must be Belshazzar, the Chaldean king. If we accept the latter reading—"the son of the king dies," which is most popular with the authorities quoted, then who is this son that dies? Not Cambyses, the son of Cyrus, for he lived to become king of Persia. Then surely it must be Belshazzar the son of Nabonidus. Dr. Driver translates the passage thus: "On the 11th day of Marchesvan, during the night, Gubaru (Gobryas) made an assault and slew the king's son." Commenting on it, he says: "After Gubaru and Cyrus had entered Babylon . . . he (Belshazzar) is said (according to the most probable reading) to have been slain by Gubaru (during the night, i.e., apparently) in some assault made by night upon the fortress or palace to which he had withdrawn." Place this side by side with Daniel 5: 30: "In that night Belshazzar the Chaldean king was slain," and surely the agreement between Daniel and the inscription will be very obvious to all who are not afflicted with rationalistic blindness. If this be the way in which the monuments contradict the Book of Daniel, then may a kind Providence send us more such contradictions!

This is proof of a well-trained mind, to rejoice in what is good and to grieve at the opposite.—Cicero.

## Doncaster Jubilee.

The Church of Christ, Doncaster, Vic., was established August 30, 1863, when eight members met in the home of Bro. and Sister Porter to celebrate the Lord's Supper. The late Bro. H. W. Crouch (who was killed four weeks ago) enjoyed the honor of being the pioneer of the cause. He gathered the scattered disciples together, and by his loyalty to God and faithfulness to the Bible, was instrumental in God's hands of commencing what has proved to be a strong and influential church in the district. During the 50 years, 510 persons have been in membership; the roll shows now 190 members, resident and isolated. The following evangelists have labored with the church: T. H. Bates, H. Fullwood, R. G. Cameron, D. A. Ewers, H. Mahon, F. W. Greenwood, H. D. Smith, Gifford Gordon, W. G. Oram, and J. E. Allan, the present preacher.

#### The Meetings.

Lord's day, August 24, 11 a.m., chapel crowded. A large number of visiting brethren were present, and some of these brethren assisted in the service, which was a memorable meeting. W. Smedley presided in a beautiful manner. Dr. Thos. Porter, of N.S.W., exhorted the church on John 17: 17, a soul-stirring and deeply spiritual message. Visitors were present from N.S.W., S.A., W.A., and many suburban churches were represented.

3 p.m., F. M. Ludbrook, the children's friend, delighted a large gathering with his "Puffing Billy" talk.

At 7 p.m., a magnificent congregation, which filled the chapel from vestry to porch, greeted D. A. Ewers, of S.A., who preached a most practical sermon on "Ebenezer." A great address for a great occasion.

Tuesday, 3 p.m., in the chapel, a pioneers' meeting was held. This was a most inter-

esting gathering. Many pioneers of the cause in Victoria and elsewhere were present. J. Pittman presided in a charming manner. W. Smedley, M. W. Green, W. Hunter, J. Procter and B. J. Kemp gave short reminiscence talks.

At 6 p.m., a great crowd gathered at the Athenaeum to participate in the jubilee tea and re-union. It was an excellent gathering. At 7.45 p.m. F. Smedley presided over a great congregation. The building, which seats 400 people, was packed from door to door. It was a record meeting in the history of the church. Speeches of a congratulatory and of a reminiscence character were delivered by Sister Mrs. Chown, Bren, R. Lyall, M. McLellan (President of Conference), Principal Main, M. A.; D. A. Ewers, Dr. Porter, G. Gordon and J. Tully. Greetings were read from F. G. Dunn, President of Federal Conference; Thos. Hagger, State Evangelist; J. Hindle, N.S.W.; W. Wilson, A. Stewart, Enmore church; R. G. Cameron, J. G. Barrett, G. B. Moysey, R. Pittman, A. B. Chappell, South Seas; Swanston-st. church, W. G. Oram, George Exley.

A special feature of this and the other jubilee meetings was the excellent singing of the jubilee choir, under the baton of Geo. Petty. The Petty Quartette party rendered an item in their usual sweet style. About 100 visitors were present from sister churches.

Thursday, August 28, 8 p.m., a splendid united auxiliaries' demonstration was held. J. E. Allan occupied the chair. Gifford Gordon, of Geelong; J. C. F. Pittman, President Bible School Union; F. M. Ludbrook, President Federal F. M. Committee, and J. Tully, Bible School supt., delivered stirring and eloquent addresses.

Lord's day, August 31, 11 a.m., C. M. Gordon preached a masterly sermon on "Our Heavenly Heritage." At 7 p.m., M. Wood Green delivered an eloquent and practical address on "Let your light shine." This brought a splendid series of uplifting meetings to a close. All the sermons and addresses were of a most spiritual and practical nature.

A week prior to the jubilee a special effort was made to raise £135 to clear the chapel of debt. This appeal was responded to most heartily by the members, with the result that four days before the jubilee the whole amount was raised.

The chapel and public hall were tastefully decorated by the sisters of the church.

Thanking our loving Father for the blessings of the past fifty years, we



The Present Meeting House, Doncaster, Victoria.



Office-bearers, Doncaster Church, Victoria.

Standing: T. Petty, H. Zelius, A. Taylor, D. Tully. Sitting: F. Smedley, J. E. Allan, Evangelist; G. Petty, Secretary; J. Tully, Treasurer.

press on into the future with new zeal, spirituality and enthusiasm, trusting in the God of our noble pioneers. Our prayer is that the progress and blessing of the past may be incentives to a greater faithfulness and usefulness in the new era.

## The Home Mission Problem

By H. G. Harward.

In the State of New South Wales this problem is overwhelming in its magnitude. Its solution should lie heavily upon the hearts of all disciples, and summon us to a deeper consecration, and a more aggressive service for the Lord. Enmore, the oldest and strongest of our congregations, has just celebrated its jubilee. It has had sixty years of splendid history. In the past it has enrolled among its members many who have adorned the doctrine of the Lord Jesus Christ in all things, and laid the foundation for the splendid work so efficiently being carried on at the present time. And after sixty years one fifth of the total membership of Churches of Christ in this State is found in this one congregation. The past decade has been marked by encouraging progress. During that period there has been a hundred per cent. increase in all departments of the work. This is cause for profound gratitude to God for his blessing. But a membership of 2,000, in the midst of a population of 1,800,000, after more than fifty years of service in the State, would not convince many that "our people" have been greatly thrilled by a missionary vision, or filled with the missionary spirit, in their efforts to restore the apostolic church.

The problem has a dual aspect. There is need, first of all, to

### Strengthen weak churches.

Some congregations in our Home Mission districts have been in existence for many years. The dew of youth is no longer upon their brow. In age they have passed beyond the infant period of life. But the increase of years has not brought to them that strength and vigor by which they could have become self-supporting, and at the same time centres from which the truth could radiate out to other needy parts.

Local conditions frequently make the work in these fields extremely difficult. But in not a few instances churches are weak and inefficient, because that, in themselves, they have lacked the qualities which make for strength and efficiency. They have been self-contained, with little or no desire to increase in numbers and influence. A happy little family, they have almost feared to have their calm and peace disturbed by the incoming of new members. Occasionally they have suffered a depletion of their strength by discord and disunity among themselves. Established in their community to represent the great plea for the unity of the people of God, they have succeeded only in *misrepresenting* it by their own division. Too frequently they have been among the saddest examples of failure to keep the unity of the Spirit.

Another cause of weakness is the lack of suitable places for worship and evangelistic work. No cause can ever become strong which continues for years to be housed in a public hall, lodge, or dance room. Those who gather in these places are usually looked upon as faddists, extremists, or folk with some peculiar religious hobby. At the in-

ception of any work, it is generally necessary to hire a hall or some other building. But if that work is to grow it is certainly imperative to secure a permanent home as quickly as possible. And right here some of our Home Mission churches have failed. They have made no worthy effort to supply their own need in this direction, though ever prepared to allow the brethren in other places to present them with a suitable home for church work.

In the past, the brethren, through the Home Mission Committee, have stood nobly by these churches. It is not easy to do much more in strengthening them, unless they do more for themselves. There will come increased numerical strength by the winning of others to Christ, when there is presented to the world the attractiveness of a deep, strong spirituality. When men can say, "How these Christians love one another," and are impressed with the vitality and reality of our faith, they too will cry out, "We would see Jesus."

These churches can help strengthen their own work by contributing more to their own support. It is not good for the child to be always wheeled about in a carriage, and fed with a spoon. The more it can help itself the better the results in its own life. Our Home Mission Committee has gladly stood by these churches in the past. But some of these have not borne a fair share of the burden of their own support, or done as much as they might have done in order to the growth and prosperity of the work in their own locality. "Let the Committee pay" seems to have been the controlling influence in their undertakings.

The solution of this phase of the problem is to be found not only in the continued help of the Committee where necessary, but also in a more faithful interpretation of the plea, a more liberal spirit in the support of their own work, and a more aggressive policy of evangelism in their own community.

The second aspect of the Home Mission problem is that of the

### Unoccupied fields

of this great State. In and around Sydney, with its population of 750,000, we have 14 churches, six of which are subsidised by the Home Mission Committee. In the rest of the State, with over 1,000,000 population, we have about 20 congregations. Eight of these are under the direction, and receive the support of the Committee. Outside the suburban area, the nearest churches to the city are the small congregations at Hamilton and Merewether, in the great Newcastle district. At present there is no resident preacher in this needy field. Leaving Sydney on the Melbourne express, one may travel through rich country, and important centres of population, for a distance of 300 miles, and not find a single congregation

representing the Restoration Movement, until he reaches Marrar, Junee and Wagga, the three small churches which represent our cause in the immense Riverina district. Corowa, fragrant with the memory of the life and character of our late Bro. Johnston, has a meeting place, but no one meeting in it. Get on the train and journey to Bourke, 500 miles to the North-West, and you will not find a single congregation known as a Church of Christ, with which to have fellowship. Pay a visit to Bro. Waters, our evangelist at Inverell, 500 miles distant, and you will only pass through two towns having small congregations of disciples, and these towns are 400 miles from the metropolis. Take the coastal trip to see Bro. Stevens and the Lismore church, planning to visit all of our preachers and churches en route, and you would find Bro. Burns, our one representative, with the Taree church, in a vast district 235 miles from the city, and 250 from Lismore.

These fields are not white unto the harvest. Harvest comes from faithful sowing, and so far we have withheld the seed. This State is largely virgin soil, and the ground lies fallow waiting to be upturned by the gospel plough, that it may receive the unadulterated seed of the Kingdom.

What a stupendous task is ours. Its greatness may well fill us with awe, bring a great anguish to our hearts, cause our eyes to be filled with tears of penitence for our past indifference, and send us forth with a passion to do and dare for our Lord, while it is still called to-day.

Our problem can only be solved in two ways. First, by a re-kindling of the fires of evangelistic fervor in all of our hearts. A wave of indifference has been sweeping over us and chilling our ardour in the supreme work of saving men. Brothers, sisters, while we are apathetic, thousands are living without God, and without hope in this world, and going down to Christless graves, and a hopeless eternity. Oh, awake, thou that sleepest, and gird thyself with might to the conquest of this fair land for Jesus.

The solution of the problem calls, too, for an enlarging liberality. Thank God for the many splendid givers in this State. A few are giving large gifts. Some are making sacrifices to support our Home Mission work. These are doing their best to solve the problem. If our 4000 members were all regular contributors, with gifts of sacrifice, how much more we might do to sow and reap in these great unoccupied fields. Have we done what we could, have I, have you? Brethren of this great State, this is your problem, too. Will you give your best to its solution?

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honourable, so superbly honourable, as love. "Love never faileth."—*Drummond.*

## Glimpses of Church Life.

By M. Mitchell.

No. 3.

### "IT MIGHT HAVE BEEN."

"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."—*Luke 13: 34.*

It was Sunday afternoon, and the Boy ran into the little house like a gleam of spring sunshine. With a bright, beautiful face, eager and impetuous, he came to his sister in the welcome-home kiss; for these two were orphans, and came home to each other now as they had been wont to seek their mother's presence on entering the house.

As the sister looked into the Boy's sensitive face, tremulous with the stirrings of a new emotion, the quick intuition of love told her that something had happened. She was young and inexperienced in the language of the soul's expression; had she but known, she would have recognised that look as the foreshadowing of the soul's awakening, the dawning of that light that never was on sea or land.

The Boy went straight to the subject with the direct simplicity of the unsullied child-heart.

"Mr. Thomas spoke to us to-day in Sunday School about confessing Jesus, and joining the church. I would like to come, Marjory. Am I too young?"

His sister regarded him with great surprise. Never in all her young life in the Scotch Church had she heard of a boy being admitted to the communion of the Lord's Supper.

"I think it would be better to wait till you are older, and understand more about the meaning of it. You are so young to join the church," she said very seriously.

The eager flushed face of the Boy fell. "I was afraid I was too young," he said disappointedly.

"You see," said his sister, "it is a very solemn thing, and we ought to understand fully what we are doing."

"Yes," said the Boy obediently, but without enthusiasm.

In after years Marjory never forgot the expression of wistful regret on his face—a look never to be recalled! How slowly, and by what painful processes do we learn that soul experiences cannot be fashioned to the order of human judgement. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

The opening joy of the Boy's heart gave place to a vague discouragement. He felt shut out by reason of his youth. The stirring of the divine impulse of the Spirit, instead of being wisely guided into definite strength and power, was deferred to some shadowy future of more mature understanding. The tender leaf of the budding

soul-life slowly faded, and "the psychological moment" passed silently away.

"If thou hadst known in this thy day the things which belong unto thy peace! but now they are hid from thine eyes. . . . because thou knewest not the time of thy visitation."—*Luke 19: 42, 44.*

"Marjory, sister, here I am home again! It was the joyous voice of the Boy coming home to his sister after long absence. Marjory could hardly recognise the fashionable gentleman who stood before her as the boy who had wept on leaving her years before. He had lived with worldly and materialistic men, and his impressionable nature had proved a plastic mould in their hands. He was no longer a tender plant unfolding to the light, but an extremely self-satisfied and assured man of the world.

He came to his sister with loving greeting, but Marjory, with eyes grown wise now, knew by quick intuition that she had lost her boy.

It was a Sunday when he came home, and after long talk she said:

"Do you remember how you went to Sunday School in the old time?"

The Boy laughed heartily. "I have grown out of all that sort of thing. Have not been to church for years—out of my line now altogether. I have too much else to think of. Don't look so shocked, Marjory. You do not know the world as I do. It gives one a different point of view, I assure you."

He turned away, with a light laugh of superior and informing knowledge, as if to dismiss the subject.

The teaching of experience engraved itself deep upon his sister's heart. The world had done its work while she had been waiting for the growth of mind. Oh, that she could recall that Sunday afternoon years ago!

"Of all sad words of tongue or pen,  
The saddest are, 'It might have been.'"

The man who dies fighting the Lord's battle knows that when the day of the Lord's victory comes, he will not be shut out.—*Dr. Denney.*

Happiness, according to the laws of nature and of God, inheres in voluntary and pleasurable activities; and activity increases happiness in proportion as it is diffusive. No man can be so happy as he who is engaged in a regular business that tasks the greater part of his mind. I had almost said that it was the beau-ideal of happiness for a man to be so busy that he does not know whether he is or is not happy; who has no time to think about himself at all. The man who rises early in the morning, joyful and happy, with an appetite for business as well as for breakfast; who has a love for his work and runs eagerly to it as a child runs to play; who finds himself refreshed by it in every part of his day and rests after it as from a wholesome and delightful fatigue; who has one great and very essential element of happiness.—*H. W. Beecher.*

# The Family Altar

Conducted by M. M. Davis,  
From the "Christian Standard."

## HAPPINESS FOR ALL.

God wants his children happy—all of them. Not simply the strong, but the weak; not simply the well, but the sick; not simply the active, but the inactive. And it is easy to be happy when we are well, and actively engaged in the Master's vineyard. The days speed by like the weaver's shuttle, and are altogether too short. But when we are sick or in prison, and doomed to enforced idleness, they are long—altogether too long. But fellowship—vital, living, throbbing fellowship—will bring happiness to the sick-bed or the prison as really as it does to the joyous gleaner in the rich harvest-fields of the world. Many of our "Family Altar" readers belong to the list of enfeebled idlers, but they need not be unhappy. Paul and Silas, with bleeding backs and with their limbs in the stocks, were so happy that they prayed and sang praises to God at the hour of midnight.

## SUNDAY, SEPTEMBER 14.

Genus of Thought.—"Praise ye Jehovah. Praise ye the name of Jehovah; Praise him, O ye servants of Jehovah" (Psalm 135: 1).

I cannot always see the way that leads to heights above;

I sometimes quite forget He leads me on with hands of love.

But yet I know the path must lead me to Immanuel's land.

And when I reach life's summit I shall know and understand. —O. P. Wiles.

Earth with her thousand voices praises God.—Coleridge.

Bible Reading.—Psalm 135: 1-13: The Lord worthy of praise.

## MONDAY, SEPTEMBER 15

Genus of Thought.—"Let us offer the sacrifice of praise to God continually; but to do good, for with such sacrifices God is well pleased" (Heb. 13: 14, 15).

In the Holy Land lived a man called Elijah, whom God had blessed with earthly goods. He was also coming in all the wisdom of the East. But all this could not bring peace to his heart; he was often full of sorrow and wished to die. Then a man of God came to him, and showed him an herb possessed of wonderful powers of healing, but Elijah said, "What is that to me? My body lacks not herbs; my soul is diseased. It were better for me to die." "The herb will do thy heart good," said the man of God. "Take it, and heal seven sick men, and then thou mayest die if thou wilt." Elijah did as he was asked, and sought out misery in its abiding places. He healed seven sick people, and succored the poor with his riches. Then the man of God came again to him and said: "Here is an herb of death; now thou mayest die." But Elijah cried: "God forbid! My soul longeth no more for death, for now I comprehend the meaning and use of life."—Mary E. Fitzess.

Bible Reading.—Heb. 13: 9, 16: Sacrifices which please God.

## TUESDAY, SEPTEMBER 16

Genus of Thought.—"They helped every one his neighbor" (Isaiah 41: 6).

If we only knew of the sorrows  
Deep down in our brother's breast;  
Of the grief he bears,  
Of his toils and cares,  
Of his hours of sad unrest,  
Perhaps we would be more kindly  
To him if he goes astray,  
And offer aid  
To his soul dismayed,  
And help him along his way.

—A. C. Benge.

What do we live for, if it is not to make life less difficult to others?"—George Eliot.

Bible Reading.—Isaiah 41: 1-7: Helping the helpless.

## WEDNESDAY, SEPTEMBER 17

Genus of Thought.—"The Son of man is come to seek and save the lost" (Luke 19: 10).

"Throw out the life-line across the dark wave,  
There is a brother whom some one should save;  
Somebody's brother! Oh, who then will dare  
To throw out the life-line, his peril to share?"

During the World's Fair in Chicago there was one place in the Tiffany exhibit that one could never approach, because of the great crowd gathered around it. I was there many times, but never could I get at the place; I always had to stand on tiptoe and look over the heads of the crowd. What were they looking at? Nothing but a cone of purple velvet revolving upon an axis, and toward the apex of the cone a large, beautiful diamond of almost priceless worth. It was well worth looking at. But I have never recalled that scene but what the thought has come to me that the single soul of the raggedest pauper on the streets, of the most degraded woman, of the most ignorant boy or girl, is of infinitely more value in God's sight than ten thousand gems like that.—Burton H. Winslow.

Bible Reading.—Luke 19: 1-10: Seeking the lost.

## THURSDAY, SEPTEMBER 18

Genus of Thought.—"There is forgiveness with thee, that thou mayest be feared" (Psalm 130: 4).

We are not called upon, as the Jews were, to bring a lamb to the altar, and lay our hands upon its head, and shed its blood, and burn its flesh, but in the language of one of our beautiful hymns, we are to say:

By faith I lay my hand  
On that dear head of thine,  
While like a penitent I stand,  
And there confess my sin.

—J. W. McGuffey.

Bible Reading.—Psalm 130: 1-8: Forgiveness.

## FRIDAY, SEPTEMBER 19

Genus of Thought.—"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (1 Cor. 2: 7).

How can the Three be One? you ask me; I answer by asking.

Hail and snow and rain, are they not three, and yet one? —Longfellow.

The mystery of the Bible should teach us, at one and the same time, our nothingness and our greatness; producing humility and animating hope.—Henry Melville.

Bible Reading.—1 Cor. 2: 1-10: Bible mysteries.

## SATURDAY, SEPTEMBER 20

Genus of Thought.—"Only Luke is with me" (2 Tim. 4: 11).

Love is a sudden blaze, which soon decays;  
Friendship is like the sun's eternal rays;  
Not daily benefits exhaust the flame;  
It is still giving, and still remains the same.

—Gay.

There are evergreen men and women in the world, praise be to God!—not many of them, but a few. The sun of our prosperity makes the green of their friendship no brighter, and the frost of our adversity kills not the leaves of their affection.—Jerome K. Jerome.

Bible Reading.—2 Tim. 4: 1-11: A friend in adversity.

## THE PURE IN HEART.

To the pure in heart, proof of a God seems as idle as proof of a mother to a child clasped in its mother's arms, or proof of love to the two lovers who have just pledged their truth to each other. To such all argument of the question, Does God answer prayer? seems as idle as to a child would seem the question whether he can talk to his father or not. Prayer is not a message by wireless telegraphy to some unknown station, remote, invisible, from which some wireless answer may return. Prayer is not a cheque presented at a bank calling for money to be paid out over the counter at sight or after three days or thirty days of waiting. Prayer is the communion of spirit with spirit. The answer is a new inspiration of courage to meet danger; of patience to take up anew the burden of life; of hope to exercise the spirit of despair. To one who thus sees God and communes with God the companionship of the great Companion is the most real, the most intimate, the most certain experience of his life. Into this companionship with God the soul comes not by much study, but by high and holy living. We understand our neighbor only as we feel what he feels, and purpose what he purposes. We understand God only as in these sources of our being we are at one with him. Not to intellectual acumen, not to great scholarship, but to purity of intention and purity of imagination, to singleness of purpose, cleanness of thought, and tenderness of feeling, is God revealed. We come to the vision of him as we grow into oneness with him, by purposing what he purposes. If it is true that we shall be like him when we see him as he is, it is true also that we see him. "Ye are," says Paul, "the temple of God; and the Spirit of God dwelleth in you. If any one shall corrupt the temple of God, him shall God bring to corruption." Whatever drives God out of his temple destroys the temple and makes it a common office. It is God's temple only when God dwells in it, and God dwells in it only when in aspiration if not actual realization, in strong desire if not always in successful accomplishment, the temple is pure.—Lyman Abbott.

The setting of a great hope is like the setting of the sun—the brightness of our life is gone, the shadows of the evening fall behind us, and the world seems but a dim reflection upon a broader shadow. We look forward into the coming day; the soul withdraws itself, the stars arise, and the night is holy.—Longfellow.





[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic.]

#### From Baramati.

We were very deeply grieved to hear of the home call of Bro. Fischer, yesterday. I was away at Pimpri on tour with two preachers, working Wadgaon and its surroundings. Mrs. Stratton sent me a wire by the canal telegraph, and I replied by the same means, but it was too late for her to write by yesterday's mail, and I am sending this in case it will catch the mail at Colombo, to convey to your Executive Committee our sympathy at your loss.—H. H. Stratton, Baramati, India, Aug. 5.

#### Report from Diksal.

Mrs. Watson and I feel that we have lost a brother and true friend in dear Bro. Fischer. We have just heard of his death. He truly was a devoted worker for the spread of the gospel in heathen lands, but the good Lord has some higher service for him, and has called him hence. We pray for dear Mrs. Fischer and the little children. The Lord is faithful, and will care for the bereaved ones.

Brethren, we pray for you that although your ranks have been thinned by the loss of this dear brother, that God will raise up many more workers to devote their energies to his cause amongst the heathen. At most our life is short, but we can make even a short life very profitable to him. God bless you, brethren, and cheer you in this your sad loss. We mourn together, but we are also able to say, "Thy will be done."

I feel I cannot write anything of a report this month, only to say that the Lord is with us, and is blessing our labors. Our schoolmaster is asking for baptism, so when Bro. Kinsbury arrives we shall give him that pleasure. We expect one or two more by then.

We have been travelling to the villages and giving out the word, and have been welcomed everywhere. People have changed in their attitude towards us, and in many instances tell others of the wonderful story that they have learnt from us.

The visiting of the homes by our native Christian women, and the village by myself and the preachers, has had a good effect this month. Already we have some enquiring more fully concerning the way of salvation.

Our day school continues to keep up, and the gospel is gradually gaining entrance into the hearts of the laity and thence to their homes. They are studying well for the annual examinations at Christmas.

The little Bible School for juniors is not lacking in interest. Mrs. Watson is teaching them hymns and texts of Scripture, and stories of the Bible. These young people are smart, and have

good, retentive memories. Eight scholars attend regularly.

The Dispensary is still a very busy place daily. Of course the amount of patients does not seem large, but sometimes four or five people will come with the sick one, and of course they all hear the grand old gospel preached, and many of them become very interested, and make further enquiries concerning the way. The Dispensary this month finished with a profit of fourpence, so I think it is safe to say that it is paying its way.

Now, brethren, we have much to thank God for. Good health, good supply of drinking water, good rains for the crops, good prospects of more conversions, good interest among the Christians for the study of God's word. So we go forward into another month with him.—Harry Watson, Diksal, India, Aug. 5.

#### Latest Word from China.

You will probably be wondering how we are faring these days. The days are fairly quiet, but the sounds of battle are terrible through the night. What will be the end of poor China remains yet to be seen, but the strife internally is dreadful. At present we are far away from the fighting zone, but of course do not know for how long. Shanghai settlement is overcrowded with refugees from the native city, which, it is threatened, will be fired to-night.

You will be sorry to know that our latest news of Bro. Ware is not very encouraging, and now owing to the Sanatorium at Noh-Kan-Shan being cut off from Shanghai, it is difficult to get news either up or down, and they cannot return to Shanghai for a while until the fighting at the arsenal ceases. With love to all. With all our difficulties and dangers we are assured the Lord reigns, and we are his, so nothing can harm us unless he wills.—R. L. Tonkin, Shanghai, July.

#### Letter from Miss Mary Thompson.

Our village work is over for two months or so, as the roads are impassable now. I have spent a great deal of time with sick people lately, which has kept me from other work.

I have written of Mrs. Jackson's work amongst the English people here. She returned from England just recently, after Bro. Fischer left India. Her daughter developed consumption in England, and has suffered a great deal the last month. The English people here are afraid of the disease, so it fell to the lot of two or three to help. Mrs. Jackson herself was very poorly for a time as well. We were thankful when Nellie was at rest. A number of both English and natives came to the house before the funeral on the first, and Mrs. Jackson gave a bright testimony to many of the sustaining power of Christ in trouble. She told of Nellie's joy in going to be with Christ, and made a great impression. Dr. Drummond and family arrived home just in time for the funeral.

A great deal of damage has been done by the heavy rains we have had. I only ventured to one of my Bible Classes yesterday morning. In the other the women's clothing were so wet that I suggested they go home and dry them, so I only had one in that class.

The English service in the evening was the best attended we have had for some time. The school work is much as usual, and the work amongst the women also. Sarabai is still suffering with her eyes.—Mary Thompson, Harda, India, Aug. 4.

#### Items of Interest.

There is still living at Swanage, in the Old Land, a man named John Smith, now in his 86th year, who journeyed with Livingstone in the wilds of Central Africa. When asked for his opinion of the great missionary, he answered, "He is the grandest man that ever put foot in Africa."

"A minister who was great at conducting 'Registers' wrote to a friend in a country town, regretting that he should go down and arrange for one of his 'spirit days' with the emigration. The answer came quickly: 'What my people want is an earthquake, not a quiet day.' A missionary exhibition is the nearest approach to an earthquake yet devised for startling the indifferent."

The London Missionary Society has appointed ten missionaries to the South Seas from the first day until now.

The *Missionary Review of the World* states that special advisers from Washington report that President Woodrow Wilson has offered the post of American Minister to China to Mr. John R. Mott, LL.D., General Secretary of the World's Student Christian Federation, and that Dr. Mott has declined the offer.

Dr. Mott and his colleague, Mr. Storerzod Eddy, in their brief visit to China this year, addressed more than 78,000 Chinese students—a difficult class to reach a few years ago—and the Chinese Government placed at their disposal the largest available buildings, even to a Provincial Assembly Hall. Of these students more than 7,000 gave in their names as those who pointed to read the Scriptures and to enquire further into the claims of the Lord Jesus Christ.

"In 1841 a little company of Frenchmen returned from France in three small vessels to found the colony of Montreal. When they reached Quebec the Governor of that outpost strongly warned them not to proceed, as the Canadian warrior had set out. The reply of the leader of that little band of pioneers is one of the finest in history. He said, 'My orders were to found the colony of Montreal, and there was no such word as *no* in my instructions. Were every tree upon the route an Iroquois warrior, and every leaf upon the trees an arrow, I would still go.' He went, and Montreal stands today a monument to his intrepidity and *châlianté*. Dear Christian friends, we are surrounded with difficulties, but shall we be less loyal to a better cause, and with an Omnipotent Leader, than those who serve us earthly King? Let us take courage and remember this: 'If the Lord delight in us, then he will bring us in.'—Marshall Broomhall.

Let us take God in his word, and work and live and give accordingly, and upon the ears of the next generation there may break the angelic announcement, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."—G. R. P. Halliday.



Correspondents are requested to condense their reports as much as possible.

## West Australia.

**PERTH.**—We had the pleasure of welcoming into our membership the daughter of our evangelist and a young man, on August 21. H. J. Hanks, of Subiaco, spoke upon the attitude the Christian should take towards the amusements of the day. The work in the Bible School goes on steadily. There were 272 present this afternoon, 267 being the average attendance for the past five Sundays. The chapel was well filled at night, and three decided for the Christian life. Our two mission bands met together on September 1, and an interesting and instructive address was given by Bro. Blakenore upon "Buddhism."—W.A., Sept. 2.

## Queensland.

**IGGENDEN.**—At the invitation of the writer, and by the kind permission of the Alhion church, Bro. Forbes visited Iggenden on August 16 to 21, for the purpose of addressing the children of the Lord's Day School and distributing the prizes. He did in fine style, quite captivating all present. Our brother held two gospel meetings. One young girl decided for Christ. Bro. Forbes also held two meetings under the auspices of the local Temperance Lodge.—A. Canes, Sept. 1.

## Tasmania.

**LAUNCESTON.**—On August 27, the church held a business meeting. There was a large congregation present, when it was unanimously decided to elect Bro. H. Swain as pastor of the church. Bro. Swain has now labored amongst us for about five months. He has endeared many hearts by his love, and we feel sure that he has the love, the esteem, and the good wishes of the whole of the church. Sabbath congregations all day Sunday. Services bright, and interest well maintained. At the afternoon service two ladies were baptised. At the close of the evening service two were received into fellowship. Bible classes attended well up to the average, and a good work continues in this department.

## New Zealand.

**NELSON.**—On Sunday we had splendid meetings all day. Bro. Mathison exhorted in the morning. The Bible School showed an increased attendance, made up as follows: Teachers, 12; scholars, 245; total, 137. In the annual Wellington Bible School Union Examination our scholars have done exceptionally well. Seventeen entered; all gained certificates, and nine secured prizes. Sister Ruth Hay was successful in gaining the maximum number of marks. S. J. Mathison spoke by a splendid address in the evening on "The Prodigal Son's Brother." Forty-six at our last Thursday evening prayer service.—A.W.P., Aug. 27.

**ROSEVILLE.**—We have had Bro. and Sister Marshall, of Montreal, conducting a mission here for the past few weeks. The Roseville people attended the meetings well and gave our brother a good reception. Sister Marshall's sweet singing was a great attraction. We are expecting a strong mission to be planned here.—David Brown, Aug. 29.

**WELLINGTON (Avonite).**—The other Thursday evening we had a talk along the mission work from Bro. Victory and Young. The first speaker touched on our responsibility, while Bro. Young spoke of what was actually being

done at the mission. There have been some splendid conversions. The mission has been open every night since its inception. Last Sunday night Mr. Dimon, a mission worker from Melbourne, took the after-church meeting. Among recent visitors to Whistlers were Bro. S. McDonald, of Dunedin, and Bro. and Sister Glaister, also from Dunedin. We had the pleasure of seeing Bro. G. Manifold and Bro. Veron during their short stay here.—R.H., Aug. 29.

**LOWER HUTT.**—Good interest continues to be maintained in the work here. On August 6 the fifth anniversary of the Bible School was held. The superintendent, Bro. Harthorn, presided, and presented the prizes. Each scholar according to merit received a book for attendance and class work. During the last month Bro. Callum has preached the gospel every Lord's day evening with a marked impression. We are pleased to report that one of the girls from our Senior Bible Class decided for Christ, and was immersed on August 27. We have visiting us at present Bro. Heggie, from Waikato.—D.C., June, Aug. 28.

## South Australia.

**HENLEY BEACH.**—Since last report meetings have been fairly well attended. We are sorry to lose one of our best workers in the church, Miss Hilda Laurie. Our sister has been a good worker in the Bible School and amongst the little kinders, and will be greatly missed by them. She has been a good help to the Endeavor Society. The kinders gave her a pretty tray, and the older scholars gave a silver egg cruet, and the older girls of the church had a "kitchen afternoon." Wednesday evening, August 27, a social was tendered to Sister Laurie, who is leaving us. We were pleased to see Bro. and Sister Gard with us. The church presented her with a nice marble clock. Meetings to-day were very merry, and the Bible School still maintains its interest.—W. Stamford.

**GOOLWA.**—Lord's day, Sept. 7, we had the pleasure of Sister R. Brown's presence after a long illness. A fine gospel address was delivered in the evening, when Bro. Cairnes and Graham, Sisters Simman and Sundstrom, rendered a quartette. Splendid attendances at all meetings, and marked improvement at Bible School and kindergarten. Three new scholars at kindergarten to-day, making 36.—A.M.L., Sept. 7.

**NORWOOD.**—We had splendid meetings to-day. This morning Mr. Hawley, pastor, visited Bro. Dick, a welcomed one of our lady and two young men who he baptised last Wednesday. To-night the tabernacle was crowded. Bro. Dick, in speaking his subject being "The Busy Man's Night." The singing was led by a large choir of men, Seville and Alexander, hymns being used; at the close one young man confessed Christ. Bro. and Sister Warren, from Kadina, were with us to-day. Bro. Warren assisted at both services.—S.P.W., Sept. 7.

**WALLAROO.**—The meetings continue to be well attended, and many come to hear the gospel delivered by Bro. Will-Sire. On August 24 it was our joy to receive into fellowship with us three who had previously made the good confession and been baptised, and the same evening the close of a good meeting another sister decided for Christ. To-night we were glad to see another brother decide to follow the Lord.—E. J. Kill.

**NORTH CROYDON.**—Good meetings to-day. This morning J. Taylor presided; H. J. Horrell exhorted. At the Bible School the attendance

was good; 164 scholars present; a new scholar. We are holding our Bible School anniversary on October 4. At the gospel service H. J. Horrell gave a powerful address, his theme being "The Greatest Requirement." One young man made the good confession. The C.E. Society are having splendid meetings, also the K.S.P. Society.—J. S. H. Ferris, Sept. 7.

**UNLEY.**—Our anniversary services today were very successful. Large attendances at all the meetings, especially in the evening, when the chapel was crowded. In the morning Bro. Beech presided, and Pastor Peter Fleming of the Pentecost Baptist Church, and President of the Baptist Conference, gave a splendid address. Bro. Walden took Mr. Fleming's place at Finlay's. This afternoon the scholars rendered eloquent and musical items, both vocal and instrumental, and Bro. Walden gave an address on "What Do You Use?" The Sunday School, Bro. Harris, was chairman. In the evening Bro. Walden spoke on "The Second Mile," a quartette was rendered by Mr. and Mrs. John Gard and their two sons, and the choir gave an anthem in splendid style.—P.S.M., Sept. 7.

**QUEENSTOWN.**—The mission continued last week with increasing interest, and has become most encouraging. Sunday, August 31, a large gathering around the Lord's table. The sisters immersed during previous week were recorded the right hand of Christian fellowship. Bro. Burly exhorted. Bro. Brooker addressed a meeting of "women only" in the afternoon. A young woman confessed the Lord at the invitation. At the gospel service Bro. Brooker presided to a large audience. We rejoiced to see a step for Christ. Sunday, Sept. 7, a splendid gathering at the meeting for worship. Bro. Brooker exhorted. Two were welcomed around the table of the Lord. This afternoon at a meeting for men only, our evangelist spoke to a large number. At the close of the address two were stepped out. The building was packed in the evening, when our brother presented the opportunity to date for this month, 4th. During the past week attendances have been increasing. Some (both members and friends) have not missed a meeting. Among those who have confessed Christ are a detective, scholars from the street and a worker in the liquor trade, who has given notice of discontinuing his present calling.—A.C., Sept. 7.

**MOONTA.**—The mission closed on Friday evening, when there was a fair attendance. D.A. Ewers addressed the meeting, Thursday evening, and took as his subject, "The Distinctive Principles of the Churches of Christ." The addresses were greatly enjoyed. Last Wednesday evening about 300 partook of tea, which was served on nicely decorated tables in the commodious hall in the rear of chapel. After tea, a public meeting was held, when there was a good attendance. Bro. Short presided, and delivered a short address. Bro. Short addressed were also delivered by His W. Short, the Mayor, Mr. S. H. Hill, D. A. Ewers, W. J. L. Ewers, W. Jackson, W. L. Neil, Mrs. Mrs. Manning. Vocal items were given by the choir. Sister Bice, and a recitation by Mrs. Ewers. To-day the meetings have been given to three who were immersed during the week. Bro. Cuttriss exhorted on "Loyalty." There were 77 new members at the Bible School. To-night the chapel was comfortably filled, about 300 present. Bro. Cairnes delivered an address on "Christian Baptism." Two more have made the good confession.—R. Marsh.

**WALLAROO.**—The laying of the foundation stone of the chapel was celebrated on Wednesday afternoon, August 27, and was witnessed by a large and representative gathering. The occasion was declared well and truly laid, and the glory of God, by Sister Killmar, and the organ was presented her with a silver vase. The President of the C. C. Conference, Bro. Morrow, was the Secretary of the Home Mission Campaign, and D. A. Ewers. A message was read from the Warburton, our first evangelist, and new of the coorte. Suitable addresses were given by the

lowing: J. Wiltshire, B. N. Rodda, D. Gordon, President of the Northern Conference; I. A. Paterson, incoming President of Associated Churches of S.A.; G. P. Cuttriss, of Moonta; E. G. Warren, of Kadina; and E. J. Killmier. Although the church has not yet been established two years, the membership has reached 93. We feel sure that when the building is complete, a more effective work will be done. The building will be a substantial one, will accommodate about 400 people, and is being erected on a fine block of land in the centre of the town. The celebration was continued in the evening at the Rechabite Hall, when helpful addresses were delivered by Bro. Paternoster, Warren and Owen, present, who also assisted in the celebrations.—E.J.K.

**KADINA.**—On August 31 we celebrated our church anniversary, the preacher being Geo. D. Verec. There was a large number present in the morning, some coming from Buss church. The building was packed for evening meeting. One renunciation. On Wednesday, September 3, the public tea was held, which took the form of a welcome and farewell tea. In the evening a public meeting followed, the speakers being Mr. Taylor, from the Salvation Army, Bro. Wiltshire, from Wallaroo, and Bro. Verec and Warren. Bro. Wright occupied the chair. Letters were read from I. A. Paternoster, J. E. Thomas, E. J. Tuck, Mr. Pearce, and from the Methodists, wishing the departing brother and sister every success in their new field of labor, and welcoming Bro. and Sister Verec to Kadina. Several presents were made to Bro. and Mrs. Warren during the evening. About 60 met on Sept. 7, around the Lord's table. Bro. Verec spoke from Matt. 5: 1-6. Bro. Wright, the elder of the church, extended the right hand of fellowship to Bro. and Sister Verec. This evening the young man who confessed Christ the previous Sunday was baptized. Our young lady confessed Christ.—J. H. Thomas, Sept. 7.

## New South Wales

**INVERELL.**—Our Thursday evening meetings continue to prove of deep spiritual benefit. Bro. Waters exhorted last morning on "The Purpose of Christ's Coming into the World." Mr. Sims, the B.F.B.S. agent, spoke in the evening, and although suffering acutely, he held us whilst he spoke on "The Fundamentals of True Religion." Our friend left for Sydney this morning to go under medical treatment.—G. Brighty, Sept. 1.

**LISMORE.**—Last Lord's day the evangelist spoke morning and evening to good audiences. In recent State S.S. exams, several of the scholars are prizes. W. Hamblly, who has been ill some time, was again about. On 10/15/22 a collection has been raised for T. B. Frier's fund at Lismore. We are attempting to raise £50. Bro. Will Morton, at Tyalgum (Tweed district), is working hard, and has got into touch with some 50 young men. Bro. Mason, in his district, shows good openings, organizing and prospering. The fourth annual Conference of the Eastern Coast Churches will be held in Lismore on October 8. We are planning for a successful one.—S.S., Sept. 1.

**TWEED RIVER DISTRICT.**—Work moving slowly. A large field, members scattered. At Tyalgum, the only place in which we have a building of our own, the prospects are very bright. The members are working, and the non-members showing great interest. At present last meeting, Subject "Our Position." An organ is badly needed. Will the brethren help by donations for same?—W. H. Moore.

**RAILWAYTOWN (Broken Hill).**—Our Bible School anniversary was held on August 30, and was all that could be desired. We held the afternoon and evening meetings in the Burke Ward Hall, and had a large attendance at both meetings. The scholars were seated on a gallery kindly lent by the Baptist brethren. The special singing of the scholars, under the ban of Bro. Jones, was splendid. E. J. Tuck addressed the afternoon meeting, and Bro. Jones in the evening. On Monday evening, at the gym hall, Bro. Clark, Sept. 8, presided over the annual public meeting.

Distribution of prizes, special singing, and addresses by Bro. Tuck and Jones, were the order of the night. On Wednesday we combined with Wolfgram-st. school, and took the scholars by train to Stephen's Creek; we were favored with a splendid day, and everything went off splendidly.—C. H. Hunt, Sept. 4.

**ENMORE.**—During the week we have had the pleasure of a short season of fellowship with H. G. Hoar, in his six days revival mission, following up our diamond jubilee celebration by train. The meetings have been fairly well attended, and those members of the church who have been present have enjoyed his inspiring discourses. The spiritual life of the church has been raised, and there have also been a few confessions of Christ as a result of the service. On Friday night, J. Kingsbury, on behalf of the officers of the church, presented Bro. Harward with three volumes of the Great Texts Commentary as a souvenir of the jubilee and mission.—A.E.L., Sept. 7.

**MEREWETHER.**—The church is still plodding along faithfully, a good number of members attending, and faithfully proclaiming the gospel in open-air services. Bro. Fretwell ably pronounces the word to good audiences every Lord's day evening. Last Monday evening the church came together to bid good-bye to three of our members who have left this world, namely, Sister Mrs. McLean and her daughter Ruby, and her sister, Miss Bisson. A very enjoyable evening was spent in speeches, recitations and solos. Sister Mrs. Bamford, on behalf of the church, presented Sister McLean with a travelling rug as a token of the esteem in which our Sister Mrs. McLean was held. She has been a faithful and loyal member to the church here, and we hope she will continue and be of as good service to the church meeting at Narrabri.—Jas. Fraser, Aug. 31.

**NARRABRI.**—Since last report church matters have been proceeding satisfactorily. The local brethren have been busy erecting a fence around the school, and attending to other minor matters. On Lord's day, August 31, we had the pleasure of receiving into fellowship Sister McLean and family, also Sister Bisson, from the church at Merewether, Newcastle. Five new scholars have been added to the Bible School, while the Adult Bible Class has also increased, there being 100 members last Lord's day. Our Thursday night meeting is gaining in favor and attendance, and is doing an excellent work. Wednesday, September 3, we held our church and Sunday School picnic, which eclipsed any previous effort in this direction.—M. Waters.

**BEHMORE.**—Good meetings yesterday. Fifty-eight people. The gospel meeting was in the hall of J. Crawford, who delivered a powerful address. Behmore has the Bible School vision. Their venture in hiring the local hall has met with success. The two buildings are fully occupied, and the church is encouraged to make still further sacrifices.—John Rodgers, Sept. 8.

**BEHRELLIE.**—The meetings yesterday were a little better attended, and we were pleased to meet some fresh faces at the gospel service. Bro. Saunders spoke morning and evening. In the afternoon at school Mrs. Saunders presented the class banner to the successful class. This banner is given on percentages, and is the subject of comment in our month. It has been tastefully painted for the school by E. Holyoak, and is a very fine decoration to the building. The first winner of the banner are a junior class, taught by Miss Murray. There is promise of keen competition in the future.—G. F. Nicholls, Sept. 8.

**SYDNEY.**—Splendid meetings to-day. At the morning service Bro. Harward gave a fine uplifting address on "Evidences of the Latter Days." Sister Edgar, from Sabinao, W.A., present. Afternoon service, Bro. Harward spoke to the senior scholars on "Character Building." A five day mission was commenced at the evening service. Bro. Harward delivered a powerful address on "Christ's Greatest Gift to Man." Glad to see a large number present at the service. The choir, under Bro. Donnelly, rendered a beautiful anthem. Bro. Lockyer, one of the aged and highly esteemed workers, passed peacefully away on

Sunday afternoon, aged 77. He had been ailing for a long time. He was a very active member in the church here a few years back. Our Christian love and sympathy go out to the bereaved family, who are left to mourn the loss of a loving father.—J.C.

**TAREE.**—Good meetings all day. On Sunday morning Bro. Macanby presided, Bro. Burns giving the address. We were pleased to welcome into our midst Sister Blossmaker, from Enmore, also Bro. A. Gallion, from the district of Sydney, Winter, from Timono. Sunday night, after the open-air service, Bro. Burns preached to a large gathering, a great many strangers being present.—R.G.L., Sept. 7.

**ST. PETERS.**—Our morning meeting and education were record ones. Bro. and Sister Duke were received in by letter from Enmore, and we had numerous visitors. Bro. Frazer, senior, was the speaker both morning and evening. Our Band of Hope meeting last Tuesday was largely attended. Our gospel meetings are most encouraging. Our gospel meetings are most encouraging. The result of the faithful preaching and labor in his mission, followed by Bro. Saxby, who we are pleased to say has accepted the offer of evangelism, and we are arranging a welcome meeting to him.—A. L. Carter, Sept. 7.

**BRINKSVILLE.**—Splendid meeting at the breaking of bread. We had as visitors, Sister Bradie, from City Temple, and Sister Walsley, from the church at Peterham. We also had the pleasure of welcoming back Sister Olive Davitt, after a very long illness. Bro. Clydehall gave a good word of exhortation. In our Bible School we had a large gathering. The subject was, 200 scholars being present, also enrolling two new scholars. We had as a visitor to our Bible School Bro. W. Gale, Bible Schools organizer, which was a source of great pleasure to us. Bro. Gale addressed the scholars and teachers. At our gospel service we had a large gathering, the platform being beautifully decorated with flowers. J. Clydehall gave a fine address, at the close of which a young man confessed Christ.—W. Badgen, Sept. 7.

**ENMORE.**—Sister Mrs. Cook and Bro. Dickson, both of Ann St. Brisbane, were among our visitors on Lord's day, rendering a most helpful word of fellowship. At the conclusion of Bro. Bilingworth's eloquent address on "The Return of the Flowers," three made the good confession.—E. J. Hilder.

## Victoria.

**SOUTH RICHMOND.**—Y.P.S.C.E. anniversary continued on Friday evening last, when we were favored with the Bible College Quartette Party, also with Bro. Bart Manning as speaker, coupled with Mr. Tyson, from South Richmond Methodist Church. A pleasant and profitable evening was spent. Sunday, August 30, juniors met at 10 o'clock as usual, worship at 11 o'clock, when Bro. A. Giers presided, and Bro. Roberts, of the Bible College, was the speaker; his exhortation was much enjoyed. We had also worshipping with us Sister Stevens, from Linnestown church, Tasmania. Bible School at 4 p.m., when we had a kindergarten display in the church, with scholars and parents. It was well attended. The kinders did splendidly after four weeks' tuition, under the able leadership of the conscientious workers. A collection realized £175. We afterwards provided tea for visitors, who sat down. Good service at night, "missionary" topic, "Mother." Two confessions.—G. F. Nicholls, Sept. 1.

**MEREDITH.**—On August 25 Bro. Hagger spoke in the interests of Home Missions to a well attended meeting. Collecting for that work has been undertaken by our Sister Alice Towne. Later in the evening a presentation was made to Bro. and Sister Bro. prior to their leaving the town. Through their removal we have sustained a great loss, and feelings of deep regret were expressed by the various speakers of the evening. Since the inception of the church here they have consecrated their lives to the service of the Master. Bro. Boyd was a good, faithful steward, and an able

Continued on page 618.



Vale, Mrs. Tully: 4 visits to Eye and Ear Hospital; distributed for shoes, apples, biscuits, lollies and flowers, a parcel of clothing from General Doreas, and a large box of lollies, books and papers the gift of Mrs. Panz. Mrs. Myers: 5 visits to Eye and Ear Hospital; 36 books and papers, 250 cakes, lollies and fruit, and 2 parcels of clothing, one from General Doreas; papers read to the patients: 4 visits to St. Vincent's Hospital; 1 to Melbourne, and 1 to Alfred Hospitals. Mrs. Cameron: Old Folks' Home and Alfred Hospital, 2 visits; 45 magazines given away. A parcel of books received from Mrs. Robinson. Members of following churches visited: Blackburn, Emerald, Moreland, Richmond, North Fitzroy, Williamstown, and Swanston-st. Our thanks are due to Sisters Amersden, Clowen, Holmes, Robinson, R. Thompson, Zelius, Pang, and General Doreas for parcels of clothing, books, magazines, lollies and fruit, the gift of a sister—E. C. Thurgood, Supt.

Kindergartens—We have 17 kindergartens in our Bible Schools at the present time, and expect several more in the near future. During the winter some of the teachers have attended training classes held by Miss Semmens and Miss Vial. Mrs. W. A. Kemp, who has become quite expert in kindergarten methods, has visited several schools, and has rendered valuable assistance to the teachers. Carlton (Lyon-st.), Newmarket, North Melbourne and Carnegie are all making good progress. Want of room, a piano, and equipment prevents the advancement we desire, but as the excellency of this system becomes better known, we feel sure that the brethren will supply our needs. The manner in which children respond to this system of teaching is marvellous—C. Jerrens, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., at 2.30 p.m., on Friday, Oct. 3. Devotional led by Mrs. Pond, and an interesting paper by Mrs. Craigie. All sisters cordially welcome.

## Obituary.

**TINDAL**.—The church at North Richmond has been called upon to part with one of its aged members, in the person of our Sister David Tindal, aged 80 years. Sister Tindal was a consistent member of the church at Doncaster for 25 years, often walking five miles to the meetings. Removing to town to be near the greater part of her family, she has not with the church at North Richmond for some little while. She leaves a large family to mourn her loss. To these we extend our heartfelt sympathy, and pray that the God of comfort and consolation will keep and sustain them to the end.—Geo. T. Peay, Doncaster, Vic.

**OTTERY**.—On July 4, after a prolonged illness, Sister Ottery passed away at the age of 47. She was unmarried by Bro. Moignard some 18 years ago, and proved herself a consistent member, and generous giver. She leaves behind her a husband and two sons to mourn her loss.—G.P.C., Harvey, W.A.

**BRONSON**.—On the morning of August 10, after three days' sickness, the little three-and-a-half year old son of our Bro. and Sister Bronson passed from this life to him who said, "Suffer little children to come unto me." His earthly remains were laid to rest in the Woodville Cemetery. The writer can not describe the service in the graveyard. Our sympathy is with Bro. and Sister Bronson in their hour of sorrow.—E. J. Paterson, Junr, York, S.A.

**COWLAND**.—On Lord's day, August 21, at her home at Rhine Villa, Murray Flats, S.A., passed away at the age of 57 years our Sister Mrs. Sarah Cowland, wife of Charles Cowland, after several months' illness, following after a severe internal operation. Our sister was born at the Reed Beds, near Henley Beach. She was the eldest daughter of elder J. T. Ford, of the Wesleyan church, of which she was one of the old members, having in her young womanhood become obedient to the Saviour's claims. For several years she was an active worker with us,

among other duties filling ably the position of organist until her removal, with her family, to Rhine Villa. Although separated far from us, she retained her membership with us, and it was her great joy when in town to meet with us in the old church home, around the Lord's table, and hold sweet fellowship together. She has gone from us, but the memory of her is left behind as a sweet smelling savor. Our prayers go up for the bereaved husband and the motherly daughters, who mourn the loss of their loved one, but with the glad hope of a glorious reunion in the glory land, where there are no partings.—W.B. Crolydon, S.A.

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From the Field—Continued.

speaker. Sister Boyd for many years was active in various departments of church work. Bro. Pennington, on behalf of the church, presented them with a silver butter dish, and as a further mark of esteem, a neatly silver-mounted razor strap to Bro. Boyd. Sister Grace Boyd was the recipient of a beautifully bound volume of "Daily Light" from the Bible School scholars. Bro. Boyd in a most speech freely responded. The social cup was then partaken of and the church maintained by the young people—A.M. Aug. 30.

BRUNSWICK.—P. J. Pond, of Frahan, and J. I. Mulford, of Newmarket, have exhorted us. Last Lord's day the C.E. Society held its anniversary, when A. J. Wilson preached the gospel to a good audience. On Tuesday the rally and demonstration were held at which Bro. Hardie presided. A good programme was submitted, including items from the combined and male choirs. H. H. Pearce, of North Carlton, and W. Heathcote, of the College of the Bible, gave addresses. Responses were given by visiting societies. Chapel neatly decorated. Bro. Why is on a four weeks' holiday, and W. G. Combridge, of the College of the Bible, is taking the next several months. Sister Mrs. Burckell has passed to the higher life, having died suddenly. Hymn, "A few more years shall roll," was sung in her memory at the morning meeting. She was a devout Christian.—W.T. Aug. 31.

MALVERN.—The brethren here, though only a handful, are full of energy and enthusiasm. They have decided to add a porch and three rooms to the building recently purchased. A brother has given the timber, etc., necessary to do this, and they would like to complete the alterations in a day. They, therefore, ask the carpenters, plumbers, painters, etc., of the sister churches to help on this occasion. Further notice will be given of the date to be fixed for the purchase of the material. Great expense has lately been incurred in the building, and the brethren have responded excellently to the golden offering. We are in great need of a lighthouse, but we cannot afford to buy one. We appeal to some brother or brethren to help us to obtain this also. The secretary, Mr. W. Richards, of Malvern-road, Malvern, will be glad to communicate with anyone who will help us.—H.

CARLTON (Chinese Church).—Bro. Jant presented to a very large audience last Sunday, and at the close baptised two of our scholars.—A.B. Sept. 7.

FITZROY.—Fine meeting in the morning of September 7, when we had the pleasure of receiving into fellowship Bar by letter, and at the evening service also confessed her faith in Christ.—R.A. Lewis, Sept. 8.

MORILLAND.—Good attendances at every meeting, and on Sunday week last a brother made the good confession. Sister Powell was received into fellowship last Sunday morning. We had as visitors Bro. and Sister McDonnell, from Wilkesborough, and Sister Ciss, our Century Bible Class member, resolving their mission as soon as the lecture hall is completed. They anticipate having a visiting speaker each Sunday afternoon. All organisations doing good work. Another outbreak on Sunday night last.—C.R.

COLAC.—This day being set apart on Christian Union Sunday, we had two splendid addresses by Bro. Chandler, at the meeting for worship the subject was "Our Faith in Living Union," and at the gospel service Bro. Chandler spoke from the text "Master Builders and the Divine Architect" to a full audience.—F.S. Sept. 7.

LACE HAWTHORNE (Melbna).—We are pleased to report the opening of a Bible School here. Bro. and Sister Faulkner, Bro. and Sister Smith (Warratua), Sister Halliday, and the writer (as has been asked by the church officers, at Melbna to take charge) had a very pleasant afternoon as well as a pleasing duty at the opening. Some 26 children assembled, and after opening hymn and prayer we had a little talk on the importance and blessing of Sunday School work, and some more singing, after which the children were divided into classes as follows: 8 years and

under, boys and girls, 14; 8 to 10, boys and girls, 4; 10 to 12, boys and girls, 3; 12 to 15, boys and girls, 1; total 30. We hope after Bro. Gray has visited this district to get into touch with the parents to have quite a good school.—J. Halliday, Aug. 31.

CARNEGIE.—Last Sunday Dr. Seymour, of the Presbyterian Church, exchanged with A. P. Wilson to the mutual enjoyment of both congregations. Dr. Seymour delighted our people with his quotations and pointed illustrations. On Sept. 1 the young men formed themselves into a Young Men's Society, and a programme has been drawn up for three months. A live interest is being taken. Our secretary (*pro tem*) is Bro. Manning, junr. We will be glad to see more young men next Monday evening.

NORTHCOTE.—Good attendances and interest in all our meetings. We are all looking forward to the opening of our new chapel, which takes place on Sunday, Sept. 21, and with a grand tea and public meeting on Sep. 22. We invite members of sister churches to join with us in these meetings.—R.C. Sept. 7.

MELBOURNE (Swanston-st.).—Since last report Bro. Allen has returned from his holiday in Western Australia. He had a splendid time, and was most hospitably entertained by the brethren over there. The church greatly appreciates the kindness shown to their preacher. On Sunday, September 1, we had the pleasure of a visit from W. Morrow, President of the S.A. Conference, who favored us with a fine address. Bro. Allen spoke to a large congregation at the evening service. Last Sunday our meetings were good all day, several visitors being present in the morning. In the evening Bro. Allen spoke to a full and interested meeting on "The Position of the Churches of Christ on Union"; this was a splendid address, and clearly showed our attitude on this great question of unity.

SHEPPARTON.—Record meeting this morning, when we had as visitors Bro. Leng, of Maryborough; Bro. McColl, Lygon-st.; Bro. B. Brown, Wiltshire; Sister A. Dudley, Hawthorn; Bro. Wilshire; and Sister Godwin, and Amy Pinner, to 20. Bro. Leng gave a helpful exhortation. Bro. Brown, in the afternoon we had a nice gathering of parents and friends of the children, when we commemorated our Bible School anniversary. Bro. Leng gave an interesting address to the children from Matt. 5: 16, illustrated with candles. In the evening we had a crowded building to listen to the excellent address by Bro. Leng, whose subject was "God's Love and Mother's Love." There was special singing by the children at each service. At the evening meeting we took up a collection for the T. B. Fitcher memorial fund, amounting to 4/6/5/2. On Wednesday we hold a tea and public meeting.—Morrie Knight, Sept. 7.

BUNSLY.—The interest in our meetings, growing. The attendances at the gospel services averages 60. Adult Bible Class is increasing in membership. The Misses McCullum are conducting a kindergarten class on Sunday afternoons. Three confessions, Sunday 31st ult.—R.A. Sept. 8.

HAMPTON.—Anniversary tea and public meeting on Sept. 3. A large contingent of friends from Melbourne, Brighton, and Windsor came along to tea, and helped with the programme. We desire to thank them for the assistance rendered in such fine spirit. Bro. Penny is again conducting the gospel services. Will visitors to Hampton notice advertisement of our meeting, which appears elsewhere?—D.E.P. Sept. 9.

ABBOTSFORD.—Our sale of work and gifts was a great success, the sisters making a profit of about £10. P. J. Pond and his wife came over on the first night, and Bro. Pond opened the sale with a most encouraging and happy message. The Sunday services have kept up well during Bro. Parlow's illness. Chas. Milne, of Malvern, has taken the platform morning and evening during the past few Sundays, and Bro. Brooker has taken charge of the preaching at Bible Class. The help of these brethren has been a very acceptable addition to this church, and we have all profited from their excellent addresses given Bro. Parlow has hopes of resuming his duties next Sunday. On August 29, one young lady was received into fellowship.

Our Bible School rally, in competition with Presbyterian, has brought us in 66 new scholars, including 10 girls. The rally ends next Sunday.—C.H. Johnson, Sept. 8.

CARLTON (Lygon-st.).—The meeting for worship was a large one. Included amongst the visitors from a distance were Miss Paterson, from Holbart; Sister Scoble, Miss Moore, and Sister Smith, from Adelaide. Two of the right hand of fellowship by obedience. Hereafter, by Rev. Emms, who spoke upon "Christian Union," reviewing the Congress of Churches last meeting at night, S. G. Griffin, speaking upon "The Simplicity of the Gospel." A great address, resulting in four (two young men and two sisters) responding to the invitation to join Jesus.—J.M.C.

SOUTH MELBOURNE.—Splendid meeting being aroused. Three decisions last night.—Ethelbert Davis, Sept. 7.

FRAHAN.—Two more were welcomed to fellowship yesterday. 15 new scholars added to the Bible School in the last two weeks. Highest attendance in kindergarten class on record, 24 present, including assistants. The school now has enrollment of 330 scholars, and 40 teachers and officers, including adult and kindergarten departments. This increase means increased financial responsibility. 40 new members have, however, been received to church fellowship since the new year.—P. J. Pond, Sept. 8.

BET BET.—Good meetings here to-day. Bro. Andrews, of Castlemaine, was with us and spoke morning and evening. We are sorry that Bro. Leng is leaving, but glad that Bro. Larsen is coming to take his place.—G. A. Sewell, Sept. 7.

BENDIGO.—Among our visitors yesterday were Sister Stappers, of Swanston-st., and Sister Smith, of Barraport. A. W. Connor spoke at both services. At night, after an interesting sermon, on the "Will of the Great God," an offering was made for the good confession of 18th faith in the Saviour. J. Woolnough preached at Golden Square to a good congregation. H. Sims and J. P. Seymour journeyed to Darby and conducted the meetings there. From the list of decisions announced in last issue the name of E. W. Collins was omitted.

EMERALD (Township).—Through the kindness of Sister Johnson, it has been able to purchase a piece of land from her, facing one of the main roads. Bro. Morton spoke last Lord's day, and W. Lawson will address us next Sunday.—Alice Bolduan.

BRIGHTON.—Bro. Manifold is with us again, and to-day preached an interesting sermon on "Christian Union." Our meetings are well attended, and good interest is manifest. Our Sunday School is preparing for its anniversary, to be held on October 12 and 14. After a splendid meeting, covering several years, T. R. Morris has retired from the secretarial office. His chief reason for resigning is extreme pressure of work in connection with his business, which he will be carried on by the writer. All communications addressed to him at Tompkins-st., and Richmond, shall receive attention.—Rev. B. Clark, Sept. 7.

MIDDLE PARK.—We had fine meetings on Oct. 12 and 14. Morning worship had 143 present. We have recently adopted the individual cup service, and members generally very favorably impressed with it. Our evening service was conducted by Bro. Thompson, who, with Bro. Hume, preached Middle Park, and we were favoured last week by a very fine gospel address. We had 163 present at the Bible School in the afternoon.—J.S.M.

HAWTHORN.—Last Thursday evening the chapel was crowded, while the choir gave a concert. A splendid programme was submitted, and the Secretary Warburton trained the choir well, and with success. Sister Mrs. Horne, worked hard and well from the poster Mrs. Hillbrick has been ill to her health. She has been very anxious, owing to her illness. She has now a splendid hope. Yesterday we had good meetings. Bro. and Sister Kitchin were received by letter from North Fitzroy, and Bro. Somerville

from Broken Hill. Dr. Kitchen gave a good address at the Bible Class on "The Importance of Prophetic Study." Fifty-four were in attendance. A husband and wife confessed Christ last night.—A. C. Rankine.

**GEFLONG.**—We had quite a number of visitors last Sunday, among whom were Bro. and Sister Bardwell, of Hampton, Bro. Delzeppo, of Brunswick, Bro. East, of Lygon-st., Sister Darvono, of Lygon-st., Sister E. Wasley, of Adelaide, and Bro. W. Porter, of Swanston-st. There was a good attendance at the meeting for worship, and at night, long before starting time, the chapel was crowded. The address by Bro. Gordon was to young men on "A Great Man and the Secret of His Greatness," this being the first of a series of four special addresses. The Young Men's Club, about fifty in number, occupied seats on the platform, and with the assistance of an efficient orchestra of a dozen players, led the singing. We were delighted to have with us the Lygon-st. Male Quartette Party (Bren, Haddow, Jackson, —E., and Craigie), whose beautiful singing helped greatly in making the service such a success.—(2).

## Here and There

For the next two or three weeks the editor will be rusticated at Point Lonsdale.

Five confession on Wednesday, September 3, at Polkemmet, Vic. Thos. Hagger preaching.

The Victorian Women's Temperance Committee will visit Footscray on Tuesday, September 16. All sisters invited.

A. C. Rankine is among the intending visitors to the South Australian Conference. He will represent the Federal Acting Executive.

A. J. Elway, of Renmark, S.A., would be pleased if any members in that district would communicate with him, with a view to meeting to break bread.

The Swanston-st. "Virginia" Club held a very fine meeting on Tuesday, September 2. A. R. Main addressed the meeting, the subject being "The Islands of the Sea."

Preachers are reminded of the next meeting of the Victorian Preachers' Association, which will be held on Monday next, 15th, at Lygon-st. chapel, commencing with a devotional service at 2.30 pm.

Last Sunday was a big day at Kaniva, Vic. Bro. and Sister J. J. Maddoff and Bro. Thos. Hagger were with the church. About 75 disciples broke bread in the chapel in the morning, and large groups of brethren were held in the Mechanics' Hall afternoon and night.

The next issue of the "Christian" will be the special Education Number. It will have an extra number of pages, and be well illustrated. Two thousand extra copies will be printed for free distribution. Agents are requested to distribute the extra copies where they will do the most good.

W. Caines, Goslaw, S.A., writes:—"Our kindergarten class here is greatly in need of a new class room. We have over thirty kindergarten scholars, and have to rent a room to work upon. This is a fine work hindered by lack of funds. Any brethren or sisters who would like the opportunity to help, or any farmer desiring to make a thank offering, kindly communicate with above."

In connection with the Victorian Diamond Jubilee Rally for Home Missions in the Masonic Hall, Melbourne, on Tuesday, October 23, it is hoped that £200 will be raised for Home Missions. Already several contributions to the Diamond Jubilee Gift have been received. Brethren throughout the State are asked to help, make up this amount. Please send five shillings, large or small, to Miss L. Florence, care of St. Vincent's, Albert Park, or Thos. Hagger, "Olney," Waltham-st., Geelong.

The Victorian General Congress will meet on Wednesday next, 17th inst., in the Swanston-st. lecture hall, from 10.30 am.

The brethren in G. B. Moysieff's district have just purchased a new gig for the use of the preacher.

Some of the brethren at Polkemmet, Vic., drive regularly every Lord's day as much as 50 miles to the meeting; evidently their hearts are in the worship of the Lord.

In the West Wimmera district, Vic., in which A. R. Benn labors as evangelist, meetings are held at seven different places, in five of which disciples come together to break bread. There are only two organized churches—Kaniva and Lillimur—the brethren at the other places being on the roll of one of these churches.

Let us commence now to lay in store for the Bible College offering, which is to be taken on the first Lord's day in October next. It is our hope that all church officers and members will do their very best to make this the best offering in the history of the College. Our College both needs and deserves the best that we can give it.

D. E. Reid, a young man from Horsham, has located in Warracknabeal, Vic., and has undertaken to keep the meetings going in that town until an evangelist arrives in the district. It would have been much easier for him to have located into one of the denominational churches, but loyalty to the truth encouraged him to stand with the few disciples who are striving to be Christians only. It would be good if all the brethren had such convictions of truth.

At a special preachers' meeting held in Brisbane on August 25, the decision was taken to accept an invitation from Booth church, Sydney, to hold the annual preachers' conference in Brisbane. The dates upon which the conference will be held are the 11th to 13th November, inclusive. Special railway fares will be available. Would visiting brethren please communicate with the acting secretary, Any Street, Brisbane, intimating to him as early as possible, so that arrangements may be made. All should also communicate with H. U. Rodger.

The students of the College of the Bible have reason to believe that there is an abundance of eggs in many places at the present time, although the College store-room contains but few. Last year many C. E. Societies and Bible Schools, as well as individuals, sent numbers of eggs, which were most appreciated and used in the "College of the Bible, Gardiner, Victoria."

E. T. Samplers, of N.S.W., writes: "I cannot resist an inclination that has been with me for some weeks now, to tell you how much I am enjoying the 'Christian' lately. Each issue seems to be better than the last, and I find myself increasingly eager week by week to receive it. I am especially eager to enjoy the articles by Bro. Gordon, 'Are the Critics Right About Daniel?' and trust that we may have an opportunity to present them in book form. The research and careful thought which they have entailed should not be well worth any remuneration for reference purposes. It is a pleasure to greet the installation of the 'Family Altar' column, reprinted from the 'Christian Standard,' and I sincerely hope that this will be availed of by all the members as a basis of the conduct of worship in the home, if they feel this column at a short service, there alone. One of the weaknesses of our prayer life is the absence of this means of united prayer. If it comes such as that recorded in Burns' 'The Cobler's Saturday Night' were more frequent in our land, we would not need to deplore the appearance of sin.—I particularly welcome the appearance of this column at this time, as we purgish holding a conference at our prayer meeting this week on the theme, 'The Family Worship Practicable Today.' The contributions and solutions of Bro. Davis will make it more easy of accomplishment. I am yours."

We should be glad to receive as early as possible all private contributions which are still due to the College of the Bible. Will brethren and sisters who have not yet redeemed their pledges try and do so before the end of this month. Gladden our hearts by a prompt remittance, and we shall indeed be grateful to you.—C. M. Gordon.

In a sermon preached by Father Phelan, of St. Louis, U.S.A., the position of Roman Catholic citizens in regard to the Church and the State is very clearly set forth, as will be seen from the following short extracts:—

"We of the Catholic Church are ready to go to the death for the Church. Under God she is the supreme object of our worship. Tell us that we think more of the Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans or Englishmen afterwards, of course we are."

"Tell us, in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the Government of the United States were at war with the Church, we would say to-morrow—To hell with the Government of the United States; and if the Church and all the Governments of the world were at war we would say—To hell with all the Governments of the world."

"They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it. We are Catholics first and we love the Church more than we love any and all the Governments of the world."

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### IN MEMORIAM.

**CRISP.**—In loving memory of our dear son, Charles, who went home from Dunderberg, September 13, 1907. Also our dear friend, Mrs. Penner, who went home on September 22, 1907. "Severed only till we come."

**HAWKINS.**—In loving memory of Thomas Hawkins, who fell asleep in Jesus on September 7, 1911, at Belmore, Sydney, N.S.W. "Until the day dawns, and the shadows be away"—Inverted by his wife and family.

**LEVERSHIA.**—In fond and loving memory of my dear mother, who passed away at Harcourt, Vic., September 9, 1910; also my dear father, who passed away October 29, 1904. With pious tears we would have stayed their entering. Deferred "their going out" for faith's duty. But angels' hands in love have loosed earth's fetters.

That our beloved ones might be free to dwell with Him—Right.

—Inverted by their loving daughter, Ada M. Taylor, Corowa, N.S.W.

### COMING EVENTS.

**SEPTEMBER 21.**—Northcote, opening new Chapel; Sunday, Sept. 21, Monday, 22nd, a grand tea and public meeting will be held. Tea on table, 6.30; tickets, 1/6. Public meeting, 8 pm, free; prominent speakers; especially invited; past members of Northcote especially invited.

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September 14 to 20.

Daily Readings.

To obtain definite sense of God. John 23: 1-10;

John 14: 6-10.

To control thoughts. Psalm 119: 25-113; Phil.

4: 6-7.

To secure time. Psalm 5: 1-3; Neh. 4: 9.

To interpret ourselves. Romans 7: 21-25.

To learn the mind of God. John 16: 13-15.

To hold on. Habak. 2: 1-3; Heb. 10: 35-39.

Topic—Prayer: Its Difficulties. Psalm 65:

1-5; Heb. 8: 23-27.

How does intellectual pride hinder?

How can we escape spiritual indifference and torpor?

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