

SOUTH AUSTRALIAN CONFERENCE

1913

The twenty-ninth annual Conference of Churches of Christ in South Australia was held in the Grote-st. chapel on September 15, 16 and 17.

TEMPERANCE DEMONSTRATION.

Following the Sisters' Conference on Friday, there was held a largely-attended and enthusiastic Temperance demonstration. Mrs. Manger, President of the Sisters' Conference, presided. Stirring and eloquent addresses were delivered by W. Morrow, President of S.A. Conference, and T. Hagger, of Victoria. Several musical items were rendered.

JUNIOR C.E. RALLY.

Saturday, Sept. 13, a J.C.E. rally was held in the Grote-st. chapel. Miss G. Spurr, Superintendent of our State Union, had arranged a splendid programme, which was very nicely carried out by the Juniors. Mr. Read delivered an excellent address on "Flowers." Mr. Read is one who possesses unusual qualifications for interesting and teaching the little ones.

ENDEAVOR RALLY.

In the evening at 7.30 there was a fine gathering at the Y.P.S.C.E. Rally. The President, I. A. Paternoster, occupied the chair. Responses were given by the Societies. The chairman spoke of the work of the past year, which had been very satisfactory as far as the individual Societies were concerned. The "Honor Banner" was presented to the Mile End Society for work accomplished during the year.

The chairman introduced A. G. Day, the new President, who then took charge of the meeting.

A. R. Main, M.A., spoke on "C.E. and Soul Saving," and said it would pay Christian Endeavorers to make a special study of such books as "Taking Men Alive." There was need for more personal work among Christians to-day.

W. L. Ewers, of Balaklava, spoke on "C.E. and Citizenship," and emphasized the need of Christian, individually and collectively exerting their influence for Christ and righteousness in every day affairs, and at the ballot box.

CONFERENCE SERMON.

Sunday afternoon, Sept. 14, the Flinders-st. Baptist Church, kindly loaned for the occasion, was comfortably filled to hear the Conference Sermon, by Thos. Hagger, of Victoria. W. Morrow, President of Conference, presided. Pastor Peter Fleming, of the Flinders-st. Church, led in the opening prayer. The music was in charge of A. J. Gard, the Grote-st. choir, and Grote-st. male quartette. Thos. Hagger spoke on

Greetings were received from the following:—Victoria Conference, Queen-land Conference, N.S.W. Conference, and W.A. Conference; James Manning (who is visiting England), F. G. Dunn, S. G. Griffith, C. M. Gordon, the S.A. boys in the College of the Bible, Glen Iris; Williamstown, Vic; Bro. McCrackett, H. G. Harward, Arrangements Committee of Federal Conference.

It was decided that a special letter be sent to F. G. Dunn, expressing regret at his absence from the Conference, and sympathy with him in his illness, also the hope that he will soon be restored to health again.

The President extended a hearty welcome to the following visitors:—A. R. Main, M.A. (Victoria); H. E. Knott, M.A., (Victoria); Bro. and Sister and Miss Lyall (Victoria); W. J. Way (Victoria); Gilbert E. Chandler (Victoria); Sisters Mitchell and Tucker; Thos. Hagger (Victoria); A. C. Rankine (Victoria); W. C. Beiler (Victoria); Bro. Barnlen (Victoria); Bro. and Sister W. A. Kemp (Victoria); and the following suitably responded:—A. R. Main, A. C. Rankine, H. E. Knott, R. Lyall, Thos. Hagger, W. A. Kemp, W. J. Way, W. C. Beiler, Bro. Barnlen.

During the year six have been added to the staff of regular preachers, viz.: J. W. Caines, Goolwa; Roy Raymond, Eyre Peninsula; working under the Executive Committee; and E. J. Goodwin, from Victoria, has taken up the work at Mallala and Long Plain; P. Baker has been engaged for Milang; S. Fleming has commenced work with the Christian Church at Port Pirie South, and Geo. D. Verco, from New Zealand, has just gone to Kalbarra. The chairman welcomed the new preachers and the following suitably responded:—J. W. Caines, Roy Raymond, P. J. Goodwin, Geo. D. Verco, P. Baker.

The Presidential address was delivered by W. Morrow, who took as his subject, "Efficiency," and said it was an expression of gratitude for the past and confidence for the future. They could rejoice in the fact that the consummation of years' efforts had enabled them to submit a report showing unique prosperity, and a degree of progress unattained by any other religious organization in the State. Their efforts had resulted



Ira A. Paternoster,
South Australian Conference President.

"The Coming Unity of the Church." The sermon was in every way worthy of the great occasion. It was in spirit and optimistic, and was delivered with characteristic enthusiasm and earnestness.

MONDAY'S SESSIONS.

The business sessions of the Conference were commenced on Monday, Sept. 15, 9.30 a.m., devotional service, conducted by W. C. Brooker; 10 a.m., W. Morrow, President, occupied the chair. Reference Committee and Elections Committee were appointed.

Five new churches were admitted into the Union, viz.: Murray Bridge, Port Neill, Railwaytown (Broken Hill), Walkerville, Port Pirie South (Christian).

Roll call of delegates.

in the bringing of 950 souls to Christ. The signal success which had been attained had been experienced in every department. They had also raised more buildings and more money for Christ during the past year than in any previous year, and they had also spent more money. The sum of £11,912 had been raised for Christ during the year. The Lord had helped them, and they realised that unless the Lord built the house they labored in vain. They looked forward with confidence to the new year, which was rich in prospect, promise, and possibility.

The Obituary report was presented by T. J. Gore.

Nominations received for the H.M. and F.M. Committees, and Bible School Union. Votes of thanks were accorded T. H. Brooker for his long and valuable services on the H.M. Committee, and A. G. Day for work as Assistant Secretary.

The College of the Bible report was presented by A. R. Main, M.A., Principal, and was adopted on the motion of D. A. Ewers, seconded by W. Burford. Bro. Main said that one great difficulty which they had in the work of the College was that of finance. He did wish an endowment fund could be established whereby promising students may be assisted in securing all the necessary education.

A high tribute was paid to the work of C. M. Gordon, who is shortly leaving for the United States of America to more fully equip himself for College work, and the fullest confidence was expressed in C. M. Gordon's successor, H. E. Knott, M.A.

The Sunday School report was presented by A. J. Read, who also moved its adoption. The report was of a cheerful nature. The need of a Sunday School organiser, and in the smaller churches of more buildings for the social life of the young people during the week, was referred to. Building additions were being made at Henley Beach, Grote-st., Norwood, Mile End, Maylands, Prospect, Croydon, and Stirling East, and over £3000 was being spent in this direction. The report was spoken to by H. R. Taylor, E. A. Riches, D. A. Ewers, G. D. Wright, G. E. Chandler, W. Matthews, W. C. Beiler, and Mrs. Tucker.

G. E. Chandler gave an address on "How to Win the Adolescent for the Church." He maintained that they should "go after the young people just as earnestly as a commercial man went after business." In years gone by the spiritual training of the child had been left to the parents, and they should remember that the home would always be a great factor in the winning of the child to Christ. They would never get a boy by preaching to him. Conversion of a child was a matter of development, in which the mother and father played a prominent part. A mother's sympathy had a great bearing on the boy's life. The boy was a hero-worshipper, and they should point out to him the manly qualities of Paul and David, and other characters in the Bible. The teacher should eluminate in with the boy or girl at this age, and act the part of a comrade.

Miss L. Fischer dealt with the question of

the girl in the period of adolescence. The great problem was to secure the girl who had not had the advantages of a Christian home. They should deal with the physical, mental, and spiritual welfare of the girl in that order—to start with the spiritual care would discourage the girl at the outset. Woman's power was different from that of man—it was to heal and bind the broken heart—a power of sympathy, and they should use this power in winning the girls to Christ.

W. L. Ewers spoke on "How to keep the Adolescent Boy in the Church." Boys' and Girls' digestive organs were not sufficiently developed to enable them to digest the meat we sometimes feed them upon. In answer to the question assigned him, he would suggest four ways which would be effective—

1. By catering for the boys' needs.
2. By the force of example.
3. By the "big brother" idea, as practised in England and America.
4. By throwing responsibility upon the boys in giving them something to do.

A special feature of the Conference gathering was the Sunday School exhibits in the class rooms of the Grote-st. school. Up-to-date requisites and equipment, obtained from the book depots, the Baptist Sunday School department, and the Churches of Christ schools, were on view, and attracted much attention from Sunday School workers.

SUNDAY SCHOOL UNION DEMONSTRATION.

This was held in the Exhibition building at 7.30 p.m. The President, H. R. Taylor, occupied the chair.

The retiring President referred to the churches' awakening to the needs of the growing Bible Schools in the State, and premises were being extended in order to cope with the increased number of scholars. He hoped for increased offerings from the churches towards the Bible Schools, and that sufficient funds would be made available for a cot in the Children's Hospital. They were making a special effort to combine with the Home Mission Committee in securing a State evangelist and school organiser.

The President-elect, E. A. Riches, Mile End, was heartily welcomed to the chair. He trusted that during the coming year they would adopt the title of Bible Schools' Union instead of Sunday Schools' Union. He appealed to all to increase their efforts to obtain a referendum on the question of Scripture lessons in the State Schools.

G. E. Chandler spoke of "The Supreme Need of the Bible School in Australia." A Sunday School was the most encouraging and yet discouraging thing in the wide world. It was encouraging to realise that they were moulding the destiny of others. The apathy which was so apparent in many was discouraging. It was discouraging to have too many classes in one building. The supreme need was to get the men and women to realise the methods and minds necessary for the development of the Sunday

School. They were trying to adopt the American locomotive method here in Australia, and found it a failure, for here they had only a horse and cart over a rutty road—and that could not keep up with a locomotive. The rails—organisation—were laid down in America, and if they would only build the "railway track" in Australia the Sunday School locomotives would soon be running. They also needed consecrated teachers, inspired with earnest motive power.

A novel programme was provided by the scholars from Hindmarsh, Grote-st. and Maylands Sunday Schools. No fewer than 90 pupils from Hindmarsh took part in a novel illustration of the well-known story of the prodigal son. "Where is my wandering boy to-night?" a solo most appropriate to the story, was sung by Miss Weeks, and the combined children sang "Home, Sweet Home." Miss Proctor played the accompaniments. "God sends the Wind," an action song, was contributed with picture-gate effect by about thirty young folk from the Grote-st. school. Mr. R. G. Mulder acted as conductor. The Maylands pupils, under the leadership of A. L. Read, Secretary of the Sunday School Executive, also rendered an action song.

TUESDAY'S SESSIONS.

Tuesday, September 16, devotional exercises were conducted by Roy Raymond. The President occupied the chair.

The Executive Committee's report was presented.

It was unanimously agreed to send a letter of sympathy to Charles Reign Scoville in his painful accidents.

The clause relating to the incorporation of the Association as "The Churches of Christ Evangelistic Union" was adopted on motion by J. E. Thomas, seconded by Bro. Ackland, after discussion. The Union is now in a position to receive and hold property.

Baptists and Churches of Christ.—This section was adopted on the motion of I. A. Paternoster, seconded by A. Glassborough, after discussion.

Statistics, with Table, adopted on motion of D. A. Ewers and T. H. Brooker, after discussion, which was principally concerning the system of church letters.

The motion of J. E. Thomas and T. H. Brooker, "That the matter of church letters be referred to the H.M. Committee, requesting them to prepare a more suitable uniform letter, and place the matter of church transfers on a more satisfactory basis," was carried.

The additions for the year, including the new churches, are as follows: By faith and baptism, 950; by letter, 422; formerly immersed, 98; restored, 19; total, 1489. The losses were: By death, 57; by letter, 206; by revision of roll, 204; total, 467; leaving a net gain of five churches and 823 members. While this falls short of our aim—"1000 Souls for Christ"—the number of baptisms and the net increase far exceed those of any previous year in our history.

The Bible Schools report 615 teachers and

4945 scholars, a net gain of 173 teachers and 575 scholars. The value of the school work is seen in part by the fact that 461 scholars united with the churches. There are altogether 53 Endeavor Societies with 1845 members, as compared with 50 Societies and 1688 members last year.

The Financial Statement and Table were adopted on the motion of D. A. Ewers and T. H. Brooker.

On the motion of D. A. Ewers and H. J. Horsell, Clause VII. was discussed, relating to District Conferences. The Northern and Southern Conferences were doing aggressive evangelistic work, and new fields were being opened up in the Northern District as a direct result of the efforts of the Northern Conference, among which are the flourishing causes at Wallaroo and Moonta.

On the motion of I. A. Paternoster and Bro. Tuckwell, it was decided to send a letter of sympathy to Bro. A. McGregor, of Moonta, as he was unable through illness to be present at Conference; also of appreciation for his faithful work in helping the cause at Moonta, which for a long time was struggling. Bro. McGregor's voice and appeal will long be remembered in the Conference gatherings: "Brethren, I want to know what you are going to do for Moonta."

The report relating to "Bible School Organiser" stated that the last Conference recommended the engagement of a suitable man as Sunday School Organiser. The Committee has endeavored to find a brother who could combine that duty with the work of a State Evangelist, but so far without success. The Committee of the South Australian Bible College have consented to assist to the extent of £52 a year for two years, and it is hoped that with the co-operation of the Bible School Union, definite action may soon be taken.

The Committee are on the look out for a suitable brother to take up the work.

ELECTIONS.

Home Mission Committee.

Past President, W. Morrow.
 President, Ira A. Paternoster.
 Vice-President, Geo. D. Wright.
 Organising Secretary, D. A. Ewers.
 Treasurer, Jas. Manning.

Committee: W. Burford, W. Charlick, Tho. Edwards, J. Fischer, W. J. Manning, Jas. E. Thomas, D. Wilson, in addition to the half who remain in office until next Conference.

Foreign Mission Committee.

J. W. Cosh, Mrs. Glastonbury, Mrs. Heinze, H. J. Horsell, E. McPhee, T. H. Spotswood, R. K. Spotswood, in addition to those who do not retire until next Conference.

Sunday School Union.

E. A. Riches, H. R. Taylor, H. J. Horsell, G. D. Wright, W. J. Taylor, R. Banks, Herbert Taylor, A. L. Read, E. Barnes, W. J. Harris.

SPEECHES BY HOME MISSIONARIES.

There were short, live addresses given by the workers in the Home Mission Fields. Eyre Peninsula, R. Harkness, B.A., and Roy Raymond, Naracoorte, P. F. A. Warhurst, Mile End, D. A. Ewers, Maylands, H. R. Taylor. Semaphore, W. J. Taylor, Wallaroo, J. Wiltshire. Prospect, I. A. Paternoster. Murray Bridge, J. T. Train. Goolwa, J. W. Caines. Moonta, G. P. Cuttriss. Bordertown and Wampsony, E. Edwards. Strathalbyn, Geo. T. Black. Croydon, H. J. Horsell. Railwaytown, T. Jones. The work in all these fields is looking bright and the future is very promising.

On Tuesday afternoon, Sept. 16, an address was given by G. T. Walden on "The Solution of the Financial Problem," after which an appeal was made to those present to help in a practical way to solve the problem. The result of the appeal was the receipt of cash and promises to the amount of £407.

HOME MISSIONARY MEETING.

The great Home Mission Conference tea was held at 6 o'clock in the Exhibition building. This was followed at 7.30 by the Home Mission demonstration in the same building.

The President, W. Morrow, occupied the chair until the new President, I. A. Paternoster, was introduced. The Presidential address was delivered by I. A. Paternoster, and was of a very high order.

G. T. Walden took as the subject of his very practical and inspiring address, "A Man Coming from the Country" (Mark 15: 21). Interesting statistical information was presented, in which comparisons were made between the city and country in the employment of labor and the production of capital. The country's greatest product was its manhood, and 91 per cent. of the successful men are brought up in the country.

Thos. Hagger spoke on "The Supreme Importance of Home Missions." The address was eminently practical, and characteristically inspiring. The importance of Home Missions will be seen in the fact that (1) It saves the church from becoming selfish and self-centred. (2) It saves the church from wasted effort. (3) It is a benefit to the country and nation. (4) And a benefit to the man who is not saved.

The music was rendered by a combined choir, conducted by A. J. Gard. The following anthems were very nicely rendered: "Send out Thy Light" (Gounod), "The Radiant Morn" (Woodward), "O Father, Whose Almighty Power" (Handel). Miss Ida Thomas, of Grote-st., sang a solo both brilliantly and sweetly.

WEDNESDAY'S SESSIONS.

After the devotional service, the President, W. Morrow, took the chair.

I. A. Paternoster urged the advisability of opening up a cause at Rose Park at an early date.

D. A. Ewers urged the claims of Lanceloo, Walkerville, and the Murray River District.

G. P. Cuttriss spoke of the need of commencing work at Maitland and Ardrossan. G. T. Walden urged the claims of Clarence Park.

J. E. Thomas and I. A. Paternoster were appointed to convey fraternal greetings to the Baptist Conference in session.

I. A. Paternoster moved that we urge the Home Mission Committee to take up work at Rose Park as soon as possible.

D. A. Ewers moved similarly with respect to the Murray River District.

T. W. Edwards, from Berri Berri, offered to find work for half-time for a suitable brother in his orchard if it would assist the Committee in placing an evangelist in the district.

G. T. Walden moved that the Conference Committee have in mind the releasing of the Conference President as often as possible so as to allow him to visit the centres where help is needed. Carried.

D. A. Ewers moved the adoption of the Executive Committee's report.

The Church Extension Building Fund report was moved by W. J. Manning, Acting Secretary and Treasurer. The report was discussed at length, and adopted. W. J. Manning was given the right to make an appeal for the Fund on behalf of Murray Bridge, and in a few minutes cash and promises of loans for five years free of interest amounted to £260, thus making it possible for a church home to be erected at Murray Bridge.

G. P. Cuttriss moved, "That a Temperance Committee be appointed by the Conference to carry on aggressive work among the Churches of Christ in the State." Carried.

The following Committee was appointed: W. L. Ewers, E. J. Paternoster, junr., G. T. Walden, P. A. Dickson, W. T. Manning, W. C. Brooker, G. P. Cuttriss.

J. E. Thomas moved that we as a Conference express our approval of the early closing of liquor bars. Carried.

D. A. Ewers moved that we as a Conference recommend the brotherhood not to deal with business places where strong drink is sold. Carried.

J. E. Thomas moved that we are heartily in favor of a referendum being taken on the question of No-License. Carried.

W. C. Brooker moved that we approve of the work and objective of the Scriptural Instruction in State Schools League. Carried.

J. E. Thomas moved a vote of thanks to the new President, I. A. Paternoster, for his able Presidential address given on Tuesday evening in the Exhibition building. Also that he be asked to send it on to the "Australian Christian" for publication. Carried.

The recommendation of the Committee appointed to confer with the Baptist Committee for the purpose of discussing the question of closer union, was presented:—"That we recommend the Baptist Union and the Churches of Christ Evangelistic Union to appoint a committee of five members each for the purpose of preventing the possibility of overlapping in future, and with the object of facilitating co-operation in aggressive work."

H. E. Knott divided speakers into two classes: "Those who have something to say, and those who have to say something."

The Exhibition Hall addresses were of an exceptionally high order, and the speakers in good form. The Presidential address of J. A. Paternoster and the fine Conference Sermon of Thos. Hagger were worthy of the special vote of thanks they received.

Thos. Hagger described Adelaide as "a veritable garden of Eden." He had first seen it on his honeymoon visit, and had not yet forgotten "all the golden fancies of all his golden dreams" of that experience years ago. Only one place was superior—Melbourne.

"Greatest, chapel isn't good enough; wouldn't look well enough for the Northern District."—Donald Gordon. This good brother then proceeded to advocate the erection of a new building, in which the whole South Australian brotherhood should have a part.

The Murray Ridge evangelist, in pleading for a new chapel, complained that when he was preaching there was frequently more wind inside the dilapidated building occupied than outside. This is rather the complaint of congregations than of preachers as a rule.

After the addresses of our plump brethren, Morrow and Hagger, at the Temperance meeting, the remark of the lady president, that we had enjoyed a feast of "flat things" was hugely enjoyed by the audience, as also the remark that "we will now have a rest and sing a hymn."

Editorial Notes

A. Worthy Objective.

The C.E. Society of America has adopted the motto, "A Saloonless United States by 1920," and with two-thirds of the territory already "dry" and nearly half the population under No-License laws, it is an object that certainly appears possible of attainment. When will Australian Christians fix a date for the extinction of the drink traffic as an aim within the reach of practical aspiration?

Paying the Preacher.

The *Religious Herald* of America tells of the experience of a Baptist State evangelist who recently held an eight days' mission in a "Hard-hell" county in Southern Virginia. He preached twelve sermons, and had a number of additions. He received 82 cents remuneration, and the deacon who took him to the station charged him two dollars and fifty cents for doing so. We have finally decided, after reading this report, to remain in Australia.

Rome and Drink.

The *Catholic Press* claims to be "the leading Catholic paper of Australia," and is an official organ of the R.C. Church. Looking over a recent issue, we counted over fifty advertisements of brewers, wine and spirit merchants, hotels, and other drink sellers, to say nothing of the theatrical and racing advertisements. Our Romanist friends in their official organ have evidently no scruple in pushing the drink trade. It would be difficult to imagine any Protestant church paper advertising the greatest foe of the

home, the nation, and the church, but possibly our R.C. brethren regard the drink as an ally rather than an enemy to their system. However, there are also drink cures advertised which will certainly be needed if the lead of the other advertisements is followed, or failing these there are undertakers' addresses to fall back on.

Boycotting the Drink.

A rather drastic resolution was carried at the Sisters' Conference in South Australia the other day. At a largely attended session the ladies by a unanimous vote virtually pledged themselves not to deal with storekeepers who have wine licenses. At the general Conference their husbands and brothers also passed a unanimous resolution recommending all members of Churches of Christ to refrain from trading with any firms selling intoxicating drink. If these resolutions are made generally effective, and there is every reason to expect they will be, they should affect the trade of some firms, and the example, if followed by other religious bodies, will help to advance the growing sentiment that the drink traffic is diabolical and must be sternly discountenanced by every disciple of Christ and friend of humanity.

Parasites, Indian and Australian.

We are told that "India feeds and cares for 5,000,000 religious mendicants, most of whom are lazy, ignorant and immoral. This vast non-producing class is no inconsiderable source of Hindu poverty and degradation." There are parasites feeding on every large organism, and India is not alone in this respect. Possibly a few of the priests and clergy of Australia may be classed as "religious mendicants," and some of them lazy, if not ignorant and immoral. But what are we to say of the great army of publicans who are sucking the life blood of the body politic, and fattening on the degradation of the people? Their greatest enemies, however, will scarcely charge them as a class with being "religious," but that they are a fruitful cause of poverty and crime is beyond all question.

Our Brethren in Russia.

"The ministry of the interior of Russia," says the *Christian Evangelist*, "has decided to permit the Holy Synod of the Russian Church to proclaim the Baptists as 'a sect especially harmful to the State,' and ineligible for registration or the right of liberty of worship." While deeply sympathising with our Baptist brethren in the bitter persecution to which they are being subjected, we are glad to learn that Bro. Z. T. Swain, who recently visited Russia from America, says this will not affect those known as "Gospel Christians" or "Evangelical Christians," who are pleading for the simple New Testament position, and who are in fellowship with the American Churches of Christ. These Russian brethren are supposed to number about 100,000, with many capable speakers and writers, and their Christian Bible College in St. Petersburg is being largely financed from America.

The South Australian Conference.

Whether viewed in the light of the attendance at the business sessions, the interest taken in evangelistic work at home and abroad, or the general spirit of hearty Christian fellowship, the recent Conference in Adelaide reached high water mark. The discussions were kindly, and there was an entire absence of anything that even looked in the direction of harshness or carping criticism. The reports presented by the Home and Foreign Mission Committees were deeply encouraging, and the tone of the Conference was optimistic throughout. In spite of the fact, now so evident, that the Central State will have to face a very defective harvest—and South Australia depends almost entirely on agriculture—the response to the appeal made during the Conference for the Home Mission fund was larger than on any previous occasion. Notwithstanding the commercial outlook, resolutions were heartily carried recommending the Committee to engage a Sunday School organiser and evangelist, and also to start a new cause in an Adelaide suburb, and open up the work along the Murray River. This means a largely increased income, which the representatives of the churches by their votes virtually pledged their congregations to supply. The addresses at all the public meetings were of a good type. The sermon on "The Coming Unity of the Church," by T. Hagger, and the presidential address of J. A. Paternoster, especially elicited the commendation of the Conference, but all the speeches were rich in thought and happy in illustration. The presence of so many prominent brethren from Victoria had much to do with the success of the Conference, which was generally regarded as "the best yet."

Spiritual Dwarfs.

One of the strange freaks of Japanese horticulture is the cultivation of dwarf trees. The Japanese grow forest giants in flower pots. Some of these strange miniature trees are a century old, and are only two or three feet high. The gardener, instead of trying to get them to grow to their best, takes infinite pains to keep them little. His purpose is to grow dwarfs, not giant trees. From the time of their planting they are repressed, starved, crippled, stunted. When buds appear they are nipped off. So the tree remains only a dwarf all its life. Some Christian people seem to do the same thing with their lives. They do not allow themselves to grow. They rob themselves of spiritual nourishment, restrain the noble impulses of their nature, shut out of their hearts the power of the Holy Spirit, and are only dwarf Christians when they might be strong in Christ Jesus, with the abundant life which the Master wants all his followers to have.—*A. R. Miller.*

Infinite love, joined to infinite skill, shall plot the way through every snare and temptation.—*T. Alexander.*



Are the Critics Right about Daniel?

No. 11.

By C. M. Gordon.

Dr. Driver has discovered another objection to the early date of Daniel in the reference to "the books" in chapter 9: 2. Says he:

"In 9: 2 it is stated that Daniel understood by the books the number of the years for which, according to Jeremiah, Jerusalem should be waste. The expression used implies that the prophecies of Jeremiah formed part of a collection of sacred books, which nevertheless, it may safely be affirmed, was not formed in 536 B.C."

I am surprised that a man of Dr. Driver's erudition should use an argument so paltry. According to the Doctor's own admission, Daniel had before him the books of the Prophet Jeremiah. Was there any possibility under heaven to prevent him having in his possession *other* of the sacred books of his people? Quite a number of the books of the Old Testament had been composed before Daniel's day, and who more likely to possess them than the great student-prince of the captivity? The expression "understood by the books" implies nothing more than that Daniel had with him a number of the sacred books of his nation. Even if it implied a collection of such books, it would be impossible for Dr. Driver to disprove the existence of such a collection. To assume that the Jews had no collection of sacred books by Daniel's day is preposterous indeed. I am not suggesting that their canon of sacred literature was complete by Daniel's time, but I do say most emphatically that by 536 B.C. the Jews had a number of books which they regarded as sacred. And that Daniel should have these books as far as written in his possession is the most probable thing in the world.

Daniel and the Chaldean wise men.

Dr. Driver's last argument against the historical reliability of Daniel is made up of a number of suggested improbabilities, the first of which is:

"The improbability that Daniel, a strict Jew, should have suffered himself to be initiated into the class of Chaldean 'wise men' or should have been admitted by the wise men themselves. C. 1: cf. 2: 13."

Assuming this for the moment to be true, Dr. Driver must not imagine that he gets rid of the improbability by postulating a later origin to the book. For, he it remembered, according to the critical theory, the man who wrote the Book of Daniel was a "strict Jew" of the second century B.C.,

and that the purpose of this "strict Jew" in writing this religious fiction was to stimulate his compatriots to be loyal to Jehovah during the trying times of the Syrian persecution. Well, if it was improbable that a "strict Jew" of the sixth century B.C. would accept the presidency of the Chaldean wise men, it is equally improbable, nay, more improbable, that a "strict Jew" of the second century B.C. would compromise the character of his hero by making him do that very thing.

This is a consideration which the critics seem to have overlooked entirely. Dr. Farrar, for instance, represents this hypothetical fictionist of the second century B.C. as a "pious chasid," a "holy and gifted Jew." Yet when anxious to make a point against the historical character of the Book of Daniel he says it is inconceivable that Daniel would become a "hierophant in a polytheistic cult." But is it not equally inconceivable that this "pious chasid," this "holy and gifted Jew" of the second century B.C., would distort the character of his hero by making him "a hierophant in a polytheistic cult"? And if he did such a thing, would this not defeat the very purpose he had in view? This purpose is to represent in Daniel an ideal character; one who was inflexibly faithful under stress of the severest trial, so that the patriot Jews who were suffering the terrible persecution of the "Seleucid tyrant" might be stimulated by Daniel's example to exhibit a similar unmovable fidelity to God. Yet with this purpose in mind, the author of this pious fiction nevertheless makes his glorious hero become a "hierophant in a polytheistic cult!" Not only so, but, according to Farrar, this author represents his hero as receiving the worship of a heathen king. In this accusation Farrar has in mind the language of Daniel 2: 46. Here, then, is a marvellous thing! An author creates a character whose example is to move certain Jews in a time of great crisis to be faithful to God, yet this character consents to become a "hierophant in a polytheistic cult," and to receive the blasphemous and idolatrous adulation of a heathen king!! Notice, too, what a consistent character this "holy and gifted Jew" has produced: A "hierophant in a polytheistic cult" who receives the blasphemous worship of a heathen king, and yet one who would rather die than defile his hands with that same heathen king's meats, who would brave the incense wrath

of mighty monarchs and submit himself to be torn to pieces by ravenous lions, rather than dishonor the God he worshipped! If the critics are right in their theory of the authorship of Daniel, then this "holy and gifted" romanticist of the second century B.C. is the veriest stupid who ever put pen to paper.

False charges.

These charges of Farrar's are false. Daniel never became a "hierophant in a polytheistic cult," nor is it said of him that he accepted the idolatrous homage of a heathen king. In regard to the first point: what the Scripture says is that Nebuchadnezzar made Daniel "chief governor over all the wise men of Babylon." Dan. 2: 48, something entirely different from a "hierophant in a polytheistic cult." Farrar's love of high-sounding phrases has once again led him into an unwarrantable distortion of facts. And with reference to the second charge: nothing whatever is said as to how Daniel regarded the worship offered to himself by Nebuchadnezzar. In ruthless disregard of the silence of Scripture, Farrar concludes that it represents Daniel as accepting such worship without indignant protest. But another critic, who also believes in the late date of the Book of Daniel, gives a much more generous interpretation of this piece of history. He says: "Nebuchadnezzar worshipped Daniel, but it is plain that though Daniel is not said to have prevented him, the king really meant to give the glory to God. For this reason Daniel may have tolerated what he inwardly protested against." To interpret the silence of Scripture in such a way as to befoul the character of a good and holy man like Daniel is cowardly and cruel. Why not allow Daniel's noble conduct in other connections to interpret to us what his attitude in this particular instance would be? The man who would go to the den of lions rather than bow down to an idolatrous image, is not the man who would voluntarily receive idolatrous homage from a heathen king.

Mesopotamian science.

But to return to Dr. Driver: is it really improbable that Daniel would accept the presidency of the wise men of Babylon? Not at all. For these wise men represented the highest learning of their age. Let us not for a moment imagine that they were simply dabblers in magic, necromancy, and other such superstitions. They were guilty of these things, to be sure, but among them were the scientists and educators of their day. They taught grammar, literature, philology, history, geography, mathematics, astronomy, botany, jurisprudence, mineralogy, etc. In these old Mesopotamian schools of wise men were laid the foundations of much of our modern knowledge, and some of their science was so perfect that after the lapse of millenniums it is still with us as they originally developed it. There was nothing to be ashamed of, then, in being governor of an ancient school of Babylonian wise men. Daniel could occupy that office without ea-

dorsing anything inconsistent with the purest monotheism. There is no more necessity to impugn his character because he accepted this position than there is to asperse the character of those good Christian missionaries of modern times who become masters of pagan schools.

But Dr. Driver also suggests that even if Daniel had been willing to accept this important office, it is improbable that the wise men themselves would have permitted him to hold such office. Farrar goes a step further, and says that it is *inconceivable* that they should have done so. That it is inconceivable to Dr. Farrar I am not surprised, for his autocratic temper prevents him from seeing anything that makes against his special prepossession. But that it is neither inconceivable nor improbable that these Chaldean wise men should allow Daniel to be made their governor is, I feel sure, apparent from the following considerations. First, Daniel had just saved the lives of every one of them. Through his able and timely intervention they were saved from Nebuchadnezzar's monstrous decree, which was that if they failed to interpret his dream they should be "cut in pieces." This fact, we would think, would make them tolerant towards Daniel's appointment to the presidency of their school. But, in the second place, these men *dare not* refuse to acknowledge the presidency of Daniel when appointed to that office by Nebuchadnezzar. It was as much as life was worth to do so. They had good reason to know something of the capricious, passionate, and autocratic nature of his imperial majesty Nebuchadnezzar. They knew full well that the horrible death they had just escaped would still be theirs if they refused to endorse the king's appointment. The instinct of self-preservation, then, would move them to outwardly respect, even if they inwardly protested against, the elevation of Daniel to such an office.

In our next article we shall conclude our examination of the critical attack upon Daniel from the historical side.

Apart from its legal authority in ancient Israel, the Bible has repeatedly been given the force of law by Christian peoples. When, in the seventh century of our era, the Visigoths laid the foundation of the modern Spanish law by promulgating their great law-book, the *Forum Judicum*, they drew very considerably from the Mosaic legislation. The same source was largely utilised by John Calvin, nine centuries later, when he came to devise laws for that interesting theocracy which he established at Geneva. In New England the followers of Calvin almost re-enacted the Mosaic Code. John Eliot, known as the Apostle to the Indians, appealed to it as the model for his "Christian Commonwealth"; and Nathaniel Ward, of Ipswich, borrowed from it, if indeed he did not make it the basis of his Code of 1641, which he called the "Bible of Liberties." Thus the uses of the Bible as a law book have by no means been wholly academic.

DAYS OF OPPORTUNITY.



Presidential Address delivered by Ira A. Paternoster at the S.A. Conference.

Another year has closed, and across its closed doors we write the word "Finished." It holds for all of us memories we shall cherish while memories last. Successes achieved, however small, make us glad we lived the year 1912-13. Life has been made easier. We understand it better through having been successful. For there is success in every life. No life is lived but what if we look deep enough we will find something for which to thank God, and this is success.

As individuals, so as a church we are able to say that success has attended our efforts. Throughout the year the gospel has been preached in its simplicity, and has been attended with Bible results. Men have re-

pented, been baptised for the remission of their sins, that they might receive the gift of the Holy Spirit, and the Lord has added to the church those who are being saved.

According to figures, which practice we unfortunately have to follow, the number added to the church by faith and baptism is 950. It will be remembered these figures are larger owing to the influence of the Seoville mission, as a direct result of which 526 were added to the membership of the churches.

Then, too, the Bible Schools show an appreciable increase on the figures of last year, and we start the year with 4,945 scholars.

From the financial point of view we are able to report progress. There was contrib-



Vanquishing of the Tempter.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.—Matt. 4: 8-11.

uted for Home Missions the sum of £2200, and for Foreign Missions £1475.

New buildings have been erected for Bible School and church purposes, and altogether the year we have closed is one calling for a grateful benediction, for "the Lord hath done great things for us, whereof we are glad."

I am not, however, a good hand at preaching funerals. It is made easier certainly when honest burial can be given. I feel more concerned about the living than the dead, "nor deem the irrevocable past as wholly wasted, wholly vain, if rising on its wrecks, at last to something nobler we attain."

The future! I am no prophet, nor the son of one, yet dare to speak of the future—the year upon which we have entered.

It is my desire in this address to point the church to a great future, boundless with opportunity, bright with the promises of God.

Three important fields are before us. They have been before us in the past, but promise more for the church of God in the immediate future than ever before. The first of these fields would be

Christian Union.

I make no apology for speaking of Christian union. It was this subject that inspired Alexander Campbell over 100 years ago to stand before the religious world with a new message, and the churches of Christ in the past have stood for the union of all God's people. To-night we look forward with increased interest to this subject, for we are not alone in its advocacy. The time was when the man who talked union was laughed at. It was not thought practicable, nor even desirable. Some of us are not so old yet we can remember those who have said the salvation of the world could be more easily worked out by a divided church than by an united one. To-day, no leader among Christians who respects himself as a leader would dare advocate disunion.

We must feel more and more the great waste taking place to-day because of the divided state of the church. No business house could long exist if it were to spend as much for as little return as the Christian church is doing; and while there will be differences of opinion held by different men, the time is coming and now is, when we shall speak more of our points of agreement than our differences, until the differences will be lost in the greater good of helping win the world to Christ.

It may be several years before some of the religious bodies will unite with some others, but each church has near it some other so much alike in teaching and church government that there is no justification for their being separate.

There is no doubt that the great movement of thirteen years ago which united the three branches of the Methodist Church in one was a step in the right direction. It did not work as nicely in some cases as all might have desired, but it has made the work of

the church easier. If it were a good thing then, and I believe it was, it would be a greater blessing to-day if a still closer union could be brought about.

There are so few real difficulties separating the Baptists and Churches of Christ that the fact of our disunion is to the discredit of both bodies. We are closer together now than ever before, and I trust and pray that it may be my privilege this year to assist as President of the Conference of the Churches of Christ in a service uniting us with the Baptist Church. It shall be my joy during my term of office to push forward to this end, and I am glad to know that Sir Charles Goode, President of the Baptist Union, has as his aim the uniting of these two immersionist bodies.

Brethren, we dare not try to stem this tide, which is moving with such force. It would be easier to hold back the waters of a Niagara with the palm of the hand than to prevent the uniting of Christian people, for it is the purpose of God. Christ's prayer to the Father was that they might all be one, even as he and the Father are one, and you cannot for long work against God.

The conversion of the world at home and abroad depends upon a united church. For centuries a disunited church has sought to conquer sin, and has failed. It has tried to convert the heathen world, and has found its greatest barrier to be its disunited front. This fact is so weighing upon the minds of missionary leaders that a determined effort is being made to unite the forces of good in one against the united forces of evil.

The great lesson the church abroad is teaching the church at home is that the need of heathen lands is for one Lord, one faith, one baptism, one God and Father of all. We ought to be very humble before the God of heaven when we consider the importance of this great lesson.

This striving for light gives to those who stand for the Bible and the Bible alone a wonderful opportunity to present the Scriptural basis for union. We must ever stand firm for Bible union. It will pay us far better to stand out of any scheme than to commit ourselves to anything approaching federation, for the mere sake of compromise. I believe the people known simply as Christians have much to teach the religious world on the question of union. For many years we have presented the one faith, we have preached the one Lord as the only hope of salvation, and we have practised the one baptism which signifies not the putting away of the filth of the flesh, but the answer of a good conscience toward God. We have in all this sought to keep the unity of the Spirit in the bond of peace, and to stand fast in one Spirit with one mind striving together for the faith of the gospel.

God's Word calls for union. The home land calls for union. The mission fields with their teeming millions cry for union. If the church would save the world, and so fulfil the divine plan and justify its existence, it must unite, and all we people here to-night when the time does come are called upon by God to help make it possible.

The Bible School.

There is a second field which presents to the church untold possibilities, and it is this that I would point you to next. It is through the Bible School most of the work of the future must be done; and while we have for many years been conducting Bible Schools, yet I believe there is a brighter future before the church because of the increased possibilities the up-to-date school presents.

If there is a body of people on this earth I would seek to honor this night, it is these noble, self-sacrificing Bible School workers who are doing so much for the church of the future. They work hard, and rejoice in the success of their labors, but how much greater would their rejoicing be if they could realise all it means! They work on, never fully knowing what they achieve.

Yet a new era is before us in Bible School methods. A great deal of wasted energy is going to be conserved, and the final results are going to be considerably enlarged because of the newer methods.

I know many will say we have no need to change our methods, that in the good old days it was not necessary, as many were added to the church through the school.

This is true, but the golden age of Bible School work has not passed. The success or failure of the church of to-morrow is in our hands now. Some of us have heard about the good old days from those who are older, but it is natural for those who are old to extol the days of their youth, the weak the days of their strength, the sick the season of their vigor, and the disappointed the springtime of their hopes. I know no better past, I expect no brighter future. Now is the accepted time. It is folly to lament, it is wisdom to build for the future.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

And so ours is a work of building. The foundation is ready, for "no other foundation can we lay that hath been laid, Jesus Christ himself being the chief corner stone."

We must realise that whatever structure we build, it must be Christian. Some would call us to satisfy the "spirit of the age." If we do this, it must be as a politician, lecturer, comedian or dramatist. It must not be as a Christian. Before the church must ever be kept the cross. Whatever or whoever would seek to hide it must be rejected, for there is no other name given under heaven among men. The work we do must exalt Jesus Christ, and I know of no better place to do this than through the Bible School.

It is a recognised fact that the church having as its objective the winning of the world, must seek to do its work through the training of the child mind. I know this method is slow. We do not gain immediate returns. This is becoming the curse of our

church life. We are becoming slaves to numbers. I almost envy the church of Russia in that it is forbidden to collect statistics. What a nightmare are figures! How often they call forth methods of work, altogether beneath the dignity of the Christian ministry. Men will leave no stone unturned in their desire to add numbers, when numbers do not make a church. They may make a crowd, but not necessarily a church.

I visited my old home the other day, and in walking to church on the Sunday morning passed a tree—a gum tree—high, and about 18 inches in thickness at the butt. It was a fine looking tree, growing beside the road-side. I stood for a moment under its branches and looked up to admire. How it had grown! Yes, it was about 18 years ago two school children, a boy and girl, planted that tree. Such a tiny plant, yet it was the pride of their lives to water and care for it. When planted it was not left to struggle alone. A guard was placed around it. It was cared for by loving hands. To-day I am proud of that great tree.

I look upon men and women to-day, strong in faith, noble in character, loyal to Christ, and say, "How good!" "What a beautiful sight!" Giants they are in the church. Pillars and supports of the truth. Then I remember that years ago a tiny plant was taken from the nursery of its home, and was transplanted into some Bible School. A loving teacher began to pray and work that it might grow straight and true. A guard was placed around that life, and when the temptations came it stood firm. There was a time, maybe, when it did not give promise of being a great tree. But by-and-by the roots reached the better soil, and a full grown man or woman in Christ Jesus is the result.

This is simple talk, yet it contains the greatest truth the church of God needs to learn. It is a serious matter to take a matured tree and transplant it. It involves great labor and great risk. But how much easier and joyous is the work among the tiny plants. Even so, my brethren, the call is for the church to-day to take care of the tender plants. This is the work we know will pay. Very little risk, but very great returns.

Personally I am of the opinion the time is ripe for us as a people to take up in dead earnest the work of the Bible School. The time is ripe for us to put our money into this work. Let us look upon the work of the Bible School as the work of the whole church, and not just a few of its members.

Mothers and fathers, I appeal to you that you will help the church save your boys and girls. There is need of this call. Our children are being lost to the churches because we have not concerned ourselves enough about this work. We have met in Conference in the past to talk about the work of missions, and it is good. I believe the time is not far distant when we shall meet in Conference to plan, even more than we have done in this Conference, how we are to get and train our missionaries.

The best workers will come from the Bi-

ble School, so why should we play with this work? I am glad to note that many of our churches are building for the boys and girls. They are making the right provision for the future.

To be Continued.

Jericho as it Is.

Modern Jericho, with its garden, palms, figs and thorns, lies a little east of the scanty ruins of the Roman city (says Dr. Lent in the *Watchman*), and south-east of the Canaanite town. The "Hotel du Jordan" is the most pretentious house there, appearing quite palatial in contrast with the huts of the blackened peasants. Recent excavations have uncovered old Jericho, so that we may walk around the remains of the very walls about which Joshua's host marched. The lower courses of that ancient rampart are of squared stones, well laid, above which is a later wall of rough cobble-stones. Was this new wall made by the Bethelite who set up the gates of Jericho in defiance of the curse pronounced upon the man who dared to rebuild the city which Joshua had demolished? Through one of these narrow gates came the spies to Rahab's house on the wall. The houses were small, as the many remaining foundations show. Rahab herself may have bruised the grain in one of these numerous old mortars which lie in the streets. Standing on this mound, it is not difficult to see Joshua's priests and soldiers encompassing it, to hear the blare of the ram's horns, and the shout as the wall tumbled!

The Test of Religion.

"The true test of religion is in the street," says Professor Oman, of Westminster College, Cambridge—by which he means that it lies in the common walks of life even more than in the worship of the sanctuary. With the New Jerusalem as his subject, he pointed out, in a recent sermon, that in John's vision, "the street of the city was pure gold.... and I saw no temple therein!" Hence the inference:—"The test of our religion is not the religion itself, not the systematic manner in which we go to church, the way in which we read our Bibles, or the elaborate ritual we perform. Its test is the kind of persons it makes us, the kind of life it produces in us. That is what was meant by saying that 'the street was of pure gold.' That is the vision we are called to realize." And such a vision comes only to those whose religion presupposes and manifests a vision of Christ himself.

It is unthinkable that there should ever be an other Chinese wall shutting out all world contact. Edicts in force as late as 1870, ordering the death of Christians in Japan, are now exhibited only as relics of a buried past. The twentieth century is making hermit nations impossible.

S.A. Home Mission Notes.

W. J. Taylor has accepted an invitation to remain at Semaphors for another year.
R. Harkness, who has done such good work at Tumby Bay, intends having a rest after Decem-

ber. A. J. Fischer, from the College of the Bible, will then take up the work at Tumby.

W. Morrow, J. F. Thomas, G. T. Walden, W. C. Brooker, J. Manning, I. A. Paternoster, W. Burford, H. J. Horsell, T. H. Brooker and D. A. Ewers have been appointed representatives to meet with the Baptist Committee to promote the spirit of union.

J. Fischer, W. Charlick, G. D. Wright, I. A. Paternoster and D. A. Ewers are the Committee to meet a Committee of Baptists with a view to co-operation in aggressive work.

Total receipts for this Conference year, which dates from August 10, to present date, Sept. 27, 1913/14. Expenditure, including the debit balance, £394/4/6. Present debit, £245/2/10, with four weeks' salaries, £155, due on October 6. Funds are urgently needed just now.

The total response to the appeal at Conference now stands at £410/5/6 in cash and promises. Of this, £74 has been received to date.

The Conference reports show 6047 members. Less than 200 of these responded to the appeal made at Conference. I am very anxious to hear from some of the 6000 who had not the privilege of being present when the appeal was made on the afternoon of September 16. How many of these will have fellowship in this great work by attending me in London or Brisbane?

Do Home Missions pay? 350 baptisms and 614 additions from all sources in our H.M. fields last year is in part the answer, but only in part. New churches organised, new chapels built, new centres of light established for all time, new sources of income for Foreign Missions and all other good works. Yes, Home Missions pay.—D. A. Ewers, Mile End, Sept. 27.

Cain's Lament.

By "Civix."

"My brother's blood!" I thought the deed was hidden.

That no eye marked the fatal blow I struck.
That none would ever know 'twas I who ended
The life which was to me such strong reproof.
He was a better man than Cain,
And while he lived, I sacrificed in vain.

The best of men I thought I now must needs be,
When he the better man was laid in death;
But lo, the ever watchful one, Jehovah,
Had seen the blood, and heard his cry;
He saw the bloody deed for all time, new sources
Of life which I had died to Cain, my pain.

What thing is this that in my heart I find,
Which in thy life I never felt for thee?
Oh, had I loved once but just a little quicker
Thy hand had never struck the murderer's blow;
This love for thee has cost me too late,
Its tardiness hath sealed for aye thy life.

Oh, that he lived, and as of yore would offer
A sacrifice of life and blood for me!
How easy 'twas to take thy life, my brother;
Can I not just as simply give it back?
But no, sweet Abel's life is done,
And, he so good, so true, his course hath run.

And he to whom good Abel's life was sacred,
And he who saw me spill the precious blood,
Hath uttered forth a sentence just and awful,
On me who, moved by envy, took that life;
For that I Abel's blood hath shed,
On me the Lord hath passed this sentence dread:

That I no more as in the days passed over
Shall roam the earth, her many treasures take,
But from this day, right onward to the ending,
A vagabond upon the earth must be;
For such is heaven's most just decree—
That I a wretched wanderer must be.

A long farewell to all that's bright and joyous,
To all the comfort and the bliss of life;
For onward, and still onward I must journey,
Through all the many years, that I may live
With just one cry of blank despair—
"My punishment is more than I can bear."

In the Realm of the Bible School

THE REPORT OF THE SPIES.

Sunday School Lesson for October 19,
Numbers 13: 1-3, 17-14: 25.

A. R. Main, M.A.

About a year and a half after leaving Egypt, the host of Israel drew near to the promised land Kadesh-Barnea was located by Henry Clay Trumbull in 1881. It is about fifty miles south of Beer-sheba—a lovely oasis, with a large spring of water, just north of the desert, and south of the range of low hills which form the southern border of Palestine. It seemed as if the journey would soon end. But the people proved to be unworthy, and not ready to take possession of Canaan; so for thirty-eight more years they had to endure the wilderness.

It would appear that the people's lack of faith caused this delay. From Deut. 1: 22 we learn what from our lesson text we would not have known, that it was the request of the people that spies should be sent to Canaan before the invasion took place. The request seemed to Moses reasonable; so it was granted. Twelve men, one representative for each tribe, were chosen, who should go to "see the land, what it is; and the people that dwell therein, whether they be strong or weak, whether they be few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not."

The reports.

The spies (or "the committee of investigation," if you prefer that name) passed through the land. They came back and recounted their adventures. On the facts there was fairly general agreement. The land was a good land. Evidence of its fruitfulness was shown in the cluster of grapes from Eshcol, borne by two men. (We should avoid the suggestion that one man could not carry the bunch; the Bible does not say so.) The fruit, however, would have been crushed had one carried it. Clusters of twenty pounds' weight have not been unknown.)

Ten of the men, we are told, gave an "evil report." It was evil not so much in the statements as in the inferences drawn from them. They were of firm heart, and thought that the fortified cities, the men of stature and mighty in war, would keep them from ever enjoying the land which flowed with milk and honey. "It was an evil report, false in the impressions it gave; because of the false emphasis on the dangers and obstacles in the way."

Caleb and Joshua brought in a minority report. They, too, knew of walled cities and men of mighty stature. But they saw beyond these things. They were men of faith in God, who could give his people power to enter upon the promised inheritance. "We are well able to overcome it," said Caleb. Let this should seem like boasting, the writer tells us later of the reason of this confidence. Joshua and Caleb are represented as say-

ing, "The land, which we passed through to spy it out, is an exceedingly good land. If Jehovah delight in us, then he will bring us into this land, and give it unto us." This is the spirit which ever gives victory. The Christian should have a calm, a holy, confidence such as these men had. All boasting or self-exaltation should be excluded, but exultingly-confident we can say, "I can do all things through Christ which strengtheneth me." "If God be for us, who can be against us?"

Joseph Parker calls attention to the statement that Caleb was a man of "another spirit" (14: 24), and says: "That determines the quality of the man. Character is a question of spirit. It is an affair of mind and spiritual glow.... In the long run, spirit wins; in the outcome of all history, spirit will be uppermost." "Caleb had something of Moses in him," says George Matheson. "He had an eye for the future. He was capable of Pisgah glimpses. He was one of those whose lives seem always to be pitched upon a hill; he could see things afar off. He is the real hero of this enterprise; he has made the work of exploration his own. Joshua is the actual conqueror of Canaan; Caleb is the man who predicted the advantage of possessing it."

Backward, or forward—which?

We have two watch words in our lesson—*Onward to Canaan!* and *Back to Egypt*. The miserable, cowardly, faithless pessimists began to murmur once more: "Would that we had died in Egypt! or would that we had died in this wilderness! And wherefore doth Jehovah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return unto Egypt?" There is here such a commingling of ingratitude, distrust and cowardice as almost to disgust us. For a follower of God to wish to retreat is shameful. We turn with relief to the other cry: "Let us go up at once." The whole story shows that this was the advice which was well pleasing to God. Not Timorous or Mistrust, but Greatheart, pleases Him; the faith of these noble two honored God; later it is seen that God honored them. Here we pass, let us consider that in our work for God, we shall assume the attitude of one or other of these sets of spies. Some of us may be like the ten, willing to do the appointed work when everything goes well, eager to walk in the path of duty, when the way is smooth, but easily thwarted, ready to resign when difficulties come, unreliable, failing in our support when help is most needed. Oh, that it could be true of us all, that we had the spirit of Caleb, that our watchword were *Forward!* not *Backward!* that it could be said of each of us as it is written of him—He wholly followed Jehovah!

Optimists or pessimists.

It is usual thus to classify the spies. It is common so to classify men to-day; only the classifier always puts himself in the former group. Who is the optimist, and who the pessimist? One has said that the optimist, like the pessimist, is blind in one eye; only it is the other eye. Our lesson helps us to get rid of this idea. Caleb was a splendid optimist, but he did not close his eyes to

any difficulty; he saw the dangers as well as did any one of the pessimistic ten; but he trusted God and believed in the final overthrow of evil. So who believe in the victory of good and truth over falsehood and evil, in the triumph of the forces of God over the hordes of Satan, are optimists.

Belief that one is on the winning side inspires and helps. Consciousness or expectation of failure paralyzes so that we cannot make the effort that we should. Virgil long ago put it: "They can, because they believe they can." Another has said, "Who thinks he will fail, will probably fail; who doubts himself will achieve only such results as will confirm it."

We are constrained to believe that the fears of the pessimists made the dangers seem to be greater than they really were. To read the ten's report, you would think every city had such a wall as would make his neck ache who would see the top; that every warrior of the Canaanites was a giant. Their cowardice exaggerated. It is often so.

"Folly and Fear are sisters twain,
One closing her eyes,
The other peeping the dark inn
With 'spectral lies'."

The giants and the walls were not such great difficulties after all. Joshua later led his men successfully against them. A modern poet tells of a traveller who, struggling up a mountain with a heavy burden, suddenly saw a huge obstacle in his path. He first begged it to move, next he angrily abused it, then he knelt down and entreated it. Finally he settled it:

"I took my hat, I took my stick,
My load I settled fair,
I approached that awful incumber
With an absent-minded air—
And I walked directly through him,
As if he wasn't there!"

Redistribution and reward.

The sequel should be briefly noted. Faithful men pay. It is never so good or profitable to disbelieve and disobey God as it is to have faith in him and do his will. The ten faithless spies were smitten with plague and died. For a time it seemed as if the host who were occupying the view of the ten would meet a similar fate; but the sentence was in their case modified. They did not escape punishment, for they were not allowed to enter the promised land. They became wanderers (or "shepherds," R.V. margin) for thirty-eight more years; until the guilty generation died out.

Joshua received his reward, being privileged to be the successor of Moses and to lead Israel's host into Canaan. Caleb later appears as prevailing against such Anakim as had before scared the spies, and that when he was over eighty years of age. Hebron became his inheritance, "because that he wholly followed Jehovah, the God of Israel." In the reception of this magnificent divine description, and in the inspiration which his life of faithfulness and single purpose has been to hosts of God's people in the later ages, Caleb has an abundant reward.

"Remember," says Leighton, "to what a pure and excellent condition we are called as Christians, and with what a price we are bought to be holy; and let it be our firm purpose and study to glorify God in our souls and bodies, for they are his."



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

Breaking Caste at Harda.

The following extract is part of a special letter from Bro. Shah, of Harda, India. It is of special interest in its bearing on the "caste system." It is a portion of the record of a missionary journey:

We visited all classes of the people wherever we got a chance. Everywhere people received us very cordially with a few exceptions, the educational work as well as the medical exercising an important part in leavening the masses of the people. The caste system, which is the curse of India, is breaking up. I will quote an example. In a village about ten miles from Harda, after we had preached in three different centres, we met two of our High School students. As soon as they saw us they saluted us very cordially, and asked us our business. We told them we had been preaching to their people, and we asked them if they do any study, and they said, "No, sir; we are sorry we have not got anyone to help us." By-and-by one of our evangelists showed them the Christian literature, etc., and asked them to buy them, as they were easily understood, and they will be a little help in their future life. After a little more conversation, one of the students invited us to his own home; we went to his home and found his old father. This old man seemed to us to be a very orthodox Hindu, and he did not like us to go inside his house, but notwithstanding, his son took us into the inner chamber. Then he brought us a big vessel full of water, and a brass glass, as we were thirsty. He offered us the lota and glass to have free use of it. The high caste people do not allow the Christians to touch these vessels, as Christians are supposed by them to be unclean. After we had had a drink, he brought for us pan and betel, and then applied on us perfumes, as it is a custom in India to show favor to guests, etc. By-and-by he asked me to play my accordion, and to sing a song, which we readily did. His people and neighbors desired to see what was the matter. We gave a song book to this boy, and he also began to sing with us. His old father did not like all this, and signed to him to return the book, but he replied, "There is no harm in all this." I took the opportunity, and then talked to them about the great Teacher, who said, "Blessed are the pure in heart, for they shall see God." The boy paid us for the hymn book, and also bought two other tracts. We were quite surprised to see such a stand and courage. May we have chambers of blessings from on high, and see the fruits of our labors!

A Sunday on Ohn.

Recently I visited four "heath" schools. While at the fourth school, the "ding-ding" drums were sounding near by for a pig chief dance.

"Brother Peter, you conduct the meeting till I return. I am going to the dance! What is the head man's name? All right, Arutalac."

A few minutes through the shady bush brought us to the dance ground and drum house—a drummer playing on a hand-drum elevated on forked sticks. "Haban!" they cried, as I appeared, and some tried to hide themselves.

"Oh, men, I am surprised!" (marini), I said to them in the language, "surprised by and measure to see you dancing on the Lord's day, when he has been so good as to give you this day for rest and worship."

They were now all squatted on their naked haunches, all about the ground.

"Would you like to hear God's word in your own language?"

"Yes," some said, smiling cheerfully, others more reluctantly.

"All right; rather close up to me under this tree. Young drummer, bring me a seat." Grabbing his hand-drum, he placed it where I directed. "No, not there!" the audience protested, "the coconuts might fall on you!"

"Oh, you heathen people, you are afraid of a little coconut, but you are not afraid of a big devil!" Very well, I will read to you God's word. But you will understand that it is God's word, and not the white man's word. I will read and talk to you about the creation, in the first part of the Bible.

We had not proceeded far when a link, white-eyed pig came peacefully amongst us, with a look of "What are you doing?"

"Yes, poor pig"—addressing myself to it, as part of the sermon—"you are cleaner in God's sight, and more obedient to him than are these men whom God has made in his own likeness. You are not dancing on the Lord's day." Sly looks and smiles passed among the audience, but the pig only grunted.

So the half-hour in God's open school, in his "first temple" passed quickly, and with gracious blessing to all. How precious is such service—going to the heathen villages every Sunday morning. More raw heathen were reached in this one chance audience than would be reached in a year at the schools alone.—A. T. Waters.

Mottos and Messages of Famous Missionaries.

"He who loves not, lives not;
He who lives by the life, cannot die."
—Raymond Lull.

"Prayer and pain, through fields in Jesus Christ, will do anything."—John Elliot.

"I have one passion; it is He, and He alone."
—Count Zinzendorf.

"Attempt great things for God;
Expect great things from God."
—William Carey.

"The prospects are as bright as the promises of God."—Marianus Jackson.

"Now let me burn out for God."—Henry Martyn.

"I am willing to go anywhere, provided it be forward."—David Livingstone.

"Love thy way, but lose not thy faith" (The motto of Moravian missionaries to the Eskimos.)

Leaving Results with God.

"They tell me of George Bowen in India, that he could not at death trace any solitary conversion to his own career in India; and yet they say to-day that nobody made the soil in India more sacred than he. And not until we stop counting converts and making statistical tables, which I believe to be the devil's inventions, nor until we learn to face the fact that there are a great many results that can never be tabulated, that just as you and I cast a pebble into the ocean, and the ripple widens and widens till it touches the other shore, so there are tremendous results that far exceed your possibility of tracing them, and by and-by God will surprise you by harvests which you have never been able to trace, or dream of. It is a sublime thing just to go on and do your duty, committing yourself to the Lord, and leaving no anxiety unduly about the possible results and fruits of your work. At home or abroad, let us steadily do our duty, and let God take care of the fruit."—A. T. Waters.

Theosophy and Christianity.

"Mrs. Besant is doing much good in reforming Hinduism, in connection with the early marriage of girls, and the terrible evils that accompany it. She is reviving Hinduism. She is giving it a new lease of life, and by the influence she has upon Hinduism she is to some extent reforming its abuses, and we have some evidence to show that some of the worst moral corruptions may be reduced, if not extinguished, by this influence from the West. But while Mrs. Besant is doing much good to Hinduism, there can be no question that she is by far the most formidable opponent of Christianity in India. She is doing for Christianity in India what the worst of its enemies has never been able to do, and she is making a sort of barrier between Hinduism and Christianity, and persuading India not to allow Christianity to cross that barrier."—Dr. R. F. Horton.

"Unprayed for, I feel very much as if a diver were sent down to the bottom of a river with no air to breathe; or as if a fireman were sent up to a blazing building and held an empty hose; I feel very much as a soldier who is firing blank cartridge at an enemy."—James Gilmore.

During the first fifty years of missions the average annual gain was \$800; the next thirty years the average annual gain was \$1,500; the next twenty years the annual gain was \$2,600, and the last ten years the annual gain has been \$5,000.

Of the increase of His government there shall be no end (Isaiah 9: 7). In the modern mission era it took one hundred years to gain the first million converts. The second million were added in twelve years. They are now being added at the rate of a million in six years.

FROM THE FIELD



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

New Zealand.

AUCKLAND—A successful rally of sisters was held at Avondale on September 16. A varied programme was submitted by the following:—Sisters Prime, Hume, Turner, Cammell, Jones and Hewitt. Sister H. Downey presided ably, and briefly outlined the object of the sisters' movement. A short report from the Executive Council of work accomplished and in progress proved the success of the enterprise. Before the meeting closed it was decided by the Avondale sisters to start monthly meetings of the sisters for Dorcas and other church work; the collection taken up would be a nucleus with which to start.—J.C.M.

DUNEDIN—Four scholars sent at the Bible School yesterday. Matthew Bell has accepted the offer to labor with the Gore church, and will commence his work early next month. L. M. Loren will then go to Timaru. We have lost the services of T. Arthur, one of the Bible School teachers, who has been transferred to Hawera.—L.C.J.S., Sept. 22.

CHRISTCHURCH—Last Sunday Bro. Gebbie exhorted from "Nothing shall be impossible with us" in our work, provided we exercise faith. At night he spoke on "Some Undeniable Facts." This week the ordinary meetings are suspended for the Band of Hope competitions. Of our new chapel, the stones have gone on the roof this week, while the inside work is now going rapidly ahead.—P.S.N., Sept. 20.

WANGANUI—The meetings are about up to the average. Bro. H. Groves has again taken up his residence in Wanganui, after a short sojourn in Wellington. Our numbers have been swelled by the arrival of three from Hawera: Sister Rodden, and Bro. and Sister Duxfield. The C.W.M.B. held their annual social on Tuesday, 15th, when between thirty and forty attended. A pleasant evening was spent. The choir, under Bro. Rice, is shortly to produce the cantata, "The Galilean." The school and Bible Class show much activity. The rally is arousing a great amount of interest amongst the scholars. The officers and trustees of the church met last night to discuss ways and means to enable us to erect a building on our new church property in Hill-st. The members are to be asked to contribute a given sum weekly, the proceeds to go to the building fund.—H.S., Sept. 22.

RICHMOND—The meetings here are increasing in numbers, and a few Sundays ago we had the pleasure of receiving the confession of Rufa, eldest daughter of Bro. D. Hammond. She was baptized and received into the church the following Lord's day. A deeper interest is being taken in the work in this district.—J.G.P., Sept. 16.

NELSON—On September 14, at our mid-week service, we had a splendid attendance of 61; it is our aim to increase the number to 100. Lord's day, Sept. 14, witnessed a good service at the heading of bread, T. through presiding. We were pleased to have fellowship with Bro. W. Bryant, Rai Valley, and Sisters P. Higgins, Bulgorove, W. and C. Barrett, Tadmor. "There shall be no more sea," Rev. A. was the subject of a helpful exhortation by S. J. Mathison. Splendid attendance at the Bible School. The singing practice for the anniversary is now in full swing, under the supervision of Bro. S. P. Lang. The school is attending the cantata "Under the Palms." The chapel was crowded in the evening, when Bro. M. G. was the subject of a most original and sympathetic manner, closing as his subject, "Seek-

ing Salvation, a Great Man's Experience." Two girls confessed Christ, from the Bible School.—A.W.F.

DUNEDIN—The rally held in connection with the Tabernacle Junior Endeavor has resulted in a win for the Red side. The membership has been largely increased, and there are now over eighty members on the roll. A "Red party" was given for the winning color, and was greatly enjoyed by the children. During August the Tabernacle Junior Endeavor had a visit from the Woodhaugh Methodist Endeavor Society. Their president, Mr. Carlless (Secretary, Otago Junior C.E. Union), gave a most interesting address, and promised a prize for the best essay written on his subject. At the end of the month, Mr. Melville brought the Sunshine Band from Mornington down, and they gave us a splendid programme of recitations, songs, and dialogues. Both sides were greatly enjoyed by the Juniors, who are now looking forward to their return visit, to be paid to Mornington next month.—C. R. Sundstrum, Sept. 14.

AVONDALE—The morning meeting is very well attended, from 20 to 25 usually being present out of a possible 29. The evening meeting averages about 20. Most members, through distance, are prevented from attending at night. The Bible School has suffered severely this winter through children removing to other districts. The sisters were greatly cheered during the week by a visit from the sisters of the town churches. A very enjoyable and helpful programme was given, and it was unanimously decided to form a sewing class among the sisters here, and meet regularly to help each other in working for our Lord.—F.D., Sept. 21.

Tasmania.

LAUNCESTON—Sunday, September 21, saw the opening of one new wing in connection with the church extension. A splendid congregation gathered round the Lord's table, Bro. Peter Orr presiding. Two were received into fellowship. Pleas'd to welcome Bro. D. Reid, of North Fitzroy, 117 were present at the Century Bible Class in the afternoon. The Junior Department was well up to the standard. The Bible Class held their monthly tea on September 19, a large number being present. On Sunday night the chapel was well filled, and one confession of faith was taken. Many of our members are still sick and unable to attend the services. On the 12th, death removed Sister Mrs. O'Brien. Bro. Swain conducted the burial service on the 14th. She was brought in during the tent mission.—A.W.Heron, Sept. 26.

South Australia.

STIRLING EAST & ALDGLATE VALLEY—A. G. Rudl addressed the church. We commenced a red and blue rally in connection with our Bible School. We are hopeful of largely increasing our numbers. This will mean new buildings, our present accommodation being considerably overtaxed. Preparations are well in hand for the anniversary at the Valley, October 12 and 13. Bro. Whitburn and Bro. Taylor are the speakers. This is one of the interesting and successful events in connection with the work here.—T.E.

NORTH CROYDON—To-day we celebrated our second Bible School anniversary. The chapel was beautifully decorated. This morning A. G. Doolan, superintendent, presided, and made a few remarks regarding the way the teachers had kept

up the standard of the Bible School by their regular attendance. J. E. Thomas gave a splendid exhortation, also addressing the children. This afternoon the scholars and teachers rendered a service of song under the baton of G. Duncanson, entitled, "Shilling Sweetpeaks." Mrs. H. Bartlett recited the concrete recitation, "The Garden." H. J. Horsell gave a brilliant address to the children, entitled "Samuel." Three confessed their Saviour. The chapel was packed to the doors this afternoon and evening.—J. S. H. Ferris, Sept. 23.

UNLEY—Last Sunday morning we were glad to have Bro. Gore to speak. Mr. and Mrs. G. F. Opie were received by letter from Norwood. Edwin Edwards, of Bordertown, gave a fine address in the evening on "Heaven." On Tuesday Bro. Walden gave an illustrated lecture on "The Other Half of a Trip Round the World," interspersed with illustrated songs. There was a crowded house. The tennis club held the opening meeting of the season on Saturday afternoon on Kensington Gardens Courts; including visitors, 42 were present and a very enjoyable afternoon was spent. This afternoon Mr. H. Wheeler, Secretary of the Y.M.C.A., gave an address on "Men's Work in the Church." There were 74 men present. Mr. Wheeler's fine, forceful talk should result in much good. This evening two young girls made the good confession after Bro. Walden's sermon, and said: "Must I do to be saved?"—P.S.M., Sept. 28.

SEMAPHORE—Since last report the work has been well maintained. Meetings to-day were good. S. Walker presided at the morning service. Mrs. Pinnegar was received by letter from Owen. Gospel service was full. Sunday School is to be held at Kensington Gardens on October 8.—W.

PROSPECT—Thursday night the K.S.P. arranged with Mr. Doxtrill to give an evening with Charles Dickens. Owing to the evening being set only a small crowd gathered, but the programme was much enjoyed. The J.C.E. to-day held an egg service, when five dozen eggs were received, and will be sent to the Old Folks' Home. Small meetings to-day. Visitors present, Mr. Cronch, from Doncaster; Mrs. Tucker, from Victoria; and Mr. G. Michael, from Adelaide. We were visited recently last Bro. and Sister Baker, who have gone to Milang, and Mrs. Grant and family, who have left the district. Bro. Baker was a great help in the church, and we are glad to know he has taken the work at Milang.—I.A.P.

LONG PLAIN—Good attendances at all the meetings. The Bible Class has recently installed a new blackboard. The Endeavors are enthusiastic, and the students' class is doing good work. Anniversary services, in connection with the Sunday School, were conducted on September 21 and 22. Splendid attendances afternoon and night. On Monday, the tea and public meeting were a great success. Fine addresses were delivered by W. L. Curtis, an "old boy" of the College, and W. Wilson, of Orroroo, and the students' class, of Milangka. The Long Plain choir, under the direction of Miss Moyle, acquitted themselves admirably, and contributed in no small degree to the success of the meetings.—F. J. Goodwin.

GROTE-ST.—Last Monday evening a farewell social was tendered to Miss Emms, who is leaving Adelaide to reside in Melbourne. Our sister friend has been a faithful member of the church for many years. She has been an active and hard worker in the various auxiliaries, and will be sadly missed by them. Prayers and words of appreciation and God-speed were given by various members on behalf of the C.E. Society, Sunday School, Adult Bible Class, and the Sisters' Executive. Musical and recitative items interspersed the proceedings. This morning we received a fine exhortation from Bro. H. C. Hill, whose office is in Grote-st. Bro. Thomas gave a good gospel message to a fairly large congregation. The prayers of the brethren are especially requested for the services on Bro. Thomas, October 5, to be held in Grote-st. on the 10th. This marks the beginning of our 10th year of service with us, by our meetings are to be commencing on the 10th. Special meetings for women will take place, and in the evening a men's meeting will be held in the chapel, whilst in the school

room a prayer meeting for women will be conducted by Bro. Ross Manning—T.M.G., Sept. 23.

MILANG—Our Bible School anniversary was celebrated on September 21 and 22. Bro. A. W. Baker was the speaker at the three services on the Lord's day. Large attendances at all the meetings. The singing by the scholars was very bright. On Monday evening the report read by the secretary showed that the average attendance had increased 52 against 41 for the previous year. Two scholars had joined the church during the year. Bro. Baker addressed the meeting, as Bro. Willden had to return to town. Opportunity was taken to welcome Bro. and Sister Baker, who have taken up the work here. Bro. Storer spoke on behalf of the church. Bro. A. W. Pearce on behalf of the P. Sturt church, Bro. Whitfield for the Endeavor Societies, Bro. Griffin, and also Mr. Cooper, the minister of the Congregational Church. Bro. Baker suitably replied. The Bible School picnic was held on Wednesday, in Bro. Parry's paddock.—J.C.W.

KADINA—At our C.E. meeting last Monday evening, Sister Mrs. Verec was elected treasurer in place of Miss Mrs. Willden. Bro. and Sister Breken Hill, Bro. Roy Raymond gave us a splendid address on Home Mission work. This Lord's day morning Bro. Verec gave a good report of the Conference held in Adelaide. We were pleased to welcome two new scholars into our Bible Class this afternoon. This evening our vestry was full for the prayer meeting. Bro. Verec took his evening text, Romans 6: 23, or "Does God Mean what He Says?" The young man who came forward last Lord's day evening was baptized.—Jas. H. Thomas, Sept. 28.

MOONTA—Good meetings all day. In the morning Bro. Mrs. Verec, and Bro. Cuttriss exhorted. Twelve visitors were present from Kadina and other churches. At the Bible School Bro. Neill took charge in the unavoidable absence of Bro. Cuttriss, who is suffering with a sore throat; 38 present. At the gospel service, Bro. Verec gave a good address on "Life Eternal." Sister MacLachlin, of Prospect, sang a solo.—H. Marsh.

New South Wales

MARRICKVILLE—Bible School record yesterday, 198 scholars on roll, 187 present. This large percentage of attendance is due to a splendid "follow up" system used. We have one of the best primary superintendents in the State. Bro. Steer has increased his department from 35 to 70 in five months. Splendid attendance at gospel service. "Christ's answered Prayer" was distributed before a most interested audience.—C.C.S.R., Sept. 22.

HAMILTON—On last Lord's day morning, September 21, A. W. Jinks spoke on Psalm 1: 2. Sister Mrs. Weekly, from Marrickville, was present. Sister Mrs. Jinks, on account of indisposition, has not been in attendance for many weeks. Bro. Jinks, who is at present on the staff of a leading daily paper, preaches free of charge. We are on the eve of engaging in open air work, and are hopeful of paying off our back of land. We need about £12 to complete the purchase of the land. Hamilton is the largest and most important suburb of Newcastle, and we feel that we should have a building of our own instead of meeting, as we do, under the most unfavorable conditions. All who are interested can send their cheques or postal notes to Bro. Creek, Pokolbin-road, Hamilton West, Newcastle.

LISMORE—Lord's day morning, Bro. Withers spoke acceptably on Mark 8: 37, and the president received three adults into membership. Yesterday Sister Stevens took the Junior Endeavorers to the Richmond River side for the day's picnic. Good interest and numbers are manifest at the gospel services.—S.S., Sept. 23.

INVERELL—Our Thursday evening meeting last week was well attended, and the theme discussed was "Burn and Shine." On Lord's day morning we had with us again Bro. and Sister Sims, in fellowship with the Baptists, also our Sister E. Fox, who has been absent some time from Sydney. Bro. Cook exhorted. The evening ser-

vice was also nicely attended. The evangelist presented the subject, "Coming to Jesus"—George Brightly, Sept. 22.

HURSTVILLE—On September 14, C. Rush exhorted at the church. The Tramway Mission Party were with us at the afternoon and evening, the services being very much appreciated. A young married man made the 110 and confession. Lord's day, September 21, Bro. Buckley exhorted. At the gospel service Bro. Garden spoke on "Baptism"—Eleanor J. Winks, Sept. 21.

PADDINGTON—Our Bible School anniversary services were celebrated from Sept. 14 to 16, and proved a splendid success. Much credit is due to Bro. Alec Purton for training the children in song. A pleasing feature was the reciting by each class of a Psalm, even down to the Bible tots in the primary department. F. Collins, our evangelist, did well in his talk to the parents and children. Bro. Bagley exhorted at the morning service, and paid a special tribute to the scholars (who were all seated in the church building) and rendered sweet music prior to the breaking of bread. Bro. J. Bro. Collins delivered a brilliant gospel address. We were pleased to witness the baptism of two young women, who with their sister (who was previously immersed) were received into fellowship last Sunday. We regret to report the severe illness of our esteemed secretary, Bro. Shearston. We have greatly missed him and his valued services. Pleased to have back with us after illness our Bro. McKnight and Rowles.—S.G.G.

BROKEN HILL (Wolfram-st.)—Last Lord's day evening Bro. Rosa Graham, from Goodwa, gave an address to a full congregation, and on Monday evening a nice audience attended to hear another address from our visiting brother. At these services Miss Nellie Bice sang solos with much taste and feeling. This morning we had as visitors Mrs. Tooleby, from Grote-st., and Mrs. Weir, from Newcastle. A Clarke gave the exhortation, which was well received, the writer presiding.—E. J. Tuck, Sept. 28.

HORSBY—Two more received into fellowship who had been baptized into Christ through Bro. Harward's preaching. The seven days' special services resulted in seven baptisms and the edification of the church. The Kappa Sigma 14 were the guests of Bro. and Sister Rife at Port Hacking on Saturday. A meeting of the club was held and two new members initiated.

SYDNEY—Fair meetings to-day. Sister Tallentire, from Victoria, received into fellowship. T. R. Coleman gave a fine address at the morning service. At the conclusion of the gospel address by Bro. Bagley at night, one young lady came forward, and the sister who came forward last Lord's day was baptized. The anniversary services were continued last Tuesday night, when the prizes and certificates were presented to the successful returlers.

MARRAR—On Tuesday evening, September 9, the Marrar brethren celebrated their fifth anniversary of the church in their chapel. After the wants of the inner man had been fully satisfied at the bountiful tables laid by the sisters, a most enjoyable musical programme was listened to by a joyous audience. Items were contributed by brothers, and brothers and sisters, many of whom journeyed from Wagga and Junee to assist us. The church here is yet without an organ, but is assisted by Bro. Brown, from Wagga, who comes down every second week.—E.C.

OSMANN—The attendance and interest in the meetings have been well maintained since last report. Thus, Bagley, of City Temple, gave a helpful address at this morning's meeting, and T. R. Coleman faithfully proclaimed the gospel, but is assisted by Bro. Brown, from Wagga, who comes down every second week.—E.C.

BILMORE—Good meetings yesterday. T. Morton exhorted at the morning meeting ably and

well. The theme was "Daniel." The Bible School is preparing for the anniversary of our special service Bro. Alan Price presented the truth of our blessed fulness. At the close A. A. Barratt immersed Sister Winifred Robbins.—J. Roberts, Sept. 29.

PETERSHAM—Lord's day School anniversary services held today. Very good attendance at morning meeting, when quite a number of visitors met with us. Bro. Brown gave a helpful address. Splendid singing by the scholars and choir in the afternoon, when we had a good meeting. Bro. Rush, from Marrickville, gave an excellent address to parents and children. We had a full house at night, when everyone enjoyed the exercises; also the anthem rendered by teachers and Bible Class. Bro. Coleman preached a stirring sermon on "The Children's Song." Two young girls from the Lord's day School stepped out for Christ, also another lady, the wife of one of our brethren.—T.L.

LILYVILLE—The Bible School anniversary yesterday was a distinct success, and generally pleasure was expressed at the splendid manner in which the children acquitted themselves in the songs during the day. The children sang in a special platform sang with much vim and expression the special songs which had been prepared under the leadership of the superintendent, W. C. Dane. In the afternoon practically every scholar was present, the number of absentees being shown by the fact that of 78 scholars on the roll, 71 were in the building. Bro. Gale, from North Sydney, was the speaker in the afternoon, giving an interesting address to the children on lessons from a camera. At night the evangelist spoke from the theme, "The New Commandment." The children were assisted in the sense by the violins of Bro. C. and Sister T. Wardell (North Sydney), Sister D. Lewis (Parramatta), and Sister G. Little (M. Murray) on the piano. Special items were given by Sister I. and R. Murray, J. Mathewson and G. Elvey. The attendance at the evening meeting was only a record, and a splendid interest was shown. The piano was kindly loaned for the occasion by Sister W. G. Browning.

Victoria.

SOUTH YARRA—Good meetings last Lord's day. C. Young and E. Siverer changed places for the day, the former going to Warrack, and the latter taking the local meeting. Good attendance at the meeting for worship. E. Siverer presiding. We were pleased to have the State evangelist, T. Hagger, with us. His address was much appreciated. In the evening E. Siverer presided at a good audience on "The Cross—God's Power in Faithfulness," and at the close of his interesting discourse a scholar from the Bible School made the good confession, and the young man who confessed last Lord's day was immersed. On Saturday, 20th, the single and married men and women each other for supremacy in the cricket field, the single side gaining a victory by a very small majority. We are arranging for a reunion social on October 21—T.M., Sept. 22.

WARRACKNAEAL—The work here is progressing well, and our meetings are well attended. Bro. Reid presided at our morning meeting, and Bro. McCallum (who is on a visit here for a month) delivered a splendid exhortation from Hebrews 4: 1-9. For the last three Sunday we have had an average attendance of 10 members, and great things are looked forward to when our Bro. Cambridge arrives to take up the work. Visiting Sister Mrs. Bell, from Geelong, and Bro. Marshman, from Brim.—D.F.R.

HARCOURT—Bro. and Sister Ross, from Hawthorn, Sister Roper, from Colac, and Sister Lily Brown, from Malvern, met with us today, and we were pleased to welcome them. The church has been fortunate in securing a splendid teacher. The number of converts is a very good one. We are expecting to have Bro. P. Ash to take the services next Sunday, as our preacher will commence A. W. Coleman at Yarradale.

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Sisters' Department.

QUEENSLAND.

Secretary, Mrs. R. Haich, "Bradford," Hawthorn
"She had done what she could."

The Executive met in the Ann-st. chapel on September 5. President, Sister Nightingale, presiding. Sister Clapham conducted the devotional exercises. "The Towers of the Temple" was the subject of a paper, given by Sister Hoffman. Sister Nightingale gave a cordial welcome to visiting sisters.

Home Missions.—The sisters have done well, collecting for the above the sum of £19/15/3. Sister Clapham has resigned as Superintendent of the Home Mission, and Sister Bignall was elected. The Griffith mission has come and gone, and the result has been the winning of many precious souls for the Master. It has strengthened the church at Ann-st. Since the close of the mission a cause has been started at Ipswich Road. It is pleasing to note that the latter place has established itself in the hearts of the people in that district, and the meetings are well attended. We hope within the next fortnight to open a new Sunday School at Hawthorn, a growing suburb.

Doreas.—Several of the churches are preparing boxes for the mission fairs.

Bible School.—Reports were received from Ann-st., Albion, Hillmores, Rosewood, Ipswich Road and Vernon, each stating good progress. Additions to church: Brisbane, 16; Albion, 2; Zillmore, 1.

Reports were received from the Temperance, Prayer Meeting and Hospital Visitation Subcommittees.

A letter was received from the Victorian Sisters' Executive, requesting the co-operation of the Queensland sisters in a United Sisters' Conference to be held in conjunction with the Federal Conference next year. The Council decided to co-operate with the above.

The Executive decided to do the catering for the general Conference next year.

The next meeting is fixed for November 3.—A. Haich, Secretary.

WESTERN AUSTRALIA.

Motto—"Pray, Work, Give."

Quarterly Report.

The Executive met in the Lakes-st. chapel on September 3. Mrs. Blakemore presiding. The meeting opened with prayer. Thirty sisters responded to the roll call. We had a fine meeting.

Home Mission Report. Mrs. H. J. Banks. Letters from Home missionaries were read, telling of their experiences, opportunities and difficulties. The work is so richly supplied and appreciated. Total receipts for the quarter ending August 31, £17/15/2.

Foreign Mission.—Supt. Mrs. Manning, reports for quarter ending August 31. Amount received for notes books, £19/8/6; balance from last quarter, £2/5/5; Total for half year, £9/13/11. Sept. 3, the annual evening rally was held at Lakes-st. chapel for the Christmas gift to the Indian Orphanage, to which the following churches contributed: Bonbury, Brookton, Collie, Fremantle, West Guildford, Maylands, North Perth, Perth, Subiaco. The churches at Kalgoorlie, Claremont and Cornhill and Hillmores increased to 21. Reports show that the meetings, which are held fortnightly, are very well attended. Lake-st., Perth, still hold their meeting fortnightly in conjunction with the Doreas work. The Committee attended the first meeting this year, and conducted the prayer service. Mrs. Gair was also present, and afterwards addressed the meeting on her special work. The meeting was well attended. All Subiaco meetings are held regularly, and are much appre-

ciated by many of the sisters. Up to the present time this year they have been mainly held at the residence of our aged Sister Cocker, to afford both for our sister and others who reside at Lakes-st. a opportunity of being present, which was denied them by the awkward distance. One meeting at the house of Sister Bellion. A united prayer meeting was held in Subiaco chapel; 24 sisters present. Mrs. Campbell led in prayer. Mrs. Blakemore, President of the Conference, read the fifth Psalm. This was the general theme of the "Prayer." The Committee desire to express their appreciation for his willing assistance.

Hospital Visitation.—Superintendents, Miss Morris, Mrs. Mew, and Mrs. Morris. 8 visits to Victoria Hospital; 60 books and tracts, eggs, fruit and sweets distributed. 4 visits to Old Men's Home; 20 books, papers and fruit distributed. Fremantle, Mrs. Davy and Mrs. E. T. Banks. 16 visits to Fremantle Hospital; flowers, 49 papers, books and tracts, and tea cards, distributed, one New Testament. Through their visits two promising young men confessed their faith in Christ. One of them will as soon as strong enough follow his Lord by baptism, the other will still in the hospital, 4 visits to Old Women's Home; 10 papers, 20 books, 4 visits to Perth Public Hospital; 212 books besides tracts distributed. Mrs. Upham, 4 visits to Home of Peace.

Doreas Report.—Superintendent, Mrs. Preston. The society is doing much work for those in need; 10 workers are active in the various churches. A sewing class was inaugurated on September 10; on July 10, a good attendance of the General Doreas Committee combined with the Prayer Committee was held in Mrs. Sashy's home. The sewing class meets fortnightly in Mrs. Eaton's dining room, which Bro. and Sister Eaton have kindly and thoughtfully given up to the church at Claremont. The workers are anxious for more workers, and are working hard with that end in view after attending to their poor and needy. The Doreas at Kalgoorlie have steadily grown since they started on April 25, the average attendance being 8. Three needy families have received help by way of clothing and groceries. They have also been helped in their hospital visiting. The work is doing, and much good is being done. The church is pleased to have Mrs. Robinson, junr., with them. The Subiaco Doreas Class meets every Wednesday afternoon at 2.30, 12 being the average attendance. 20 garments have been made and sold, 14 given away to needy cases. Other work done this half year: 11 left-off clothing, 100 pairs of socks, 8 shirts, 21 dresses, 10 Victoria Park, Aborigine; Children's Mission Home, and sewed all day, making garments for the children, 31 being completed. The visit was much appreciated by those in charge; it was also helpful to the sisters by awakening an interest in the work at that Home. It is a noble work, and we desire all the support we can give. The Doreas meeting in Lakes-st. are doing a good work. The sisters have purchased another sewing machine. They feel it a great help.

Isolated Correspondence, Supt. Mrs. Payne. 46 letters have been written; received 8 answers; sent 24 letters, 1 paper and tracts. Among the answers received was one from sister Mrs. Birchill. Sister Elliott wrote 14 letters, received 4 answers, sent books and papers. Mrs. Butcher wrote 11 letters; 1 reply, 1 returned. Mrs. Berry wrote 7 letters; 2 replies, 1 returned through dead letter office. Mrs. A. W. Manning wrote 7 letters; 1 reply, 1 returned. Mrs. Payne received 17 from one sister, 10 for Home Missions, and two sisters sent 10/- each for Foreign Missions.

Temperance Report.—Mrs. Cecil, Supt. The main feature of last three months' work has been the furthering of the meeting in West Guildford, and the meeting in West Guildford, West Guildford, to date, was a pronounced success, the building being well filled, the programme going off without a hitch. As a result of this meeting we were able to add 4/- to the funds of the Committee. Your Committee, officially represented by our treasurer, Mrs. Winch, Mrs. Cecil being unable to at-

tend owing to ill-health. The prospects for the Fremantle meeting are very bright, and the numbers in full regard. The Committee has also been represented at the W.A. Alliance meetings by Mrs. Michael and Mrs. Cecil. For the coming quarter we are expecting some work in conjunction with the Men's Committee as regards application for the local option bill to be presented to the members of the Upper House. Arrangements have also been made in last year, for a monster tea-rally in the Lakes-st. chapel.

Mission Band.—Mrs. Robinson, Supt. Kalgoorlie is flourishing, as will be seen by the Doreas report. They are devoting most of their time to Home Mission work. Their efforts are certainly bearing fruit. A Foreign Mission rally is arranged for next Friday, on the same lines as conducted in Perth. This will be the first for many years. Mrs. Robinson has been asked to speak them a little talk, and they are going to speak about "This Rally, its Influence Abroad and at Home." West Guildford are having good meetings; the girls show good interest. During the quarter Mrs. Scambler gave a splendid talk on the mother and the girl. It was much appreciated and enjoyed. On the same meeting, July 2, Mrs. Blakemore referred to the impending departure of our two sisters, Mrs. Robinson and Mrs. Eaton; their departure will be much felt. Mrs. Banks also referred in a few well-chosen words to the going away, and expressed the regret felt by all. Mrs. Robinson and Mrs. Eaton, and gave the sisters a very encouraging farewell talk on the influence that a Christian woman can have on outsiders as well as on our own sisters. Mrs. Eaton then spoke a few words, and sang to us, "I go where thou wouldst let me go."—B. Klise, Secretary of Sisters' Conference.

Obituary.

LOCKLEY.—It is with deep regret we record the death of our esteemed Bro. John Lockley, on September 27, at the age of 76. His departure was not unexpected. No loss of his recovery had been held for some time. He has been a patient sufferer for three months. By his death the City Temple, Sydney, has lost one of its pioneer members. Bro. Lockley united with the church fifty-one of its most active members. He served in the capacity of teacher and superintendent of Lord's Day School, deacon, and public speaker. His presence will be greatly missed at the City Temple. He was regular in attendance and liberal in his support of the work. With calm submission he bowed to the will of his Lord, cheered by the hope of a glorious future. His body, which was borne on the shoulders of his faithful friends, was laid to rest in the same grave as his dear wife in the Rockwood Cemetery. Sister Lockley professed him two years ago. A sorrowing family of ten mourn their loss. We commend them to God and to the word of his grace.—T. Bagley, Sydney, N.S.W.

MOYSLEY.—On Sept. 11, at the school residence, Newbridge, near Benlurgin, in the 43rd year of her age, fell asleep in Jesus, our Sister Catherine Kowna, wife of Bro. S. R. W. Moysley, schoolmaster, and second son of G. B. Moysley, evangelist. Our sister became a disciple of Christ in her youth, and remained faithful all her life. Owing to distance and ever increasing weakness, she was unable to frequently attend the meetings brightly in her heart. She left in her husband's care a bright little maiden of six summers, who had trained by him to meet her in that happy home "those long parted meet again, and they who meet shall part no more."

MOYSLEY is a member of the church at Swanston. Her funeral will be held on Saturday, September 13, at 11 o'clock, and her interment in his burial vault.—R. Lyall, Melbourne, Vic.

SANDERS.—After a considerable time of illness, Bro. Andrew Sanders went home to Jesus on September 12. Born in England 41 years ago, he came to Australia in 1872, and for the past 45 years was in the Blackburn district, where he

lived as an orchardist and as a florist. About 7 years ago, being taught Christ's will by some friends, he confessed his faith in Jesus under the preaching of J. H. Holloway, and was baptised at Surrey Hills. For over four years he was a deacon of the Blackburn church, and only resigned at the last business meeting on account of failing health. He was a regular attendant at the Lord's table, and though suffering frequently during the last six years, he humbly and earnestly did his best for Christ and his church. After being for some time at the Alfred Hospital for special treatment, he was brought home, and a few days after, when the trees and flowers amongst which he had long lived were blossoming into the beauty of spring, he was called home to Jesus. To the widow, the three young children, the brother and the sister, we extend our heartfelt sympathy, knowing that to them heaven will now seem nearer, and God will be dearer. One of the last hymns our Brother sang upon his bed was S.S. 123, and when he had finished, he said, "It's true, I know it." With greater truth now do the words apply to him:

"Sweetly the Light has dawned upon me,
Once I was blind, but now I can see;
The Light of the world is Jesus!"
—A.J.F., Blackburn, Vic.

CHANT—On September 18, at her residence, Drayton-st., Bowden, South Australia, our Sister Maria Chant passed into rest, aged 83 years. With her late husband, she had been a devoted worker for many years in the Salvation Army. During Bro. Saville's mission she was obedient to Christ by baptism, and was enrolled at Hindmarsh, but the infirmities of age hindered her from frequent fellowship. The members of Robert-st. extend their sympathies to Bro. and Sister Chant and their family in this bereavement.—S.

GODALL—On September 18, older Albert Godall and his wife, of Hindmarsh, were called on to surrender their suffering youngest son, Hubert, into the arms of Jesus. He was but 25½ years old, but had been afflicted most of his days. Robert-st. friends offer sincere condolences to the parents and their family.—S.

FREEMAN—On September 19, Sister Maria Freeman fell asleep in Jesus at her residence, Gibson-st., Bowden, South Australia, aged 71 years. She was baptised on a profession of her faith many years ago by H. D. Smith. For a long period she was subsequently a confirmed invalid through spinal trouble, but she gloried in Christ amid afflictions unto the end. We commend her relatives to the comfort of God.—S.

N.S.W. Bible Schools Department.

FIRST WORKERS' CONFERENCE.

The first Conference of Bible School teachers under the direction of the New South Wales Bible Schools Committee, was held on September 15, in the City Temple. There was a very large attendance, over one hundred teachers and workers being present. The meeting was characterised by a spirit of keen enthusiasm and an earnest desire on the part of those present for improvement in Bible School work.

Bro. Bagley presided over the Conference. He expressed himself as being delighted to see such a fine meeting, and spoke in terms of appreciation of the growing interest in this fundamental work of the church. Such a meeting marked the commencement of a new epoch in Bible School work.

A magnificent paper on the Primary Department was read by Miss Olga Schaeck, I.A. Quoting from Froebel, the essayist said that childhood was the playtime of life, and that a recognition of this fact is the basis of all Kindergarten teaching. Carey Bonner says, "Joy is very near the surface of the little one's nature. We should help him to make much of his joys." The prevailing tone should be one of happiness, with an abundance of variety in the programme as well as free play for the activities of the children. The Primary Department affords splendid opportunities for the efficient training of teachers for the Bible School.

C. A. Rush gave a highly pleasing and helpful

address on the need of class organisation. In a skillful manner he showed how to employ the energies of the individuals of the various classes. He pleaded for the deeper cultivation of the social spirit amongst Bible scholars, and showed in a practical way how this could be realised. Bro. Rich could speak with authority because his work at Marrickville has shown what can be done by class organisation. In a few months the school attendance there has grown from less than fifty to nearly two hundred.

The Bible Schools' organiser, Bro. Gale, in an address on "The Teacher and the Lesson," pointed out the need of thoughtful preparation in all Sunday School work. He emphasised also the importance of a fixed method in teaching.

The meeting throughout was an inspiration to those present. Nothing equal to it has ever been held among our Sydney churches. It is proposed to hold these Conferences at regular intervals in future.—A.H.W.

ACKNOWLEDGMENTS.

T. B. FISCHER FUND.

The following amounts have been received by the Treasurers of the "T. B. Fischer Memorial" Fund since last acknowledgment:—

C. W. Judd, Cape Colony, S. Africa	2 0 0
Victoria	
Church, Middle Park	£4 15 0
Church, Bayswater	1 0 0
Camber, Ascot Vale	1 0 0
Wampouey Church	1 2 4
Ascot Vale Church, additional	0 12 0
Swan Hill Church	0 10 0
Fitzroy Church	5 0 0
Hawthorn Church	11 1 4
Geelong Church	15 5 9
Lygon-st. Church, additional	0 14 0
Hawthorn Bible School	1 6 3
Brighton Bible School	0 13 9
Prahran Church	2 10 0
Newmarket Church	5 12 0
Brighton Church, additional	0 15 0
Cheltenham Church, additional	1 0 0
Dandenong Church, additional	0 2 6
St. Kilda Church	2 10 0
Brim Church	2 0 0
South Australia	
Church, Maylands	1 19 4
Church, Port Pirie	15 15 0
Stirling East Church	15 15 0
Queensland	
Church, Rosewood	1 11 0
Woolrobin Church	1 0 0
Ma Ma Creek Church	2 0 0
Banah Church	4 10 10
Zillmere Church	2 0 0
Brisbane Church	2 0 0
Mrs. Clapham, Queensland	1 0 0
Western Australia	
G. S. Warren, Bondi	0 10 0
Church, Bunceaway, additional	1 5 0
North Sydney Church	2 10 0
Roskwood Church	6 0 0
Lismore Church	22 0 0
Emerald Church	21 3 0
Mrs. S. Butler, Mangindi	1 0 0
Miss Millie King	0 0 6
Western Australia	
Church, Maylands	1 17 0
Bunbury Church	3 10 0
Siddeco Church, additional	0 3 0
Kalgoorlie Church	1 15 0

The amount acknowledged as a personal donation from Mr. G. Jaeger, Taradale, should have been acknowledged as from the Taradale Church. W. C. Craigie, 205 Little Collins-st., Melbourne. Robt. Lyall, "Lyndale," Gardenvale, Parkville.

VICTORIAN MISSION FUND

Churches, towards support of Preachers: South Melbourne, £9/15/-; Castlemeane, £11/2/0; Kyneton, £2/3/4; Cosgrove, £8; Warramblood, £17/6/0; Deanswood, £5/0/8; Carnegie, £7/11/8; St. Arnaud, £2/6/.

(Individual Contributions.)
(4) Conference Promoters, Mr. and Mrs. F.

McClellan, Carlton, Lygon-st., £17/1/-; Miss M. Forderby, Carlton, 10/-; A. C. Rankine, Heathcote, £1; Mrs. Downs, North Fitzroy, 10/-; J. McGregor, South Yarra, £2/10/-; A. Collier, North Fitzroy, balance, £1.

(b) Other: Bro. Sherriff, South Lillmar, 5/-; E. F. Parsons, North Melbourne, 2/6.
Total, £57/9/11.

Thos. W. Smith, Sec., W. C. Craigie, Treas.,
"L'Allegre," Raildown-st., 205 Little Collins-st.,
North Carlton, Melbourne.

IN MEMORIAM.

SMITH—In loving memory of my dear brother, Norman H. Smith, who passed away on September 26, 1911. Beloved by all who knew him.

May we all meet at home in the morning.
Our blessed Redeemer to see,
Shall we know, and be known by our loved-ones,
What a blessing indeed it will be.

—Inserted by his sister, A. S. Chiffard.

WHITFIELD—In loving memory of a beloved son and brother, Edwin John (Jack), who passed away at Carlton, on October 1, 1909.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm, and undisturbed repose,
Unbroken by the last of foes.

HARRIS—In loving memory of my mother, who fell asleep, September 1, 1908.

Jesus, still had he on,
Fill our rest, be our song,
And although the way be cheerless,
We will follow, calm and fearless,
Guide us by thy hand
To our Fatherland.

—Isabel Turner, Duke-st., Alberton, S.A.

TURNER—In loving memory of our husband and father, Fred. Turner, who fell asleep, September 30, 1907.

For one thing only, Lord, dear Lord, I plead,
Lead me aright,
Though strength should falter, and though heart
Should bleed,
Through grace to be light.

—Isabel Turner, Duke-st., Alberton, S.A.

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From the Field—Continued.

PRAIRIAN.—Good meetings all day. Record in the morning at ordinary meeting for breaking of bread for years. Building filled at night, and two—a young married couple—confessed Christ.—P. J. Pook, Sept. 29.

CHELLENHAM.—During September the word has been proclaimed by F. E. Thomas, once, and M. W. Green, three times. Interest has been well maintained in all services. The Bible Class held its usual monthly meeting this afternoon at Mentions, when W. Hibbert, from the College, addressed the gathering. The Bible School is busy preparing for the anniversary next Sunday week.—F.W.M., Sept. 28.

MELBOURNE (Swanston-st.)—Amongst our visitors on Sunday was Bro. Syme from Harcourt. We had a good meeting in the morning, and the first of a series of addresses by Bro. Allen on the Epistle to the Galatians. We expect these to be very interesting and helpful. Good school in the afternoon, and a splendid meeting at night to hear Bro. Allen speak on "The Sun of Righteousness." After the evening service a series of special Sunday evening addresses, including "Talks to Young Men and Young Women." It is with great regret that we have to report the death of our esteemed Bro. Winsor, who passed away early on Monday morning after only a few days' illness. Bro. Winsor was one of our best workers, always ready and willing to help in any work that was undertaken in the interests of and for the benefit of the church. We will miss him very much. We deeply sympathise with our Sister Winsor and her young family in their great bereavement.

STAVELL.—Since last reported additions two have been received into fellowship by faith and obedience, one being a young girl and one a young woman. Bro. and Sister W. A. Kemp with us on September 21. Bro. Kemp exhorted the church, addressed the Bible School and Bible Class, and preached at night. We greatly appreciated his services. On October 12 we commence a fortnight's special services with J. C. F. Pittman as minister, from October 13—A.P.A.B., Sept. 25.

CARVIDGE.—The services on Sunday were well attended. On Sunday night about 100 present. The church has suffered the loss of our aged Bro. Blair, who passed away at 88 years last week. Next Sunday night we are holding an in memoriam service.—W.

BULLOCK.—Work here progressing very favourably in all branches. Set sat down to the Lord's Supper yesterday. The Adult Bible Class is also prospering, receiving two new members yesterday. They are in real earnest, and under the able leadership of Bro. Amos, are looking forward to great things. The Bible School is also doing well. Much interest is being manifested in the gospel meetings. Bro. Barton spoke to a fine audience last night.—Jas. W. Nichols, Sept. 29.

CARLTON (Lygon-st.)—On Sunday last we had a nice meeting at the breaking of bread, when we had the joy of receiving four into membership through obedience and one from the Baptists). The ladies' society visited us, with Bro. Docket, from Maylands, S.A.; Bro. Mansell, Melbourne; Bro. Smith, Boord, and Bro. Harner, Lynton. At night Rev. Ennis assisted S. G. Genth to make the gospel meeting profitable, helpful, and bright. After a fine discourse by S. G. Genth upon "Crossing Life's Work," we were greatly blessed to me that the good word was preached before a large audience. The students from the College of the Bible visited the Endeavor Society on Wednesday evening, taking charge of the meeting. The items given were greatly appreciated, all the exercises being of a spiritual and uplifting nature. The C.E. Society had a pleasant service on Saturday afternoon at Alphington.—I.M.C.

MARYBOROUGH.—On Sunday, Sept. 29, we had our anniversary services. At the morning service three young people were received into fellowship, having obeyed the Saviour in baptism a few days previously. These, the son and two daughters, had the joy of seeing their parents make the confession at the evening service, thus

adding a whole family to the church, as the two latter were immersed during the following week and received in yesterday. A. R. Main addressed the scholars and parents in the afternoon, and received a very attentive hearing. At night Bro. Main preached to a crowded meeting at which the testimony made came forward to confess Christ. It was a great time for us, and we all enjoyed it, and we feel that this occasion will work for good in every way. The scholars sang special hymns sweetly and heartily. On Wednesday, 24th, we held a tea meeting, after which the scholars provided a programme of choruses, songs and recitations. At this meeting L. Larsen, of Dandenong, gave a very earnest address, which was listened to with great attention and interest. Bro. Larsen is to be our future preacher, and takes up the work here in November. We believe he will do a good work in this town.—S.I.P.

BRIGHTON.—We regret to report once again the absence from our midst of Bro. Manifold. This time he has, unfortunately, had to retire to a private hospital, in which institution he is expected to undergo an operation. This latter is now of the past, and we expect in two or three weeks to have him back as strong as ever. Today our services were conducted by Bro. Abercrombie, who gave us two excellent addresses. Good attendances at both meetings. Our Sunday School will celebrate its anniversary on October 12.—Reg. P. Clark.

GEELONG.—The series of four special services was brought to a close on Sunday evening. The first of the series, an address to young men, has already been reported. The second, an address to young ladies, proved equally as successful, and Miss Jessie Jolly, of Swanston-st., ably assisted with some beautiful solos. The third was an address on "Home, Sweet Home." On this occasion Mrs. Ethel Jackson, also of Swanston-st., helped and inspired us greatly by her sweet singing. The last of the series, a hymn service, was held on Sunday evening, and proved to be the greatest meeting of the series. Gifford Gordon told the stories connected with many of our favorite hymns, and the congregational singing was the best ever heard in our church here. A large band, under the able conduct of an orchestra conducted by E. Brownbill, led the singing, and helped greatly in the success of the service. At all the services the chapel has been packed out, and many have had to be turned away.—E.L.

BENDIGO.—Among our visitors yesterday at the Lord's table were Sisters Mrs. Fizzle and Mrs. McBride, formerly members with us, but now resident elsewhere. A. W. Connor spoke at both services. At night there were two ladies baptised, and another two made the good confession. "The Brazen Serpent" was Bro. Connor's topic. At Golden Square J. Southwick spoke at the morning meeting, and T. J. Cook preached at night on "Our Plea." Mrs. Sellar, one of our members at Golden Square, is leaving for Geelong, and will be a gain to the congregation there. One of the ladies baptised at the congregation there. One Melbourne. The country still supplies many members for the city churches—another reason for Home Missions. The C.E. Society held a social last Monday night, which was very successful. At the morning appointment District Convention A. W. Kenly in charge of one of the committees. We Bro. and Sister P. Rees, of Hawthorn.—C. Sept. 29.

FAIRFIELD PARK.—We have pleasure in reporting good meetings. Letters of commendation from South Melbourne were handed in by Bren. Boyd, son of Bro. and Sister Boyd, from Meredith, making an addition of six come to reside in the district. Our hearts are cheered. Bro. Gibbins, from Moonee Ponds, exhorted in the morning, also visiting the Bible School. The gospel was preached by Bro. Reeves, from the Bible College, which was forwarded to Bro. Hibbard's office, commencing Lord's day, Oct. 5.—F.P.

BAYSWATER.—On Sunday we had the pleasure of a visit from Bro. Clay, who gave a very interesting address on Home Missions, and as a result we hope to be able to add a little to the income of the H.M. Committee. The members, as-

sisted by some students from the College, formed a working bee for two days last week, and painted the inside of the chapel. Our anniversary meetings are to be held on Sunday, October 12, and Wednesday, 15th, when we shall be pleased to welcome any brethren who may find it convenient to be with us.—Clas. J. Morrison.

WARRNAMBOOL.—After Bro. Hall's good confession.—R.F.P., Sept. 29.

SHEPPARTON.—Grand meetings yesterday. At the morning worship we had Bro. Wilson, from Subiaco, with us, and had the pleasure of listening to an exhortation from him. At the evening meeting Bro. Wilson delivered an earnest address to a good congregation, speaking from Romans 6: 16. At the close, in response to the invitation, the second son of Bro. and Sister R. E. Dudley made the good confession.—F. A. Knight, Sept. 29.

SWAN HILL.—Anniversary celebration in connection with the Sunday School were held during September. Prizes were distributed; special addresses by the evangelist, and singing by the children. Reports of the increase in membership were very satisfactory. The Sunday School is on the upgrade. The writer pays fortnightly visits to Ultima, preaching there at 11 a.m., and back to Swan Hill for the evening (20 miles). We were delighted last night with a visit from Sister Mrs. Roy Thompson, who drove from Waihoke, 27 miles, accompanied by her son Harold and Fred. Bartlett. Sister Thompson sang in her sweet voice the children in the afternoon, also an invitation solo in the evening, and a duet with Bro. Barnden.—W. G. Oram, Sept. 29.

ABBOTSFORD.—It was decided not to have the usual Bible School anniversary this year, as our prizes, to the number of 116, were distributed by our preacher last Sunday afternoon. Tuesday evening the young folk of the school, assisted by some adult friends, rendered a very nice concert in a semi-circular gathering of about 170 scholars, parents and friends. The items were greatly enjoyed by all. Thursday evening a girl from the Bible School was immersed, and was received into the church Sunday morning. Yesterday morning Bro. E. Reeve, from the College of the Bible, gave a very fine exhortation, containing some very earnest thoughts. He was also assisted in the afternoon service. We also had meeting with us Sister Collis, from Warragul. Our Adult Bible Class, which is small, has decided to take a part in the coming city and suburban A.B. Class campaign, commencing October 12. Both cricket clubs in our connection with the church are doing well, and our membership has been printed and placed in the vestibule; we number just 100.—C. H. Johnson.

BALLARAT.—On Sept. 14, we greatly enjoyed the visit of Bro. Whelan, of Fitzroy church, Bro. Main being at Maryborough to conduct their Bible School anniversary services. H. P. Leng was with us. The church has been greatly encouraged. Bro. Main's able and very instructive discourse. Bro. Main will only be with us two more Lord's Days. Bro. Lewis, who has just left the work as resident preacher. The contractors have started on the new chapel and school. We are hoping to have them completed in about four months' time. We will incur an expenditure of about £200. We were pleased to have with us again Bro. G. Morris and Sister L. Morris, who were with us on a trip from Sydney. Our hearts go out in Christian love and sympathy to our Bro. and Sisters Stoddan, who have been called to part with their beloved mother.—A.E.P., Sept. 28.

NORTH MELBOURNE.—All departments of church work are on the upgrade. Attendance is now good, and we are hoping for an increase in membership. The Bible School is increasing weekly, and arrangements are being made for the introduction of singing methods for the younger children. A good response has already been made to the appeal for chairs for the little ones, and Sisters Dorcas Class is doing good work, and orders for plain sewing are being well executed. The Busy Bee Mission Band meets weekly in Mrs. Hays' home. It is composed of boys and girls from 8 to 16 years of age. A short devotional meeting is conducted by the children themselves, and

the rest of the evening is devoted to work and concert practice. The Hussars aim at supporting an orphan in China. The Bees do raffa work, tufted rugs, bead work, scrap books, dressing dolls, and all sorts of fancy articles. A sale of work will be held at the end of the next quarter and a grand concert is to be held in November. It is now proposed to form an affiliated society of Loyal Daughters for girls over 15.

Here and There

This issue of the "Christian" contains four extra pages.

B. Marsh, secretary of the Moonta church, S.A., has removed to George-st.

A. P. Wilson's address is now "Kia Ora," 9 Jersey Parade, Murrumbidgee, Vic.

Bro. Reg. E. H. speaks appreciatively of the Margaret Goulie Fund, from that fund the poor of our churches receive timely relief.

This is the day of opportunity in the evangelisation of the home land. £5 given now will go as far as £15 or £20 in a few years' time.

Crowded chapel last Sunday night at Northcote, Vic., when four made the good confession. So far there have been six confessions in the mission there.

W. G. Oram finishes his labors with the church at Swan Hill, Vic., at the end of November, and will be open for engagement about the beginning of the new year.

Correspondence for the church at Surrey Hills, Vic., should be addressed to G. L. Murray, "Clyth," Wattle Valley-road, Canterbury, who is now the secretary.

W. L. Jones, who has been laboring with the church at Balmain-st., Richmond, Vic., for the past three years, is relinquishing the work there at the end of November.

The Colac folk were pleased to welcome Bro. Chandler back from the South Australian Conference. Next Lord's day commences the third year of his work amongst them.

The great command of Christ to "preach the gospel to every creature" cannot be obeyed if the home land is left out; hence every disciple should help the cause of Home Missions.

Federal Conference, 1913.—Will intending visitors to New South Wales kindly forward names and addresses to T. E. Rofs, "Serinella," Woomera Avenue, Wahroonga, so that early preparations may be made for them.

A brother in sending a cheque for the N.S.W. H.M. fund expressed the following appreciation: "Bro. Harward's work in the Home Mission field is splendid, and we were glad to have him at... lately. I only missed being present one night during the services. It is good to hear him."

Splendidly attended tolerance service last Sunday afternoon at Northcote, Vic. Members of the I.O.R. and the I.O.G.T. were present in regalia. The Mayor of Northcote and the representative of the district in the State Parliament, W. Membrey, M.L.A., were also present.

We regret to report that Bro. W. A. Winsor, a much esteemed member of the church in Swanston-st., Melbourne, passed away early Monday morning, after a short illness. Bro. Winsor was brother-in-law to Hren. Alf. and E. Morris, of Sydney. Very much sympathy is expressed for the family.

Home Mission collectors throughout Victoria are reminded that September 30 ended another quarter, and that all moneys in hand should be forwarded to Thos. W. Smith, 77a Riddow-st., North Carlton, without delay. Treasurers of churches using the double envelopes are also asked to remit all in hand for Home Missions. The money is urgently needed, as there is a big debit balance.

The Secretary of the church at Balmain-st., South Richmond, Vic., is John Gordon, Amsterdam-st., South Richmond.

The long vacation of the College of the Bible drew to a close. Some churches have invited students to help their churches for three months, from middle of November till middle of February. By this not only the churches will be benefited, but the students also. Other churches might well consider the advisability of thus helping and being helped. Such appointments will make it easier for some worthy workers to continue their studies in College next year. Secretaries of churches interested are asked to communicate as early as possible with A. R. Main.

Bro. Paternoster, of South Australia, writes:—"There has been visiting the preachers of S.A. a man selling cloth for frock suits, etc., at what he says is a low price. He offers a small line of goods first, which he promises to deliver within the month, and then sells his other goods. He has visited all of the preachers here, to the sorrow of some. I am told he is using my name in a way I have never given him permission. It might be well for our preachers in the other States to be warned. In South Australia he was doing business under the name of Lynch."

The hatred of Rome to the Word of God is well illustrated by *L'Espresso d'Italia*, which, in reviewing the Report of the B. and F. Bible Society, says:—"It is not without sadness that we call attention to these statistics, showing as they do the immense sums of money given by English Protestants for carrying on their pernicious work of propagandism, while the meagre resources at our own disposition fetter the free development of our own missions. The liberality which the children of darkness show in their cause is a rebuke to the children of light, and ought to provoke in us a spiritual stimulation and stimulate us to give more freely to support the glorious work of propagating the Catholic faith." That is the real attitude of Rome, let British Roman Catholics personally value the Bible as they may.

According to Dr. F. E. Clark, the founder of the Christian Endeavor movement, there is an excellent Christian Endeavor Society made up entirely of Mohammedan girls. The society is in Beirut, Syria, and, visiting this place some little time ago, Dr. Clark was told by one of the Presbyterian missionaries, "You must go to the Jessie Taylor Memorial School, and see an absolutely unique Christian Endeavor Society, you never yet have seen." "I gladly accepted the invitation of the principal of the school to address the girls, and one afternoon found myself in a large and pleasant schoolroom, not also as a chapel, and in the presence of a hundred or more bright-faced girls, every one of whom was a Mohammedan or a Druse." In China, by the way, one of the names by which the Young People's Society of Christian Endeavor is known, is "The Tag-with-a-night Society."

Bible School Union (Victoria).—At our committee meeting held last Monday, the delegates were overjoyed that complete returns in connection with examination had been received, and would appear in next week's issue of the "Australian Christian." Special mention was made of the valuable services rendered by the South Australian Board of Examiners (W. J. Taylor and H. R. Taylor) in preparing the questions and verifying the answers. They were accorded our very best thanks for the heavy task undertaken by them, which will be seen by the number of entries and competitors in each division that will be printed with results—figures that make the annual examination of 1913 stand out in bold relief over the demonstration some time in November. Watch Here and There column for further particulars. Prize orders will be forwarded to successful competitors at an early date.—J. Y. Pitts, Hon. Sec.

The heavy responsibility of the missionary as a "being rejected" is well illustrated by this story from the Gospel of St. Matthew: "The Jews said unto him, 'We have heard that Jesus of Nazareth said that long very tired one night he haked one of his crew, a recent convert,

to take a Bible to a certain man. He replied, saying, 'No, no, Captain, he does not need that.' "But why not?" "Because it is too soon." "That is your Bible, and thank God it is now mine, but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible, you are his Bible, he is watching you. As you fail, Christ fails. As you live, Christ is revealed to him." No wonder that Captain Haked added: "I did not sleep that night. I knew it in a way, of course, but to see that Jesus of Christ lives in that man's soul, in that house, in that village, in four hundred villages." God help me!"

Joseph in Egypt.—In view of the absence of direct references in Egyptian archaeological remains, to Joseph—doubtless due to the careful destruction after the Exodus, of all records of the abominated Hebrews—it is interesting to note (as the American Sunday School Times points out) that the great German Egyptologist, H. K. Brugsch, translated an inscription on the tomb of a certain Baba, which runs:—"I was watchful at the time of sowing. And when a famine arose, I sowed many years. I distributed corn to the city, each year of famine." This Baba was a petty official under Se-Kenen-Ra Ta III., a vassal king of Upper Egypt in the time of Amophis, the traditional Pharaoh of Joseph. The time seems the same, the famine was for "many years" (a very unusual thing in Egypt), distributed corn by the government (it exactly that of Joseph, and it seems to have been successful, else it would hardly have been mentioned as a great achievement).

The twenty-fourth annual Convention of the C.E. Union of Victoria will be held in Melbourne next week, October 8 to 13 inclusive. The programme issued in connection with the above indicated thought and care. A fine series of studies on "Jesus, Our Example as a Personal Worker" will be given by the following representative speakers. Conferences will be conducted on "The Relation of the C.E. to the Church." The evening meetings, to all of which the public are invited, should prove of real interest. The first evening meeting is to be a "Citizenship Demonstration," at which W. F. Finlayson, M.H.R., and the Hon. W. H. Edgar, will be the speakers. "The C.E. Within and Without" is the theme for one evening meeting. A Junior Demonstration, with 2000 juveniles taking part, will be held on the Saturday afternoon, and in the evening of that day there will be a great praise service, by the Melbourne Church, both these gatherings will be held in the Melbourne Town Hall.

COMING EVENTS.

OCTOBER 12 and 13.—Christian Bible School Anniversary. Morning, Les. Larson, of Ipswich, a welcome. A. P. Wilson, illustrated address, "The Song of My Heart," and 7 pm, Bro. Wilson, "Good and Bad Company," and "Back to Childhood's Days." Special Singing by the scholars. Wednesday, Anniversary Tea, 6 pm, 730, School Demonstration. Something good. Just you come.

OCTOBER 28 (Tuesday)—Masonic Hall, Collieries-st., Melbourne. Victoria's Diamond Jubilee Rally for Home Missions. Chairman, M. McLellan. Speakers, Mrs. Clowen, S. G. Griffin, and Thos. Hauger. Prizes, Miss J. DeKoven. Special incentive: Offering for Home Missions. It is hoped that £500 (one month's expenditure) will be given as a special diamond jubilee gift. All disciples in the State are invited to send in a contribution towards this. Miss Rembeck, 39 St. Vincent-st., Albert Park; Thos. Hauger, "Olney," Walsh-st., Colburg, Joint Secretaries.

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BIRTH

ANDREWS—A WORTHINGTON, the wife of S. J. Andrews, late of New Zealand, has a son, very well.
ENOTT—On September 24, at Mosley Court, to Mr. and Mrs. H. L. Knott—a son.

The Family Altar

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A STRANGE KIND OF HOSPITAL.

Hospitals follow in the wake of the Christ; like flowers follow the seed sower. Hospitals for the blind, for the deaf, for the sick, for the maimed and for the crippled—hospitals of almost every kind. But a little boy, weeping over an unfilled promise, wants another hospital—a hospital for "broken promises." If we had it, it would surely be crowded to its capacity all the time. We make promises, and break them. Sometimes it is because we are not able to keep them; sometimes we lose interest in the party promised; and sometimes we do degenerate under the influence of sin that vows lose their virtue, and we cast them aside as rubbish. Not so with our God. He is the same yesterday, to-day and forever, and so are his promises.

SUNDAY, OCTOBER 5.

Genes of thought—"He is faithful that promiseth" (Heb. 10: 23).

Be still, O heart! Why fear and tremble?

What harm, what evil can befall?

Though bow in mighty hosts assemble,

Fear not, for God is on thy side.

—*John H. Watton.*

The story is told of an old man who was visited by the minister. He was held fast to his chair by rheumatism, but he had his Bible open in front of him. The minister noticed that the word "proved" was written continually in the margin. He turned over a few pages, and found: "God is our refuge and strength, a very present help in trouble." "Proved." And so it went on through the book. The dear old man had taken God's book and written his own experience on the margin.—*Mary E. Watton.*

Bible Reading.—Heb. 10: 19-23: Trusting the promise.

MONDAY, OCTOBER 6.

Genes of Thought—"I will hear what the Lord will speak" (Psaln 85: 8).

A man was standing in a telephone booth, trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man, by and bye, said sharply, "If you'll shut the door, you can hear." His door was not shut, and he could hear not only the man's voice, but the street and more noises too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears.—*S. D. Gordon.*

The man who does not believe that God can speak to him will not speak to God.—*A. F. Fairburn.*

Bible Reading.—Psaln 85: 1-8: Talking with God.

TUESDAY, OCTOBER 7.

Genes of Thought—"Who hath abolished death, and brought life and immortality to life through the gospel" (2 Tim. 1: 10).

The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But Thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds.

—*Addison*

What eagle ever went sorrowing after its shell when once it was born?—*Beecher.*

Bible Reading.—2 Tim. 1: 8-12: Man's immortality.

WEDNESDAY, OCTOBER 8

Genes of Thought—"God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life" (John 3: 16).

I was in a home, once, where a string band was giving the most beautiful music. Dinner was announced, and while the musicians were at dinner the children tampered with the strings. When the musicians took up their instruments after dinner there was a horrible discord. The keynote was sounded, and all the instruments were brought back into harmony, and sweet music was possible again. There was a time in the happy days of Eden when man loved God, and there was music everywhere; but Satan touched the harp-strings of the human soul and drew it out of harmony with the world and with God, and sin's discord was sounded. Man was separated from his God, and the discords of sin have filled the earth in all ages. But Jesus Christ came to the earth, went up on Calvary, and struck the keynote: "Love one another, even as I have loved you." The world is full of love.—*Mary E. Watton.*

Bible Reading.—John 3: 14-17: God's love.

THURSDAY, OCTOBER 9.

Genes of Thought—"Declare his works with rejoicing" (Psaln 107: 22).

Rejoice, and men will seek you;

Grieve, and they turn and go;

They want full measure of all your pleasure,

But they do not need your woe.

Be glad, and your friends are many;

Be sad, and you lose them all—

There are none to desire your wretched wine,

But alone you must drink life's gall.

—*Ella Wheeler Wilcox.*

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved by many friends.—*Euripides.*

Bible Reading.—Psaln 107: 19-22: Rejoicing in the Lord.

FRIDAY, OCTOBER 10.

Genes of Thought—"They are without excuse" (Rom. 1: 20).

"'Tis very vain in me to boast

How small a price this Bible cost;

The day of judgment will make clear

'Twas very cheap or very dear."

If the heathen are "without excuse," inasmuch as God has not left himself without a witness among them, our guilt must be immensely greater if, with the Bible in our hands, we reject Christ and his salvation.—*H. M. Taylor.*

Bible Reading.—Rom. 1: 16-25: All responsible to God.

SATURDAY, OCTOBER 11.

Genes of Thought—"And some said one thing, and some another" (Acts 21: 24).

Many suppose those against whom they are prejudiced to be very unloving, because they have never come near enough to know them. William Foy, while talking one day in an English town, he saw a huge and terrible monster approaching him. Coming nearer, it was a gigantic and fright-

ful man; nearer still, and it was his brother John.—*John A. Broadus, LL.D.*

Prejudice is a house-plant which is very apt to wilt if you take it out of doors among flowers.—*H. W. Shaw.*

Bible Reading.—Acts 21: 27-32: Prejudice at work.

BACKWATERS OF TEMPTATION.

It is a fact which all close students of human nature must have observed, that there is a backwater of temptation which is more deadly than its assaults. You may fight hard against a temptation, and fight victoriously. You may beat it off and crush it down, and then, when, weary with the conflict, you suffer the strain of vigilance to relax, it will steal in and easily master the citadel which lately it spent all its forces to win. Beware of the moments in which you succeed the best. They are the most perilous of all. Just when the consciousness of triumph seems to permit and justify disarmament for a moment, the subtle foe with whom you have to deal will steal in on you and win a treacherous victory. Never relax the strain. Never forget that each new victory opens a new danger and gives fresh call for vigilance; and courage to keep what has been won. Never believe that the devil is asleep, never believe that a besetting sin has been eradicated, never boast of a coming victory.—*J. Baldwin Brown.*

THE DIVINE LIGHT.

I have heard of a scientist who invented several years ago some new kind of light. Then, to protect it from the wind and the storm—which was one chief source of concern to him—he had put around it a guard of exceptional strength. But one night the fierceness of the tempest shattered the guard and left the light without defence. And the light went out? No; to the experimenter's astonishment, it still burnt on, with clear and steady radiance, as though all the winds of heaven were asleep. I think some of us have had an experience like that. We were very fearful for our Scriptures, and we fenced them round with Watson's "Institutes," or Paley's "Evidences," or Butler's "Analogy." But the weather has begun to tell badly on some of our defences. Nobody reads Watson now. I have heard even of a Fernley lecturer speak slightly of Paley; and the great Butler himself, some of his critics think, is nothing but a hole in places. Well, but the Bible is not at the mercy of our defences, it shines by its own quenchless light; and what the hand of God has kindled, the breath of man shall not put out.—*George Jackson, B.A., from "Great Thoughts."*

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helms, with an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given, nothing ever threatened him that was not fulfilled, and nothing ever told him that was not true.

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THE BLESSING OF LABOR.

October 5 to 11.

Daily Readings.

Primeval conditions. Gen. 2: 8-15; 3: 19.
Employers and servants. Ephes. 6: 5-9.
Honest men. 1 Thes. 4: 11, 12; 2 Thes. 3: 6-12.
Work, a test of character. 1 Cor. 3: 12-15.
The Lord's Freeman. 1 Cor. 7: 20-24.
The dignity of toil. Acts 20: 33-35.

Topic—Labor consecrated. Exodus 35: 30-35.
What weeds spring from Laziness?
What estimate did Christ put upon Work?
Let modern industry bear witness to Christian principle.

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