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The State has no right to assist any form of sectarianism, least of all that which recognises a foreign pontiff as the supreme authority not only in religion, but also in politics.



Nor can the citizens of the State, if they are wise, ever consent to the Government subsidising a religion that is intolerant of all other forms of religion.

AN UNJUST DEMAND.

In all the other States of the Commonwealth except South Australia and Victoria, the educational question, in so far as it relates to religious instruction, has been definitely settled. The system adopted in the other States seems to be working satisfactorily, and no religious body, save the Roman Catholic, is making any outcry. In both South Australia and Victoria an effort is being made to get into line with the other States, and at the present time Victoria is making a vigorous attempt to get the matter settled by means of the Referendum. At the time of our writing the matter is still under consideration in the Victorian Parliament, but it is by no means certain what the issue will be. It must be admitted that the politician who is chiefly concerned with following a line of conduct that will secure the greatest number of votes is placed in rather a difficult position. There are three parties in the struggle, and to please all three of them is beyond the power of the most astute politician. Possibly a majority of them will conclude that the safest course to pursue is to leave things as they are.

A triangular duel.

The present conflict has assumed the form of a triangular duel. The parties concerned in the fight are (1) those who wish to have Scripture lessons given as in N.S.W. and elsewhere, (2) those who wish things to remain as they are, and (3) the Roman Catholics, who are asking for a separate grant for the maintenance of their denominational schools. It is between the first and last of these that the fight is keenest. The recent debate between Messrs. Nicholson and Brennan is sufficient evidence of this. We may say that we were rather surprised that the Roman Catholics were sufficiently venturesome to agree to discuss on the public platform the question of their claims. Probably by now they realise that it was a mistake in tactics. No doubt the respective supporters will claim a victory for the side they are identified with. But while this is only

natural, it is certain that the debate made it quite clear that Roman Catholics are insisting, as far as they are concerned, on a return to the denominational system of education. They claim that they are entitled to a money grant from the Government because they run their own schools and impart secular education. They would ask the public to believe that the question of religious instruction had nothing to do with this demand, while as a matter of fact it is the question of religious instruction that is at the root of the whole matter. Their aim, as everyone knows, is to keep religious instruction under their own control, and pursue a policy of isolation in regard to Roman Catholic children.

Their policy in a nutshell.

Mr. Nicholson put the matter very clearly when he said, "Here is the policy of the Roman Catholic Church in a few sentences. It requires separate schools for its children; it establishes separate charities; it forbids its adherents from joining non-Catholic friendly or temperance societies; it opposes marriages with those outside its fold; it discourages any assistance to other churches." The one thing in reference to which it does not pursue a policy of isolation is the question of money and good fat billets. It grabs all it can get in this direction, but is not prepared to associate more than it can help with its Protestant fellow-citizens. It is the glory of the State that it treats all its citizens alike. There are no religious disabilities. Roman Catholic and Protestant move about with equal freedom and enjoy equal rights. Every office or gift of the State is open to the Roman Catholic as it is to the Protestant. But the Roman Church is not satisfied with this. It wants more. Having no real grievances, it creates them, and one of these is found in the national system of education. It will have nothing to do with this system, except to make it an excuse for demanding Government aid to assist in the manufacture of Roman Catholics.

An unjust demand.

The demand is one that does not deserve a moment's consideration. It is asking the State to go back to a system that is universally condemned. If granted it would mean going back to the denominational policy which, in former years, worked most disastrously. If any more reasons are required to justify the State in refusing to comply with Rome's demands, they were given by Mr. Nicholson in his debate with Mr. Brennan when he urged the injustice of it on the following grounds: (1) Unjust because the "secular" claim is for a "sectarian" purpose. (2) Because separate education is the demand of a foreign potentate rather than of Victorian citizens, who alone should shape Victorian laws. (3) Because this policy of isolation is a new departure from the old system of mixed education. (4) Because it is injurious to our national unity and brotherhood. (5) Because it seeks to break down the non-sectarian Australian system, which is attracting world-wide attention as the true solution of the religious difficulty. (6) Because it is unjust to claim as their own money that belongs to the State."

An intolerant religion.

The above makes a series of arguments against the demands of Rome that cannot be successfully assailed. Other reasons were urged by Mr. Nicholson, but these are more than enough. Apart from these, it is impossible for the State to find money to assist a religious sectarianism that has in it the elements of disloyalty. It has no right to assist any form of sectarianism, least of all that which recognises a foreign pontiff as the supreme authority not only in religion, but also in politics. Nor can the citizens of the State, if they are wise, ever consent to the Government subsidising a religion that is intolerant of all other forms of religion. That this is no fiction on the Church of Rome may be seen from an utterance by Pope Pius IX. in 1851. He said, "We have taken this principle for a basis, that the Catholic religion, with all its rights, ought to be ex-

clusively dominant in such sort that every other worship shall be banished and interdicted." If our Roman Catholic friends want to foster and propagate a religion such as this, they must pay for it out of their own pockets, and be thankful that they live in a land that allows them to have this privilege. The State does its duty when it gives a system of education that is national in its character and does not interfere with the religious liberty of any one. Those who elect to stand outside of such a system have only themselves to blame. Their grievance is a self-inflicted one, and deserves no consideration.

Editorial Notes

A notable Resolution.

"Trusting in the Lord Jesus Christ for strength, no political party not declaring for the destruction of the liquor traffic can have my support or vote. I will do my best to get others to sign this pledge." This new "Declaration of Independence" was enthusiastically accepted by 6000 people at the last World's Convention of the Christian Endeavor Society in Los Angeles, California. It is another indication of the growing feeling against the saloon, and is one more nail to be driven into its coffin.

Presbyterian Progress.

Dr. Rentoul in an interview with the representative of an Adelaide daily is represented as stating that "the recent census showed that our denomination increased more rapidly than that of any other Protestant section." According to the statistics published in the Official Yearbook for 1913 the principal bodies of the Commonwealth are the Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Churches of Christ and Salvation Army. The Lutherans and Salvation Army show a slight decrease in the census returns for the decade, and the Congregationalists a fractional increase. The percentages of increase of the other bodies work out as follows: Church of England, 14.21; Presbyterians, 31.03; Methodists, 8.67; Baptists, 8.65; Churches of Christ, 60.01. Of course too much reliance cannot be placed on census religious returns, especially those covering only one decade; but such as they are they do not substantiate Dr. Rentoul's claims that the Presbyterians made the most rapid progress of Protestant sections during the ten years.

Official Church Recognition.

Although we have no State Church in Australia, the Federal authorities persistently recognise one or two of the religious bodies and ignore all the others. At the recent annual meeting of the N.S.W. Baptist Union a resolution was passed emphatically protesting against the action of the Federal

Naval authorities in having recognised only two religious denominations in arranging official religious services in connection with the arrival of the fleet. It appears that while the religious services in St. Andrew's and St. Mary's Cathedrals had official recognition, the united religious service in the town hall had no place on the official programme. It is an open question whether any official religious service in connection with the arrival of the fleet should have been held, but if held at all no one or two churches should have been singled out for official recognition. There is no "State Church," and there are no "Nonconformist" churches in Australia, but all are, according to law, on the same footing. This being so, the Baptists were justified in making their protest, which it is to be hoped will, with the protests of other bodies, have some effect. What have the Presbyterians, Methodists, Congregationalists and others done that they should be deliberately ignored by the authorities?

Church Attendance Campaign.

Our American brethren are just now devoting special attention to the question of church attendance. They recognise that while in evangelistic work they have been abundantly successful the attendance of Christians at the regular worship of the church is far from satisfactory. Judging from the American papers we are of the opinion that Australia will compare favorably with America in this respect, and yet

we have by no means attained the New Testament ideal. In all our large churches there are many who habitually neglect their privilege of regular attendance and "forsake the assembling of themselves together." A "Church Attendance Campaign" might be a good thing here as well as in the United States. It is probable that but few of our larger churches have an average attendance of fifty per cent. of their members at the Lord's table. The plan of campaign in America, where many of the churches are entering heartily into the movement, covers a period of eight weeks from September 14 to November 9. Leaflets on such topics as "An open letter on church attendance," "If every member were just like me," "How Christians can help the devil," "Why they stay away from church," "What are you going to do about it?" etc., are sent to every member, and special letters are sent to absentee members, who are also repeatedly visited, during the campaign. It is claimed that where the plan has been thoroughly tried it has proved a great success. We are not over sanguine as to the permanent results of merely spasmodic efforts, but if the negligent members, or even a good proportion of them, can thus be induced to form the habit of regular attendance one of the weakest points of our church life will be strengthened, and as a direct result the churches will receive the moral and material support needed to the proper development of their influence.



Are the Critics Right about Daniel?

No. 13.

By C. M. Gordon.

We have so far seen that the critical assault upon the historical trustworthiness of the Book of Daniel cannot be sustained. Each of the arguments advanced by Dr. Driver to show that the Book "reflects the traditions and impressions of an age considerably later than that of Daniel himself," has been weighed in the balances and found wanting. The critic cannot prove a single case of inaccuracy against the author of Daniel. His chief weapon has been the argument from silence. We can understand his predilection for this argument: it leaves him ample room for the exercise of his imagination and the play of his antisupernaturalistic bias. But it is a sorry weapon to wield against a Book which in so many points has been positively proved to be veracious. The fidelity of its Babylonian coloring, its knowledge of facts concerning which all other known literature was silent, the unexpected and triumphant vindication

of a number of its historical utterances, its perfect agreement with all that we know of the times from independent and trustworthy sources, and the sincerity of its historical tone, all go to show that this Book is not the product of an imaginative Jew who lived about 157 B.C., but of one who lived and moved among the scenes he describes.

A matter of spelling.

We are now ready to hear the critic submit his famous philological proof of the late origin of the Book of Daniel. Before allowing Dr. Driver to state this argument for us, it may be well to notice a small matter to which some critics attach considerable weight. They contend that Daniel's spelling of Nebuchadnezzar's name reflects a late usage. The earlier and more correct spelling, it is contended, is "Nebuchadrezzar." Says Dr. Farrar: "It is noteworthy that in this Book the name of the great Babylonian

conqueror, with whom, in the narrative part, Daniel is thrown into such close connexion, is invariably written in the absolutely erroneous form which his name assumed in later centuries—Nebuchadrezzar. A contemporary, familiar with the Babylonian language, could not have been ignorant of the fact that the only correct form of the name is Nebuchadnezzar." This orthographical error, then, is fraught with dire consequences, if the critic is right in his conclusion. But I fear Dr. Farrar has once again been too hasty in his judgment. The name of this "Babylonian conqueror" occurs ninety times in the Old Testament. I have just examined every passage in which it occurs. In fifty-eight instances it is written "Nebuchadnezzar"; in thirty-two, "Nebuchadrezzar." It is found in nine books of the Old Testament. *In eight of these books it is found in the form in which Daniel uses it.* Ezekiel is the only writer who exclusively employs the form "Nebuchadrezzar," and he uses the name only four times. 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther spell the name as Daniel does. Jeremiah uses both forms; *nine times he writes the name as Daniel does.* If Jeremiah, who wrote half a century before Daniel, could imply this spelling, why may not Daniel be allowed to do so? And if several other Old Testament writers can spell the name as Daniel does without having the historicity of their documents impugned, why, in the name of conscience, construe Daniel's spelling of it as an argument against the historical trustworthiness of the Book that appears under his name? Is it fair for Dr. Farrar to suppress the facts I have just given? And when he speaks of Daniel's spelling as being "absolutely erroneous" and as being the result of "ignorance," does he not give us a splendid specimen of the "violent ecclesiastical tone of autocratic infallibility" which he imputes to conservative writers such as Drs. Pusey and Hengstenberg?

The famous philological hammer.

This point dismissed, let us now give attention to the famous philological hammer which, according to the invincible optimism of the critic, fairly pulverises the logic of every harmonist, apologist and traditionalist who has ever wrought in defence of the orthodox view of the Book of Daniel. Dr. Driver has summarised this argument in a statement which is accepted as classic by all writers who adopt the same attitude towards the Book of Daniel as he does. Here is the statement:

"The Persian words presuppose a period after the Persian empire had been well established; the Greek words demand, the Hebrew supports, and the Aramaic confirms, a date after the conquest of Palestine by Alexander, the Great, B.C. 333."

It will be seen from this pronouncement that the critic considers the presence of Greek words in the Book of Daniel fatal to the supposition that it was composed before the Grecian conquest of the East. These Greek words constitute his chief reliance in his linguistic assault upon the early compo-

sition of the Book. They demand a date posterior to Alexander's invasion. Just how imperative or otherwise the demand is we shall see presently. Meanwhile a word or two must be given to the other linguistic phenomena, which it is alleged favors the critical view.

The Persian words.

Does the presence of Persian words in the Book of Daniel argue that it was not written until the Persian empire had been well established? According to Nöldeke and others, there are fifteen Persian words in the Book. Dr. Driver says "Probably at least fifteen." That "probably" argues some doubt among scholars as to the exact number. Dr. Driver considers this a "remarkable" number. But why marvel at the presence of fifteen Persian words in the Book of Daniel when we know that for several years Daniel himself was an officer of State under the Persian regime? In Daniel 6: 28 we are told that "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." And from 10: 1 we learn that Daniel's closing vision occurred in the third year of Cyrus, king of Persia. His Book, then, could not have been completed until after that date. Coming into contact with Persian kings, obliged to conduct business with Persian officials, is it a matter of surprise that Daniel should know the Persian language and that such knowledge should be reflected in his Book? Indeed, it is not at all improbable that the Persian language was known and used by the educated classes in Babylon before it was conquered by Persia. Babylon was the "city of merchants," and it is known that an active trade was carried on between Babylon and Persia before the Persian conquest. "Who can assure us," asks one eminent linguist, "that Aram words, which can now be best explained from the Persian, had not wandered into the popular speech of the great metropolises of Babylon before its conquest by Cyrus." We know from the Babylonian inscriptions that at least one Persian word was used in Babylon before the establishment of the Persian supremacy. The presence of one argues the probability of others being used. Sir Robert Anderson thinks that "the ease with which the Persian rule was accepted" argues the prior prevalence of Persian speech in Babylon, and he also contends that "The position which Daniel attained under that rule renders it probable in the extreme that he himself was a Persian scholar." All of which goes to show that the presence of a few Persian words in the Book of Daniel is perfectly consistent with the idea that it was composed during the closing years of Daniel's life.

The Hebrew of Daniel.

So much for the Persian words. Now for the Hebrew of Daniel which, it is claimed, supports the notion that the Book was written after 332 B.C. Of course, in matters of this kind, we are largely at the mercy of experts. On this particular point, however, expert testimony is by no means unanimous.

Dr. Driver thinks that the Hebrew of Daniel supports the theory of the late origin of the Book; others of equal eminence think otherwise. Dr. Pusey, for instance, thinks that the Hebrew in Daniel is "just what one should expect at the age at which he lived." As a Hebrew scholar, few could equal the late Dr. W. H. Green, Professor of Oriental and Old Testament Literature in Princeton Theological Seminary. No stronger testimony to the eminence of his scholarship could be given than the fact that he was elected "Chairman of the American Old Testament Company of the Anglo-American Bible Revision Committee." His verdict on the Hebrew of Daniel is as follows: "The Hebrew of the Book has fewer anomalies than that of Ezekiel, and corresponds with that of Chronicles, Ezra, and Nehemiah. The critics arbitrarily assign these books to the close of the Persian or the beginning of the Greek period, and undertake to support this position by the unwarranted assertion that the common character of their language is indicative of this late date; but this is a figment used to bolster up a foregone critical conclusion. These books belong to the period of Ezra and Nehemiah, and determine the language of their time. And the agreement of Daniel with them in this respect points to a period not far removed from them." Dr. Green quotes Delitzsch as saying that "the total impression of the form of the language corresponds to the time of composition claimed by the Book of Daniel." I won't urge Delitzsch, however, as Farrar claims that later in life he modified his views somewhat in favor of the critical position now under examination. But I will urge Dr. Cheyne, one of the most rabid of England's destructive critics. He is regarded, especially by the critics, as a very high authority on the Hebrew language. He affirms that "From the Hebrew of the Book of Daniel no important inference as to its date can be drawn." Sir Robert Anderson quotes one of "the highest living authorities," whose name he does not give, as saying: "I am now of the opinion that it is a very difficult task to settle the age of any portion of that book from its language." Professor Margoliouth also, whose competency as a Hebraist none dare question, tells us that "between Ben-Sira and the Books of the Old Testament there must be centuries." This conclusion is based on the difference between the Hebrew of the Old Testament Books and the reconstructed Hebrew of Ben Sira, and as Ben Sira composed his book about 200 B.C., the force of Professor Margoliouth's testimony can be appreciated. Even Dr. Farrar, who tries to get all the comfort possible from the philological side, feels the weakness of the argument. Says he: "Perhaps nothing certain can be inferred from the philological examination either of the Hebrew or the Chaldee portions of the Book." In the face of all this testimony, it is very obvious that the alleged "support" given to the critical position by the Hebrew of Daniel, is of an exceedingly precarious character.

The Coming Unity of God's People.

S.A. Conference Sermon, delivered by T. Hagger. Text, John 17: 20, 21.

Getsemane and Calvary are very near, and with the shadow of these dark hours deepening around him, the Lord prays. He prays for himself, he prays for his apostles, he prays for all who would believe on him throughout the coming centuries. The burden of his prayer for all believers is unity—"that they all may be one." A prayer by such an One, at such a time, is one we should not treat with indifference. I am glad to know that, although such may have been the attitude of God's people in some of the days that are past, it is not so now; but the best men and women, almost without exception, are longing, praying, and planning that division may cease, and that unity may come. I am optimistic enough to believe that such will be—perhaps it will come sooner than most of those who look for it expect, and the modern world shall yet see the unity for which Christ so earnestly prayed, and so have the great truth of the "one body" exemplified by those who love the Lord. Let me call attention to

Indications that unity is coming.

A great change has come over the Christian world in recent years. Not long back men tried to justify divisions, or at least they apologised for them. But now, even those who deem Christian union impracticable, long for such to be; and all of us are more or less ashamed of the divided state of the disciples of the Lord Jesus. I think I can see in present conditions at least a fourfold indication of coming unity—morning tints they are which herald the coming of the glorious day when the prayer of Jesus for the visible organic unity of his people will be answered. 1. The recognition of the waste and sinfulness of division. Ian Maclaren has said, "The division of the church into sects. . . is not an accident, not a misfortune, and certainly not an ingenious device to stir up the church to greater activity, but a distinct and flagrant sin." And surely we will agree that this statement is not too strong when we think of the awful waste that is being caused in Christian effort and expenditure. There are many small towns in this country in which five or six religious bodies can be found; each with a church building badly in need of repairs; each with a preacher preaching to very small congregations; each experiencing tremendous difficulty in keeping the work financed; and neither able to carry on really aggressive work for the kingdom of God. One church house and one preacher are all that are needed in such places. Even in our great cities there is often much overlapping of effort, while some needy parts are neglected. "This state of affairs not only causes waste of effort and money, but creates rivalry and competition, and is largely destructive of the true Christian spirit. Truly, denominationalism is "a sin against God and a crime against humanity." All this is now being recognised, hence the efforts which

are being made along the lines of federation, and in the calling into existence of councils and congresses to try to lessen or remove the evils attending the partyism of the day.

General agreement as to the desirableness of union.

No matter whether you listen to the voices of God's people in Great Britain, in the United States of America, or on the Foreign Missionary field, there seems to be practically unanimity on the desirableness of Christian unity. At the World's Missionary Conference held in Edinburgh a year or two years ago, emphasis was laid upon the necessity of unity in order to the conversion of the world. The Protestant Episcopal Church of America (the Church of England of our land), at the General Convention of that body in 1910 carried a resolution in view of the growing desire for a joint commission to bring about a conference on faith and order, and that all communions "throughout the world which confess our Lord Jesus Christ as God and Saviour, be asked to unite with us in arranging for and conducting such a conference." Then we have just closed in Melbourne a congress on the matter; the calling of this and the addresses delivered thereat are but an indication that in our own land we have arrived at a fairly general recognition of the desirableness of unity.

A growing fraternal feeling at home.

This is seen in the union efforts in social and evangelistic work. It seems that when Christ loving people are anxious to do something worthy of the kingdom of God, they agree to largely forget their differences for the time, and to stand together simply as Christians. And is not this union of effort largely the cause of the success of such enterprises as the Chapman-Alexander mission? Is it not an indication of increasing brotherly feeling? Such efforts would have been practically impossible one hundred or even fifty years ago. It is also seen in the gradual drawing together of those religious bodies which are the more nearly related in doctrine and practice. The various Methodist bodies have already united in this land; the Presbyterians, Congregationalists and Methodists in Canada have been conferring on the matter, and there seems every prospect of union being consummated; the Baptist Christians, and those who repudiate all party names, are drawing closer in Canada, the United States of America, and in Australia, and this increased fraternal feeling may some day lead to general organic unity, as it has already done at Port Pirie.

The growth of Foreign Missionary work.

What do the heathen care about the party names and human creeds of so-called Chris-

tian lands? What interest have they in any of the ecclesiastical differences about which men argue in the home land? They need Christ, and, realising this, the missionaries, as they stand face to face with the awful heathenism, are largely forced to forget the things which divide at home, and to a great extent practise Christian unity. The fact is, the converts from heathenism would get together in spite of the missionaries, if they do not lead the way. This must have a reflex influence on the Christians at home, and increasingly the conviction will be ours that we are wrong in maintaining at home things which are useless, and worse than useless, abroad. In that which is transpiring on the Foreign Mission field I can see a very strong indication of the coming of Christian unity.

Coming! Yes, unity is coming. See in the not far distance the advancing host of the redeemed, marching in perfect union; one Name they wear, one creed they profess, one banner floats o'er them, and as they march they joyfully and triumphantly sing,

We are not divided, all one body we—

One in hope and doctrine, one in charity.

As a result the world believes in the God-sent Christ.

The basis of the coming unity.

Men have been busy seeking a basis for unity, but in doing so, although they have been actuated by the best of motives, I fear they have made several mistakes. They have fairly generally assumed that it is the union of denominations that is necessary, instead of the union of Christians. Denominationalism is wrong, and must be abandoned, like any other error or evil. Christians are the units that make up the body of Christ. Then again, some earnest advocates of union seem to think that men must draw up a basis, and so have, perhaps, neglected to ask whether God has provided us with such. Personally I am satisfied that men—no matter how good and great they may be—will never produce a platform on which all believers can stand and rest satisfied. Might I suggest that we should seek for—prayerfully seek for—a God-given basis? In seeking for this shall we notice:—1. That all authority is in the hands of Christ (Matt. 28: 18-20). It is good that it is there. He chose apostles, who were afterwards endowed with miraculous powers by the Holy Spirit; and these men were to speak with authority—whatever they bound on earth was to be bound in heaven, and whatever they loosed on earth was to be loosed in heaven (Matt. 16: 19); whoever received them received the Christ (Matt. 10: 40). It follows, therefore, that where Christ speaks, either personally or by his apostles, there is no room for argument or human opinions. The authoritative words of Christ and his apostles found in the sacred writings of the New Testament; these are the only documents of any value and importance in the matter of the first days of Christianity. The purpose of Jesus Christ was to have one church (John 10: 16), and but one existed in New Testament days; it mattered not where the

Christian went, if there was an assembly of believers, that assembly was of the same faith and order as the one in the place from which he came. When divisions and party names began to manifest themselves at Corinth, they were strongly rebuked by the Holy Spirit through Paul (1 Cor. 1: 10-17; 1 Cor. 3: 1-5). 3. That if we get back to the platform which the New Testament Christians occupied we shall be united. This means that we must get back to Christ and his apostles and hear what they have to say, and gladly put their teaching into practice without argument or questioning. We must get back (a) to the names which the early Christians wore. The assemblies of believers were called churches of Christ (Rom. 16: 16), churches of God (1 Cor. 1: 2), and by other similar names. Individual followers of Christ were called Christians, disciples (Acts 11: 26), saints (1 Cor. 1: 2), and by other unsectarian designations. It is clear that we can never unite under other names, for God has never authorised them. The Episcopalian Bishop of Chicago recently said: "God never made Protestant Episcopalians, nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they chose to call themselves by less lovely names." (b) To the creed which the first Christians professed. The creed of the new Testament church was Christ—"Thou art the Christ, the Son of the living God," confessed Peter (Matt. 16: 16). "Dost thou believe on the Son of God?" seemed to have been the one great test question of those days when Christianity won such mighty conquests. That is a creed that needs no revision; a creed about which there can be no arguments; a creed that all evangelical believers do accept, even those who adhere to human creeds as well. (c) To the baptism which the first Christians practised. The immersion of penitent believers into Christ was without question the baptism of those days. (Acts 2: 41; Rom. 6: 4; Gal. 3: 27). This is very generally admitted. (d) To the worship in which the first Christians engaged. The gathering together upon "the first day of the week" was to break bread (Acts 20: 1), and it is apparent that in this meeting ministry was not restricted to one man, but was participated in by those capable of edifying (1 Cor. 14: 26, 40). Thus they continued steadfastly in the apostles' teaching, in the fellowship, in the breaking of bread, and in the prayers (Acts 2: 42). (e) To the priesthood which the first Christians recognised. The priesthood of the first church consisted of all her members (1 Peter 1: 5, 9) to every Christian was a priest unto God.

But somebody will say, "If what you have outlined is to be the basis of the coming unity, it means that those churches now known as Churches of Christ will give up nothing." I fear the objector has overlooked the fact that because of their desire for the unity of God's people, and the evangelisation of the whole world, those churches have already given up that which is denominational for that which is catholic, and have been trying to recognise the authority of the Lord, and to be guided by his word. Could they give

up the name of Christ for one that is denominational? Could they abandon Christ the Son of God as their creed for one that is human? Could they give up the New Testament as their guide for any human compilation? Could they abandon Scriptural baptism for that which is so much in dispute? Could they forsake the weekly observance of the Lord's Supper for a less frequent observance of the ordinance? Could they give up the glorious priesthood of all believers for clericalism which has so hindered the work of the Lord? We may and should give up all that is merely human in origin in our Christianity, but we should never—for such an action would be wrong—we should never abandon that which is simple, catholic and Scriptural. With all humility I would suggest that if all the Lord's people would give up as much as the Churches of Christ have given up, Christian unity on the divine basis would be realised. To bring about Christian unity by a return to original Christianity is the avowed mission of the Churches of Christ. As this is our avowed mission, let me urge that there

should be constant teaching and preaching on these matters; let every platform among us ring with the calls: "Back to Christ," "Back to the Book." Let New Testament Christianity be restored in order to unity."

A combination of movements.

Our movement is really a combination of several independent movements which began in different parts of Great Britain and America a little over a century ago. In each case there was a desire to see the prayer of Jesus for unity answered, and the Word of God was taken as the guide, with the result that each arrived at practically the same position. Frequently during our history tributary movements have been received, movements which have been commenced and carried on for some time without knowing of the greater movement, but which in their determination to get back to the simple truth had arrived at a position similar to that occupied by the other. The largest and greatest tributary is that which has recently been discovered in Russia. These earnest Christian men prayerfully searched the



Jesus Privately Examined by Pilate.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? And Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and thus I have come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.—John 18: 33-38

Scriptures, and as a result churches without party name and human creed, churches teaching and practising as the Churches of Christ in this land teach and practise, have come into existence. A recent interchange of visits between brethren in Russia and the United States of America has consummated the union of the two movements. There was no need to discuss a basis; the Word of God had guided each to the same position, and standing where the first Christians stood they were one, and simply recognised the fact, and now the more than a million disciples of America, the 27,000 disciples of Australasia, the 17,000 disciples of Great Britain, the thousands of disciples in other parts of the world are marching together with the probably 100,000 disciples of Russia. This discovery in Russia has confirmed me in the faith, established me in the certainty of the position occupied, and given me added enthusiasm in lovingly pleading for all God's people to come back to the Christianity of the New Testament, to come back to the divine basis of unity—one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all (Eph. 4: 3-6), that we may be one that the world may believe in the God-sent Christ. I believe that all God's people will do this some day; they will yet be willing to give up party names, no matter how dear; human creeds, no matter how ancient; and come back to the simple Christianity of the first that the Saviour's prayer may be answered.

Union through the Cross.

A missionary in India was questioning a simple-minded village woman on her knowledge of the Word of God, and she said: "Tell me a Bible story." The village woman began to tell the story of the crucifixion, and as she did so it seemed to have a new pathos and power in it; when the woman reached that part where the soldiers were driving the nails she began to weep, and she said, "I cannot go any farther; it will break my heart." And so the two—the cultured woman of the West, and the illiterate woman of the East—wept together. The cross had united them. Shall not all who love Christ take a fresh glimpse of Calvary? Shall we not once more gaze upon Christ dying for the world? And shall not that scene of wondrous love melt all prejudice, break down all denominational walls, and make us one in him? The cross can unite, the spirit of Calvary will yet force God's people together on the divine basis. God speed that day! God speed the day when human creeds and creed-makers shall be known no more; when all tradition and error shall be put away; when the New Testament shall be the only guide-book of God's people; when standing upon the platform on which the first Christians stood we shall all be one in Christ. And then we shall look back upon these dark days of division and weakness, of wasted energy and money, of error and unbelief, and thank God for the victory. Then shall we start out to the conquest of the world for our Christ, and still another victory will be won. And as

we go the glad and thankful strain will be heard—

"Sound the loud timbrel o'er Egypt's dark sea,
 Jehovah hath triumphed, his people are free!"
 God grant it! God grant it speedily! God grant it, for Christ's sake! Amen!

Be ye Imitators.

By H. G. Harward.

The report of the Conference of our South Australian brethren makes both interesting and profitable reading. An increase in the preaching force of the State; a Home Mission income of more than £2000; nine hundred and fifty lives surrendered to Jesus during the year; splendid growth in Bible School work; more buildings erected and more money raised and spent than in any previous year; these are some of the things which thrill us, and cause us to rejoice with our brethren in the blessings they have received from the Lord. We are not surprised that the word "vision" was the prominent word of the Conference. Nor is it strange that those Victorian preachers gave magnificent displays of oratorical pyrotechnics. How could they do otherwise in the presence of enthusiastic brethren who were rejoicing over the magnificent victories of the past year? We do regret that N.S.W. is so far from South Australia. And we are exceedingly sorry that the brethren of this State were not able to enjoy the inspiration of these great gatherings.

But distance need not prevent us learning some useful lessons. South Australia may still be our efficient teacher, even though a thousand miles separate us. "Imitation is the sincerest form of flattery," and the highest tribute we can pay to our brethren of the sister State is to emulate their good work.

No congregation can do its work as it ought to be done, and as the plea demands it should be done, without a representative building. Some of the churches are handicapped by inadequate accommodation in small buildings which they own; while others are hindered by the lack of any suitable meeting place. In few places have we any equipment adapted for up-to-date Bible School work. Our South Australian brethren are teaching us the lesson not only of an aggressive evangelism which seeks to establish the cause in new fields, but also the wisdom of housing the cause in a suitable building as quickly as possible. This has been one of the chief factors in their success during recent years.

There is abundant opportunity, and urgent need of a similar plan in this State. It is almost useless to go into settled communities to present the primitive gospel, unless the means are at hand to permanently establish the work. There is a charm about the divine message which attracts and thrills men. But many hesitate to attach themselves to a people who meet in shabby halls, or buildings used for picture shows, dances,

card parties, and other worldly things. Some temporary meeting place is usually necessary in the beginning, but years have frequently passed by without any more permanent place being secured.

Around the city of Sydney church buildings are needed in many important centres. Mosman and Hurstville have live congregations, but unsuitable meeting places. A strong cause could be established in Balmain if a building were available. In the country districts there is a like need. Wagon and Junee will never become strong, self-supporting churches until buildings are erected and an aggressive work carried on. In the district from which this article is written—the Manning River—there are splendid openings for making a strong circuit, in the country places adjacent to Taree. But buildings are essential to success of a permanent character.

But some New South Wales brother interjects, "This is an old story." Yes, but it is still true. And we shall never cease hearing about it until we pass away from these days of opportunity, or get to work and supply the need. This latter is possible in this State, and by brethren who are known for their great liberality. Our Easter Conference endorsed a plan which is all-sufficient for the purpose if the members will practically support it. A limited company for the purpose of chapel extension is in course of formation. R. E. Jeffery, Challis Avenue, Marrickville, Sydney, is the secretary. Several churches have already applied for loans. These have not been granted, because sufficient shares have not been taken up. Let all the brethren who can do so, respond at once, and invest some of their means for the purpose of erecting chapels.

The investment is a good one. Many years ago, General Drake, of Des Moines, Iowa, donated £1000 to the Church Extension Board, to be loaned to churches. That fund bears the donor's name, and is kept distinct from all other funds. That money has gone out from the treasury, and come back again in repaid loans, until it has helped to build not less than 100 church buildings. And it will keep on doing so as long as time and money endure.

What a splendid opportunity for some New South Wales brother to do likewise. No monument would be so imperishable as this. Long after the giver had ceased to be interested in material things and had gone to his eternal reward, his means would be better than bank interest, new buildings for commerce, extension of farm property, added luxury in the home, and the thousand and one things in which moneyed men are usually interested. This is an investment for God, and perishing souls.

A son or daughter with means might perpetuate the memory of a loved father or mother by an investment of this kind. That would be wiser than the costliest of manes, in the silent white city of the dead. It would abide long after the monument in the cemetery was forgotten or had crumbled into dust.

Be ye imitators, and do something.

The Family Altar

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

THE HOME.

Our chairs and beds ought to be comfortable, for we spend so much time in them. But we spend more time in the home than in these. Here, not only is our time spent, but our characters are formed. Here we fortify ourselves for the battles of life, and so win out in the struggle, or we fail to fortify, and are defeated. It is the seed-plot for the fruits of life, the seminary of all the virtues. Let us make them so heavenly that if the Saviour were here, as he once was, he would seek them as he did the homes of Lazarus and his sisters. But, is he not here? and will he not enter ours as he did theirs? Surely he is, even though we may not see him with our dull eyes. Let us make the atmosphere so sweet and pure that it will remind him of his home in heaven.

SUNDAY, OCTOBER 19.

Gems of Thought.—"A prudent wife is from the Lord" (Prov. 19: 14).

"The blessing of her quiet life
Fell on us like the dew."

And good thoughts where her footsteps pressed
Like fairy blossoms grew."

We are told of the Persian bird Jufstak, which has only one wing. On the wingless side the male bird has a hook and the female a ring. When they fastened together, and only then, can they fly. The human race is that Persian bird. When, man and woman unite, they may soar skyward.—*Gail Hamilton.*

Bible Reading.—Prov. 19: 11-17: One of God's rarest gifts.

MONDAY, OCTOBER 20.

Gems of Thought.—"Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6: 17).

O child of God, be true,
Be noble, strong and brave;
Tho' helpers may be few,
Thy God is near to save.

—*Helen R. Young.*

A sailor on one of our warships crept behind one of the big guns every night and prayed. For a long time he was alone. At last another jack tar joined him. Many nights they met together and prayed behind the big gun. One of their mates—out of a number who had seen and ridiculed them—went and told the commander, thinking he might stop the daily prayer meeting. But he ordered a place curtained off for his praying sailors, and said that no one must molest them. One by one, their comrades came to them, to be admitted into the little prayer tent, until thirty-two converted men gathered there daily to read God's word and worship him.—*Anna M. Tilton.*

Bible Reading.—2 Cor. 6: 14-18: True amidst trials.

TUESDAY, OCTOBER 21.

Gems of Thought.—"Sin, when it is finished, bringeth forth death" (Jas. 1: 15).

In the legend, the Duchess Isabella, wishing earnestly to obtain some object, was instructed by the crafty court astrologer to kiss, day by day, for a hundred days, a certain beautiful picture, and

she would receive the fulfilment of her wish. It was a sinister trick, for the picture contained a subtle poison which stained her lips with every salutation. Little by little, the golden tresses of the queenly woman turned white, her eyes became dim, her color faded, her lips became black; but, indutated, the suicidal kiss was continued until before the hundred days were complete the royal dupe lay dead. So we yield ourselves to the sorcery of sin. Despite many warnings, we persist in our fellowship with what seems truth, beauty, liberty, pleasure, until our whole soul is poisoned and destroyed.—*W. L. Watkinson.*

Bible Reading.—Jas. 1: 12-15: The final fruit of sin.

WEDNESDAY, OCTOBER 22.

Gems of Thought.—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches" (1 Tim. 6: 17).

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold,
His coffers are full, he has riches untold.
—*Hattie E. Buell.*

It is said there was laid, one morning on the minister's pulpit, a little folded paper which, when opened, contained the words: "The prayers of this congregation are requested for a man who is growing rich."—*May D. McKittrick.*

Bible Reading.—1 Tim. 6: 6-19: True riches.

THURSDAY, OCTOBER 23.

Gems of Thought.—"He is faithful that promised" (Heb. 10: 23).

Unto the hills around do I lift up

My longing eyes:
Oh, whence for me shall my salvation come,
From whence arise?
From God the Lord doth come my certain aid,
From God the Lord, who heaven and earth hath made.
—*Mary of Lorne.*

On every package sent out by a certain printer in a large city is an impressive trade-mark. It is simply a circle, within which is his name and the words, "I never disappoint." How much better may every promise the Lord ever made to his disciples bear that legend.—*Miee M. Upton.*

Bible Reading.—Heb. 10: 19-25: Our promise-keeping God.

FRIDAY, OCTOBER 24.

Gems of Thought.—"Abound more and more" (1 Thess. 4: 1).

Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before,
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See His banner go!

—*Sabine Baring-Gould.*

When we have done our best, it is time to do better. There is a heavier obligation resting upon us than that ever before. For every attainment makes us capable of greater attainment; every fresh receiving of Christ, or transmitting of the power of Christ, increases our capacity for receiving him and transmitting him. It is those who have already accomplished most who are honored by the fellows with the heaviest responsibilities.—*S.S. Times.*

Bible Reading.—1 Thess. 4: 1-7: Ever onward.

SATURDAY, OCTOBER 25.

Gems of Thought.—"Eat thy bread with joy,

and drink thy wine with a merry heart" (Ecl. 9: 7).

Only a smile from a kindly face,
On the busy street that day,
Forgotten as soon as given, perhaps,
As the donor went her way,
But straight to my heart it went speeding,
To kiss the clouds that were there,
And I found that of sunshine and life's blue skies,
I also might take my share.
—*Macdonald.*

Joy softens more hearts than tears.—*Mme. de Surlery.*

Bible Reading.—Ecl. 9: 4-10: Joy lightens life's burdens.

CHRIST WITHIN.

By Sophie Bronson Titterington.

The Master came into my heart as Self went out at the door.

"O enter, dear heavenly Guest," I cried, "and leave me never more!"
The place was dusty and foul and dank, but sunshine entered in
As his presence cleansed and sweetened, and banished the smirch of sin.

And so all day it is Christ within—I am no more mine own,
My heart is a grave no longer since he rolled away the stone,
He speaks through my lips, and they utter what he would have me say.

He uses my hands for his service sweet in his own blessed way.

My feet he sends on his errands, and they never weary grow
Because of his strong upholding—the dear Christ who loves me so;

The fretting troubles of every day that used to vex and sting
Have vanished like troubling nightmares in the presence of the King!

The homely work of the household, the endless tasks of the day,
Are lightened and glory illumined because he leads the way;
The food I place on the table is a sacrament divine,

Because he hath touched and blessed it through these poor, weak hands of mine.

And so it is Christ for ever! the Christ for ever and aye!
His life overflowing within me, whether I live or die;

His for the daily service, wherever he sendeth me,
And his for the joy eternal, and the final victory.
—*S.S. Times.*

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In the Realm of the Bible School

BALAK AND BALAAM.

Sunday School Lesson for November 2,

Numbers 22: 1-23: 10.

A. R. Main, M.A.

Though two men's names appear in our lesson title, yet the study is chiefly concerned with Balaam. Balak, the king of Moab, chiefly appears as the means of introducing the other to us.

Our lesson deals with one of the most instructive and yet one of the most curious incidents in Old Testament history. Particularly do verses 20 to 22 reveal a startling thing. We have the case of a man, a prophet of high renown, who, after declaring that he cannot go beyond the word of Jehovah even to oblige a king, seeks divine permission for his going; and yet, after he has apparently received this permission, the anger of God is kindled against him because he went. Here is the passage: "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went." The explanation of this will give us perhaps our chief lesson. In order to appreciate the situation, we must briefly notice

The person and character of Balaam.

In the first place, we note that Balaam was a prophet. It is quite evident that he had a great reputation. Otherwise the Moabites would not have sent so far for him. Nor would Balak have used such language as this: "I know that he whom thou blessed is blessed, and he whom thou cursed is cursed" (v. 6). Nor would such honorable men and such lavish gifts have come to Balaam if he were only an obscure prophet with a third-rate reputation. Some may think of Balaam as a mere lying prophet. Such will notice that our lesson reveals him as used by Jehovah—however unwilling he may have been—to give true predictions and to bless the people of God. Moreover, it should be marked that one of the finest prophecies of the Messiah falls from the lips of Balaam the son of Beor, in the passage concerning the "Star out of Jacob" (24: 17). It may be a cause of perplexity to some how God would issue His word through such a despicable character. We might have thought that only a man of lofty ideal and high moral standard could thus be used. But, alas, while they who would speak the Lord's word ought to be men who live in harmony with their message, they are not always so. Joseph Hall remarks that "a little holiness is worth much illumination." We would rightly appreciate more highly a man of less ability and greater piety. But God has an absolute right to use for His glory any man of His creation. His word is still the same, irrespective of the lips which utter it. The fact that one thus used is not in itself a guarantee of that man's piety or acceptance with God.

Again, we may hold that Balaam was a man who had clear ideas of God's requirements with

reference to conduct. There are some who read Micah 6: 3-8 as a dialogue between Balak and Balaam, the latter answering the former's questions. If it were so, and we had from Balaam's lips that wonderful word on duty—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"—then we see that the man of our study had perceived the very essentials of conduct. But many, many others have found with Balaam that it was much easier to say what the Lord requires than to do according to that requirement.

Again, it is from Balaam's lips that we have one of the most beautiful of prayers: "Let me die the death of the righteous, and let my last end be like his" (23: 10). But he forgot something which man is very prone to forget, that he who would die the death of the righteous must live the life of the righteous.

Up to a certain point we can greatly admire this man. A praying prophet, with clear notions of duty, it is a thing to impress us. Yet nearly all the world holds Balaam in abhorrence. True, a recent writer, no less famous a person than A. C. Benson, has expressed his surprise at "the disgrace or dishonor" that has fallen upon Balaam; for to him the son of Beor appears to be "one of the finest, most valiant, most heroic characters of the Old Testament." This extraordinary description is in harmony neither with the view of the great writers who have sought to delineate Balaam's character nor with the Scripture record itself.

Our lesson incident.

We can only notice a few points. Balak, alarmed at the advance of Israel, sent men with gifts to Balaam, asking him to come and curse Israel. To them Balaam made reply: "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." God forbade the prophet to go; for Israel was blessed. Then Balaam said to the men, "Get you into your land." So far this is good. This prophet-would consult God; at God's word he will refuse reward. But we look again, and see the curious form of refusal. "Get out," said Balaam, apparently very loyally and boldly; but he added, "For the Lord refuseth to give me leave to go with you." This seemed to suggest that Balaam would have been glad to go but for the prohibition.

Seemingly, the messengers could read Balaam aright. Balak sent back greater men with greater promises. To these, Balaam spoke the magnificent words: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Let Balaam stick to this, and we shall land his name. The last clause might well be taken as a life's motto by every disciple in the land. But what is this? Balaam has not finished; he continues: "Now, therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more." There Balaam failed. What right had he to act thus? None; for God had before given him the clearest possible instructions, and forbidden the very thing concerning which he

now makes inquiry. To ask "more" was to say in effect, "Did you really mean that?" It was an insult to God. Balaam should have known that, no matter what God might say to him, the former would stand. But he would keep on, and try to get an answer that would allow him to go in the way of gain.

The remarkable thing is Balaam got an answer that seemed to be in the line of his desire: "The men come to call thee, rise up and go with them." The still more remarkable statement is made that the anger of Jehovah was kindled against him for going.

Why God was angry with Balaam.

The seeming harshness in God's treatment of Balaam need not greatly puzzle us. God was not doing with him anything out of accord with His usual treatment of men.

Some have thought that the sin of Balaam consisted in this, that he did not fulfil the conditions. He did not wait till the men asked him to go; he volunteered to go. It may be so; but it seems to me that a right solution can be got by a different approach. The question we ask, Why did Balaam go? The answer is, that he went because he wanted to go. Had his heart been set on the doing of God's will, he must have known that God did not wish him to go and curse Israel. There are lessons here for us. Sometimes folk read a plain command of Scripture, simple beyond possible confusion. Yet they consult friends, or commentaries, or even other Scriptures, to see if they can get "more" as if "more" could have no effect a divine command. They seek for essentials and non-essentials. They should be satisfied with the plain command of God; they are putting self in the forefront and being guilty of will-ship.

He who will not be content with doing that which God plainly reveals is very likely to get what he believes to be a divine dispensation or modification, as did Balaam. Whereas "Go no more" was before plainly uttered, now there is a permissive "Go." Is this not possible? The word of the covenant prophet of old, French says, was "the thought God had said, 'Thy heart is set on the journey; go, therefore, if thou wilt. I will not stand any longer in the way of thy desire.' O, dreadful judgment of our God, when he permits in anger what he had long refused to do; when he says to the sinner, 'If thou art set upon a thing, do it, thou shalt even be filled with thine own ways. If nothing will satisfy thee, but the quails, thou shalt even suffer upon them,' till they become loathsome to thee, and thou perish while the meat is yet in thy mouth."

The interested reader will find in two Scriptures words to ponder over in this connection. First see Ezek. 14: 1-5, where Jehovah tells the prophet he will answer the man that cometh to his idols. Also read according to the number of his sins, and believe of the truth, receive a delusion and believe it. One prerequisite to knowing the will of God is to have the desire to do that will. As Robertson says, obedience is the organ of spiritual vision.

The end of Balaam.

Did time permit it would be well to notice Balaam's fine prayer to die the death of the righteous was unfulfilled. He had a most ingenuously death—by the sword of God for the terrible death was a fitting judgment for the terrible sin of which he had been guilty. Balaam knew of his own guilt; he had been rejected by God. He could not curse; but he could induce Israel into sin, that God would punish them. If we read Ezek. 25 in the light of 2 Peter New Testament, we see a deadly offence. Two other New Testament tell of his errors (Judg. 11: 1-3; Rev. 17: 16). The gain is a thing of fearful potency if we read the prophet that the Lord do what Balaam did, his dreadful fall and fate be the warning to us which the sacred writers desired that it be

FOREIGN MISSIONS

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

Children's Day falls on November 2 this year.

Some of our schools, finding it inconvenient to observe the day on November 2, are celebrating it later. The Foreign Mission Committees are anxious that every school and every scholar shall make the most of this day, in the interests alike of the children in heathen lands and of those at home. Make it the biggest and brightest and best day of the whole year for the children.

A Missionary Journey.

I have just returned from a three weeks' tramp through the north end of the island, visiting Vangalato, Waluriki, Lombaha, Sese's country, Nakira, and Longana.

In general the work seems about normal, though at the most northerly point, Nakira, the people are dying fast with pulmonary consumption. And last month three of our Christian boys were drowned while returning from Maewo in a canoe, with a bad of pigs. Their teacher, Sam Bani, an old "Queen-land boy," was with them, but escaped along with three others by swimming nearly two miles in the storm.

At several other places also, this dread disease is at work. I feel quite sure the dark, damp and dirty houses (huge tunnels, 50 to 75 feet long, hatched to the ground) are largely accountable for it; and also the "close-up" village community is a hot-bed for the disease. Fortunately on Ota we have only two such places, and unfortunately both of these have been created by the zeal and enterprise of the native teachers. I am endeavoring to get them scattered among their gardens, besides teaching them the advantage of "open-air" life, and to construct better houses, for light and air. No easy task, I assure you, but with time and teaching these conditions may be improved. Every "kamale" (as single men's quarters are called, and "vale," the married men's) is the home of the special "tu-ker" pig. We counted nine in a row at one place in the Longana district, on one side of the great "kamale," and on the opposite side as many sleeping mats on the ground, for the boys! reminding one of a "show ground" cattle shed and their attendants.

In common with the rest of the island, Longana is densely wooded. The climate is decidedly cool at this season, being on the weather side. It is the people suffer from the cold; and it is more cloudy and wet than the Ndindui district. But the people are free from sickness and sores than any other part of the island.

I remained here for two weeks, conducting a gospel and educational mission, using the two-language translation books. About 75 books were

sold. God has favorably disposed the minds of these people toward the Ndindui language, which I find is more foreign to them than I had supposed. But their eagerness for God's message in it, reminds one of John the Revelator and "the little book." Three meetings were held daily, and four on the Lord's day. We centralised at Joseph Liu's school, and the aggregate attendance was good, including five teachers and helpers, to whom we gave special instruction and help.

The people were exceedingly generous. After teaching them the way of the Lord more perfectly on ministering to the saints, their food gifts could not be restrained. Barrels of food-stuff poured in, yam, taro, breadfruit, sweet potatoes, bananas, rice, meat, and fancy biscuits from the French trader's, chickens, native pudding, steaming hot in the leaves, and a sucking pig, from iNgan, a nice old pig chief.

These people are ready to consecrate land unto the Lord for coconut plantations for the support of the gospel, as already suggested to you. I am asking for fifty to one hundred acres at the several places. One old man gave a nice little hill-top for our reel and thatch house, which the natives are building for us, at their own expense. They will use the water from our tank, and will pay a large share of the expense of a good-sized tank.

About 170 gathered to the Lord's table, besides children. Upon hearing that one young man, a former teacher, had been drinking native grog (mal-ko), we withdrew fellowship from him till

he repents, after giving the church some teaching on the subject of Christian discipline.

A memorial service was held for Daniel Mhué, whose memory is held in esteem. As I approached the school, passing through the glade my eye caught sight of a white cross in the distance, on an elevated stone grave, near the school. It proved to be Daniel's. The French trader had kindly made it, and lettered it neatly. We expressed our thankful appreciation to him for it.

At my next visit (D.V.) some converts are to be baptised, and at several other points.

At one little school, near Sese's country, we remembered the Saviour's love in the breaking of bread, although there were only five present, including the writer. These little services in the bush are very sweet and sacred. I am sorry to find among the teachers in general a deep-set aversion to the observance, when by themselves, but they are willing that the missionary observe it. This is clearly the influence of the Presbyterian teaching, which positively forbids the natives taking this function upon them. We observe the breaking of bread regularly at head-quarters, and I am doing all I can to encourage the teachers to do so, without pressing it unduly, as to do so would only defeat our object.

It was very gratifying to return home and find Mrs. Waters well, and everything about the station in such good condition.

I learned that during my absence the (Mts) and the Government "headmen" had taken positive action against the baneful use of tobacco, by arresting several of the school children (boys and girls) for smoking, and setting them to work on the public roads, which Government is making. I am thankful for their attitude and help in this matter of trying to save the youth of Ota from this drug octopus. I have strenuously endeavored to keep it out of the "Sunrise School," and not without apparent success; but late life the tide has risen too high for me to stem successfully, and for the moment I feel thoroughly defeated. But we will say

with Paul, we are cast down, but not destroyed, perplexed but not in despair, for he that is for us is more than all that can be against us. It may be, as someone has said, that God is most present when most invisible.

Mrs. Waters joins in sending love and greetings. Sincerely yours in Christ—Jesus.—A. Theo. Waters, Ota, New Hebrides, Aug. 25, 1913.

Shantie, a little "opium waif," has recently been adopted by Mrs. Stratton. She is available for support by some individual or society. Her photo, and that of Nera, supported by Swanton-st. Virginia Club, will appear next week.



Baramati Children.

The above is a picture of Mrs. Stratton in the midst of some of the children of the Christians at Baramati. Bro. Stratton writes: "We now have 33 little ones at Baramati and Taldidwadi." These children and numerous others will be gladdened by the Children's Day offerings of our Bible Schools. Show the picture to the children in your home, and do not forget

November 2 is Children's Day.

Several interesting letters, suitable for Christian Endeavor Societies, have come from Baramati. The same may be had by application to the secretary. "First come, first served" will be the rule, so please apply early.

Bro. Filmer will be glad to receive gifts of clothing for the students of his college. Any veritable garments will be suitable for the "boys."



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

Tasmania.

LAUNCESTON.—On Sunday morning, Oct. 5. Bro. Heron presided over a large congregation. Several visitors were present, including Mrs. Swain, of Melbourne, and Mr. Pearn, of Cayeside. Bro. Swain gave a powerful and impressive address on the subject of "Christ Our Example." One was received into fellowship. The afternoon meetings, both of the Juniors and the Century Bible Class, were well attended, the services being bright and helpful. On Sunday evening the chapel was filled, when a splendid service was conducted. Next Sunday we hope to be able to open for the evening service the other new wing of the church addition. Wednesday night prayer service and Monday night Endeavor still keeping up well.—A. W. Heron.

West Australia.

NORTH PERTH.—Last week we held our Bible School anniversary services. H. J. Banks addressed the meeting on the afternoon of Sept. 21, and the writer preached to a full house in the evening. On Wednesday, 24th, the children's tea was held, followed by the public meeting and prize distribution. All the meetings were a success. The choir and school rendered special items in great style. The primary department contributed several choruses and recitations that everybody enjoyed.—A. J. Ingham, Sept. 30.

FREMANTLE.—On October 2, the church tendered its welcome to Bro. and Sister Warren, the new evangelist and his wife. The chapel was crowded, both with Fremantle members and brethren and sisters from sister churches, who came from Perth and suburbs. Some fine things were said by the representative preaching brethren of the W.A. brotherhood. Bro. Warren responded in a very spirited manner. At this meeting also we said farewell to F. D. Pollard, who has been preaching for us for the past 12 months, during which period 17 souls were won to Christ. The church presented him with a revised Bible as a small token of their love and appreciation of his faithful services. On October 5 we again had splendid gatherings at all the meetings. The sweet story of the world's Redeemer rang out through his ambassadors. The brethren and sisters are delighted with Bro. and Sister Warren. We thank the South Australian brethren for allowing them to come to us.—H. E. Cole.

Queensland.

ZILLMERE.—Lord's day, Sept. 23, we had J. Swain, of Brisbane, with us; he gave a fine exhortation in the morning, and preached to a fair audience at night. On October 5 we had S. T. Judgins, of Brisbane, who gave a splendid exhortation, and a grand address at night. One young man made the good confession. We are sorry to report that Bro. Carl Fischer has met with an accident. While clearing some ground of timber a limb fell and caught in the back of the leg, breaking it. He is in the Brisbane General Hospital. We hope he may soon recover.—J.B., Oct. 6.

BRISBANE.—On Saturday evening, Oct. 4, a free sacred song service was held in Bro. Haigh's hall, Hawthorn, this being for the purpose of an introduction to the district prior to opening the Bible School. Bro. Nightingale presided, and explained that under the superintendency of W. Huntley, and a competent staff of teachers, the

school would open the following day on right up-to-date lines. Bro. Cane, supt. of the City Temple, gave an interesting address on Bible School work; Bro. Forbes and Huntley also spoke. The musical part of the programme was supplied by the city choir. Solos were also sung by Bro. Forbes and Munro, and Sister Gilliland. There were about 100 present, including visitors from Brisbane and Albion. I am pleased to report that our esteemed Bro. W. Suchting is on the road to recovery. Our brother has been an inmate of Townsville Hospital for 16 weeks with a serious illness. Sister Nightingale has formed mission bands in several centres, and the children are actively working to send a box of clothing to the Foreign Mission stations. Bro. Dave Moffat's class secured the Bible School banner for securing most new scholars. On the 5th inst. W. H. Nightingale conducted both services, there being fair attendances. The young plant at Annerley (Ipswich-road) is thriving mightily. Two open-air services were conducted in that suburb last night by Mr. much beloved, though blind, Bro. Oleson. Cottage and mid-week meetings are now being deftly arranged. Yesterday morning the writer spoke, and Bro. Burrows delivered the gospel address in the evening to a fair attendance of visitors.—H.C.S., Oct. 6.

New Zealand.

DUNEDIN.—At a social held in the tabernacle on Tuesday evening, a presentation of a silver spirit kettle was made to Miss Isabel Justice by the members of the church, including the choir. Miss Justice was for about three years organist for the church, and for part of that time acted as choir leader. P. D. McCallum, who made the presentation, commented upon the amiable qualities of the recipient, and voiced the thanks of the church for the able and conscientious way in which she had carried out her duties. Others who expressed appreciation were J. W. Stokes, church secretary, and C. Fleming McDonald. Miss Justice will be succeeded by Miss Ethelwyn Stokes as organist. Matthew Bell was exhorter on Sept. 23, and yesterday morning, T. H. Mathieson spoke upon the work of Foreign Missions, in view of the offering on October 12.—L.C.J.S., Oct. 6.

WELLINGTON (Vivian-st.).—Last Sunday morning Bro. Wedd, of W.A., was with us, and gave us an uplifting, helpful address. Bro. Young, of the Seventy Times Seven Mission, is laid up with a touch of rheumatic fever. During his absence the nightly meetings have been conducted by helpers. The ladies held the sale of work in the schoolroom this week, and, though the sale was for one night only, the receipts were remarkably good.—R.H., Oct. 3.

AUCKLAND.—The school movement is progressing in this part of the world. During the last six years it has doubled its membership, and there are now 200 to spare. We are out to get 500 more members in one year. Ponsonby-road school has 350 members, with 20 teachers, under the superintendency of J. L. Stoney. They are the fourth largest school in Auckland's big city, and the average attendance is 87 in each Sunday. A new school has been started at the foot of Newminton-road, and already has 80 scholars. The Dominion school, which has increased the size of its chapel, established an Archibald's Primary School, and a new secretary, and no doubt will double its membership. Richmond school is building class rooms, chairs, etc., and they told us at the last meeting that they would not be in the background. Onelungta school, under Bro. Creamer, has about

80 members, while our new school at Devonport is also growing. The Point and Arundale schools are trying hard to be successful. Another new school has just been opened by Sister Wallis and Bro. Cooper. Most of our churches are really what a great asset to a good school is, and we hope the day has gone by when churches will refuse to spend money to properly equip their schools.

NELSON.—On Sept. 21 we had splendid meetings. Bro. Bell, junr., presided at the breakfast of bread. The exhorter was Percy Bolton, who gave a helpful address from Gal. 2: 20. A fine meeting at night, when S. J. Mathieson presided as inspiring address on "What think ye of Christ?" Three fine young men confessed their Saviour. Our prayer meeting continues to increase in numbers and interest. Thursday, 25th, present, and the ordinance of baptism was administered to the young men and two young girls. Our sisters have held their annual sale of work and donated £10 of the proceeds to the piano fund. Nice meeting on Lord's day morning, Sept. 23, when F. V. Knapp presided. Bro. Young gave a very fine address. Five were received into fellowship. These are the first fruits of our brother's labor. S. J. Mathieson spoke in the evening: "Paul and Felix." In the recent Band of Hope Competitions we have to congratulate the following members: G. Lang, 1st, impromptu speaking; O. Page and M. Ames, 1st and 2nd, song recitation; P. Bolton, and, best temperance address; K. Knapp, 2nd, violin solo. 58 at music week past service.—A.W.P.

South Australia.

NORWOOD.—Good meetings to-day. P. A. Dickson took both services. The foundation stone of our new Sunday School building will be laid Saturday, 25th inst., by Mrs. G. D. Wright. Our offering for Bible College totals £7.—S.P.W., Oct. 12.

GROTE-ST.—This morning Bro. Caldwell presided, and, at Good Mile End Baptist Church, gave a fine exhortation. At this evening's meeting L. Gooden, of the Hindmarsh Baptist Church, led in prayer, and Bro. Thomas gave a powerful address to a full church. Two women confessed Christ.—T.M.G., Oct. 12.

STRATHALBYN.—Good meetings to-day when we were pleased to have A. Pearce, of R. Stuart, and his sister with us. Bro. J. J. Jarvis presided, and Bro. Pearce gave a powerful sermon to-night. Oct. 7 we held our S.S. picnic, when the children were taken in trolleys to a pretty spot a few miles out of the town, a very enjoyable time being spent.—H.B., Oct. 12.

PORT NEILL.—Nice meeting Lord's day, Sept. 21. Bro. and Sister Harkness were with us. Bro. Harkness preached to a good congregation. On October 5 Bro. Roy Raymond was again with us, and gave a earnest address. We are thankful to confer the news that it was decided to give these two good brothers back again, as there is a great field to win for Christ on Eyre Peninsula.—T.B.

STIRLING EAST & ALDGATE VALLEY.—Twenty-three new scholars at Stirling East School. Valley anniversary services, Service of song, entitled "Pet the Fisherman," rendered at the afternoon service, under leadership of Bro. Dolan. Bro. Kelly read connections. Morning and evening services. At night building again pushed.—T.E.

HENLEY BEACH.—We were glad this meeting to see a better attendance around the table. Bro. Cosh presided, and Bro. Gore conducted. We were pleased to have visitors present. Our Bible School rooms are just about full. Bro. and Endeavor Society still maintain their interest.—W. Stanford, Oct. 12.

PROSPECT.—On Thursday night the members of the K.S.P. were treated to a social meeting at the residence of Bro. J. L. Paternoster. An enjoyable evening was spent. To-day Bro. Paternoster preached both morning and evening. The Bible Class to-day was well attended.—H.R.

GLENELV.—An enjoyable evening was spent with the Young Christians' Training Class on Friday last. The evangelist, who is supt. of the class, conducted a short devotional service, and explained to the elders, who were present by invitation, the objects of the class. Brien Hurford and Wright spoke words of encouragement and advice to the young people, and the rest of the evening was devoted to games and refreshments. Splendid meetings again to-day. At the evening service Miss Nellie Harvey was baptised.—E.W.P., Oct. 12.

WALKERVILLE.—With the aid of the H.M. Committee we have engaged the services of Bro. Morton Noble, of the College of the Bible, for six months, and he commenced his duties on Oct. 12, and gave us a real good address in the morning, and in the evening spoke to a good audience on "What will you do with Jesus?" We are looking forward to a good time.—H.H.W., Oct. 12.

YORK.—This morning E. Mossop presided, and John Fischer delivered an inspiring exhortation from Paul's epistle. Bro. H. W. Pittman has had the pleasure of hearing the gospel from the lips of Mr. Powell, a missionary from the leper stations in India. Mr. Powell, who is a Welsh Baptist minister, placed before us in a new and interesting though pathetic light the conditions of the 800,000 lepers in India.—W.G.J., Oct. 12.

QUEENSTOWN.—Bro. Brooker, of the Queenstown church, says the *Mail* is doing splendid work among the young men of his district. By tact and good fellowship he has become one of them, and his qualities are appreciated by those among whom he is working. His interest in the young men was evinced on Wednesday evening, when he and Mrs. Butler gave an evening service in the church. Two hundred guests were invited, and a thoroughly enjoyable time was spent. There are at present 37 members of the Queenstown Church of Christ Young Men's Bible Class, but Mr. Brooker, like a good cricketer, is out for the money, and he said he hoped that this gathering would be the nucleus of an increasing number. The church was artistically decorated. The building had been converted into an elegant drawing room. Carpets and cane chairs were strewn upon the floor, large palms were arranged on every flank, the walls were prettily draped with muslin in the colors of red, white and blue, and to complement the pictures on the wall, curtains hung in graceful folds from the windows.

MOONTA.—On Oct. 7 we held our first quarterly church social. Bro. Cuttriss presided, and addresses were given by Brien Neill and MacGregor (elders), and Bro. Verco, of Kadina. The secretary's and treasurer's reports showed good progress had been made. On Oct. 12 in the morning Bro. Cuttriss presided, and Bro. Robertson exhorted. Bible School, good attendance. Gospel service, good attendance, and Bro. Cuttriss up to the mark in his splendid and convincing address.—B. Marsh, Oct. 12.

KADINA.—Our Thursday evening prayer meetings are on the increase. This Lord's day morning, Bro. Verco spoke. This afternoon in our Bible School we have adopted the "curtains" between the different classes, being a great improvement. We have also got a hammer for competition for the classes, to be won and kept by the class getting the highest average marks for the quarter. This evening Bro. Verco took us to his text James 4:1. The interesting feature of our Sunday evening meetings is the large attendance of young men and the increased number of strangers.—Jas. H. Thomas, Oct. 12.

NARRACOORTE.—At our annual meeting last Wednesday, encouraging reports were received. Though we have had many difficulties to contend with, the year has been one of blessing and progress. As a result of better giving we are enabled this year to increase our H.M. subsidy from £35 to £60 annually. We are making a determined effort to wipe off the debt on the chapel, for which purpose we have adopted the "share" system. The school has decided to hold its anniversary festival on November 9, and to have a picnic to complete it.

WALLAROO.—We hope to hold the opening services of our chapel on December 14. On last Lord's day Bro. Wiltshire concluded a series of

addresses to men. We have been glad to notice an increase in the number of young men attending the gospel services. The attendances all round are gradually increasing, and a good interest is manifest. On last Lord's day evening we were glad to witness a man make the good confession. The meetings to-day have been good. In the absence of Bro. Wiltshire, Roy Killmer preached his gospel sermon, and was listened to attentively by a fairly good audience.—L.J.K., Oct. 12.

MURRAY BRIDGE.—Since last report there has been one addition by letter. On Sept. 30 the first annual meeting of the church was held. Reports showed that there had been added by faith and obedience, 13; by letter, 23; formally immersed, 1, making a total of 37. Our finances have shown a splendid improvement, and prospects appear encouraging. The tender has been let for our new building. Everything will be in readiness for the laying of the foundation stone on Oct. 18 at 2 o'clock. C. A. Grundy has been elected church secretary. His address is Murray Bridge. The Bible School at Hillside held their picnic and special service on Sept. 27 and 28.—J.T.T., Oct. 12.

NORTH CROYDON.—School anniversary services continued on Wednesday and Sunday. The service of song was repeated on Wednesday, and on Sunday we had bright meetings. In the morning E. Fischer presided. W. C. Brooker spoke at Hill School was held. In the afternoon G. T. Walden gave a splendid illustrated talk, "The Magnet." At the gospel service E. W. Pittman gave a fine address to the children. At the Endeavor Society on Monday (consecration evening) five new members were enrolled. At the evening service, E. W. Pittman gave an evening sermon, "How Music is Made." An enjoyable evening was spent.

HINDMARSH.—Sunday, Oct. 5, the 58th anniversary services of the church took place. H. D. Smith spoke at the morning service, and A. G. Day at the evening. There was a good attendance. Special singing was rendered by the choir. The secretary's report showed the Bible College amounted to £7 17/9. Tuesday, the services were continued with a tea meeting, followed by a public meeting, at which D. A. Ewers presided, the speakers being A. G. Day, H. D. Smith, and T. H. Brooker. A splendid programme of choruses was rendered. The secretary's report showed good, steady work during the year. The finances were good, an average of over £15 per week having been raised, whilst over £2 per week had been sent to Foreign Missions. Another £25 would be paid off the liability of £225 on the property, and it was expected to pay off the balance before the end of the next two years.—J. W. Snook.

MAYLANDS.—Since last report two received by obedience and two by letter. Two Saturday afternoons have been spent, and many evenings by the brethren on the two primary class rooms, and the sisters provided refreshments. Bro. Taylor, and the contractor for the concrete work, has also labored on the other parts with the brethren, and has also helped tide over the financial difficulty. The rooms measure 23 x 16, well celled and finished, and the cost will only be about £150, of which £100 is in hand for free-will offerings. Sunday, October 15, Bible School anniversary. H. R. Taylor, and P. A. Dickson spoke in the morning. Afternoon, children rendered service of song "Blind Betty's Text." Conductor, F. Sandjo; organist, Miss Charlton; pianist, Miss V. Sandjo. Evening service, fine address by H. H. Taylor. Wednesday, annual picnic at Ridge Park. Saturday, opened classrooms. E. A. Riches, president of Conference S.S. Executive, and others gave greetings. Tea provided by sisters. A vigorous year: large attendances; all happy. Sunday, Oct. 12, 4 received by letter. Good meetings. Eight new scholars at Bible School.—R.L.A., Oct. 12.

New South Wales

PETERSHAM.—Bro. Coleman addressed the church on October 5. At the gospel meeting Bro. Coleman preached, and one young sister came forward. We then had the joy of witnessing five baptisms. On Oct. 12 T. R. Coleman gave a

splendid address in the morning on "Personal Work." Four new members were received into fellowship. At the gospel meeting Bro. Coleman took for his subject, "Bullets and Bulwark," after which one young lady was baptised. Our Sunday School picnic yesterday at Roslyn Gardens was a great success.—T.I.

BELOMORE.—On October 8, the Dorcas Class had charge of the mid-week meeting. On Lord's day Bro. Thos. Morton preached, and a young woman publicly owned her Lord, expressing her desire for baptism. All the agencies are working well.—John Roder.

MOSSMAN.—Several young men from the church, with a few from other churches, held a "Christian camp" at Quaker Hat, on Middle Harbour, from Friday to Monday last. An all-day conference was held at the camp on "Eight Hours' Day, or 'Personal Work for Christ.'" On Wednesday evening W. Day, a director of the Churches of Christ Chapel Extension Fund, Ltd., explained the working of the fund to the church, and several of the members present applied for shares. Good meetings were held on Friday and Saturday, a helpful exhortation this morning, and T. R. Coleman delivered a fine gospel sermon on "Jesus the Great Healer" this evening. The offering for the College of the Bible amounted to £5/14/4.—S.G., Oct. 12.

TABER.—The first fortnight of our mission work, Bro. Howard has gone, and we are rejoicing in victories for God. Three have already been added to the church, and there have been beside six who have confessed their faith in Jesus as Lord, who we expect will be baptised soon. There have also been two restorations, brethren who some years ago, one in New Zealand and one here, put on Christ in baptism. The interest has not diminished, and we hope to continue the campaign for some weeks yet. To-night—the last of the fortnight—we had the joy of seeing four come out for Christ, and his wife for the first time. We have prayed for years for a young lady and the youngest son of Bro. MacAulay.—G.I.

HORSNBY (Albert-st.)—Good attendance at the breaking of bread on October 12, the writer presiding. Bro. Bagley exhorted, everyone enjoying his remarks. Lord's day School was visited by Bro. Gale, who saw and his wife for the division of the school into grades according to ages. After school a prayer meeting was held, presided over by Bro. Gale. Gospel service at night was well attended, notwithstanding the rain. Bro. Payne exhorted. The Lord's day School picnic was held on "Eight Hours' Day" at Bro. Rola's grounds. Everybody enjoyed themselves immensely. Bible College collection was very poor; the brethren evidently have not caught the Bible College vision.—Thos. E. Rife.

WAGGA.—On Oct. 4, we held a baptismal service at the river, and immersed three men and one lad who had previously made the good confession. We had the joy of receiving them into fellowship on the Lord's day morning. Good meetings to-day. Bro. Clydeville, who is on a visit, preaching all day. One of the scholars made the good confession at the gospel service.—A.B., Oct. 12.

INVERELL.—On Thursday evening Bro. Cook directed our attention to "Some things hard to be understood" (2 Peter 3: 16). We had with us on Lord's day morning in fellowship Bro. and Sister Ann Burt, from Curlewis. Bro. Burt's address was given acceptably. Bro. Burt's service, in the hands of the evangelist, was very powerful. He discoursed on "Jonah's Treacherous Sea Trip." Our anniversary, on the 15th, bids fair to be a success.—Geo. Bright, Oct. 8.

LISMORE.—On October 8 we held our fourth annual Conference in the Taber hall. The day was fair, and the music and enthusiasm strong, attendance pleasing. Attempted to secure another evangelist for district. High tea true to name. Keering service was large. Meetings at Lismore last Lord's day were good.—S.S.

BALMAIN.—Very good meeting last Lord's day morning at Bro. Michael's, and on Sunday, Bro. Stephens presided, and Billow addressed the church. One young man had made the good confession. *Continued on page 706.*

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on October 2. The President led the devotional meeting.

Sunday School Additions.—Prospect 3, Queens-town 4, Unley and Cottesloe 22, total 27.
 Obituary Report, Mrs. Gilchrist—Sister Chant and Sister Fremantle of the Hindmarsh church; Sister Phillips of the Grotest. church, had been called home.

Correspondence was received from Mrs. Cunningham, Secretary of the Christian Women's Board of Missions; Miss Rometsch, Secretary of Victorian Sisters' Executive; Bro. D. A. Ewers, General Secretary of S.A. Conference.

New delegates were welcomed by the President, Mrs. D. A. Ewers, and also Miss Jerrens, from Victoria.

Treasurer's Report, Mrs. Bond.—Sept. 12. Received for Home Missions, £3/1/1. Donation from General Fund, £1/11/10; in hand, £95/0/0; Total, £97/1/10. Expenditure Paid H.M. Committee, £100. Foreign Mission Receipts, £5/8/15; in hand, £65/9/3; Total, £70/17/7. Expenditure, Paid F.M. Treasurer, £20; Balance, 17/7. General Fund, Collection, £3/12/0; in hand, £11/16/8; Total, £15/8/10; Expenditure, Donation to H.M. Committee, £1/18/10; Balance, £13/9/10; Collection, £5/15/0.

Leader for next devotional meeting, Mrs. H. D. Smith.

Foreign Missions, Miss Whitfield.—As this is the first meeting of our new year, we would like to thank all those who have helped so willingly during the past year in collecting the penny for six week and the amount in the mite boxes. We would remind the delegates of the need for seeing that collectors are appointed in each church. This should be done at the start, so as to get the work well in hand. We are pleased to note the forward movement, which is being made for the extension of the work in India. Bro. and Sister Watson will be in charge of the new station at Shrigonda in the Baranatti district. Then in the New Hebrides, Bro. Clappell has been appointed to the work on the Island of Maewo, and writes very hopefully of the prospects there. Amounts for the month.—Mrs. Roberts, Crystal Brook, £1 10/-; Kadina mite boxes, 10/-; Croydun, 10/7; total, £2/10/7.

The following amounts were donated: "Australian Christian," £1; Home Missions, 10/-; Foreign Missions, 10/-; Hospital Committee, £3.

A. E. Manning, Secretary.

VICTORIA.

Secretary, Miss Rometsch, 50 St. Vincent-st., Albert Park.

"Trust in the Lord."

The Executive met in the Hall, Swanston-st., on October 3. Mrs. Chown presiding. Mrs. Alice Lyall conducted the devotional, taking for her Bible Reading Prov. 23 and Psalm 15, and giving a fine paper on "The Ideal Man and Woman, Christ: being our pattern and guide. Mrs. Chown engaged in prayer, remembering the sick and bereaved. Mrs. Craigie gave a splendid paper from the 23rd Psalm, "The Lord is my Shepherd." A reading by Mrs. Zelius on "The Women of China." Correspondents included apologies from Mrs. Manifold, Mrs. Ray, Mrs. Pord, Mrs. Gilchrist from the South Australian and Queensland Sisters' Executives, Miss Jerrens, Mrs. F. M. Ludbrook.

Additions from Bible Schools—Box Hill, 1; South Melbourne, 2; Williamstown, 2; Lygon St., 5; Burnley, 3; Praeger, 1; Colindalewood, 1.

Home Missions.—At the past six months the 50 to the churches through the efforts of our Home Mission workers is 284. The State Evangelists are now conducting a mission in the new chapel at Northcote. Bro. Cambridge has accepted an engagement to labor with the Committee in the northern district at the close of the College year. It has been decided to hold a mission at St. Arnaud to try and revive the cause there,

and at the close to locate a resident preacher. Pray for the work at St. Arnaud.—L. Pittman, Supt.

Foreign Missions.—The Committee paid a visit to Box Hill last month, which seemed to be thoroughly appreciated. Mrs. W. A. Kemp told of those who were on the field, and Mrs. Manifold gave a stirring address on the needs of the Foreign fields. We are glad to report all missionaries well.—L. Lyall, Supt.

General Dorcas.—At the meeting held on Wednesday, Sept. 12, there was a good attendance. We were pleased to have Sister Conant again with us, who has been ill for a long time. A large number of garments were cut out and finished. To needy cases, to large parcels of groceries and apples; 23 garments to needy sisters; to Miss Wilson for Free Kindergarten, 42 garments; to Burwood Boys' Home, 50 garments; to Melbourne City Mission, to garments and apples to the Ragged Boys' Home. Received from a sister a parcel and 5/-. Received a large donation of groceries, clothes, material, apples, from the Doncaster Illewellon Asylum. Will all givers kindly accept our thanks. It is through the cheerful givers that we are enabled to help those in need. The next meeting will be on Wednesday, Oct. 15.—L. R. Martin, Supt.

The Prayer Meeting Committee have held two meetings during the past month, at Northcote and Brighton. Papers were given by Mrs. Trinick, Mrs. Chown, Mrs. Baker, Mrs. Wilson, and Mrs. Sharpe. These meetings are much appreciated by the churches the Committee visit.—N. Trinick, Supt.

Hospital Visitation.—Mrs. Meyer reports 5 visits to Eye and Ear Hospital; lollies, cakes, picture cards, given to the children; books and papers read to the men; to St. Vincent's and Homeopathic 6 visits. Mrs. Cameron, Alfred Hospital, 2 visits; Old Mens Home, St. Kilda-rd., 1 visit; books given away. Miss Petchey, 3 visits to Alfred Hospital, distributed large parcel of magazines, and *Biscuits, Christian Herald*, also lollies and biscuits. Our thanks are due to Sisters Chown, Stewart, Jones and Gladstone for parcels of books, illustrated papers and magazines.—E. C. Thurgood, Supt.

Temperance Committee paid two visits during the month at Footscray and Carnegie. Mrs. Ray presiding at both meetings. Papers were given by Mrs. Jenkin and Mrs. Lindsay; addresses by Mrs. Ray and Mrs. Holmes; a pleasant and profitable meeting were held. The next meeting will be held at Middle Park, in the chapel, corner of Richardson and Mill-sts., on Tuesday, Oct. 22, at 8 p.m.—M. Ray, Supt.

The next meeting of Executive will be held in the Hall, Swanston-st., on Friday, Nov. 7, at 8 p.m. Mrs. Thos. Hagger leads devotional, and Mrs. Pitt will give a paper. All sisters cordially invited.

Obituary.

HART.—At his residence, Unley, S.A. E. J. Hart died on August 19, aged 46 years. He had been ill for some time, and about twelve months trouble, but the end could not be stayed off. He was baptised about 21 years ago in the Unley chapel, but soon after removed to Melbourne, and who lived at Warracknabeal, where he met the lady who became his wife. Some 17 years ago he went studda there. I had met Bro. Hart at the opening of the Brim chapel, and was pleased to find him Perth church when I went there in 1901. He also studied the Local Option movement in operation. As secretary of the W.A. Alliance he did good service. The last few years in W.A. were spent in his orchard at Arundale, from whence he returned to Unley about 18 months ago. He has a mother, a widow and three girls to cherish the fragrance of the memory of a devoted son, a

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fulfill husband and an affectionate father. The writer misses him as a personal friend.

"Where did they all go?
Near friends of yesterday, last year and long ago,
Who walked with us when life was all glow
And rainbows spanned the gloom.
Not far away we know,
They're only gone we know,
Into the next room.
Years wear away,
Days dark with heavy mist now deepning into rain,
Cave down upon us, and we view with pain
The spectral shadows loom—
A mournful gleam! and lo,
We too lift latch and go
Into the next room."
—D. A. Ewers.

HALL—It is with feelings of very deep regret that we record the death of Nelson Hall, the only son of Sister Hall, at Goolwa, who was accidentally shot on Monday evening, Sept. 22. It has cast a gloom over the town. His bright and smiling face we shall miss in Bible School and church services. He was a real boy, and was loved by all the townsmen, fishermen and schoolmates. He was only seven years of age. On Wednesday afternoon, in the presence of a large crowd of friends and relatives, his body was laid to rest in the Currency Creek Cemetery. The church at Goolwa extend to the sorrowing family their deepest sympathy, remembering the words of Christ, who said, "My grace is sufficient for you." Therefore let them go boldly to the throne of grace.

There's a hand held out in pity,
There's a hand held out in love,
It will pilot to the city,
And to Father's home above,
Oh, how tenderly he will lead you;
Oh, how loving is his touch!
It is the blessed hand of Jesus.
Yes, the hand you need so much.
—J. W. Cairns, Goolwa, S.A.

A GOOD MAN CALLED HIGHER.

The sad news of the death of Secretary T. B. Fischer, of the Federal Foreign Missionary Committee, has just reached the brethren in the United States. The officers of the Foreign Society mourn with the bereft friends in Australia. For a long time we have enjoyed a delightful fellowship with him by correspondence. Our business relations have been most satisfactory. He was clear and courteous in statements, considerate and patient in requests, and every word and every line pulsated with a deep and genuine interest in the problem of the world's evangelisation. With him the preaching of the gospel of the grace of God was supreme. He longed to see the churches take a larger interest in the overmastering task before them.

While he was alert, and used wise and helpful methods to advance the cause of Foreign Missions, yet no man depended more upon the power of God and the wisdom of God. The Divine Presence was constantly with him, and an inspiration in all his bolts. He had peace and joy in the midst of his abundant labors, no peace from anxieties and problems, but peace in the midst of almost crushing perplexities. The peace of God that passeth all understanding seemed to reign supreme constantly in all his life duties.

T. B. Fischer has left his family and the brotherhood of Australia a rich inheritance of faith and an exemplary Christian life. To know him was to love him. Personally, I feel my self indebted to him for many kindlines and Christian courtesies. On my way to Melbourne, he joined me early in the morning some distance from the city with a hearty greeting and a whole-souled welcome upon behalf of himself and his brethren. I can never forget his constant attentions and his brotherly help during my thirty days in that land. Thousands of his brethren could voice the same testimony as to his thoughtfulness.
There was no evening in his life. His sun went out at almost high noon. Human judgment would

say that he had not yet reached the zenith of his usefulness when God called him up higher.

To his Christian wife and sweet children, to his associates on the Federal Foreign Missionary Committee, and to the whole brotherhood in the land beneath the Southern Cross, I extend sincere Christian sympathy in your great loss. Friends in the United States who knew him mourn with you, but not as those who have no hope. We shall see Bro. Fischer again and rejoice with him over the victory of a world redeemed by the power of the gospel.—E. M. Rains, Cincinnati, Ohio, U.S.A., Aug. 22, 1913.

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From the Field—Continued.

confession. A good interest is being felt in the meetings, and we are hoping to reap very shortly.—G. Neuey, Oct. 6.

NARRABRI.—We have recently formed a Dorcas Class, and the sisters are now making garments for the natives of Penarth. Had a visit from Bro. Gray, of Auburn, on the 2nd inst. He gave us some words of encouragement at our mid-week meeting. On Wednesday evening, Sept. 24, Mr. Shelley, of the British and Foreign Bible Society, delivered a lantern lecture in the chapel on "The Cross or Crescent." The collection amounted to £14/7. Amy Brechin, of a country town, please remember the baby church at Narrabri. Help is needed. Write the evangelist, Bro. Waters, Denison-st., Narrabri.—W.W.

ERSKINEVILLE.—We had with us a visitor Bro. Illingworth, who exhorted the church. Bible School attendance maintained. We had F. Webber with us, who examined the various classes in connection with the quarterly banner. Tuesday, October 21, there will be a big Band of Hope meeting. Bro. Collins will give a lantern demonstration. At night Bro. Chappell preached, Bro. Clydesdale having gone on holidays. The sisters and Girls' Club are putting forth special efforts for raising funds to build a primary department in connection with our Bible School.—W. Budget, Oct. 12.

BROKEN HILL (Wolfram-st.).—The quarterly business meeting has been held. As the writer has completed six years' service, a brief resume of what God hath wrought during that term was given. Then, there was no building, or Bible School, or C.E., and only 30 members on the roll. 20 have been added by faith and obedience, and 60 from sister churches, or previously immersed. Over 40 others have confessed Christ, but, for want of consent of parents, have not yet been baptised. To-day we have (after all our losses by removal, revision and death) over 200 church members, 270 scholars, 12 teachers, 68 in Y.P.S.C.E., and 69 Juniors. Two chapels, class-rooms, and two evangelists. Financially, there has been an increase in membership. From £41, in 1897, to £277, in 1913, per month, in 1913. We are thankful to the Federal Conference for assistance, and that the evangelist's salary has been gradually increased from £1 per week to £1. Our great burden is the repayment to the loan fund, and we should be thankful if some of our distant brethren could help in that matter.—E. J. Tuck, Oct. 12.

Victoria.

HAWTHORN.—Last week at the mid-week service Bro. Wakefield, of the Bible College, gave a good address. Good meetings yesterday. Sister Elizabeth, of Chesham, worshipped with us, and Bro. and Sister P. Rex were welcomed back from their holiday. J. Binney, of Preston, preached to a most appreciative audience. Our Collection for far amounts to about £16. A number of members contribute privately also.—C. C. Rankine, Oct. 13.

MILBURN (Swanston-st.).—There were several visitors at our meeting on Sunday, amongst whom was F. M. Lubbrook, who spoke to the church on "The Story of Leech." We were pleased to have with us again Bro. F. G. Dunn, who has been absent from our meetings for several weeks past on account of his illness. We were glad also to have Sister Winsor and family present. We had a fine meeting at night, when Bro. Allen spoke on "The Model Household." This was a good address, and at its close there were two confessions. We celebrate the anniversary of the church next Sunday by holding special services, at which all old members of Swanston-st. are invited to be present. The annual business meeting of the church will be held on Wednesday evening, October 29, and the annual picnic at Rosamond on Tuesday, Nov. 5.

FAIRFIELD PARK.—Bro. Hibbert commenced his labors with us on Lord's day, Oct. 5. He exhorted the church and preached the gospel. Good meetings. To-day Hubert Edwards exhort-

ed. Bro. and Sister Garside and their two daughters, from Carnegie, and Bro. Hanslow, from N. Melbourne, are fellow-shopped with us. Full meeting. Good attendance in the evening to hear Bro. Hibbert.—F.P., Oct. 12.

MORELAND.—Bro. Hagger spoke to us on Sunday morning, when there was a splendid attendance. In the evening Bro. Pittman addressed the meeting on the subject of "Marching Orders." At the close of the meeting four were baptised, having made the good confession on previous Sundays.

HAMPTON.—Bro. Penny has been preaching with much acceptance, and we are greatly indebted to many of the College students for morning exhortations. With the approach of summer we should have better audiences, and hereby remind seaside visitors of the existence of a church in this place.—D.E.P., Oct. 13.

PRESTON.—Week's mission closed on Sunday night with a full house. Miss Adelaide Thomas favored us with the message in the evening. The singings through the week were well attended, chiefly through the systematic visitation of Bro. Binney. One old lady, aged 85, who had not been to a place of worship for seven years, was brought to the chapel in Bro. Rankine's car. Although there were only two confessions during the mission, Bro. Rankine's earnest and faithful addresses have been the means of building up the church spiritually.—G.A.D., Oct. 13.

MARYBOROUGH.—We have had Bro. Leng with us the last two Sundays. Three confessions last Lord's day. On Thursday last, 9th inst., a farewell meeting was held, at which a large representative audience was present. Several speakers, including F. Pittman, who the night before addressed the Bel Bet anniversary gathering, said farewell on behalf of the various organizations in the town, including Rechabites, the cricket club, etc., also members of our own congregation. To-night a great crowd filled our building to overflowing. Members representing all the Protestant churches in Maryborough were present. The services were very impressive, the singing splendid, and great attention was paid to Bro. Leng's powerful address. One responded to the invitation.—S.H.P.

BRIGHTON.—We had a delightful time last Sunday. Our anniversary celebrations were a grand success. The attendances were inspiring, the addresses very appropriate. The singing was splendid; due largely to the untiring efforts of Bro. McCance in training the school. Bro. Allen in the morning gave us an excellent address. In the afternoon F. M. Lubbrook gave his interesting talk on "Doves and Arrows." In the evening we witnessed one of the largest congregations we have had for years, when Bro. Huntsman, of Middle Park, addressed the adults and children on the subject of "Friendship," illustrating his final remarks by the exhibition of some interesting objects, when interesting gifts were given by the scholars and prizes distributed. The service was preceded by a tea for scholars and teachers and 100 men made the good confession.—E.P., Oct. 13. We are glad to report the recovery from his operation of Bro. Manifold, who preached last Sunday at Middle Park, and who will no doubt resume his platform on Sunday next.—R.P.C.

GEELONG.—The Sunday School celebrated its anniversary on Sunday last. We were pleased to welcome two into our membership in the morning. C. M. Gordon gave a fine address on "I Believe in God." In the afternoon and evening the scholars and friends of the number of about 150 occupied seats on a specially erected platform, and under the direction of Mr. Alec. MacKay, who has acted as conductor for the past five years, assisted ably by a fine orchestra of 12 players, rendered anniversary hymns in fine style. The church was packed to its utmost capacity at the evening service. C. M. Gordon's address, in the afternoon to the children of "Little Sings," and in the evening on "I'd word had hid in my heart," were enjoyed by all. On Monday evening a special night was devoted specially to the little folks, and the members of the kindergarten gave a very fine programme. The prizes were also presented, and occasion was also taken to present the conductor

with a silver rose bowl, and the school prizes. Miss M. Briers, with a manicule set.—E.B.

BURLEY.—The morning and evening meetings continue about the same. The pleasing lecture at present is the Bible Class and Bible School. The Bible School picnic will be held on November 4. The Bible Class has adopted for its motto, "Watch us Grow." Twenty six were baptised yesterday. College of the Bible offering, held on Monday, Oct. 13, was a success. Bro. W. Robertson, has been called upon to part with his mother.—K. Arnott, Oct. 13.

CHELTENHAM.—The Sunday services of the anniversary were very inspiring. Bro. Latham, from Dandenong, addressed the church, and was much appreciated. In the afternoon and evening A. P. Wilson, from Carnegie, spoke to crowded meetings, giving very interesting talks to the scholars, and also to the fathers and mothers. At the close of the evening address, three of the scholars signified their desire to serve King Jesus. A new gallery has been provided for the choir, the outcome of Bro. Tuck's generosity. It helped to a better appreciation of the singing which the children, under the baton of Miss Inez Judd, rendered most beautifully. More good things expected during the week, and the celebration of the anniversary continues.—W.M., Oct. 13.

SOUTH YARRA.—Very good meetings last Lord's day. J. Wright presided in the morning. W. J. Jones, from South Richmond, gave a very practical exhortation. Several of our members are laid aside through sickness for a time. The Junior C.E. Bercans, and Bible School are well attended, also the Young People's Society. C. Young gave a very nice address in his capacity as the class of which one young girl made the good confession. We hope to hold a reunion social on October 21.—T.M., Oct. 13.

STAWELL.—During the past week Bro. Belden, our secretary, has been recuperating at the seaside for a few days. Our fortnight's mission began yesterday. Bro. Pittman, of Moreland, to be our speaker. We expect him to arrive to-day, and are looking forward to a happy time. The meeting yesterday morning was a fine success. Bro. Davis gave a splendid meeting in the evening. The writer spoke from the words of Peter, "To whom shall we go?" At the close of the meeting we rejoiced to hear a married lady confess the name of Jesus. All phases of church work looking well.—J. E. Shipway.

PRAHRAN.—Two baptisms and two new confessions last night. Six new scholars in Bible School. Visitors included Bro. Weld, from Midland, W.A. Against the continued accession to membership we have had over a dozen losses by removal lately. These include Bro. and Sister Parker and family to Moreland locality, and Bro. and Sister Lamb to Clifton Hill; Bro. L. Clarke, and Sister Laid; Sister Miss Patterson to S.A., and Sister Miss Annear to Geelong.—P. J. Fong, Oct. 13.

ST. KILDA.—Since last report our meetings have been fairly well attended, but still room for improvement. Bible School, and C.E. are progressing. After the close of Bro. Davis' address last night, one young man made the good confession.—E.P., Oct. 13.

COSSGROVE.—We have had Bro. Procter with us since Friday last, and are having a great deal of good things. The meetings are fair and edifying, and the interest is all that could be desired. On Lord's day there were three men immersed. We had with us Sister Brehaut, and Bro. D. Duff, Bro. Gilmore, Drummond; and Bro. G. Duff, Bro. O'Neil, Shepparton. We are thankful for the kindness of the brethren of North River in loaning their preacher, whom we are sure they will miss. Our collection for the College of the Bible amounted to £2/6/—J.C.S., Oct. 13.

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J. Manning has been elected President of the South Australian Alliance for the suppression of the liquor traffic.

W. H. Clay will lead the song service and Miss J. Dickens will be at the piano in the Masonic Hall, Collins-st., Melbourne, on October 28.

There are still a few disciples at Broadmeadows, Vic., and at present W. G. Combridge conducts a service there each Lord's day afternoon. T. Jones, whose engagement at Railways-terrace, Hicken Hill, has just expired, has been offered a further engagement for two years at an increased salary.

G. T. Walden's resignation has been accepted by the Unley church with regret. We have not heard who is likely to succeed him in this important field.

The next meeting of the Victorian Churches of Christ C.F. Council will be held in the Swanston-st. lecture hall on Monday evening, November 10. Delegates will please note.

The choirs of Swanston-st., Footscray, and Nth. Fitzroy churches will sing at the Victorian Diamond Jubilee Home Mission Rally on Oct. 28, in the Melbourne Masonic Hall.

The "Virginia Club" of the Swanston-st. church met for their monthly meeting on Tuesday evening, October 7. Mrs. Williams, late missionary of China, addressed the gathering.

Geo. T. Walden left last Monday for Ungarra, Eyre Peninsula, to attend the opening of a new chapel. The work is growing on the Peninsula, and a nice chapel is in the course of erection at Tumby Bay.

Twenty-six confessions up to Sunday night last in the mission at Northcote, Vic. Four baptised members have also united with the assembly there. Of the total number, twenty-one have so far been received into fellowship.

T. McCallum, of Ascot Vale, has spent four weeks in the Brim circuit, Vic., doing "the work of an evangelist" at the request of the Home Missionary Committee. This good brother is doing splendid honorary work for the cause.

P. A. Davey, writing from Austria, says, "We are thirsting for news of the brethren. Will you be so kind as to send the 'Christian' to the address below. We are all well. Our boy after the primary operation is doing nicely. Good results are hoped for."

"A Home Missionary Vision" will be the theme for the Victorian Diamond Jubilee Rally for Home Missions on October 28, in the Masonic Hall. S. G. Griffith will speak on "Obtaining the Vision," and Thos. Hagger on "Obedience to the Vision." Mrs. Chown will also speak briefly.

Let every Victorian disciple send a contribution now to the Diamond Jubilee gift for Home Missions. A few have already sent, but the secretaries are anxious to hear from the many. Send to Miss Rometsch, 59 St. Vincent's-st., Albert Park, or to Thos. Hagger, Walsh-st., Coburg.

The *Missionary Intelligence* of America says: "In a Foreign Mission number of the 'Australian Christian' is the best number of that paper that has yet appeared. It is brimful of good things. With such a paper, it is not strange that there is not a non-missionary church, and scarcely a non-missionary member in Australia. The Lord be praised for the 'Australian Christian'."

In the report last week of the opening of the Northcote chapel, no mention was made of the work and help of the Victorian Church Extension Committee. This should not be overlooked, as this Committee has stood behind the church and raised the money for the work to be done. The Extension Committee is doing a splendid work in Victoria in aiding churches in the erection of their buildings, and was able to do greater things if they could secure more money as gifts or loans without interest.

Jas. Manning received a hearty welcome home at Mile End after his seven months' absence. At a social on the 6th he gave a 45 minute talk of his impressions of social and religious matters in England. He thinks that prospects for the propagation of primitive Christianity are brighter in this country. The brethren here are more alive to the need of aggressive evangelism.

All the brethren in the metropolitan area are asked to remember the seventh annual demonstration of the College of the Bible, to be held in Lygon-st. chapel on Tuesday, November 11, at 8 p.m. There will also be a public farewell gathering to Mr. and Mrs. C. M. Gordon, who leave Melbourne on November 15 for U.S.A. A large circle of friends will be sure to wish to come to say good-bye. All have a hearty invitation.

Bible School Union, Victoria.—Examination, Division IX., Senior Teachers: Miss Ruby Gole, 95, North Fitzroy, obtained first prize in 1912, and most on account thereof gain the highest number sum of marks in future, which would entitle her to a special prize in this division. The next meeting of the general committee will be held in the Swanston-st. new hall on Monday, October 27, at 8 p.m. A full attendance of delegates is requested. Lang. Sharp and Joseph Collings have been appointed members of the general executive committee, owing to the resignation of Bro. Parslow and the death of Bro. T. B. Fischer. The annual demonstration and distribution of prizes will take place next month. Secretaries of schools who have been asked for items in connection with the above are requested to send same on to the Union Secretary on or before November 3, so that printed programmes may be sent out to city and suburban schools.—J. Y. Potts, Hon. Sec.

Educational Debate: An Acknowledgment.—To the Editor, Sir,—The congratulatory letters from friends, and resolutions in public places, as the result of the late debate on the claims of the Roman Catholic Church to a denominational grant, have been so numerous as to render it difficult to acknowledge them separately. Will you therefore allow me through your columns to sincerely thank my friends for their expressions of approval, and to express the hope that the discharge of this delicate and difficult task may be productive of permanent good, in maintaining the State attitude of religious equality among all denominations. Arrangements for the early issue of the debate in a pamphlet form at the modest charge of one penny each. An early registration of orders will aid in deciding the number to be printed.—Yours truly, Joseph Nicholson, Superintendent Scripture Campaign.

The New Organising Secretary—All friends of the College of the Bible will be very glad to hear that Bro. Reg. Emms has been elected Organising Secretary of the College of the Bible. This, I am sure, will prove to be a popular and an effective appointment. Bro. Emms has already proved his worth in connection with a number of our church enterprises, and that his new office is assured by ceaseless energy. His new office is assured by the enthusiasm and efficiency he brings to every task he undertakes. Personally, I am delighted to have him succeed me in this important service. I feel that I am resigning the work into hands more capable than my own, and that consequently my work will benefit by the change. Big in our College will benefit by the change. Big in our hearts, in soul, with a vigorous enthusiasm for our educational interests, a most cordial disposition, a smile that dispenses sunshine wherever it goes, and with fine powers of persuasive speech—such is our new Organising Secretary. Stand by him, bless him and give him and the institution by him, represents your most loyal support.—C. M. Gordon.

United Conference on Missionary Organisation.—"The Foreign Mission Boards of the Anglican, Presbyterian, Methodist, Congregational and Baptist Churches, and the Churches of Christ," says the *Christian Telegraph*, "are uniting in proposing to the Conference to consider how to increase the efficiency of service at the home base of missions. Four representative commissions, with Messrs. Chas. Strad, S. H. Denman, M. Murray, and W. Gillanders respectively as chairs, have been investigating a like number of methods

of promoting the work of missions. Their reports will contain the latest and best suggestions, and by this unity of effort the experience of all is made available for the necessities of each. The Conference, which will include about 200 representatives, will adopt the study circle method in considering the reports, and be divided into sections of 12 members each for the discussion of different aspects of the question, their conclusions to be dealt with subsequently in a united session." These meetings are being held during this week, Monday, October 13, to Friday, October 17.

NEW BOOKS.

LIFE OF G. L. WHARTON, by E. M. Wharton. "Will take a front place among the missionary biography of the world."—Peter Ainslie. Illustrated. Post free, 4/3.

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COMING EVENTS.

OCTOBER 28 (Tuesday).—Masonic Hall, Collins-st., Melbourne. Victoria's Diamond Jubilee Rally for Home Missions. Chairman, M. McLellan. Speakers, Mrs. Chown, S. G. Griffith and Thos. Hagger. Pianist, Miss J. Dickens. Special singing. Offering for Home Missions. It is hoped that £200 (one month's expenditure) will be given as a special diamond jubilee gift. All disciples in the State are invited to contribute towards this. Miss Rometsch, 59 St. Vincent's-st., Albert Park; Thos. Hagger, "Olney," Walsh-st., Coburg, Joint Secretaries.

NOVEMBER 11 (Tuesday).—Lygon-st. chapel. Seventh Annual Demonstration of the College of the Bible. Students' Presentation of Certificates. Collection. This will also be a farewell meeting to Mr. and Mrs. C. M. Gordon. Representative speakers. All are cordially welcome.

MARRIAGE.

THOMAS—BUCKINGHAM.—On Sept. 30, at the residence of the bride's parents, Prospect, by Jas. E. Thomas (brother of the bridegroom), Stanley J., youngest son of the late George Thomas, Millwood, to Jessie A., eldest daughter of James Buckingham, Prospect.

IN MEMORIAM.

CHANDLER.—In loving remembrance of my dear husband and our dear father, Wm. Chandler, who fell asleep, October 5, 1911, at "Conno," Bayswater.

—Inserted by his loving wife and family.
MOORE.—In loving memory of Robert Albert Moore, who entered into rest October 19, 1891, aged 45 years.

"Asleep in Jesus, oh, for me,
May such a blessed refuge be."
—Inserted by E.M.

DAVIES (nee Storer).—In loving remembrance of our dear mother, who departed this life October 16, 1908, at Norwood, S.A.

Sheltered by the Rock of Ages,
Anchored safe and sure,
In the perfect love of Jesus,
Evermore secure.

—Inserted by her son, T. G. Storer, and family, Unley.

I beg to draw the attention of the brethren in and around Sydney, N.S.W., that I have commenced business in Croydon, known as the Suburban Express Company and Parcel Delivery and Furniture Removalist. All orders receive prompt attention. Under personal supervision. As a member of the church at Erskineville, and secretary of the Bible School, I beg to share a share of the support and patronage of the brethren. "Phone 218 Ashfield (Pickett's New Agency)." W. Rudgen, Proprietor. [Advtd.]

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October 19 to 25.

Daily Readings.

Living daily with Him. Heb. 13: 5-8.
Inseparable. Isaiah 43: 1-2; Rom. 8: 35.
Cheer in the night. Acts 23: 11; 27: 23-25.
Duty in the light of His face. Psalm 90: 16-17.
Loved by the Master. John 13: 23-25.
With the King for His work. 1 Chron. 4: 23.
Topic—Enjoying Christ's Companionship. John 16: 5-7.

Love cannot be forced, cannot be made to order; but we can bring ourselves into the presence of the Lovable. We can enter into Friendship through the door of Discipleship."

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