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The faith of the church of Jesus Christ can not be altered, even by the church itself. Jesus Christ is its Author and Finisher.



The standard of righteousness cannot be changed. Jesus Christ is our Exemplar, and he is ever the same.

THE SEAT OF AUTHORITY IN THE CHURCH.

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

The church is represented to us in the New Testament as Christ's body. He is the head whose will is to be carried out by the body. The church is made up of men and women who need direction. The desire for divine and infallible leadership has been felt from the first. In the early church it was customary to submit matters to the Lord whose guidance by the Holy Spirit had been promised. (See John 14: 26; Acts 1: 24-26; 15: 28, 29). Soon after the close of the apostolic age other means of securing guidance was attempted. They may be studied as follows:

1. The Papal plan. The voice of the Pope is the voice of God. He is the earthly head of the church, and, when speaking on matters of church life, he is infallible. This would have been satisfactory if the Pope had been infallible, but the Pope was a mere man. He has never been inspired by the Holy Spirit, as the apostles were. Failing here, the whole scheme failed and the Dark Ages was a result of substituting the human for the divine.

2. The Episcopal plan. A council duly appointed is clothed with authority and its decrees are final. The voice of the bishops is the voice of God. As the wisdom of many is more dependable than the wisdom of one, so the episcopal is better than the Papal. But the "Historic Episcopate" was made up of men appointed by men, and hence they are all fell short of the infallible.

3. The Democratic plan. The advent of congregationalism was a great step forward. As the episcopal was an advance over the Papal, the congregational—a further appeal to the wisdom of the many—is an advance from the episcopal. But it is not safe to assert that the "voice of the people is the voice of God," for the people are often wrong. Congregationalism alone is not the solution of the problem. Some questions can not be settled by a popular vote.

4. The Christian plan. This is the New Testament order. Briefly stated, it is the oversight and leadership of each congregation by Christ-governed men chosen from their own number. It is God's plan that each man, organisation or nation should walk alone as soon as possible. The departures from God's plan of church procedure result from the struggle to do this. The original order is best and should be restored.

The congregation should choose from among them those who, by the rule of the Lord (Matt. 20: 27), are best fitted to be leaders, and among those chosen may be one or more presumably qualified to teach or rule. These take oversight of the local church, "not by constraint, but willingly," and "not as lording it over God's heritage." But these are shepherds in their own flock only, having no authority beyond its borders and no voice only as they may be asked by their brethren to render assistance elsewhere. Naturally enough, there will be questions which it will be wise to refer to the congregation for settlement. Such proposals it may be as extending a call to one to "labor in word and doctrine" in a given locality, or the erection of a meeting house, or any matter in which, from the nature of the case, all are interested. But such appeal should be made only when necessary, and then with such tact and care that no friction or ill-feeling or division will be likely to result.

Having thus considered the plan of procedure for Christian congregations, we may now look more closely into the workings of the congregation itself, which will require supervision and direction.

1. Certain clearly defined limitations are thrown around the church.

A good rule is that where God has spoken, the church must keep silent.

1. The faith of the church of Christ can not be altered, even by the church itself. Jesus Christ is its author and finisher (1 Heb. 12: 1, 2). A congregation can meet and determine by vote what its teachings shall be, but if, in any degree, it differs from the

teachings of Christ and his apostles it ceases to be a church of Christ (1 Tim. 3: 15).

2. The form of government can not be changed. The model given in the New Testament as the Lord would have it (1 Cor. 12: 27, 28; Eph. 5: 25-27). Here, again, the church can meet and decide to choose bishops (after the modern idea of bishops), or even a pope, but in so doing it ceases to be simply a church of Christ (1 Phil. 1: 13).

3. The standard of righteousness can not be changed. Jesus Christ is our exemplar (1 Cor. 11: 1; 1 Thess. 1: 6), and he is ever the same (1 Heb. 13: 8). Any congregation can adopt rules of conduct for their membership, but there is no end to such procedure, as standards of conduct vary with different individuals, communities and generations. The church of Christ has one rule: "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48).

II. Certain liberties are granted the church.

1. The congregation has control and direction of its own temporal interests.

2. The church may choose and set apart those who are to give themselves wholly to the ministries of the gospel (Acts 6: 3-6; 13: 1-3).

3. The church may determine such details of worship as are not prescribed in the Scriptures—for example, what song-books are to be used, when and how often the gospel is to be preached, minor details of the Lord's table observance, whether or not musical instruments are to be used, when and for what purpose offerings are to be taken, etc. The church may or may not be uniform in these things. Uniformity may or may not be desirable. Any attempt to compel conformity to a given order in those minor matters may well be regarded as an infringement of liberty granted in the gospel.

III. Precaution should be exercised by the leaders of a congregation.

1. The elders and deacons of a congregation should carefully consider every ques-

tion that is to be submitted to the congregation, and see that it is presented in the best form and only at a proper meeting.

2. No opportunity should be given for agitation among the members or solicitation by interested parties. The thing sought is an expression of the best judgment of each member, and this can best be had when each one is left to decide for himself, with such light as may be given publicly at the open meeting. The circulation of petitions and counter petitions should not be countenanced, nor should one man be pitted against another in the choice of elders or deacons, as such procedure is sure to result in strife without coming at the real desire of the whole body.

3. Only such matters as concern the whole body should be presented to the church, and then only at a regular service or a called meeting, of which all have had the notice, and always by those to whose hands the church has entrusted her leadership.

4. The majority rule should be followed, but no question should be presented at such time or in such manner as to make a mere majority vote probable. The church should move as a unit, when possible, without the sacrifice of principle. Only on a matter of faith or morals is division justifiable, and then only as a last resort. If a minority is right in any matter, it will, in due time and by discretion, become the majority.



Are the Critics Right about Daniel?

No. 10.

By C. M. Gordon.

Our last three articles, we trust, have shown that there is no ground for the alleged antagonism between the Book of Daniel and the "contemporary monuments." Instead of there being any such conflict between the book and the monuments, they serve rather to illustrate and confirm each other. Not only the Book of Daniel, but the Bible as a whole has gained much and lost nothing through the progress of archaeological discovery. Volumes have been written, and more could and will be written, on the remarkable confirmation the Bible has received from this source. Those who hold in their hearts a profound love for God's Word, must be devoutly thankful for the spade of the archaeologist and the genius of the decipherer. The disinterment and decipherment of some of the great libraries of antiquity have synchronised largely with the rise of that phase of modern rationalism which has so ruthlessly assaulted the citadel of our faith. One cannot fail to see in such synchronism the interposition of providence to check the rash and unwholy work of the destructionist. Much of the destructive criticism is already buried in the same grave which was faced by the genius of the archaeologist to dig out the civilisations of antiquity, and more of it will be buried there anon. The monumental vindication of the historical reliability of God's Word, coming as it has done at a time when most urgently needed, is indeed proof that God stands "within the shadow keeping watch above his own."

No room for Darius.

Dr. Driver's assertion that the Book of Daniel is inconsistent with the "contemporary monuments" is serious enough to

justify the somewhat extended attention we gave to it. We must now be permitted to pass over his remaining points a little more hurriedly. His next argument is introduced thus:

"Darius, son of Ashurban—elsewhere the Hebrew form of *Xerxes*—a Mede, after the death of Belshazzar, is made king over the realm of the Chaldeans" (5: 31; 6: 10; 9: 1; 11: 1). There seems to be no room for such a ruler. According to all other authorities, Cyrus is the immediate successor of Nabu-nabid, and the ruler of the entire Persian Empire."

We should like to reproduce all that the Doctor says in elaboration of this argument, but the limitations of space will not allow us to do so. However, the whole gist of the contention is contained in the remarkable sentence: "There seems to be no room for such a ruler." How easy it is to unwrite biblical history! On the basis of a "seems to be" we can relegate Darius to the realm of fiction! And with what remarkable persistence the critic clings to this purely negative consolation—this argument from silence. This argument in the past has proved so precarious, such a broken reed, and has led the critic into so many ludicrous blunders, that we are rather surprised to find Dr. Driver resorting to it in this instance.

Instructive examples.

A few years ago there seemed to be no room for the Hittites, and the Bible which made room for them was discredited. But, by the silence of ages suddenly became vocal, and gave us back the Hittites, with their great empire; and now even the most radical critic is compelled to make room for them. A few years ago there seemed to be

no room for the Sargon of Isaiah 20: 1. But, alas for the cherished hypothesis of the critic, this same Sargon suddenly emerges from the gloom of millenniums into the blaze of imperial history. We have unearthed his palace; we have gazed on his portrait; we have read his inscriptions, among which we have found one detailing facts about this very expedition against Ashur, referred to in Isaiah 20! A few years ago there seemed to be no room for Belshazzar; and so he, too, was summarily consigned to the realm of myth. But, sure enough he suddenly materialises on the page of history, and stands before us a definite, palpating reality: eldest son of royalty, a prince of the realm, with large commercial interests, commander of Babylon's armies, and apparently co-sovereign with Nabonidus during the latter years of the Chaldean regime! In the face of these and many more instructive examples that could be urged, may we not be allowed to entertain the hope that even the critics will yet be obliged to make room for Darius the Mede. At any rate, Dr. Driver must excuse us if we ask for something more positive and compelling than a mere "seems to be" before we cast aspersions upon the historicity of Daniel.

I readily admit that we have not enough information from independent sources to enable us to identify Darius the Mede. It is equally certain that the critic is in possession of no information that would justify a denial of his existence. The least we can do, then, is to wait for further enlightenment on the subject. To conclude from the silence of other historians that no such ruler ever lived is as ungenerous as it is illogical, and shows the critic to be acting under the influence of a rationalistic bias wholly inconsistent with impartial judgment. The examples quoted above should warn us against concluding that because a statement stands alone in the Bible it must therefore be regarded with suspicion. The critic is too fond of doing this. He seems to place an interrogation point after every historical statement in the Bible that is unconfirmed by independent authority. This treatment of the Bible is discourteous and unfair. Supposing, for instance, Dr. Driver makes a number of historical statements. Outside information enables us to verify, say, ninety per cent. of his utterances, and thus to establish his credibility as a writer. Would it be either just or generous for us to view with grave suspicion the remaining few particulars which lack of information prevents us from corroborating? Such suspicion would be wholly unfounded. It would be our duty to conclude that because the Doctor had been accurate in such a large percentage of his utterances, he would show an equal accuracy in the few points that remain unconfirmed. Now the Bible, including the Book of Daniel, has proved itself to be a reliable book, an honest book. In hundreds of particulars it has been verified by independent evidence. Why, then, view with distrust those historical statements which we have not been able to confirm, simply because all the history in our possession on this side of the Bible is silent in regard to them?

Surely it is safe for us to assume the veracity of a man whose truthfulness has been verified in a thousand instances!

Who was Darius?

But let it not be imagined that nothing at all can be said as to the identity of Darius the Mede. Quite a number of reasonable suggestions have been offered, any one of which is much more acceptable than the suspicion of the critic. Josephus, following Xenophon, says that he was Cyaxares II., who was son of Astyages, the last of the independent Median kings. There is more to be said in favor of this suggestion than is generally supposed. Others suggest that Astyages and Darius are one and the same person, Darius being his personal name and Astyages his official or national name. The explanation which seems to be most popular among conservative writers at the present time, is that Gobryas is none other than Darius the Mede. "Not improbably, also," remarks Dr. Orr, "the Gobryas of the inscriptions, whom, we are told, Cyrus made governor, and who appointed governors in Babylonia," is the long sought 'Darius the Mede,' who 'received the kingdom,' and reigned for two years." Professor R. D. Wilson, of Princeton Theological Seminary, also favors this view. The language of the Annalistic Inscription rather supports it. "Peace to the city did Cyrus establish, peace to all the province of Babylon did Gobryas his governor proclaim. Governors in Babylon he (i.e., Gobryas) appointed." This represents Gobryas as occupying an office of great authority in the conquered kingdom. Why may he not have been elevated to a position of vice-royalty under Cyrus? Cyrus had just conquered the Medes, and it was the policy of Cyrus to attach subjugated peoples to himself by wise and conciliatory measures. If Gobryas represented the Medes, it would be just like Cyrus to elevate him to a high position in Babylon, both in reward for personal services, and as a measure that would be in favor with the Medes. The language of Daniel supports the idea that whoever Darius was, he reigned in Babylon as subordinate to Cyrus. Look at Daniel 5: 31. "And Darius the Mede received the kingdom." Notice he *received* the kingdom. Compare this with 2: 6, where the same word is used. "Ye shall receive of me gifts, etc., and with 7: 18. "But the saints of the Most High shall receive the kingdom." The saints are to receive the kingdom as subjects of God. The interpreters are to receive the gifts as subjects of Nebuchadnezzar. In the same way Darius receives the kingdom of Babylonia as a subject of Cyrus. "No word," says Sir Robert Anderson, "could more fitly describe the enthronement of a vassal king or viceroy." In view of such considerations, Dr. Green justly remarks that "So far, then, from there being 'no room for such a ruler,' the way is entirely open for any ruler whom Cyrus might see fit to place in authority over this conquered kingdom."

But I cannot stay to discuss fully the merits of these suggestions. It is not neces-

sary for me to do so. I think that the "Gobryas" theory has most to be said in its favor. Certainly any one of them is to be preferred to the scepticism of the critic. Dr. Driver suggests that the author of Daniel has mistaken Darius Hystaspes for Darius the Mede. Such a suggestion is purely gratuitous, and has no evidence to support it. The whole argument of the critic here rests upon the silence of secular history in reference to Darius. I comment to Dr. Driver and his fellow critics, certain wise words which he published in an earlier edition of his famous "Introduction"—words which he has unfortunately failed to reproduce in later editions of his work. Said he: "The circumstances are not, perhaps, such as to be absolutely inconsistent with either the existence or the office of Darius the Mede; and a cautious criticism will not build too much on the silence of the inscriptions, where many certainly remain to be brought to light." Criticism would have saved itself much humiliation had it always been guided by such caution.

Bible Society Enterprise.

The Pertinacity of the Colporteur.

The substantial annual volume which summarises the world-wide activities of the British and Foreign Bible Society is always a remarkable and fascinating record, and this year's report is no exception. A year ago the Society for the first time announced issues exceeding 7,000,000 volumes, and this year the figures have risen to 7,869,362. Ten new versions have been added to the list of translations, so that the Scriptures are now distributed in 450 different forms of human speech. The Gospel of Mark has been printed in Taungthu for a race of swarthy hillmen scattered along the eastern borders of Lower Burma; Matthew's Gospel has been issued in Lisu, and Mark's in Laka, for two aboriginal tribes who dwell among the mountains of South-west China; and a Binandere translation of Luke makes the sixteenth version for use in New Guinea. Mark's Gospel has been printed in Kipsigis for a tribe living south of the railway line to Uganda, and in Luba-Luba for negroes in the Kasai district of the Belgian Congo. Another enterprise, undertaken jointly with the National Bible Society of Scotland, is an Esperanto New Testament. In embossed type for the blind, the Scriptures are published and circulated in thirty-three different languages. In India, for the first time, the year's circulation has exceeded one million; while in China a record total of 1,868,000 copies of Holy Scripture has been reached. In the languages and dialects of China alone, Bibles, Testaments and separate Scripture portions are issued in 470 varieties of character, type and binding, at prices ranging from a farthing to about £1.

The colporteur who travels about, often over vast and dangerous tracts of country,

selling Bibles in the languages of the district, is the distinctive type of agent of the Bible Society. He is found on every continent, and among almost every nation and people under the sun. Last year colporteurs were visiting lumber camps in Ontario, lonely homesteads in Queensland, and rubber plantations in the Malay Peninsula. They sold the Scriptures under the shadow of Heidelberg Castle, in Pekin railway station, outside cinematograph shows in Java, and among the islands of the Spitzbergen Sea. One man drifted on a canoe down the rapids of the Niger; another rode across lofty plateaus in Bolivia, higher than the summit of Jungfrau. Russian colporteurs disposed of 7,000 books from the Society's kiosk during the great fair at Nijni-Novgorod, and two donkey loads of Gospels were sold in the city of Timbuktu. During the war in the Balkans 150,000 Testaments and Gospels were given away to soldiers of the contending armies in camp or in hospital.

The experiences of individual colporteurs are full of interest, and not seldom of romance. At Palamos, in Spain, a Bible was sold for the library of the club, and long afterwards the colporteur was told: "It is one of the best-read volumes in the library, and most of the members are using it." A colporteur who penetrated to the heart of the mountains of the Sierra de Torre for the first time, found in a lonely farm a Bible with the Society's imprint of 1870, well preserved, but with many signs of having been read. In Johannesburg a house-to-house visitation was made, and many English homes were found without a complete copy of the Bible. In Burma the Buddhists, with characteristic tolerance, buy and read and appreciate the Bible.

Last year the Society issued 1,279,577 volumes in English, Welsh, Gaelic or Irish, circulated mainly in the British Empire. Of the English Penny Testament, in its improved edition, 173,703 copies were issued, and of the sixpenny Bible 136,715 copies. Since its foundation in 1804 the Society has issued over 244,000,000 copies of the Scripture, and of these more than 87,000,000 have been in English—Christian World.

Consulting the Architect.

An architect complains that many of his clients come and ask him to design a house for them, only to let him very speedily discover that they have already designed it for themselves. What they really want is his sanction of their own plan, and the satisfaction of seeing him draw on paper what they have fully in mind.

It is in very much the same fashion that we often go to the Great Architect with our lives. We ask him for wisdom and guidance, but we have already planned how we will build our fortunes and shape our course; and it is not his way we are seeking, but his approval of our way.

SOUTH AUSTRALIAN SISTERS' CONFERENCE

1913

EVENING SESSION.

Temperance Demonstration, Mrs. Mauger presiding. Addresses were given by Thos. Hearn of Victoria, and W. Morrow, President of Conference. Solos were rendered by Misses Thomas and Weeks; recitation by Master Percy McIsaac. A greeting was read from the West Australian Women's Board of Temperance.

This year the sisters intend taking up large lace work, and a committee was formed with Mrs. Mauger, superintendent; Committee, Mrs. Cull, Mrs. Watkins, Mrs. Young, Miss J. Whitfield.

SISTERS' EXECUTIVE REPORT.

Through the providence of God we have the privilege of meeting our sisters in Conference to report the work of another year. The efforts forth in this sphere of the Master's vineyard have been of great blessing and help to all who have engaged in any department of work.

Eleven meetings of the Executive have been held during the year. There are 46 delegates and our average attendance has been 26. A devoted devotional meeting, led by different sisters, held before the business session, and is a great help to our work, for we realise that without earnest prayer we cannot expect to accomplish great things for God. Our business meetings have been presided over by our President, Mrs. Mauger, who has been present at every meeting. We are glad that so many country churches have formed sisters' auxiliaries, and they from time to time send good reports of work done. We hope during the coming year that others may do the same, and so come into closer touch with the sisters' work.

During the year three all-day sewing meetings have been held, the first to make garments for the leper missions in India, and the other two for the missions in the New Hebrides. The sisters of both town and country churches entered most enthusiastically into the work. Our various committees have done their part faithfully. We are especially emphatic the good work done by the sisters on the Hospital Committee; they have been most untiring in their efforts to visit and comfort the sick and afflicted. The Executive thank all the sisters who have helped by donations of money, clothing, comforts for the sick, and also by penny-per-week contributions towards Home and Foreign Mission work. We thank God that he has blessed our work throughout the year, and we look forward to still greater success next. Our earnest prayer is that each one may realise their own responsibility in this work and trust that by hearty co-operation and diligent effort to do great things for the Master, M. Fenniss, Assistant-Secretary.

HOME MISSION REPORT

This has been an encouraging year in our Home Mission fields. Our brethren who represent us have faithfully presented the truth, and we

The Sisters' eighth annual Conference was held at Grote-st. on Friday, September 12, 1913.

The morning session opened with a devotional meeting, led by Mrs. E. W. Pittman.

The business session was presided over by the President, Mrs. Mauger.

Greetings were received from the General Conference Committee; Mrs. Edwards, Berri; Milang sisters; Miss Norman, who is visiting England; Annual Conference of Churches of Christ in Great Britain and Ireland; Sisters' Conference of West Australia.

Roll call of Delegates: 41 responded. Obituary Report, Mrs. Dumbrell.—During the year 28 sisters had received the home call.

"Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But theirs is still a blessed sleep,
From which none ever wake to weep."

Election of Officers.—President, Mrs. D. A. Ewers; Vice-President, Mrs. Ira A. Paternoster; Secretary, Miss A. E. Manning; Assistant Secretary, Miss Evans; Treasurer, Mrs. H. Bond; Pianist, Miss Charlack; Obituary Superintendent, Mrs. Calliott; Home Mission Superintendent, Mrs. E. A. Richards; Committee, Mrs. Lamphire, Mrs. Wilson, Mrs. F. Thomas, Mrs. Mauger, Foreign Missionary Superintendent, Miss Whitfield; Committee, Mrs. Johnson, Mrs. Dickson, Mrs. Hill, Miss Bloor; Dorcas Superintendent, Mrs. Cant; Committee, Mrs. Horne, Mrs. Fischer, Mrs. Freeman, Mrs. Gardner, Miss West, Miss Hodgson; Hospital Superintendent, Miss Eva West; Committee, Mrs. Thurgood, Mrs. T. H. Brooker, Mrs. Young, Mrs. Schway, Mrs. Reece, Mrs. Hills, Miss Thomas, Mrs. Snook, Miss Heddome, Miss Polkinghorne, Mrs. Roberts, Mrs. Pierson, Mrs. D. Wilson, Miss Snook, Mrs. Parker, Mrs. Alwyn Fischer; Prayer Meeting Superintendent, Mrs. H. D. Smith; Committee, Mrs. Walden, Mrs. E. J. Paternoster, Mrs. Thurgood, Mrs. Uncle, Mrs. Everett, etc.

AFTERNOON SESSION

A devotional meeting was led by Mrs. P. A. Dickson.

Welcome to Visitors, Mrs. E. W. Pittman.—The following sisters were present from Victoria: Miss Jerome, Mrs. Grainger, Mrs. Tucker, Mrs. Rankin, Mrs. Thurgood, Miss Lyall; from Manchester, England, Mrs. H. Bond.

President's Address, by Mrs. Mauger. Subject, "Power and Influence of Woman."

Minutes of the morning session were read and confirmed.

Mrs. A. Metters, Secretary of the "Scripture-Instruction in State Schools League," gave a very able address, explaining the reason why we should support the movement.

During the afternoon Misses Bior and Robertson rendered solos, which were very much appreciated, and Miss Doris Jackson very ably recited "The White Swan."

Dorcas Report, Mrs. Cant.—13 societies all reported good work; garments given away to needy cases, mission fields, Children's Hospital, Home

for Incubates. The country societies sent garments to the city for distribution. During the morning session reports were read from Balaklava, Goolwa, Wallaroo, Lochiel.

Foreign Mission, Miss Whitfield.—The interest has been well sustained. The Committee suffered the loss of our Superintendent, Miss Norman, last April, for an extended holiday to England. In October an all day sewing meeting was held at Grote-st. for the purpose of making garments for the lepers in India. Singer Machine Co. kindly lent four machines for the day. In June and July we again held all day sewing meetings for the work in the New Hebrides. In addition to the garments made in town, several country churches made garments for the boxes. We would like to thank Milang, Goolwa, Balaklava, Mallala, Long Plain, Kalina, and Wallaroo for large parcels. Donations of soap, oil and vaseline were contributed by the C.E. Societies. The J.C.E. gave their time in making scrap books, and donating toys for the native children. At the close of the report Miss Whitfield presented Mr. Ira A. Paternoster with £70 from the sisters of S.A., collected for Foreign Mission work.

Resolutions, proposed by Mrs. D. A. Ewers.—1. That this Conference sends grateful thanks to the officers of Grote-st. church for the use of the school room for our monthly meetings, and for the use of both buildings for our Conference gatherings. 2. That we send our thanks to the Editor of our weekly paper, the "Australian Christian," for the help given us in printing our reports, thus helping to encourage others to do something for the Master. That our best thanks are due to our sisters who have so faithfully represented us as officers and superintendents in the year that is past; and we resolve to do our best this coming year to encourage and help on in the work of spreading the gospel both in Home and Foreign Lands. 3. That this Conference pledges its hearty support to the Scripture Instruction in State Schools League in its efforts to introduce Bible lessons on the lines adopted in the States of New South Wales, Tasmania, West Australia, and Queensland. 4. That we place on record our cordial approval of the reasonable proposal to bring hotel bars under the provision of the Early Closing Act in the interests alike of hotel employees and the public; and our conviction that if this were done the evil of drinking to excess would be substantially diminished, and the home life correspondingly benefited. 5. That we as a sisterhood refrain from dealing with tradesmen who have a wine license, as we believe that homes have been wrecked by this means, and the forces of evil strengthened in the State. 6. Resolved, That the time has arrived in our existence as a representative sisterhood when we should have a Temperance Committee added to our work.

The President, Mrs. Mauger, introduced the new officers for the coming year.

Mrs. P. A. Dickson moved a hearty vote of thanks to all who had assisted to make the Conference such a splendid success.

sults are such as should make us take courage and go forward to do even better things in the coming year.

When we spend our money we like to know that we get good value for the same, and we are pleased to know that the money given to spread the gospel in our State has not been given for naught, for we can see the result of our co-operation in the saving of precious souls for the Master and numbers being added to our church rolls.

Our Conference Secretary reports:—In various Home Mission fields 350 have been added by faith and baptism, and 37 formerly baptised; 236 have also been added by letter, many of whom would otherwise have drifted out of fellowship. New churches have been organised at Murray Bridge, Railwaytown and Port Neill, as the result of our Home Mission work, and a preacher has been stationed at Moonta, where a valuable church property has been purchased. At Wallaroo and Tumby Bay church buildings are being erected. A splendid chapel has been built at the Semaphore, and the brethren at Ungarra and Murray Bridge intend building shortly. Our Home Mission fields on Eyre Peninsula, Naracoorte, Mile End, Maylands, Semaphore, Wallaroo, Prospect, Murray Bridge, Goolwa, Moonta, Bordertown district, Strathalbyn, Croydon and Railwaytown all show good results, and the outlook in all these districts is exceedingly bright. "Lift up your eyes and look on the fields, for they are white already to harvest. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest," and not only let us pray for our workers, but help them by giving our means in a systematic way, and let us thank the Lord that he allows us to help him. It is grand to think that he needs our help, and leaves so much for our hands to do. Let us sow bountifully, and we shall also reap bountifully.

God gave to thee his only well loved Christ,
Whose steps have smoothed the road that leads
to thee home.
Tell those whose road is rough, whose way is
missed,
That he has called all weary men to come.
So shall thy giving set for thee God's smile,
And thine own soul drink deep draughts of his
love;
Earth's shadows shall grow bright as heaven, the
while
A wreath of glory round thy life is wove.
At the close of the report Mrs. Thomas presented Mr. D. A. Ewers, Secretary of the Home Mission Committee, with a lion collected by the sisters of South Australia.

HOSPITAL VISITATION REPORT.

Madam President and dear Sisters,—
It is with feelings of thankfulness that we have been spared by God's grace to see the close of another year of service, in visiting the sick and suffering. We have been enabled to bring sunshine into the lives of many a weary and troubled one, and everywhere we have been received with a welcome smile and an expression of thankfulness that amply repays us for the time and service rendered. Our thanks are due, and are hereby tendered to the many organisations of the church and individual donors for their gifts upon the altar of sacrifice; these have greatly helped us in our ministrations in cheering the sick and afflicted. Our work is summarised as follows, although there is much that cannot be tabulated—

Alchide Hospital, 186; Destitute Asylum, 168; Convalescent Home, 52; Children's Hospital, 11; Private Hospital, 8; Consumptives' and Cancer Home, 10; Sick and Aged, 251; Mt. Gambier Hospital, 1; Home for Incurables, 10; magazines, 366.

In conclusion we urge that the coming year may be one of concerted effort by a strong and willing Committee. The call is urgent, and if the Church of Christ is to be a strong force in the world it must be on the lines of faith, hope and charity; the greatest of these is charity. Thus our Master went about doing good; shall we his followers do likewise? Let our working motto be, "Inasmuch as ye did it."—Yours in the service, E. Brooker.

FINANCIAL STATEMENT

1912 to 1913.

HOME MISSION.

Receipts.	
Sept., 1912, Balance	£108 3 7½
Sept., 1912 to Sept. 4, 1913, Collected	100 14 11½
by Committee	1 1 5½
Half Bank Interest	1 1 5½
	£220 0 0½
Expenditure.	
Sept. 11, 1912, Paid to H.M. Treas.	£125 0 0
1913, Balance	95 0 0½
	£220 0 0½

FOREIGN MISSIONS.

Receipts.	
Sept., 1912, Balance	£75 7 1
Sept., 1912 to 1913, Collected by Com.	80 10 11
Sept. 2, 1913, Balance	1 1 5½
Half Bank Interest	1 1 5½
	£159 10 5½
Expenditure.	
Sept. 2, 1912, Paid F.M. Treas.	£91 10 0
1913, Balance	68 0 5½
	£159 10 5½

GENERAL FUND.

Receipts.	
Sept., 1912, Balance	£6 18 2
Sept., 1912 to Sept. 4, 1913, Collections	17 3 5½
	£24 1 7½
Expenditure.	
1912 to 1913—	
Donations to Hospital Committee	£3 0 0
Donations to "Australian Christian"	3 0 0
Sharpey Bros., for Programmes	1 15 0
Postage	2 0 0
Sundries	0 10 4
Balance	11 16 3½
	£24 1 7½

GENERAL CONFERENCE LUNCHEON FUND.

Receipts.	
1912, Balance	£1 17 9
Nov., 1912, Surplus from Luncheon Committee	6 1 1
	£7 18 10
Expenditure.	
Aug., 1913, W. & T. Rhodes, for Cutlery and Dishes	£5 7 6
Balance	2 11 4
	£7 18 10

SUMMARY OF RECEIPTS FOR 1913.

Home Missions	£168 0 0½
Foreign Missions	80 10 11
General Fund	11 16 3½
G.C.L. Fund	2 11 4
	£262 18 1½
Balance in Bank	£174 17 1½
Cash in hands	£174 17 1
	0 0 0½
Audited and found correct,	
T. E. Yelland, W. L. Johnston, Auditors	
July, Sept. 6, 1913.	

They who contribute to the missionary enterprise are the real makers of the world's history today—Robert E. Speer.



Adult Bible Class, Launceston, Tasmania.

The City of Queen Candace.

New Work at Meroe.

The results of the digging done during the year by Professor Garstang and Mr. W. S. George in the ruined city of Queen Candace have been displayed in the rooms of the Society of Antiquaries at Burlington House. The principal work of the season was devoted to the clearing of the foundations of the royal palace, of the city streets, and of private dwelling houses. The Sudan Government has undertaken to preserve them in a condition available for study by earnest pilgrims to this ancient centre of Ethiopian civilisation. Much remains to be done, and the Liverpool Institute of Archaeology intends to complete its enterprise in future years. But the achievements of the last four seasons are of definite importance, and enable the student to begin the task of actualising the civic life of Candace's day.

Yet to speak of Candace's day without a cautionary word would suggest a confusion of thought such as would occur if one spoke of Pharaoh's day. For there were many queens who bore this name—not as there were many Cleopatras, but as there have been many Taritars—and each Candace had her personal name, although the full tale of them has still to be told. One of them, a first-century Candace, is known to the Bible reader from a brief story in the Acts of the Apostles, and enough has been straightened out of the long vista of Ethiopian life to enable some estimate to be formed of the social world of that age, and of the ages that went before and after.

For it is now made plain that the city which we call Meroe had a chequered history of fourteen forgotten centuries. The beginnings of its city life go back to seven hundred years before the birth of Christ, and it was not finally engulfed in the hot Nubian sands until the century which followed the death of Mohammed. Notwithstanding the early date at which the Christian faith was carried to the Candacian Court by the vizier of the day, the spread of the new religion lingered long after it had become a matter of moment in the life of Alexandria and the delta. For the same reason Nubian Christianity continued to endure for four centuries after Cairo embraced Islam, and within the last twelve months a remarkable addition has been made to our knowledge of the pottery and other relics of the domestic life of Christian Ethiopia over long periods of years. The many inscriptions that have been unearthed still withhold their fascinating secret, for the language of Meroe offers the same bewildering puzzle to the scholar as that of the Hittite peoples. Mr. Griffith has succeeded in wresting from the records the greater part of the alphabet, and has determined words here and there. But the day is not yet come when men can answer as they would wish the question that seems to spring unconsciously to the lips as one scans these writings of Candace's land, "Understandest thou what thou readest?"

So it is that, for the present, one must be content with the knowledge to be gleaned from a study of the objects of material comfort and art which abound in the ruined mounds of Meroe. From them one learns that the city was laid out by enlightened men, filled with the spirit of Greek culture and the stolid strength of Egyptian drudgery. Walled in by great ramparts against the dreaded hosts of the desert, it offered hospitality to the traveller by the welcome of its ample gateways. The royal palace was reared within the busy quarter, and the populace dwelt beneath its walls as intimately as at Windsor. Dressed masonry, well-laid out streets, solidly planned houses mark a period of prosperity the more remarkable when it is remembered that in the delta far to the north Egyptian might was already reaching forward to its decline. Then there followed a period of three centuries, preceding the coming of the Romans, when there was laid out a royal bath whose discovery was recorded last year. This may yet prove to have been a palestra, with gymnasium and racecourse, of the type which was set up by Jason in Jerusalem in the same age, as it is written in the books of the Maccabees.

A beginning has been made with the definite dating of the thousand and one remains of small objects, and some of them may be confidently attributed to the Candace whom we know. But for the present one may be content with the general picture of the social life which is to be derived from the wealth of handicrafts and artistic achievements spread over several hundreds of years. This fractured crucible shows that there was a copper smelting works within the city, just as the presence of brick kilns and potters' hearths proves the need that existed for seeking the constant protection of the city walls. This set of model implements in bronze, that recalls the cards of toy tools of the Christmas bazaars, is useful as a witness to the variety of the metal objects available for the service of the householder. This vase, with a crocodile and a crouching lion crawling over its rim, is eloquent of the brute forces that environed the citizen toiling on these outskirts of empire. This set of bronze fittings—handles and hinges, bosses and corner-pieces—dating from 200 B.C., shows that Levantine smiths had ventured up the Nile in quest of work denied them in the busy cities of the Egean. These ivory flutes might still be used as the source of wild desert music. That there was a school for teaching the new dances of the hour is shown by a vivid scene upon a vase.

But the most remarkable finds of all consist in a series of delicate pieces of faience, frail as an ostrich egg, and painted with designs of supreme taste and graceful feeling. These sprigs of flowers almost suggest the influence of Chinese porcelain, but for the circumstance that they are older than any known Chinese work of that level of attainment. Shall it be found that the chief glory of Candace's reign was that she fostered a school of native genius in art? Be this as

it may, these charming things were the work of men who threw off all the traditions of the classic days of Greece, and sought to express the truth of Nature as it is revealed in the tender outline of a plum leaf or the clinging tendrils of a vine.—E. G. Harmer in the Christian World.

A Visit to David Lloyd George.

On April 23 I left New York bearing a letter from the American Christian Missionary Society to Hon. David Lloyd George, inviting him to attend our next General Convention at Toronto. On May 1 I called at the House of Parliament, and, after a great deal of circumlocution and red tape and some diplomacy, I at last reached the private office of the Chancellor of the Exchequer of Great Britain.

I found him a very modest and agreeable gentleman, quite unassuming and unostentatious, but bearing in every movement the evidences of that mighty force and power that make him to-day the highest embodiment of Christian civilisation to be found on the face of this earth. He showed a thorough understanding and appreciation of the great work of his brethren across the waters. One of his statements struck me with great force. When I referred to the great work he was doing for the English people and the world, he replied, "A very large part of the economic and social principles I am pressing upon the English people I obtained from reading the writings of Alexander Campbell." I quote that statement for the benefit of a good many young preachers who seem to have gotten entirely past the writings of Bro. Campbell, and are looking for something better.

On my return from Russia I spent a Lord's day with our church at Criccieth in Wales, preaching for them after the communion service. It is a Scriptural, devotional and intelligent congregation, conforming as nearly to the New Testament church as any with which I have ever worshipped. The members showed most conclusively by words and actions that they were judges of good preaching. It could not be otherwise with a people who have sat all their lives under the preaching of Richard Lloyd, the uncle and foster-father of the two brothers, William and Richard Lloyd George. Richard Lloyd is a typical preacher of the primitive gospel. With the clear understanding of a James S. Lamar, the urbanity of a David S. Barnett, and the humility of an Elijah Goodwin, he has lived and taught the gospel of the grace of God for a half century in Criccieth, and gathered around him some of the choicest spirits with whom I have ever had fellowship.

It happened that the Chancellor and his family were in Criccieth the day I was there, and attended worship and were highly interested listeners. I was entertained at the home of the Chamberlains, William Lloyd George, and was invited by the Chancellor to be his guest at his town house in London, but, unfortunately, was unable to return to London again. The Chancellor took the invitation of the A.C.M.S. under advisement, and I am greatly in hopes that he will give it a favorable reply unless prevented by the sitting of Parliament. If he does, we must greet him at Toronto with not less than twenty-five thousand brethren.—Z. T. Sweeney, in Christian Standard.

The Family Altar

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

AN EXAMPLE.

Precept is great, but example is greater; and so we give one for the good of that large number who say that family worship is not practicable in this busy age. Dr. L. A. Robinson and wife thought his professional duties—attending the sick and answering doorbells and 'phones—made it impossible in their home. But as their family increased they felt that they must have an altar of prayer, and it was established. And here is the doctor's testimony concerning it. "It has proved a source of great pleasure and benefit to our children, and to each of us. I am truly thankful that we have instituted the family altar."

SUNDAY, SEPTEMBER 22

Gems of Thought.—"A new commandment give I unto you, That you love one another; even as I have loved you, that you also love one another" (John 13: 34).

How sweet, how heavenly is the sight
When those that love the Lord
In one another's peace delight,
And so fulfil the word. —J. Stodd.

The blind man's eyes are opened, and he sees the beautiful flowers and faces, and the massive mountains and hills, and realises that he is in a new world. Even so love opens our eyes to the spiritual universe, when we see God and heaven—*Becher*.

Bible Reading.—John 13: 33-35: The last and best commandment.

MONDAY, SEPTEMBER 23

Gems of Thought.—"Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. 4: 27).

"I ain't got no money in dat bank down dar, but my word's good ez my bond, ef I does say it myself. Ef I tell white folks I gwine be dar to do dey washin' of a Monday, I de dar. Ef I tell my rent man I gwine pay him Wednesday, dar's de money waitin' when he come. Ef I see I'll visit for de preacher, and take a little sumpin ter de sick folks in de alley, I goes an' I takes them de bes' I kin make an' scrape, an' dar ain't none ob dem gwine say, 'Fanny can't be trusted.'"—*Sunday School Times*.

The most essential quality for a young man entering on a business career is truth. Let him get that. Young men talk about getting capital to work with. Let them get truth on board, and capital follows.—*Philo D. Armore*.

Bible Reading.—Prov. 4: 20-27: Integrity.

TUESDAY, SEPTEMBER 24

Gems of Thought.—"Praise ye the Lord" (Ps. 150: 1).

The happiest heart that ever beat
Was in some quiet breast;
That found the daylight's secret,
And left to heaven the rest.
—*John Vance Cheney*.

Happiness, like liberty, is the normal state; and when this is not felt, the cause should be looked for just as in illness the cause should be scrutinised and removed.—*Lillian Whiting*.

Bible Reading.—Psalm 150: 1-6: Heaven would have us happy.

WEDNESDAY, OCTOBER 1

Gems of Thought.—"This one thing I do" (Phil. 3: 13).

We must learn rifle practice, and become sharpshooters, able to hit the target in the centre. Any idiot can take an old musket and fire at the universe, and stick a few stray shot into something somewhere. But it takes a steady hand, educated eye, and long practice to hit the centre at long range with a rifle ball.—*Isaac Everett*.

Bible Reading.—Phil. 3: 13-15: Singleness of purpose.

THURSDAY, OCTOBER 2

Gems of Thought.—"Is his mercy clean gone for ever? doth his promise fail for evermore?" (Psalm 77: 8).

Who comes to God on inch, through doubtings dim,
In blazing light God will advance a mile to him. —*Rabbi*.

Judson, loaded with chains, and lying in a Borstean dungeon, was cheerfully asked by a fellow-prisoner of the prospect of the conversion of the heathen. His calm answer was, "The prospects are as bright as are the promises of God."—*Tarbell*.

Bible Reading.—Psalm 77: 1-11: The unfailing promises of God.

FRIDAY, OCTOBER 3

Gems of Thought.—"Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 23: 13).

"I do not plead a broken heart;
My life knows much of bliss;
And yet at times the hot tears start
Because of joys I miss.
Oh, do not leave the tender things
Unsaid till over my brow
Death's wings its warning flings;
I need your roses now."

Do not keep the alabaster box of your love and friendship sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier. The kind things you mean to say when they are gone, say before they go.—*H. Childs*.

Bible Reading.—Matt. 26: 6-13: Immortalising one's self.

SATURDAY, OCTOBER 4

Gems of Thought.—"Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between thy herdmen and my herdmen: for we be brethren" (Gen. 13: 8).

"The kindest and the happiest pair
Will find occasion to forbear;
And something, every day they live,
To pity, and perhaps forgive."

The true man thinks last of himself.—*Schiller*.

Bible Reading.—Gen. 13: 1-12: One of God's noblemen.

THE ORDEAL OF TRUTH.

By J. H. Jowett.

A Roman soldier's girdle was a strong belt which he wrapped around his loins, binding the armour tight to his body, and preventing it from interfering with the freedom of his action. The

girdle braced him up, gave him a sense of firmness, and a consciousness of compact and concentrated force.

There was the civilian's girdle, as well as the soldier's, and this too accomplished a similar purpose. Its purpose was to lay hold of the flowing Oriental garments, which would otherwise flap loosely and catch the winds, and become a serious impediment to progress, and to bind them about the loins, and give to the wearer a sense of physical firmness, resource and control.

"Have your loins girt about with truth." Take the truth, and wrap it round your life. Wear it like a belt, to give you strength. Let it gather up the whole of your life, and bind it into compactness. Do not let your life be loose, indefinite, limp, and inconclusive. Let it be firm, assured, decisive. "Stand, having your loins girt about with truth."

Now, if any man wore the girdle of truth, that man was the Apostle Paul. He took the truth as it is in Jesus, and he wrapped it about his life; and while he was wearing it, nothing could intimidate or dismay the grand old warrior. The belt gave him a wonderful sense of power. As he felt his bracing support, he cried in the joyful consciousness of might: "I can do all things through Christ who strengtheneth me." So long as he wore the girdle, no enemy could overpower him. Suffering, temptation, loss, death—let them come: "I can do all things."

How rarely we hear that note of absolute confidence in the religious life of today! We are more conscious of weakness than of strength. We feel limp and loose, with scarcely any spiritual strength. How is it? It is because we are not wearing the girdle. We are trying to live the Christian life without the Christian revelations, without the sustaining power of the mighty truths which Christ made known. Revealed truth is the dynamic of the spiritual life.

Let us put on the girdle, and wear it night and day. The girdle gave Paul a sense of power; it gave him self-possession; it also gave him decision. What it did for him it will do for all men. It will fill them with a calm consciousness of an all-compassing power, which will be to them the proof that they are partakers of the strength of God.

THE UPWARD STRUGGLE.

Wealth and the love of pleasure weigh men down
With many cares; and each with his heart of fire,
Seeks the enthronement of his own desire,
Or the advancement of his own renown:
And each would gain the glory of a crown.
Without a cross, and jangling and ire,
Sped they to the nation's common ruin.
As panic rushes that a horrid train
But sure and steadfast God rebuffs ever all.
And truth and justice in the end shall thrive;
And thus the stars may prosper Babylon,
And doubt and darkness round the path may fall,
Satanred no—but light and liberty save
The upward for the highest, and pass on.

The Fifteen "Sevens" in the Revelation.—Seven churches (1: 4); seven spirits (3: 1); seven candlesticks (1: 12); seven stars (1: 16); seven lamps (1: 5); seven souls (7: 1); seven trumpets (8: 2); seven thunders (10: 4); seven angels (12: 1); seven crowns (12: 3); seven angels (15: 1); seven plagues (15: 1); seven vials (15: 7); seven mountains (17: 9); seven kings (17: 10).

In the Realm of the Bible School

JEALOUSY AND ENVY PUNISHED.

Sunday School Lesson for October 12,
Numbers 12.

A. R. Main, M.A.

Soon after the incident of the quails, we have another trouble to cause Moses' heart to ache. This time, the grumbling is from those who would least be expected to imitate the bad example of the mixed multitude. Miriam and Aaron were displeased with their sister-in-law—either Zipporah, as some think, or with Moses' second wife.

The offence.

The ground of complaint of the brother and sister against Moses is given: "He had married an Ethiopian [better, as R.V., "a Cushite"] woman." "The descendants of Cush were distributed both in Africa (the Ethiopians proper) and in Asia (the Southern Arabians, Babylonians, Ninevites, etc.). See Gen. 10. Some have thought that this Ethiopian woman was none other than the Midianite Zipporah, who might have been called a Cushite in some loose sense by Miriam. The historian, however, would not have repeated in his own name a statement so inaccurate; nor is it at all likely that that marriage would have become a matter of contention after so many years. The natural supposition undoubtedly is that Moses (whether after the death of Zipporah, or during her life time, we cannot tell) had taken to himself a second wife of Hamite origin. Where he found her it is useless to conjecture; she may possibly have been one of the 'mixed multitude' that went up out of Egypt. It is equally useless to attribute any moral or religious character to this marriage, of which Holy Scripture takes no direct notice, and which was evidently regarded by Moses as a matter of purely private concern to himself."

It is sad to find this trouble in Moses' own family. He had need of his kindred's sympathy, since he found so great a lack of appreciation and so much opposition in others. Aaron, who was chosen to be his helper, signally fails. Rawlinson puts the brother's shortcomings strongly: "Aaron in the wilderness shrinks back into that subordinate position from which he only emerged for a time in consequence of Moses' undue diffidence. For leadership he shows no capacity, and when entrusted with it, he at once falls into a grievous sin, and nearly causes the destruction of the whole people through want of faith and want of a strong firm will (Exod. 32: 1-6, 21-23)." Other instances of his failure are to be found in his lack of restraint with reference to his sons (Lev. 10: 1-3), and in our present lesson. Aaron's duty it was to stay Miriam in her jealous outburst, instead of which he takes her side and adds to the strife.

Excuse and reason.

It is plain that Miriam was the chief offender. She is mentioned first in verse 1, and it is upon her that the leprosy breaks out. Miriam implies that Moses should have counselled her and Aaron before taking the step he did. She had received

the prophetic gift; and practically before this had had much influence with her brother. Now she fears that the days of her influence are numbered. She would not now appear the first woman in Israel. The terrible punishment which ensued shows that Miriam's motives were not good. She could have given excuses for her conduct, but the reason of it was jealousy. Alexander Whyte says: "Miriam was the first famous woman in Israel who had borne the honorable and universal name of a mother in Israel. But Moses' marriage made Miriam as weak and as evil as any weak and evil and wicked woman in all the camp; what a life of torment did Miriam live in those days because of Moses' marriage! Her heart was full of hell fire at Moses' innocent wife and innocent children, and even at her meek and innocent brother himself. Still her wild jealousy kindled her wild pride, and her wild pride her wild, insane and impious envy, and then her insane and impious envy still led her into her fatal trespass against Moses and against God."

We can easily make suppositions which would give some natural basis for Miriam's disapproval. It may be she saw with sorrow her brother take to wife "one of the dark-skinned race which seemed even lower in the religious scale than the Egyptians themselves," and that she deemed such an alliance "nothing better than an act of apostasy which would justify any possible opposition." But it is risky to excuse Miriam in the light of the fact that she is severely condemned, and that Scripture does not attach blame to Moses.

In Tarbell's Commentary an objection is made to the title of our lesson, in that "the sin of Miriam and Aaron was entirely that of jealousy, not of envy. They did not envy Moses his pre-eminence and look longingly at his power, they were jealous of that pre-eminence, for they thought part of it rightly theirs, and they meant to gain for themselves that portion which they thought their due, and in order to accomplish their end, they began to 'speak against Moses.' One is envious of that which is another's, and to which he himself has no right or claim, as the Standard Dictionary rightly makes the distinction—he is jealous of intrusion upon that which is his own, or to which he maintains a right or claim."

The punishment.

Such a sin as was revealed in Moses' own family circle could not be overlooked. All sin is worthy of punishment; but sin in leaders is apt to be more influential than it would be in obscure individuals. Divided authority, discussion amongst the foremost people, would have a most prejudicial effect on the rank and file. Unity was essential to Israel's success. Aaron and Miriam's offence threatened disaster. Again, God must be shown to be one who is no respecter of persons. We are on earth not unfamiliar with the fact that men of high social position can by a use of money and influence escape the penalty for offences which would land a poor man in jail. But the Lord regards no man's person. The majesty of his law, the honour of his name, cannot be impugned or violated with any more impunity by the highest than by the lowest in the land.

The punishment was very severe, because the offence was great. Miriam was smitten with leprosy—a loathsome disease, one which because of its virulence and its irremediable nature is often treated as the very type of sin. The punishment brought Aaron to his senses, and he confessed his sin. Miriam, too, probably repented; for as Moses' intercession she was healed.

Moses' nobility of character.

There are three things in this story which set Moses forth in a beautiful light. First there is the statement that "the man Moses was very meek above all the men that were upon the face of the earth." The meek "are the men who suffer wrong without bitterness or desire for revenge." "Meekness is not weakness. Meekness is not tameness. Meekness is not cowardice. Meekness is consistent with strength, vigor, courage, manliness. Meekness is self-mastery. Moses could rule his people with iron will; yet Moses was 'the meekest man.'"

Again, God declared Moses to be "faithful in all his house." That is greatness—faithfulness as God counts it. In Jehovah's question there is a magnificent tribute: "Wherefore then were ye not afraid to speak against my servant, against Moses?"

In the third place, Moses' magnanimity and his love for his erring sister, are revealed in the cry which plainly came from his heart, "Hear her, O God, I beseech thee." This prayer of a loving, forgiving, righteous man availed in its working.

Thoughts.

"Wrath is cruel, and anger is outrageous;
But who is able to stand before jealousy?"
—Prov. 27: 4

"For love is strong as death;
Jealousy is cruel as the grave!"
—Song of Songs 8: 6

"Love envieth not."—1 Cor. 13: 4
"The green-eyed monster which doth mock the heart it feeds on."—Shakespeare.

"Jealousy is said to be the offspring of love. Yet unless the parent makes haste to strangle the child, the child will not rest till it has poisoned the parent."—Hare's Guesses at Truth.

"But through the heart
Should jealousy its venom once diffuse,
'Tis then delightful misery no more,
But agony unmix'd, incessant gall,
Corroding every thought, and blasting all
Love's Paradise."
—Thomson's Seasons

"From bitterness preserve me, Lord;
From jealous thoughts protect my day;
Against the stroke of envy's sword
Help me to hold my way.
To gladden at another's prize,
And look upon his eager face
With sympathetic eyes."

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FOREIGN MISSIONS

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

Sunday Schools at the Altar of Heaven.

By E. L. Griffith.

The Altar of Heaven has for many centuries been the most secluded and sacred place in China. Once every year the Emperors, as King-Priests of the nation, have sacrificed there, as in the Holy of Holies, to Shang-ti, the Supreme Ruler of the World. Now on this last circle of China, Christian Chinese children have sung "Holy, Holy, Holy, Lord God Almighty." The story told in this article, if prophesied two years ago, would have been received with utter incredulity.

"On Saturday, May 26," writes Miss E. L. Griffith, of Peking, in a letter, "some thirty or so Sunday School workers from America, who are now on their way to the World's Sunday School Convention in Zurich, visited Peking. By the help of an interpreter, they conducted no less than twelve services in various parts of the city on Sunday morning, and gave much valuable advice and encouragement on modern Sunday School methods. In the afternoon a very large meeting of Sunday School scholars was held at the Methodist Church; and they very much enjoyed it."

"Monday was the great Sunday School Field Day, the first of its kind, and consequently a very important event. It was a beautiful day, brilliant sunshine, and all around and above the cold, clear blue of the North China sky. At about o'clock the procession collected near by one of the city gates, and marched to the grounds of the Temple of Heaven. It was a cheerful sight, flags and banners waving everywhere; our boys looked specially happy, carrying their nice new flags, the gift of the Weston super-Mare Sunday School.

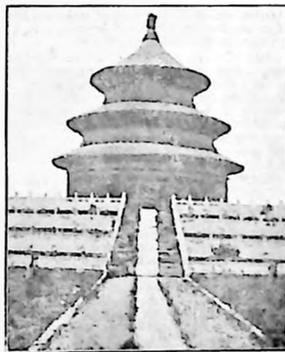
"The magnificent enclosure itself, too, was a great attraction, for within the three miles of outer wall are thick groves of beech and pine trees; interspersed with stretches of grass; while within the second wall, which surrounds the sacred buildings, there are copes of thickly growing cypress trees, the great Open Altar, and the Altar for Prayer or Temple of Heaven. The latter, with its rare symmetry of its proportions, richly carved and painted eaves, and double-bay roof, is just exquisite; while on the former, that once most important of all Chinese religious structures, we held a Christian service. The children and grown-ups all stood round the triple, circular terrace, and sang together, "Holy, Holy, Holy, Lord God Almighty"; while from the uppermost terrace, around the single round stone where the Emperor used to kneel, when worshipping Heaven and his ancestors, Paul on and Paul's address on Mars Hill were read aloud. Then followed a short impressive address by Bishop Badford, and prayer was offered by our senior missionary, S. E. Merck.

"When we consider that the Peking Sunday School Union is less than a year old, there is

cause for much rejoicing, for last Monday was just one of those days when you feel you must sing with all your heart and voice:

"To thee the glory we'll ascribe
By whom the conquest came;
And in triumphant songs of praise
We celebrate thy name."

—L.M.S. Chronicle.



The Temple of Heaven.
(In front is the "Spirit Path.")

F.M. Jottings.

Bible School secretaries are again asked to send along their orders for the Children's Day Exercises as early as possible to the Acting Secretary at the address given above.

That there is still need for the gospel on Pentecost is evident from recent word received. Seven men have been murdered, and two other lives attempted, in the past two years.

Bro. Filmer has been able to be of service to two Anglican missionaries in the Islands, who have had the misfortune to lose their lands. One one of these missionaries has been very ill, and Bro. Filmer, with his fine boat, the "Endeavour," has acted the part of the "Good Samaritan."

We learn from one of our missionaries that Mr. Dan Crawford, F.R.G.S., who was for over 20 years without furlough in Africa, and whose book, "Thinking Black," has been so widely received of late, will visit Australia soon on his way to Africa, where he expects to end his days.

In the *Argus* for Saturday, September 13, there appeared an article, from the pen of Mr. Paton, Secretary of the Presbyterian F.M. work in Victoria, on the situation in the New Hebrides, which is under the joint control of France and England. The writer strongly condemns the manner in

which France has acted in relation to the natives. Those wishing to become familiar with "things as they are" should read the article mentioned and those to follow.

The Protestant Christian work began in Japan in 1858. In 1912 there were 75,000 Protestant Christians, among them twelve members of the Japanese Parliament. The influence of the Protestant Christians in the empire is out of all proportion to their comparatively small numbers, because Christianity began with the ruling classes in Japan.

"A very memorable and thankworthy announcement was made in the House of Commons on Wednesday, May 7, by the Under-Secretary of State for India Mr. Montagu informed the House that the Government were prepared to revise the treaty with China of 1911 regarding opium, and not to send any more opium to that country. The announcement was made at the close of a discussion on the traffic raised in a maiden speech by Mr. Townyn Jones, member for East Carmarthen, while the House was considering the Budget Resolutions. It seems, however, that there are still 17,000 chests of opium in bond in the Treaty Ports, which it will take over a year to unload upon China, thus continuing through that year to fast upon her a drug which her best mind hates. General Chang, who has recently been in England, told a delightful story, full of satire upon England, of the philosopher Mencius, to whom there came a man who wished to become a disciple, but was a confirmed stealer of fowls. Mencius told him to become honest. The would-be disciple promised that he would do so, saying, "I will steal one hen less every month." General Chang drew from Mencius' refusal to accept a disciple on such terms the lesson that England's promise to give up sending opium gradually was no true repentance, and no true discipleship of her Master."

The Swordless Conqueror.

I saw the conquerors riding by
With trampling feet of horse and men;
Empire on empire like the tide
Flooded the world and ebbed again;

A thousand banners caught the sun,
And cities smoked along the plains;
And laden down with silk and gold
And heaped up pillage graced the wain.

I saw the conquerors riding by,
Spashing through high battlement floods of war;
The Crescent leaping o'er its hoists,
And the historic scimitar;

And continents of moving spurs,
And storms of arrows in the sky,
And those instruments sought out
By cunning men that men may die!

I saw the conquerors riding by
With cruel lies and faces wan;
Musing on kingdoms sought and burned,
There rode the Mongol, Gokhik Khan;

And Alexander, like a god,
Who sought to weld the world in one;
And Caesar with his laurel wreath;
And, leaping full of hell, the Hun;

And, leading like a star the van,
Heedless of upstretched arm and groan,
Insuperable Napoleon went,
Dreaming of empire, and alone.

Then all they perished from the earth
As fleeting shadows from a glass,
And, conquering down the centuries,
Came Christ, the swordless, on an ass!

—Harry Kemp, in the *American Magazine*.



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

New Zealand.

DUNEDIN.—On Friday evening, at the Tabernacle, King-st., the anniversary of the Church of Christ Bible School was celebrated. Following the tea, a varied programme, contributed for the most part by the scholars, was provided. P. D. McCallum presided, and W. H. McKenzie, who had been preparing the older scholars for some time, led the children in singing. The infant department, who gave a number of items, were trained by Misses L. Neil and A. R. White. The number of scholars on the roll, as stated in the secretary's report, was 102, and there were 13 teachers. Eighteen scholars passed the Scripture test in the last Ottago Sunday School Union examination, and three were successful in the essay. On alternate Lord's day mornings now a short address to the children is delivered by Bro. McCallum before the exhortation to the church is given.—L.C.J.S., Sept. 15.

AUCKLAND (Dominion rd.).—The most enthusiastic and successful annual meeting ever held here took place on Sept. 4. Bro. Boydine occupied the chair, and kept the meeting up to concert pitch. The reports from the various departments of the church were most encouraging. Secretary's report dealt with the enlargement of the building, making it 17 ft. longer and adding four class rooms, two on each side. This was done mainly by working bees, organised on Saturday afternoons and other evenings, thus considerably reducing the cost of labour. Reference was made to our having Bro. Greenwood's services for the last six months, thus greatly helping us in our labours and bringing many precious souls to Christ. The total additions for the year were 38; 16 by faith and obedience, 1 by restoration, and 21 by birth. Total now on the roll, 147, 21 of these being baptized. The treasurer's report showed a roll of 123 active members. Average attendance for the year, 73; highest record, 89. The evangelist's report showed six tracts being kept tight, the seed sown sparingly, and now the Sheaves being gathered in. The treasurer's report showed a decided improvement on preceding years, the total income being £725. Sunday School, Bible School, Primary School, Young Men's Class, and Women's Class all reported work to be doing on a satisfactory basis. The C.W.M.F. reported good and helpful meetings, with 60/100 collections for the year. After the business, refreshments provided by the sisters were partaken of and this most encouraging and inspiring meeting brought to a close.—J.W.

WELLINGTON SOUTH.—Since last report the work here has continued to prosper. One Lord's day Bro. Huggins occupied the platform both morning and evening, and was much appreciated. Bro. Heavie, of the Lower Hutt, and Bro. Johnston, from Vivian-st., have also given us exhortations. This evening Bro. Langford, of Christchurch, occupied the platform, and preached in a very powerful manner. We are glad to report our restoration, an elderly man. The young people have been helping the Bible Class at Kolumbe in connection with a concert recently given there in aid of the funds of the Bible School.—A.L.

ST. ALBANS (Christchurch rd.).—We have a Bible School, which is in a healthy state at present, with about 50 scholars. Some years ago the brethren there meeting here purchased a quarter-acre section in the district, and on August 18 last the treasurer was able to announce that the price

of the section had been paid, and produced the title deeds. A thanksgiving meeting was held at the house of one of the members, when several of the officers were present, and a happy evening spent. The tone was enthusiastic, and the brethren look forward to a time when regular meetings can be started again. The school meets in a hired hall, which is not comfortable. Meetings were held here for about seven years, then had to be dropped for various reasons in 1911, and now, when the new chapel in Durham-st. is complete, we hope to undertake the work of making a fresh start in the district, which is a growing one, and ought to yield fruit.—P.S.N., Sept. 6.

CHRISTCHURCH.—Good attendance last Sunday. One young man received into fellowship. Bro. Gebbie emphasised the selfishness, ingratitude, and loss shown by those who "seek not the things of Jesus Christ"; in the evening he preached on "What Makes a Christian?" Thursday evening the C.W.B.M. at their annual meeting elected their officers for the ensuing year.—P.S.N., Sept. 6.

OAMARU.—We have been glad to welcome Bro. Colin Sinclair, from Gore, and appreciate the ready way in which he has taken up Bible School work. The Boys' Club closed its winter session on August 28 by a social, at which Bro. Mathieson presided. A good programme was given, mainly by the boys. Prizes, consisting of medals, books, etc., were presented to the following:—Old Boys: A. Munroe, 1; H. Wilson, 2. Seniors: L. Wray, 1; L. Genge, 2. Juniors: A. McMurtrie, 1; H. McMurtrie, 2; A. Renwick, 3. Good meetings last Lord's day, and one occasion at the gospel meeting—a young man.—K., Sept. 10.

CHRISTCHURCH.—The necessity for a change of viewpoint to religion on the part of more people was Bro. McLeod's theme last Sunday morning. In the evening Bro. Gebbie preached on "A Great Decision," and on Wednesday night on "Sacrifice and Finance." Thursday evening the Band of Hope held a very successful monthly meeting; the contests begin next week, when it is hoped that our hand shall do well.—P.S.N., Sept. 13.

Queensland.

BRISBANE.—Attendance and interest are being well maintained, and progress is being made in all departments. Since last report the following have been received into membership by letters of transfer: Mrs. Coward (2), Burrows, Adermann and Trueman; Sister Coward (2); and Burrows. Last Lord's day Bro. Nightingale continued his series of addresses on the Beatitudes, and in the evening preached the gospel, taking as his theme "The Great Choice." Visitors: Bro. and Sister Walker, Lismore; Bro. Smythe, Charters Towers, although only about six months old, shows signs of rapid infantile development; about 20 disciples meet there for worship, and gospel services are held regularly. A well organised Bible School is conducted by Bro. Reiske. Commendable effort has been shown by Bro. Nightingale in this suburban extension. The advisability of extending the work to Morningside is under consideration. Bro. Haig, who recently built a hall in this suburb, has completed arrangements for the opening of a Bible School in two weeks' time. A sacred song service will be rendered by the City Temple choir prior to the opening. The Y.P. Societies recently held their quarterly social. Attendance

good, and an enjoyable and profitable evening was spent. A goodly number of students have availed themselves of the opportunities presented by the College of the Bible. Class recently opened by Bro. Nightingale. A special meeting of the members of the church was held last Saturday evening for the purpose of discussing various questions of a progressive character. Those present showed much interest in the matters dealt with, and as a result a more aggressive work is contemplated.—H. C. Still, Sept. 15.

IPSWICH ROAD JUNCTION.—The work is very encouraging. Yesterday morning 20 met on the Lord's table, Bro. Olson exhorting. F. W. Bennett, of Papanovoy road, Auckland, present. At night Bro. Walker, of Lismore, preached to a record gathering of 51, who witnessed two conversions at the close.—L.G.

GYMPIE.—We have no evangelist at present, and find it hard to keep our number together, as our neighbors have some good preachers. We have a population of about 15,000. We have lost a good number of our brethren by removals. Bro. Johnson, who has been filling for a considerable time, is now going to make progress towards recovery. John W. Ritchie is now secretary of the church, and asks that all correspondence be addressed to him at Crescent-road, Gympie.

Tasmania.

LAUNCESTON.—A fine attendance at service on Sunday morning last. Meeting full of praise. One received into fellowship. Bible School well attended. 107 at the Century Bible Class. Need to report that the superintendent of the Bible School has been absent from the school for three Sundays through illness. The chapel was packed at night. Six stood up for Christ—three young men and three young women. Bro. Swan completed five months with us on Sunday last. During that time there have been 41 people confessed—14½—21 men and 20 women. We gratefully acknowledge the following contributions towards our Church Extension Fund:—Meridith, Vic, 10/-; Mr. Wood, 10/-; Mr. Waller, Vic, 10/-. The following is from the Day Dawn and Baptist Church Magazine of August, and shows the kindly feeling of our Baptist friends:—"The disciples of Christ meeting in Margaret-st., Launceston, are still experiencing times of blessing. We learn that versions frequently accompany the preaching of the gospel, and there are constant additions to the church, and we rejoice with them, and wish the good work God's speed!"—A. U. Hixon, Sept. 16.

South Australia.

PORT NEILL.—Good meeting on Lord's day, Sept. 7. Bro. Raymond preaching; subject, "Finished." Fine impressive address. Lord's table observed after the gospel service. Fresh start. Bro. and sisters met around the table. Bro. Warren, presided, the largest number in our history, establishing the church at Port Neill.—T. Hart.

SORROWD.—Bro. Warren presided this morning, and assisted with the service last night. At the close of the evening service Bro. Dickson thanked Bro. Warren for assisting with our services during the last three Sundays, and on behalf of the church and congregation thanked him and Mrs. Warren God-speed and every blessing in Fremantle, W.A., their new congregation was most feelingly and with joy of "God be with you and we will meet again."—S.P.W., Sept. 21.

MILE END.—On Sept. 14 T. Jones, of Redwayton, addressed the church, though a large number of visitors. In the evening Bro. Warren preached to a large audience on "The Wonderful Saviour." Meetings yesterday were conducted after the afternoon the choir, under the able leadership of Ray Norman, repeated the cantata "The Palms" to a good audience, and an offering was taken up for the Sunday School picnic fund.—E.

GLENELG.—We had fine meetings yesterday. In the morning Bro. and Sister Stanley

were received in by letter from Unley, and in the evening three made the gospel confession. Every department of work is prospering. We recall that Bro. Vincent's little son, who just recently was operated upon, is gradually mending.—E. W. Putman, Sept. 22.

HINDMARSH—Miss Beryl Alford's students gave a very successful ecclesiastical entertainment, assisted by Miss and Mrs. Sommersville, Miss Gard, Miss and Master Batchelor, the whole proceeds to go towards paying off the debt of £10 due on the kindergarten piano. Mrs. A. Edquist was the accompanist. The result of the effort enabled the committee to pay off the amount due. Sept. 14 the church had the pleasure of a visit from W. J. Way, who spoke in the morning, when a brother who was immersed during the week was welcomed into the church. H. Knott spoke at the evening service. Sept. 21, G. Wilson spoke at the morning service. During the week aged Sisters Chant and Fremantle crossed away, and Bro. and Sister A. Goodhall were called upon to part with their little one, who has been lying for some time. The church deeply sympathises with all the bereaved ones.—J. W. Snook.

OWEN—On Sept. 7 and 8 we held our anniversary services. H. R. Taylor, of Maylands, preached to excellent congregations. The morning meeting was well attended; the afternoon and evening meetings were held in the Institute Hall, which was full. The Methodists closed for us, as we do for them. The tea meeting was exceptionally successful. A public meeting followed, and the Institute Hall was crowded. Our evangelist presided. The Balaklava choir rendered several items, which were greatly appreciated. Miss Weeks of Hindmarsh, sang solos in both Sunday and Monday's meetings. Addresses were delivered by W. L. Ewers, of Balaklava, and H. R. Taylor.

NORTH CROWDON—This morning T. J. Flint presided; H. J. Horsell exhorted. Received into fellowship, Bro. Weeks, baptised last Tuesday, also his wife from the church in England. Bible School busily practising for anniversary on Sept. 22 and Oct. 5. Picnic to be held at Edge Park, Glen Osmond, on Oct. 5. We are the gospel service W. J. Way, from Brunswick, Vic., preached to a large attendance. Sunday, Sept. 21, morning, E. Bartlett presided; G. Duncan exhorted. Bible School attendance good. Gospel service, H. J. Horsell preached on "The Disciples on the Sea." Visitors to-day, Mr. and Mrs. A. L. Jones and Mrs. Lawrie, from Turin Bay. R.S.P. Society still progressing favorably.—J. S. H. Ferris, Sept. 14.

KADINA—Bro. and Sister Verae are back with us again after Conference. We were pleased to have with us Bro. and Sister Lyall, from the Swanston st. church, Melbourne, and Bro. Morrow, from Port Pirie, who gave a very nice examination from John 12: 24. We are the gospel service W. J. Way, from Brunswick, Vic., preached to a large attendance. Sunday, Sept. 21, morning, Miss Jean Williamson, who is going to Broken Hill. Our prayer meetings on Lord's day mornings and evenings are on the increase. To-night we had Bro. and Sister Train with us, from Murray Bridge. On their way back from the States they called to see our pastor and friends. Bro. Verae took as his text to-night Luke 14: 18. A young lady and a young man confessed Christ.—J. H. Thomas, Sept. 21.

MOONTA—Lord's day, Sept. 14, good meetings all day. In the morning we had with us Bro. and Sister Edcombe, of Balaklava church, and the right hand of fellowship was given to three who had previously been immersed. Bro. Cuttiss gave a splendid gospel address at night. At the week-night service, Bro. Cuttiss being at Conference, Bro. Jackson gave a beautiful address. Lord's day, Sept. 21, good meetings all day. Bro. Cuttiss presided at the Lord's table, and gave the right hand of fellowship to one brother, and then spoke on the Conference. At the Bible School we had 37 present, and Bro. Morrow and Lyall addressed the school. They were to have come for the morning service, but something went wrong with the motor. At a gospel service about 300 people were present. Bro. Lyall took charge of the singing, and Bro. Morrow gave an inspiring

address on "What think ye of Christ?"—B. Mars, Sept. 21.

New South Wales

MARRICKVILLE—Local work is in a healthy condition, Bible School maintaining a splendid average. Tennis court officially opened last Saturday. A good number of strange attendees. Intended to be the first of a series of sermons on "Christ's Unanswered Prayer" at gospel meeting last night.—C.C.S.I.C., Sept. 15.

BLACKHEATH—On Sept. 17, we were pleased to have amongst several visitors from Belmore and Auburn churches. We also had the pleasure of Bro. Franklin's presence; he very kindly exhorted the church. On Sept. 14, we had another very nice meeting, a few visitors being present, including Bro. and Sister Illingworth, from Enmore. Bro. Illingworth addressed the church, and we were very much interested and edified. The church here meets regularly each Lord's day morning at my residence, and as there is a likelihood of a good many brethren visiting Blackheath during the season, we shall be very glad to see them and give them a hearty welcome to meet with us and remember Christ in his own appointed way.—H. E. Tewksbury.

INVERELL—A very enjoyable time was spent by about fifty members and friends on Thursday evening, at the invitation of the Ladies. Bro. Cust exhorted on Lord's day morning on "Prevailing Prayer." Bro. Waters took charge of the evening meeting, speaking on the words, "It is finished." On Lord's day afternoon a branch Bible School was opened some three miles from Inverell. There were fifteen scholars and three teachers on the first meeting. Another school is in sight for commencement next month. Last night we held the monthly meeting of the Band of Hope. "The Oil of Feathers" was rendered, and proved very interesting.—Geo. Brightly, Sept. 16.

LISMORE—Good preparations are being made for the annual Conference in Lismore on Oct. 8. Last Sunday T. Holden took two confessions at Dunsmuir. Yesterday we had some visitors. Bro. Dymally (later Sunday) and Sister Taylor, Grafton. A fine gathering greeted the preacher last night. At the close of an address on "Substitutes for Christianity," he baptised a young lady who had formerly confessed.—S.S., Sept. 15.

BROKEN HILL (Wolfram st.)—On Sept. 7 the Bible School anniversary was held. In the afternoon the service of song "A Child of Jesus" was rendered, and in the evening the writer spoke on "Eternity." Record audiences. Singing good. We are indebted to Mrs. Gething, who in the absence of the conductor, kindly stepped in and led to a successful issue. On the 16th the public meeting was held on the subject, "Bro. Home in the chair." Secretary's and treasurer's reports were given by Bro. Collins; addresses were given by S. Forsyth (Methodist) and T. Jones, and some nice musical items by the school, Miss Ball being organist and Mrs. Gething conductor. On the 14th, the writer being at Conference in Adelaide, C. Hunt gave the gospel address, which was highly appreciated. This morning the writer gave the exhortation. Mrs. Scott, from Sydney, was received into fellowship. This afternoon, Bro. and Sister Biers, from Bowdler, gave a nice address to the Bible School, and Mrs. Nellie Biers, from Adelaide, very sweetly sang "Jesus is tenderly calling thee home."—E. J. Tuck, Sept. 21.

RAILWAYTOWN (Broken Hill.)—Meetings have been good three last report. In the afternoon of our Bro. Jones at Conference, the services were conducted by Bro. Chapman, Clark and House, followed by preaching to a very good audience last Lord's day evening. This morning we had a good attendance at the Lord's table. Bro. Jones presiding. We were pleased to have with us, Bro. and Sister Robert at night. Bro. and Sister Graham, who gave us a fine exhortation. Attendance at the Bible School is gradually increasing, and we are already ready for room.—C. H. Hunt, Sept. 21.

ENMORE—Good meetings all day, the speakers being W. Green in the morning and F. T. Webber at night. The right hand of fellowship

was given to one sister at the morning meeting. We expect to have Bro. Illingworth back from holiday next Sunday.—E. J. Hilder.

HORSNBURY (Albert-st.)—The week's mission is over; general opinion, far too short. Interest increased every night. 8 confessions, 6 being R.S.P. boys. The church has received a great up-lift; 7 received into church this morning last. Expect to receive 8 more shortly. Morning service, 72 broke bread. Lord's day School, 67; 8 teachers. Gospel service, great crowd present. Bro. Howard delivered a stirring address on our plea—Thos. E. Role.

SYDNEY—Lord's day School anniversary services held to-day. Meetings bright and cheerful. Visitors present at morning service: Sister Kaye, Windsor, Vic.; Bro. Ed. Bailey, Lygon-st.; Bro. Rodgers, Unley, S.A.; Bro. Winstanley, Hawthorn, Vic.; Sister Williams, Murrumbidgee, N.S.W.; Bro. Lockett (Isolated) and Sister Mary Baker, Sister Vera Upton, Bro. Mills, who were baptised last Lord's day, received into fellowship. Splendid singing by the scholars and choir at the afternoon and night services. A very fine group last night. There were two baptisms. After the conclusion of the address to-night one young lady came forward. Glad to see number of visitors and friends from sister churches present.—J.C.

ERSKINEVILLE—The young man, Mr. Shaw, who confessed Christ last Lord's day, Sept. 8, was baptised and received into fellowship last night, Sept. 14. At the close of the gospel service on Lord's day evening, Sept. 14, a Sister Mrs. Thomas made the good confession and was baptised last Wednesday evening and received into fellowship this morning. Nice meeting, with the breaking of bread. We had as visitors T. Marston from Belmore, who gave us a good, edifying word of exhortation. We also had with us Bro. Arthur Marston, from Belmore; Sister Marston and Sister Cox, from the church at Enmore. The social picnic was a great success.—W. Boden.

MEREWETHER—Since last report we have had in fellowship with us our Sister Miss Franklin, from Paddington. Bro. Baxter exhorted the church in a very able manner. The open air meetings are well attended by the brethren. Bro. Fretwell preached on the subject of "The Kingdom of Christ." A young married woman confessed Christ.—Jas. Frazer, Sept. 21.

BELMORE—Yesterday, our planned speaker, Bro. Peck, through an accident sustained during the week, was unable to be with us. The writer took his place, and also preached in the evening, afterwards baptising the three who came out last Lord's day. A young lady who has been coming along to the meetings decided during the day to put on Christ in his own appointed way. The Bible School grows apace, and all the other auxiliaries are working well. A successful social evening was held on Sept. 16, the occasion being the second anniversary of the Dorcas Class. The reports show that the class has been busy during the year. Several visiting sisters spoke during the evening.

PETERSHAM—Good morning meeting, which we called on the right hand of fellowship to Sister Margaret Thomas and her four daughters, from Bowdler, near Liverpool, England; also to Sister Bennett. Bro. Coleman exhorted. We are busy in the Lord's day School, preparing for the anniversary to be held next Sunday. At the gospel meeting, Bro. Coleman preached a stirring sermon on "Life through Death," and two young men stepped out for Christ.—T. L., Sept. 21.

ERSKINEVILLE—We had a full attendance of Bible School scholars and teachers. Examination certificates were distributed. Miss Gattie O'Neil being a prize winner. Fourteen of our teachers and staff attended the City Temple on Monday last, and enjoyed this meeting. Our school is too large for the building. We are working and planning to put up a building at the back of our school for the primary department, for which we will require from £45 to £50. Who will be the first to give us £5 for this good work? Our energetic secretary, Bro. Budgett, has had to resign on account of ill-health. The school appreciates the splendid work of our mother but, long as Gylesdale, 11 Trades-st., is now gone.—E. Taylor.

Continued on page 654.

Obituary.

FLOOD—Our Sister Mrs. Flood passed peacefully away on August 30, aged 92 years. Her remains were laid to rest in the Melbourne Cemetery on September 1, J. Pittman conducting the services. Our sister was born in London, and came to Victoria in 1852. She was a believer in Christ from her youth year, and was united with her husband at North Melbourne by M. W. Green forty years ago. At one time our sister was active in Christian benevolent work, always kind, sympathetic, and ready to help the needy. All her children—four sons and two daughters—are in the church, largely owing to her example.—P. Wind-sor, Vic.

BELL—Ellen Eliza Bell, the beloved wife of Edward Bell, Postmaster, Kerang, fell asleep in Jesus on August 21, 1911, aged 38 years. Our sister was the second youngest daughter of the late Mrs. Henry Bonn, of Horsham, and a sister to Mrs. W. Oram and Mr. A. R. Bonn, of Kaniva. Though indisposed for some time, her recovery was consistently expected, but in the mysterious advancement of this life she passed on to be with Christ. Sister Bell gave herself up to Christ when but a young girl at Horsham. She was of a bright and vigorous nature, and this made her a favorite with all who knew her. Devotion and cheerfulness characterized her life to the end. She gave her service willingly to the Lord's work, and found her chief joy in a loving ministry for others. Four little children who can never know all her tender love for them are left, the youngest being a few days old. She will be sorely missed by her husband and family, but will find a second home in the same deep affliction. Very many will fellowship in his sorrow. Her body was conveyed to Burraey, and laid to rest in the presence of sorrowing friends, Bro. Moore conducting the services at the grave.

"Only God I sought, beloved, not farewell!
A noble wife, and all his saints shall dwell
In His abode, my invariable.
Good night! Good night! Good night!
—H. G. Milburn, Vic.

HARRISON—On September 1, our aged and much beloved Sister Mrs. Harrison fell asleep in Jesus at the advanced age of 84 years. Mrs. Harrison had been unable to attend the meetings for several years, owing to feebleness and failing eyesight, but the sisters of the church regularly visited her, and breaking of bread services were held at her home. Our sister was one of the old pioneers, and a constant shopkeeper at the Brisbane church. For her quiet, unassuming, Christian character, she was much esteemed, and a large number assembled at the graveside, where she was laid to rest in South Brisbane Cemetery.—H. G. S., Brisbane, Qld.

DAVEY—The Bendigo church has lost another of its members by the passing of Sister M. A. Davey. Sister Davey, though only in the middle of life, had not much to say for the last sixteen years. During the last few weeks she suffered intensely. She was always bright, and her faith in God was very real. She longed for release, and on August 9 she passed away. She had been a member for close on ten years, she, with her husband, having joined in 1901. With her husband she leaves one daughter, Sister Grace Davey, to mourn the loss. They have the joy that comes from the knowledge that "to depart was to be with Christ," which is far better.—A.W.C., Bendigo, Vic.

HOUSE—With feelings of deep regret we record the death of Bro. Geo. House, which took place at his daughter's residence, Maryborough, whither he had gone for a short holiday, pneumonia carrying him off very suddenly. He was an active member of the church at Romsey, attending to the opening of the meeting house, and preparing the table. He and his sister wife have been members for many years, having been immersed in 1885. We shall all miss his kindly, smiling face from our midst. Bro. Lang was very attentive to him till the last, and then kindly journeyed down with the sorrowing relatives and laid all that was needed to rest in the Binningong Cem-

etry, where he conducted a very solemn and impressive service. To his wife and family our sympathies go out, and we leave them in the care of him who has said, "I will be a Husband to the widow and a Father to the fatherless." Two verses of the hymn, "Blessed Land," a favorite hymn of our brother, were sung at the open grave very impressively.

"There shines undimmed one blissful day—
For all my night has passed away."

Victoria's Successful Home Mission Work.

Thos. Hagger, Organising Secretary.

Half-year—Half of the current Conference year has passed, and the whole brotherhood should rejoice at the splendid work which has been accomplished. No less than 284 people have been added to the churches of the State during that period, a result of our organized Home Mission work. The total receipts during that period amount to £846/12/0, and the expenditure to £1359/7/0. We are now in arrears to the extent of £462/15/-. This is not due to any falling off in contributions, for as a matter of fact we have received during the six months £287/18/0 more than during the corresponding period of last year. It is due to the very much greater work we are doing this year. The total receipts—During August, additions have been as follows, viz., Carnegie, 1; Stawell, 1; Blackburn, 1; North Melbourne, 17; Warragul, 1; Middle Park, 3 (July); Maryborough, 3 (2 of these during July); Kyneton, 2; Brim, 2; Colac, 3; Polkennet, 3; Total, 42.

Past Month's Finance—Receipts were £150 12/-; expenditure, £253/16/8; debt on the month's operations, £103/4/8.

Items of Interest—Wonga Park has had record meetings during the month. The prospect of a tent mission at St. Arnaud has created greater interest in the ordinary gospel meetings. Colac reports 17 new scholars in the Bible School during August. Castlemaine is still on the up-grade. W. H. Clay had a most successful time at Brim during the month. The little church at Warracknabeal is trying to form plans for more aggressive work in that important town. At Polkennet, brethren drive as much as ten miles to the meetings on the Lord's day; the church there is in a good way, and we need not be surprised when such earnestness is shown.

Stawell Mission—Bro. Burden, the painstaking secretary of the church at Stawell, has tabulated the results of the tent mission held there last March, as follows:—

- Confessions 70
 - Baptised 64
 - Received into Fellowship 57
 - Joined Baptists 1
 - Left District immediately after Baptism 1
 - Not now attending, and gone back 7
 - Removed and Isolated 3
 - Removed, but not yet transferred 3
 - Still meeting 44
- This is a splendid showing.

Diamond Jubilee Rally—This has been arranged for the Masonic Hall, Melbourne, on Tuesday, October 24. M. McLellan will occupy the chair, and the speakers will be Mrs. Clowen, S. G. Griffiths, and Thos. Hagger. It is hoped that £200 will be given in connection with this rally for our State work, and contributions to the rally fund are now in order. Send to Miss Rosebush, 59 St. Vincent's St., Albert Park, or Thos. Hagger, Wabbin, Colburg.

N.S.W. Home Mission Notes.

H. G. Payne.

Churches—The churches at Belmore and Junee-Marrang are still without preachers. The Handly chapel has been completed and opened with special services by Bro. Harward. Interest in the work at Bathurst is growing. Bro. Mason has organised the members at Byron Bay into a church. The meetings are held

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Bro. J. Saxby is serving the church at St. Peter's as honorary evangelist.

Converts.—Eskineville reports one added by faith and baptism.

Bro. Harward's special services closed at St. Peter's with the five confessions mentioned in last report (one of these has been baptized) and two restorations. At Paddington he had three confessions, and one restored; at Enmore, four confessions; at City Temple, three confessions and one baptized believer.

At the Hourly meetings to commemorate the opening of the extensions there have been four confessions at the time of writing.

Bro. Harward opens a tent mission at Taree on 27th inst.

Finance.—Receipts for month, £51/19/-; Expenditure, £25/8/-; Debt Balance, £274/1/4.

The Committee has received £33 from a country brother who explains that, when entering on a business transaction, it was resolved that if success attended the deal, the Home Mission Committee should share in the profits. The Committee appreciates such thoughtfulness, and suggests that others should take the Lord into partnership in the same way.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches, towards Preachers: Canley Vale, to April 30, £1; Bowwood, to August 21, £7/9/-; June, to June 8, £4.

From Churches, per Collectors: Canley Vale, £1/6/-; Lismore, £1/4/8; Petersham, 12/4; Lilyville, £2/8/-; Marriekville, 15/6.

Individual Contributions: Sister Mrs. Francis, Rockdale, £1; J. F. Ashwood, Sydney, 41s; A. Hornsby Family, £1.

Other Receipts: Balmain Freewill Offering, £1; St. Peter's Mission Thankoffering, £2; Sundries, 2/6.

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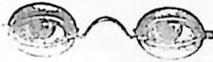


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Here and There

Education Sunday, October 5

Offering for the College of the Bible, first Sunday in October. Please don't forget this.

E. G. Warren leaves South Australia this week for Fremantle, W.A.

J. Manning is expected back in Adelaide on Saturday, October 4, from his English trip.

W. J. Way has notified us that he has resigned the work at Brunswick, Vic., and is open for engagement.

The report of the South Australian Conference did not reach us in time for this issue. We expect to publish it in full next week.

In last week's Victorian Mission Fund acknowledgments the sum of 17/6 from the Williams town church was inadvertently omitted.

If any of our churches have not received a supply of special envelopes for the College offering, or if in any instance the supply was insufficient, we would be glad to hear about the matter at once.

H. G. Harward begins a mission on September 25 with the brethren at Tarce, in the Manning River District, N.S.W. G. E. Burns and the church have been doing good work in earnest preparation.

The fine chapel erected by the brethren at Northcote, Vic., was opened on Sunday last, amid much rejoicing. Very large meetings, and two confessions at night. We hope to publish a full report later.

The S.A. Sisters' Executive will meet at Grote-st., Adelaide, on October 2. All new delegates are urged to be present. The meeting will open with devotional exercises, led by the President, Mrs. D. A. Ewers.

J. T. Train is a happy man. Sufficient money was donated and loaned without interest to the Church Extension Fund during the S.A. Conference to ensure the erection of the much needed chapel at Murray Bridge.

Have you read Principal Main's "Statement and Plea" re the College, published in last issue of the "Christian"? If not, kindly do so. Then come up to the Lord's house on October 5 next with both heart and hand full.

Chas. J. Lee, 45 Park-st., Sydney, is anxious to hear from missing subscribers to the Home Mission funds. There is room in the treasury for gifts from everyone. Send your offering right now, and wipe out the deficit.

The Home Mission Treasury of N.S.W. has been recently by a liberal donation from a converted family in the country. This was the Lord's portion from a successful business transaction. What liberal gifts does your church would receive if all brethren thus honored the Lord.

Are we all in line for the College offering? Are we all of one mind in this important matter? Have our preachers, teachers, elders, deacons and members determined to make October 5 a record year in the history of "Our College"? Brethren, it is God's will that we do our utmost to provide workers for his great harvest field.

The S.A. Conference picnic could not be held owing to the heavy rain on the 18th. But it was a glorious downpour, over nearly all the agricultural portion of the State, and will mean tens of thousands or hundreds of thousands of pounds sterling. It ought also to mean several more cheques for the Home Mission Fund. About 80 disappointed picnicers went to Grote-st. chapel, where they had lunch and a good time.

Will all visitors to S.A. Conference who bought picnic tickets kindly return same to I. A. Paternoster, Prospect? This is necessary in order to get refund from Government.

For more returns, those who want money returned, please otherwise it will be placed to credit of Home Missions. All churches having conference programme money will kindly send to D. A. Ewers, Ebor Ave., Mile End.

We are asked to state that the address of J. C. F. Pittman and W. H. Clay is now De Carle-st., Colburg, Vic.

The danger arising from carrying out the teachings of Christian Science is illustrated in the following paragraph taken from the *Christian World* (London). It reads as follows:—"A Christian Scientist at Hurnsey was committed for trial by a coroner for the manslaughter of his daughter, in whose throat after death duplicating arteries were found. The parents thought the disease was mumps, and relied on Christian Science treatment instead of calling in a doctor."

J. Jackson writes: "I have just concluded reading the articles on 'Are the Critics Right about Daniel?' by C. M. Gordon, and must express my appreciation at the masterly and interesting way in which they were prepared. I feel, too, that there are many other readers who thoroughly enjoyed these articles, and would like to see many similar articles published in successive issues of your paper. Could such be arranged? Educational articles such as those by Bro. Gordon do help us to appreciate our Bibles more."

A. C. Rankine, Secretary of the Acting Federal Executive, writes: "We would like the churches to forward their amounts, as soon as possible, in response to our last appeal, as the funds are urgently needed to enable us to balance accounts. Some of the churches have responded. Others pass on sympathy but no cash. But cash is needed to pay debt. I know some churches have many demands made upon them, but, brethren, do your utmost to send along something, if only a few shillings. The appointments are small. The debt belongs to all of us."

A brother at Merbein, Vic., has written to the Victorian Home Mission Organising Secretary, saying that October 28 (the date of the Victorian Diamond Jubilee Rally for Home Missions) is his birthday, and his birthday only. He, and he proposes to send as an offering a silver coin for each of the 34 years. He suggests that there may be many other disciples in the State whose spiritual birthday falls on the same date, and that they might be willing to send a coin for Home Missions for each year of their discipleship. Let all such and others send on to Miss L. Rometsch, 50 St. Vincent's-st., Albert Park, or Thos. Hagger, "Olney," Walsh-st., Colburg, and do it now.

We are asked to insert the following:—"The arrangements for the debate between Mr. Joseph Nicholson and Mr. T. C. Brauman, LL.B., on Monday, Sept. 23, in the Auditorium, Collins-st., on the "Equity of the Roman Catholic claims," are complete. Some 2500 tickets, representing the seating capacity of the hall, have been equally divided between the two committees, and have all been disposed of at a charge of 5p per ticket. Provision is made for a most orderly debate, and it is hoped the audience will show the courtesy of attention to each speaker, even when the views expressed are not in accord with their own. No admission is charged, and the debate will be held on Lord's day, May 4; special addresses will be opened at 7.15 and closed at 8 p.m., when the debate promptly begins. Very general interest is being taken in this discussion."

Bible School Union (Victoria).—At our last Conference, held in March, 1913, the following resolution was passed:—"That Bible School Day be observed in all churches throughout this State on Lord's day, May 4; special addresses on Bible School work to be given therat; also that special collection be taken up, 20 per cent. of sum contributed be forwarded to this Union, the balance to go to the local schools." Sixteen or 17 Day 65 churches. Of this number, 39 (or 40 per cent. of those notified) have sent in returns amounting in the aggregate to £20/10/-. Our committee desires to gratefully acknowledge this amount, and to thank the undersigned churches for their financial assistance, which it appreciates very much indeed.—Abbotsford, Assot Vale, Bet Bet, Brighton, Berwick, Brunswick, Brim, Cheltenham, Castlemaine, Colac, Croxson, Doncaster, Dandenong, Fitzroy, Geelong, Hawthorn, Lynton, Melbourne, Merford, Middle Park, Northcote, Carlston, Marsfield, Melb. Park, Northmead, North Melbourne, Newmarket, Preston, Rich-

mond South, Swanston-st., Melbourne, South Yarra, South Melbourne, Stawell, Taradale, Windsor, Williamstown. General committee will meet at Monday, Sept. 29, at 8 p.m., at Swanston-st. All delegates are asked to attend.—J. Y. Potts, Hon. Sec.

A few years ago, readers may recall, we gave some account of "Father" Crowley, says the *Christian*, who was saying some very plain things about Roman Catholicism, and had some Romanist "parish priest" in Ireland. News from America says that Mr. Crowley was recently the victim of an outrage somewhat similar to that which caused the death of Mr. Kenist, senr., although in this case, happily, the blow was not fatal. Mr. Crowley had been lecturing at Oakburn, Ohio, upon "Rome's real attitude towards Bible Schools," and was severely assaulted by Romanist roughs; before he could reach the hotel, he was struck on the head with an iron, supposed to be a heavy clock weight. Despite the wound, which was a severe one, Mr. Crowley decided to fulfil his engagement to lecture the following night upon "Saveranola." The townsmen armed themselves in Mr. Crowley's defence, and a hundred special policemen were ordered to be on duty. Given, and Mr. Crowley also said: "I shall be delighted to return to deliver an address on the immortal Martin Luther."

By direction of the Executive of the Nelson District Conference, I am instructed to announce through the "Christian" that it has been decided to procure and erect a memorial stone over the grave of Bro. Edward Lewis. While we know that the memory of his noble life will never be forgotten by the many he has helped and blessed, we are sure that most of the Churches of Christ in Australasia, and a large number of individual members and friends, would like to contribute something, if only a small amount, to mark the spot where lie the mortal remains of this beloved and faithful servant of Jesus Christ. A sum of £4 has been given by the Waiata church for the purpose of placing an iron railing around the grave, and all money now received will go towards the purchase and erecting of the stone. The Treasurer of the Executive, E. E. Tucker, Richmond, Nelson, N.Z., has been authorized to receive and acknowledge contributions, and the money given should be sent direct to him. We are looking for a prompt and hearty response, so that the work may be put in hand and completed as soon as possible.—W. R. Glover, Secretary.

COMING EVENTS.

SEPTEMBER 28, 29, OCTOBER 1.—Widder Anniversary, Albert-st., near Windsor Station Sunday afternoon, at 4 o'clock, address by Mr. E. M. Lambrook; singing, 7 p.m.; address, special singing, Monday, 2 p.m.; Entertainment and Distribution of Plates, Wednesday, October 1, Social Evening. Scholars free. Admission, 6d. Refreshments. A central hall welcome to all.

OCTOBER 28 (Thursday)—Masonic Hall, Col. Lincoln, Melbourne, Victoria). Diamond Jubilee Rally for Home Missions. Chairman, M. M. Lellan. Speakers, Mrs. Cowan, S. G. Griffin and Thos. Hagger. Plans, Miss J. Dabson. Special singing. Offering for Home Missions. We hoped that £20 (or more) would be sent, but we are glad as a special diamond jubilee gift. All disciples in the State are invited to send on a contribution towards this. Miss Rometsch, 50 St. Vincent's-st., Albert Park; Thos. Hagger, "Olney," Walsh-st., Colburg, Joint Secretaries.

BIRTH

MANSH.—At Cheltenham, Sept. 11, G. Mrs. Mansell, wife of the late William Mansell (Walter Mansell)—a daughter.

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Daily Readings.

His sinlessness. John 8: 29; 14: 30; Heb. 4: 15.
His attractiveness. Mark 1: 35-39; 6: 53-56.
His tenderness. John 13: 3-17.
His thoughtfulness. John 11: 7-16; 19: 7-11.
His lowliness. John 13: 3-17.
His fearlessness. John 11: 7-16; 19: 7-11.
Topic—The Man, Christ Jesus. 1 Tim. 2: 3-6.
Glory in this that he is no phantom Christ.
Think what it means to have Christ's real sympathy.

Be assured that he is most human because most divine.

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