

# The Australian CHRISTIAN

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## THE MODERNIST SOCIETY OF ENLIGHTENED ROMAN CATHOLICS.

This is an age in which new societies spring into being with amazing rapidity. Almost every day may be said to witness the birth of some kind of organisation with a more or less distinct propaganda. It may be political, moral, or religious, but under whatever classification it may be ranged, its purpose is to give prominence to some distinct phase of thought which the interested parties deem it advisable to emphasise. Many of these societies do good service to the community, but we are afraid that too many of them are of very little value, and only assist in making confusion worse confounded. One of the most recent of these societies, which rejoices in the somewhat lengthy name of the Australian Modernist Society of Enlightened Roman Catholics, seems worthy of some attention, and should serve a useful purpose in showing that the recent blunders perpetuated by certain decrees from the Vatican are repugnant to the more thoughtful members of the Roman Church. This society represents a movement within the Church of Rome on the part of some of its members against the despotism of priestcraft, and it is a protest against the superstitions which have usurped the place of true religion.

### Smouldering fires.

Our knowledge of this society has been obtained from a book recently published in Melbourne, entitled, "Smouldering Fires," the authoress of which is Lindsay Russell, who appears before us as a representative of the new movement. Though published at a somewhat high price, the first edition was speedily exhausted, and a second edition is having a ready sale. The book itself is in story form, and the authoress assures us that all the characters "are drawn from life." It will interest our friends in the country to know that the scene of the story is located in the Mallee, and that the life of a parish priest in the midst of his people is power-

fully depicted. Mainly the story is directed against the celibacy of the priesthood, and if true, reveals a state of things utterly deplorable, but which can only be regarded as the natural outcome of a vicious system. The preface of the book indicates its object, and it is here given in extenso. It reads as follows:—"To those Roman Catholic men and women who, all down the ages, in prayer and the consecration of their lives, fought for enlightenment, looking forward to this day without seeing it; To the men and women all over the world, of whatever creed or race, who are desirous of lifting aside that damning shroud of superstition that has obscured our faith; To all Roman Catholic women particularly, in whose hands lies so much power; for the sake of their children and sister women; and, last, but not least, To that brave band of enlightened Catholics who have voluntarily left the Church—from the very heart of the Vatican to far away Australia—and to the great Modernist Movement of Enlightenment—the purest, most Christlike reformation of the ages—I, in the fellowship of suffering and desire, dedicate my book, in the name of our Great Reformer, the only recognised Head of the Church, the only Mediator between God and man—our Lord and Saviour, Jesus Christ." Signed, Lindsay Russell, Australian Modernist Society of Enlightened Roman Catholics, Melbourne.

### A growing movement.

Elsewhere we give in full the manifesto of this society, which ought to prove of considerable interest to our readers. It would appear that this society is rapidly gaining ground, and its advance is a telling reply to the boasts which Rome makes of its gain from the ranks of Protestants. In Spain a society has been formed of over twelve hundred Roman Catholic priests who have left the Church, and the number is rapidly increasing. Our authoress further informs us that "From the very heart of Rome, for in Italy the Church is rapidly

losing ground, and no one more than the Pope realises how empty is his throne, or how near is the ending of his steadily dwindling empire. In Spain alone, the priests were voluntarily leaving the Church at the rate of over two hundred a year, and since the Portuguese revolution the figures have strikingly increased, and that far-reaching wave of restlessness is spreading even among the priests out here. Australia is a young country, but a country with immense possibilities, and looked forward to by the Church when its rapidly declining day is over in Spain—as the stronghold of the future."

### Looking for a new stronghold.

One can very readily believe that there is some truth in the last sentence. Driven out of lands that were previously the strongholds of the Church of Rome, it is more than likely that the Vatican has its eye upon Australia, as a possible place for regaining its lost power. Any way, Rome seems to have hypnotised some of our politicians, and to all appearances exerts an influence over them which does not make for the good of the community. This is more particularly true of Victoria than any other State. Otherwise it would be impossible to understand their reluctance to submit to a referendum of the people the question of Scripture lessons in State Schools. And here a note of warning may be sounded. There must be no bargaining with Rome in this matter. The demand which Rome makes on the Government for the maintenance of her own schools must be resisted at any cost. A valid reason is given for this in the following paragraph from "Smouldering Fires." "Her reign has still a certain strength, for as long as her gates are barred, and the Bible and history forbidden to her followers, and her children in the seclusion of her schools taught just as she wills, so long shall she hold thrall over minds reared in babyhood in spiritual darkness, and so long shall she reign." It is the

duty of the State to be the friend of light and not of darkness.

#### A financial combine.

Another indictment brought against the Roman Catholic Church is that it is a religiously-financial combine. "Over the pawnbroker's," says our authoress, "you may see a well-known sign, and there is no greater truth than this, that instead of the Cross, those three balls of a Monte-de-Piété, with the collecting plate beneath, should be the arms blazoned on our cathedrals and churches to-day, and on the vestments of its priestly employees." Altogether this book is the severest indictment against the Church of Rome that we have come across. If it had been written by an Orangeman, it might have been urged that it was simply an evidence of extreme bias, but coming from one who still claims to be a Roman Catholic, it demands attention and consideration. It is clear that the members of this new society do not wish to break away entirely from the Church of Rome. It is another attempt to reform the Church from within. Martin Luther tried to do this and failed. The Modernist Society will also fail. The only way to reform the Roman Catholic Church is to abolish it. If the Modernist Society is true to its ideal, it may be, in the true sense, Catholic, but it cannot continue to be Roman. "In the Enlightened Faith," says one of the Modernists, "we shall recognise only the commands of God, and that the complete revelation of his will is contained in the Bible." It is claimed that this new movement is "from the very heart of Roman Catholicism itself, not from Protestantism." This, of course, makes it all the more significant. All the same, if the members of this society mean what they say, we can very gladly recognise them as good Protestants, for they believe in an open Bible, and protest against the abuses which overshadow it. Meanwhile we will watch the development of this new society with profound interest.

## Editorial Notes

### The Children's Age.

This is the Young People's age, and especially the Children's age. Young Men's and Young Women's Christian Associations flourish and apparently find little difficulty in raising large sums for their work. Our colleges and higher schools were never so popular or so well attended as to-day. The Christian Endeavor work among the young is an organisation of but yesterday and already several millions are enrolled in its ranks. The Adult Bible Class movement is one of the most remarkable and successful developments, especially in America, of religious activity among young

men and women. But the advancement of interest in the rising generation is especially noticeable in the later and more efficient methods of child education. In our State schools the authorities are continually introducing new plans and systems of work based on the study of psychology. The methods with which the majority of our readers were familiar in their childhood are now obsolete, and by the universal consent of all competent to judge, are replaced by those better adapted to the mental capacities and abilities of the scholar. The last word has yet to be said on the education and training of children, and the most ardent advocates of present methods would be the last to claim they are perfect; but all will readily concede that an immense advance has been made on those of a generation or even a decade ago. While there is still "no royal road to learning," the old road has been largely cleared of stumps, many ruts have been filled up, and the progress of the young traveller is not only more rapid but also more enjoyable.

### Sunday School Reform.

What has been done in our secular schools, as mentioned in the preceding note, is being imitated to some extent in religious instruction. Mr. Archibald, who has been addressing enthusiastic audiences of Sunday School teachers and sympathisers in several of the States, has done good service in drawing attention to serious defects in methods of Bible study and indicating, along the lines of child psychology, how these may be improved. He has devoted his work almost exclusively to the study of teaching the little children, and it may be that he is open to criticism for his almost contemptuous references to the Adult Bible Class. But he is undoubtedly right in contending that if we succeed in interesting the primary and junior children, we shall in a great degree have solved the problem of the intermediates. In short, the infant classes are the most important in the school, require the greatest attention, the best equipment, and the most thorough preparation on the part of the teacher. The old idea of one teacher conducting a class of thirty or forty little ones, must give place to one teacher for every three or four. These must be under a competent leader, and spend one evening together every week in preparation. The little children must be taught on what is known as the kindergarten principle. The teachers must themselves be young, anywhere from 14 or 15 to 20 years; the room or rooms must be large and suitable, and distinct from those in which other sections are taught. Music must be a dominating factor in the class, teaching must be conducted by story telling, and the school must by means of adaptation to the child mind be made so attractive that children will love this mental and spiritual food as much as their daily dinner. To many wearied and worried teachers this may seem an unattainable ideal, but the fact is that the system works, and when fairly tried never fails. With a properly

graded school, graded lessons, and a graded system of teaching, all things are possible. The advent of Mr. Archibald in Australia will certainly lead in hundreds of cases to the reorganisation of the school and the adoption of methods which have been proved by actual demonstration to be so successful.

### What Can Be Done?

One of the chief difficulties in the way of Sunday School reform will be found in the conservatism of the present workers. In the school, as so often in the church, tradition has a mighty influence in impeding progress. That which is, is that which must be. "Let well alone," will be the cry. We have got on all right; why make any change? It was good enough for our fathers and for us, and it must do for our children. Usage in course of time becomes sacred, and to interfere with an established custom, however inefficient, is regarded as laying hands on the very ark of God. We believe that our churches and schools are not so hide-bound by the traditions of the fathers as other religious bodies, but still they have their influence. What is required in order to reform in school work is: 1st, a realisation of its inefficiency, and 2nd, a clear conception of something better. This latter cannot, as a rule, be gained merely by reading. It requires demonstration, and this brings us to a subject that has often been discussed, but so far with but little practical result. What we require, in our judgment, is a practical enthusiast in child education, whose entire work it shall be to improve our Sunday School methods. Such a man is needed in each State, but if for financial considerations this is at present impracticable, why could not two or three States unite to secure and support a competent man for this most important object? There are men, doubtless, in America whose practical knowledge of up-to-date methods would be invaluable. We ought to be in the forefront with our schools, but in view of the fact that most of the religious bodies are now supporting S.S. experts and bringing their schools up to a much higher state of efficiency and attractiveness, it seems likely we shall drop behind. The fact is, we are paying comparatively too much attention to those whose characters are well nigh set, and whose wills it is difficult to change, and neglecting the immense amount of plastic material at hand in the shape of children with minds "wax to receive and marble to retain." The child is the most valuable asset the church possesses, and to neglect his cultivation is the most rapid road to spiritual bankruptcy. It is not to our credit that our church membership is so much larger than our school membership, and until we increase the attendance and efficiency of our schools we shall be at a serious disadvantage as compared with the religious bodies who have a larger and clearer vision of the value of children.

Only littleness is afraid of humility.



## THE BIBLE AS THE KING'S PALACE.

By Andrew Hutson.

The Bible is the only book which spans the arch of time. Its beginning is in the past eternity, before the heavens and the earth were called into being, and its ending is in the eternal future, after the first heaven and earth are passed away and the new heavens and earth have been ushered in with dazzling splendor. From eternity to eternity thou art God. The Bible is the book of God, and it bears directly upon the life that now is and that which is to come. It is the Christian's hand-book, his sole rule of faith and practice. The Bible is one book, yet a library of sixty and six books. It is sacred in character, sublime in diction, and in beauty of expression, and perfect as a text book on ethics, morals, and spiritual life and experience. It stands without compeer or rival; superior to every book, just as Jesus stands supreme among men. This book is a lamp to our feet and a light unto our path, if we do not handle it deceitfully, but rightly divide the word of truth. The Bible did not drop down from heaven in the form we have it now; but "holy men of old spake as they were moved by the Holy Spirit." In the study of this book it is of great assistance if we ask ourselves the following questions about any particular passage or book: 1. Who speaks? 2. To whom were the words first addressed? 3. What was their primary purpose? 4. Under what age or dispensation were they uttered? There seem to be three great dispensations spoken of in the Bible, although it is sometimes declared there are more than three. We read, "The law and the prophets were until John; since that time the kingdom of God is preached," Luke 16: 16. 1st, Law; 2nd, Prophets; 3rd, Kingdom of God. It is my purpose to set before you another series of divisions which has proved helpful to me in my own study of the Word, under the similitude of a grand palace, each section corresponding to an apartment in the palace.

1. The Grand Vestibule—Genesis. Genesis means beginnings. It is the grand entrance into the palace of God's Word. Here we have recorded the beginning of things—not God or Christ. Here stands revealed the origin of the universe, of man, marriage, sin, sacrifice, redemption, revelation, sorrow, pain, and indeed the beginning of every great fact of life. It is the seed plot of the whole Bible. Here we have the germ of what is brought to fruition in the succeeding books.

2. We then pass into the Legislative Chambers of this Palace. The books of Exodus, Leviticus, Numbers and Deuteronomy contain the laws of God for the people of God. Exodus means "brought out." It tells of the Egyptian bondage and the divine deliverance of Abraham's seed, of their wilderness journey, of the giving of the "law" or commandments at Mt. Sinai, of the building and consecration of the Tabernacle for the worship of God. Leviticus is the book of laws, or the directory of public worship in the Tabernacle, specifying the various feasts and observances; the great day of atonement in particular, together with ceremonial and moral cleanliness and purity. Numbers: So called because the people were numbered twice during the period of 38 years which it covers. It is a book of discipline, recording God's dealings with his rebellious people. Deuteronomy, meaning "second law." It contains chiefly a rehearsal and confirmation of the various laws and precepts given through Moses, and concluding with the great farewell exhortation of Moses and his mysterious death. These books can be well described as being the Houses of Legislature of the Divine Palace.

3. The Magnificent Portrait Gallery. The twelve historical books from Joshua to Esther with their multifarious and outstanding portraits captivate the imagination at once. With no end of modern books on biography, and the never ending character sketches in magazines and novels, this great portrait gallery of the Bible has been sadly neglected. Yet few modern books are so fascinating and instructive as these neglected pages of the Bible. We have the portraits of the great men of the past, including Joshua, Othniel, Debora, Barak, Gideon, Abimelech, Jephthah, Samson and Ruth. We have Eli and Samuel, Saul, David, and Solomon, and their mighty men, together with the 20 succeeding kings of Judah and the 19 of Israel. The rugged prophets of the time, Elijah and Elisha, hold us spellbound. Under Ezra's leadership, the people return from captivity, and the temple at Jerusalem is built. Then we see the following great portraits: Nehemiah, Cyrus, Darius, Artaxerxes, Sanballat, Esther, Ahasuerus, Vashti, Haman, Mordecai, and numberless others. Many people do not care to read this book, for therein they have portrayed their own distorted and unseemly character. A friend

of mine was on his way to a meeting in Edinburgh with a considerable sized Bible under his arm. When passing along the street he overheard a young man say, to his companion, in a mocking tone, "I say, John, Where is your album?" My friend stopped and said, "Would you like to see your own photograph? I have it right here," opening his "album" at the 3rd of Romans.

4. The Philosopher's Study is the next department, where we have the philosopher Job working out the great problem of righteousness and suffering. To-day the problem which occupies our mind is the relation between sin and suffering. But suffering saints will find much to comfort from the book of Job.

5. The Music Hall. In this apartment we hear the praises of God ever being sounded forth. "O that men would praise the Lord for all his goodness." David, the sweet singer of Israel, is the chief author. The Psalms are a model of acceptable devotion and worship. In this book we have man speaking to God; in the other books we have God speaking to man. In religious poetry they stand incomparably superb and supreme. They cover the whole range of spiritual aspiration and need. If I want to come before God acceptably, I can find suitable words for every occasion. For example, if I have sin to confess, what could be more appropriate than the 51st Psalm? If I have praise to render, I turn to Psalms 100 and 103. If I have prayer to offer, the 86th Psalm covers my whole need. And what of the 90th and many others? I am forcibly struck with the marked difference between our modern music hall and the music hall of the Bible. When all is said and done, there are no songs like the songs of Zion. Those who have the new song in their hearts have little time for the old and worldly music hall songs.

6. The Business Room. The Proverbs have been called the business man's guide. They are written to give a young man knowledge and discretion. The proverbs are short sentences, conveying some moral truth in a concise, pointed form. This may be a collection of the 3,000 proverbs Solomon is said to have spoken (1 Kings 4: 32). I am told that in a certain business firm in U.S.A., every employee is supplied with a neatly bound copy of the Proverbs. They believe it pays to do so, because they are virtually a compendium of practical ethics suited to every-day life, which can fortify the young man and save him from the pitfalls of the devil which beset him on every hand.

7. The Chapel. In the book of Ecclesiastes we have the great preacher delivering his addresses on life and its vanity. He concludes by saying that the whole duty of man is to fear God and keep his commandments, knowing that God will bring all into judgment.

To be concluded.

## The Great Quarries of Egypt.

By Professor Kyle.

Of all the by-ways of human history none are rougher and harder than the limestone quarries of Tura, where many prisoners, convicts, and slaves have toiled away their weary, pitiful lives. These quarries lie along the projecting edge of the great desert plain east of the Nile and behind the city of Cairo. The openings are seen like the entrance of tombs in rows along the rock-scarp and the stone from them (for the quarries are still worked) are piled in great ricks like cord-wood along the railway in the vicinity of the stations. The ancient Egyptians did not excavate for the stone in the way usual at stone quarries now, but they entered the hill at a place where they found a good vein, and made great galleries and chambers, leaving only pillars to support the impending rock. From this place was taken part of the stone used in the construction of the great pyramids at Ghiza. To supply the stone for those gigantic piles of human construction, the greatest wonders of the world from that day to this, scarce made an impression upon these, the everlasting hills of God. Even later Pharaohs came here for limestone. Here has been the inexhaustible source of building material for cities of Egypt in all ages, and the modern world is drawing hugely from this supply, yet if the world stand for ten thousand years to come and all generations should continue to quarry here, still would the quarries seem as inexhaustible as at the beginning. So do man's puny works ever dwindle into insignificance in the presence of the works of God.

This is one of the very few places in the world, perhaps the only place, where a great industry has been carried on unremittingly from the very dawn of civilisation until the present time. Along the wady in the immediate vicinity of the quarries may be seen the stone huts in which the quarry men lived. What quarry men? Who can tell? Some of these huts look as if still occupied at times. Some of them undoubtedly sheltered the workmen of the ancient Pharaohs. Whether or not Israelite slaves worked here is not known. It is not improbable that they did. An inscription of the time of Meremphah informs us that that Pharaoh, the Pharaoh of the Exodus, used the Asiatic slaves in three ways, in the army, in industrial pursuits, and upon public works. The Bible gives only the account of the employment of the Israelite slaves upon public works because its intent is to give account of the exodus, and the insurrection which led immediately to that great emigration of Israel which took place at such public works as Pithom and Rameses. The quarries of Tura were worked by the government, and it is most likely that here was a part of the industrial pursuits in which the Israelite slaves were used, though we have as yet no record of

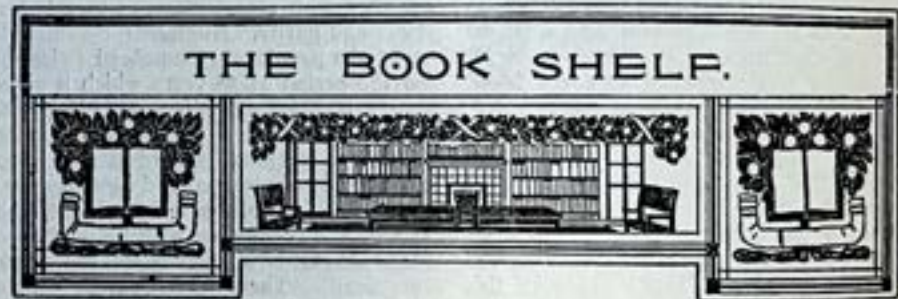
their labors here. Some of these very huts may have been occupied by the long-suffering Hebrew slaves. These, sheltered from the heat of the sun and breathing the pure desert air at night, would not suffer as those who labored in the damp hot mud of the brickyards.

Tahpanhes is the most out of the way of all the by-ways of human history. At no other place famous in human history does greater desolation reign than here. Some people are tempted to doubt the narrative of the exodus because of the desolation that now reigns along the way that Israel went. But let them come to Tahpanhes. Here was a frontier city of Egypt. Thither fled the Jews from the Babylonians, bringing with them the princesses and the prophet Jeremiah. In later centuries the fashion and the folly of Greece ran riot here at the far-famed Daphnae. Yet such desolation of swamp and desert is here that except for the discoveries of Professor Petrie at this place it would be almost impossible to believe that such things took place here, or that this region was ever a habitation of men.—"S.S. Times."

## The Gospel to the Poor.

By Chas. Hale,  
Central Hobart Mission.

At our late Federal Conference, the keynote was struck by several brethren, especially perhaps by A. C. Rankine, as to the importance of mission work among the poor, and now our esteemed Bro. Scoville emphasises it as our bounden duty, and still later Bro. Manifold catches on, and rightly so, for he has seen good results and has taken part with the writer in the "Central Hobart Mission," baptising quite a goodly number; others since then have been added, and eight more are to be baptised next Lord's day. We have proof of many trophies among these converts, who having but little of this world's goods, determine not to lose the peace of sins forgiven and the joys of heaven. It appears safe to predict that as our brotherhood have accomplished so much, they will not stop short of a mission to the poor, but will rise to the occasion, and ere long we shall see a Central Melbourne Mission, and others in the sub-



SYDNEY BLACK, PREACHER AND SOCIAL REFORMER. By Thos. J. Ainsworth.

Biography is one of the most effective forces in the education of humanity. The life of every good man is worthy of being published to the world. The larger the man, the more faith he has in God, the more zeal for truth, the more sympathy for his fellow creatures, and the stronger the moral forces of his personality, the more desirable it is that the world should get to know him.

The name of Sydney Black will not be strange to many in Australia. He will be remembered by his visit to this country in 1891. Many will still hear his ringing and eloquent voice as he pleaded before great audiences in the interests of the orphans of London, or in behalf of the Christianity of the New Testament. Those who knew him either intimately or through his addresses, will be glad to know that the story of his life has recently been published. It is written by an intimate friend, who was thoroughly acquainted with his work, and who had a most sympathetic insight into his character.

The biography deals with Mr. Black's early days, his intense evangelistic labors, his circuit of the world, his social work in London, his closing days, in addition to which we are presented

with his truly great sermon on "The Extreme Resource of Divine Philanthropy." As one reads the story, he feels the thrill of a great personality; he feels himself to be in the presence of one who, in the language of Henry Martyn, has determined to "burn out for God." Our impression is that no one can read this book without wishing and aspiring to be a better man and to do more work for God.

It may interest our readers to know what Dr. Clifford thinks of this biography. Writing to the author, he says: "I am delighted that you have embalmed the memory of my never-to-be-forgotten friend, Sydney Black, in this interesting and admirable volume. The story is well worth telling; and it is so told that it must feed faith in the gospel of Christ, and zeal for evangelism. The facts of his rich and noble life are given with freshness, simplicity and force. . . . How fearlessly he fought for truth and right, for fair play and justice, for temperance and righteousness in civic life! He was a Christian without compromise."

Doubtless many will wish to secure this excellent volume. It is bound in blue cloth with gold title, has over two hundred pages, and is sold at the very reasonable price of 2/-.

Orders for the above will be received by the Austral Publishing Company, and supplied immediately on their arrival from England.

urbs, all of which will give ample scope for the spiritual activities of many workers, both young and old. "The poor have the gospel preached," was to be a sign to John the Baptist that Jesus was the Messiah, and will be a sign to the Church of Christ that she is obeying the great commission, and also following her Lord's example.

"Blessed is he that considereth the poor" means that we shall help both body and soul. Having a sincere desire to be wise and to win souls to Christ, and as a people claiming to have the whole counsel of God, we will certainly do our duty by passing it on to the poor and needy, and even the most sinful derelicts of society, who will in due course come into possession of the great benefits we have received of God. If we do this, we shall receive souls for our hire, Pentecostal blessings will be fully realised, and thousands more added to the church along with the Scoville mission ingathering. Thus our Jesus will see of the travail of his soul and be satisfied. It shall be done; it must be done; if we only make up our mind it is as good as done. Jesus said, "I have finished the work thou gavest me to do," and this was before he actually did it; but he had determined to do it, and set his face steadfastly towards Jerusalem in order to accomplish that work of our salvation. Let it be so with us regarding the gospel to the poor, and so finish the work God has given us to do. We are justly proud of our position and success, and there is nothing succeeds like success; let us add success to success, for as yet one thing we lack, viz., a mission among the poor. Having put our hand to the plough, let us not turn back, or even stop working till this much needed work is accomplished.

Objectors might say, These poor people only come to the meetings for the loaves and fishes. Perhaps so; then it is our duty to see they get more than they come for, even the bread of life. Jesus served them with both; so should we. Another excuse for not starting the work is sometimes advanced, viz., "Where are the funds to come from?" The Apostle Paul's reply to this would be, "My God shall supply your need," so begin the work. George Muller had to start his work of faith in founding orphanages, and God provided the means for over half a century, and the work is still going on. As a present-day experience, the writer of this letter might be pardoned for relating as an encouragement how the Central Hobart Mission with which he is identified has been carried on almost singlehanded by a man of faith and works for over twenty-five years. The means by way of money, food and clothing have always been forthcoming, in answer to prayer day by day, and although getting to rather a low ebb, on account of old age and sickness of the above gentleman, when the writer took up the work, it is at present in a flourishing way both temporally and spiritually. Difficulties occur, but are overcome. God has blessed his own work, and many have been led to open their hearts to the poor. Cloth-

ing and money have been given by people hitherto reputed as mean, but whose purses have now been opened. Many answers to definite prayer might be cited, but space will not permit; and not only have the poor been helped and brought to the Lord, but many who drop into the mission not needing material help, learn the way of the Lord more perfectly, and are thus added to the church. To God be the glory. Let us have a mission to the poor in the great city of Melbourne.

### A Prayer Meeting.

There were only two or three of us  
Who came to the place of prayer;  
Came in the teeth of a driving storm,  
But for that we did not care,  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there,  
And gave us the living bread.

We knew His look on our leader's face,  
So rapt and glad and free;  
We felt His touch when our heads were bowed  
We heard His, "Come to Me."  
Nobody saw Him lift the latch,  
And none unbarred the door,  
But "peace" was His token to every heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer;  
Outside were struggling and pain and sin,  
But the Lord Himself was there.  
He came to redeem the pledge He gave—  
Wherever His loved ones be,  
To stand Himself in the midst of them,  
Though they count but "two or three."

And forth we fared in the bitter rain,  
But our hearts had grown so warm,  
It seemed like the pelting of summer flowers,  
And not the crush of the storm.  
"Twas a time of the dearest privilege  
Of the Lord's right hand," we said,  
As we thought of how Jesus Himself had come  
To feed us with living bread.



A Stable Built in an Afternoon

in connection with the Church at Unley, S.A.

In order to make room for the new primary class room, it was necessary to remove the stable to the adjoining block. A working bee was organised, and 20 brethren turned out on a Saturday afternoon and erected the new stable, with room for six traps. Bro. Schaele was in charge of the gang, and Bro. Walden attended and worked with a will. The sisters provided afternoon tea for the workers.

### The Australian Modernist Society of Enlightened Roman Catholics.

Motto: "Let there be light."

The Society is formed of Australian Roman Catholic men and women, protesting against many obvious errors of the systems of the Roman Catholic Church, and such papal decrees as the *Ne Temere*, etc.

The Society realises that there is but one Head of the Church—God—and one Saviour—Jesus Christ, who left behind him *principles, not decrees*.

The Society does not recognise or believe in paid Masses for the Dead.

The Society does not recognise or believe in Indulgences.

The objects of the Society are:—

(1) To promote the pure, unselfish and unworldly Faith of Jesus Christ.

(2) To arouse a public conscience, and to agitate that all convents and monasteries be thrown open for inspection, not on stated days alone, but at all times.

(3) That all inmates therein be free to leave at any time, should they so desire.

(4) To help any nun or priest leaving such institutions, and the Society holds itself bound to combat any persecution, calumny, and abuse with which the Church pursues enlightened priests and nuns, or any member.

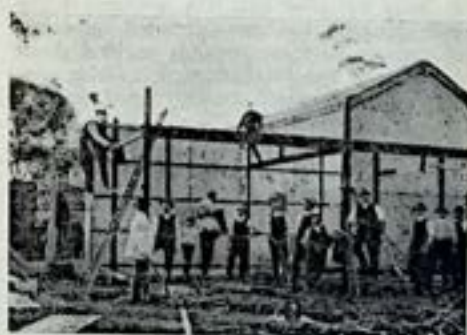
(5) To protest against Compulsory Celibacy of the priesthood, in view of the silent and grave evils of which the Society is cognisant.

(6) To overcome evil with good, and to sow the seeds of Faith, Truth and Honor.

(7) To help and uplift in every way in the name of the Redeemer, all Roman Catholic girls whose lives have been ruined by various members of the priesthood, and to insist on all public enquiries hereafter in such cases. (In relation to such cases, the Society disclaims all recognition of the last papal decree in reference to the priesthood and ecclesiastical law.)

(8) To give help and sympathy to every society and movement working towards reform, and the welfare of women and children.

(9) To the unfoldment of character, spiritual, individual, social, national and international.



(10) Members are free to attend any form of worship they desire, recognising in the Faith of Christ there is no question of creed.

Lectures will be given at weekly meetings in the Club Rooms on any subjects dealing with Enlightenment, and reading and discussion of essays bearing on the same subject.

The first Public Congress will be held some time in 1912, of which due notice will be publicly given.

All Roman Catholics who sympathise with these objects, and are desirous of joining the Association, are informed that every member is a thinking Roman Catholic, who has voluntarily left the Roman Catholic Church for reasons which he or she must give and attest. All communications will be treated confidentially. No name of any member of the Society can be divulged without permission of said member. Members only will be admitted to private weekly meetings.



### An Evangelist and his Methods.

[A Sketch of Mr. Charles Reign Scoville.]  
By S. S.

The above is the heading of a full page article in the *Southern Cross* of July 19. On the whole it is a friendly and appreciative sketch, though some of the statements are open to question. For example, it is scarcely correct to say that the audience consisted "mostly of women." Not that we regard this as any disparagement of the meeting, but simply as a matter of fact it is right to say that the proportion of men who attended the Hippodrome meetings was something out of the ordinary. This was more than once commented upon by those who were in a position to know.

It may be said that the writer of the sketch appears to have attended only one meeting, or at least he only writes about one, namely, the final meeting of the mission. The following are extracts from the sketch referred to:—

Each mission has its own atmosphere. Sometimes it is difficult to describe, though not at all difficult to discern. One cannot help feeling it. This mission has its atmosphere, and in it are certain elements one is soon conscious of, and the consciousness deepens with the passing time. The atmosphere of this gathering is homely. The people are sociable. They seem to know one another. Between them there is a visible friendliness. There is a household feeling. Moreover, there is an element of reverence. When one leads in prayer, the whole assembly is at prayer; and the prayers are reverent, too. During the evening there is much of prayer, and the men who pray can pray. In every instance the prayers have in them freshness, reality, power. But the atmosphere, while reverent, is not lacking in joy. This gives warmth to the singing. It breaks out, too, in not inappropriate laughter and applause, and even cheers.

This is by no means a melancholy gathering. Yet there is no giggling hilarity, no unseemly mirth. These folk have a healthy happiness. But even after one has said all this, it still remains to be said that there is yet another element in the atmosphere. It is hard to state. But it is there. At risk of using terms that may be thought in this connection inapplicable, we venture to state that in the "feel" of this meeting there is something obtrusively provincial, something suggestive of narrowness, something that provokes the thought that one is amongst a people unduly self-satisfied.

#### The Missioner.

With the substance of his discourse we have not to do. His theme is the second coming of our Lord. He approaches it through a long and discursive introduction. He has rather a genius for digression. It is not a happy genius. The address is not well arranged. Now and then it is florid and loose in expression. Occasionally the utterance is so rapid as to be almost unintelligible. Some passages are tempests of speech. There are not wanting glimpses of humor. Here and there comes a dramatic touch. Sometimes, but only rarely, there is a note of tenderness. On, on, he rushes at a terrific pace. Were he only to go along a straight path, one could follow him more easily, but even then it would be pantingly. His very passionateness commands attention. He is sure of all that he says; perhaps over-sure. But at last he comes to a climax. It is a cry, that "Jesus will come." It is a call, "Be ye also ready." It is a command, "Choose ye this day."

#### As an Evangelist.

He has his own methods. They have proved successful. That is their supreme justification. At the close of his address the front row of seats is cleared. This is to make room for converts. It is a good move. Expectation is strengthened. The audience stands and sings, "Come, Sinner, Come Home." The missioner's voice sounds strident and piercing through the chorus, "Come"; "Come out"; "Come now." The assembly remains standing. The missioner mounts a chair. "How many of you belong to any church?" "How many of you belong to the Church of Christ?" "How many of you have been baptised—been buried with Him in baptism?" At each question, hands—it seems the hands of nearly all—are raised. But not all. There is material for the missioner to work upon. He appeals. He relates incidents setting forth the folly and peril of delay. He paces the long platform from end to end. Meanwhile his eyes are directed to the various sections of the audience in turn. He reaches out his arm, and points his finger as if singling out one here and one there, and calls, "Come, now. Come right along." Another chorus is sung. The personal workers have slipped in and out among the people. They are bringing some folk—mostly youths and lasses—forward. The evangelist becomes more vehement. He claps his hands, snaps his fingers, calls on the people to cheer, points and pleads. In the front row are some two score of people. Some of them have come forward voluntarily. The second row of seats is vacated. This is for young people who will offer themselves for definite Christian work—in the ministry, the mission field, or in any other way. The chorus, "All to Jesus I Surrender," is sung. It is sung again and again. The seats are soon filled. There are many maidens and some lads. After the missioner the whole audience repeats a brief prayer. It is a prayer of consecration. The hour is late. It is not far from eleven o'clock. Fervent sentences of farewell are spoken. "God be with you till we meet again" is sung. The Doxology is pronounced, the converts are conducted into an ante-room for advice and help. The general company even now reluctantly moves away. It has been a meeting of undoubted power, but in some of its methods, one cannot cast out the thought that there has been something mechanical, something forced, something of religious hustling.

## Christianity and National Morality in Japan.

By Alva W. Taylor.

The proposal of one of the cabinet officials of the Japanese Government that a conference of leaders from all the religions represented in the country be called to consider choosing an eclectic religion that may be made national is significant in two ways. It testifies to the fact that educational leaders and statesmen have come, or are coming, to believe that it is impossible to root ethics in national life without a religion that harmoniously embodies them, and it bespeaks the end of the materialistic conception of progress that has been dominant in Japan for the past twenty years.

Christianity has suffered misrepresentation in Japan because of three things. It has been interpreted, theologically, by some who have placed creed before moral conquest; it has suffered immeasurably because of denominational divisions in a land where unity and loyalty to a central idea are in the very genius of the people; it has been handicapped through some who failed to give due credit to all truth found in their ancient faiths and philosophies, feeling, in their zeal for their religion, that no quarter must be given any other faith. Mistakes are inevitable because the best of men are fallible, and it was also inevitable that a proud and noble people should suffer for a season from reaction against foreign influences that seem to threaten overthrow to time-honored and ancient custom and belief.

The missionary cause stands in a better light to-day than for many years. It has had time to meet the objections and to show its genuine fruits in ethical and social life. Its two great means of bringing conviction have been its regenerative power in the lives of individuals and its pioneering the way for modern benevolence and social amelioration. These two things are winning in spite of creedal interpretations and sectarian divisions. Scholarship is beginning to understand the philosophy of Christianity and to discount that of materialism. It is said that practically all educated Japan cordially accepts Christian ethics as the best in the world. Many of the ablest of Japanese educators have been scientific agnostics, and have written volumes attacking all religion and Christianity in particular. They have advocated scientific ethics and proposed a sort of stoical morality, founded on loyalty to the emperor and a patriotic devotion to the great men of the past glorious history of the nation. They have compared the claims of Christian theology of a partisan and archaic type to the philosophy of their awakened eclecticism and the claims of modern science. But many of the leaders have been convinced for some time that morals could not be rooted into life unless religion rooted them there; that men would not take even their own scholarly professions seri-

ously unless the divine enthusiasm of religion gave them sanction. This has led to the effort to arrange an eclectic religion, combining those features of Confucianism, Buddhism and Christianity that are found to harmonise, and adding thereto a selection of such precepts from each as seem to best fit into the needs of Japanese life and to build most adequately upon national custom and tradition.

Christianity should welcome this change in attitude as an opportunity. There have been, and doubtless are yet, native leaders in both church and State who have been anxious that Christianity should be made an established and authoritative governmental faith in Japan. To this the free faith of Christ can but object with all the zeal of a missionary conscience. Established religions become the servants of State, the conventional forms for nominal worship, and the first among hindrances to moral progress and social reform. It is safe to say that probabilities are small that Japan will establish an eclectic religion. Religious freedom is too deeply founded in the thinking of her educators and leaders to permit any arbitrary formulation of a creed such as could be adopted by Government. The call for such a conference as that above referred to is valuable as marking the recognition of the need of religion in national life. Its failure to find a nationalised religion in any sort of a syncretism or in an elective system will serve to deepen the conviction that the nation's need of fundamental morals is to be found only in the voluntary recognition of a religion that offers an adequate moral code. It is a call to Christianity to follow up her advantage in the widespread judgment that her ethics are better than those of Buddha or Confucius, and to devote her attention to seeking his kingdom and his righteousness to the neglect of denominational distinctions and the defence of creedal theologies.

To the credit of the missionaries and native Christians of Japan, it can be said that unity and the preaching of righteousness are in the ascendant. The leaders on the ground see the signs of the times and are inspired with a devotion to the Christ that increasingly puts first things first. Even the worst of native critics give Christianity credit for her philanthropy and her moral code. The exaltation of the Christ as the Saviour by righteousness, and the unity of Christian effort for his enthronement in the ideals of the people, will do more in the next two decades than all the denominational enthusiasm could do for Japanese Christianity in two centuries. Missions have attacked Japanese society at the "top." There is great need of a more widespread evangelism. Millions of common people have never heard of Christ. Missionary work is centred in Tokyo. There is a temporary revival of ancient ceremonial customs. A million people gathered, not long ago, at one of the old Shinto shrines; fitful evidence of the effort of nationalistic partisans to regenerate the old faiths. Certain Buddhist sects are imitating Christian

benevolence and evangelism and assimilating Christian ideas. Official jingoism has spied on the mail and the sermons of native ministers in suspicion lest they find socialism or treason in Christian ideas. Opposition is far from dead. Materialism is a more deadly foe than aught else. But the recognition by the leaders that national life can be guaranteed preservation in progress only through an adequate ethical base is Christianity's supreme opportunity. Here she is invulnerable. Here she meets the challenge of history as the greatest of all the forces in Western progress. Christianity is the soul of civilisation. Let her interpret herself into Japanese types of thought and establish herself in terms of native philosophy and exalt her Lord as an Oriental who is beyond human classification and she must be triumphant, for herein she meets the needs of Japan. This she can do only as she forgets sectarian formulations in the interest of the personal Christ, and surrenders denominational enterprise to considerations of human welfare.—*Christian Evangelist.*

### Secret Prayer.

The place of secret prayer is the place of preparation for all thought and work, and really for all the varieties of a true social life. But the act of prayer requires not merely intellectual concentration but the exercise of every faculty in the human soul—the affections, the imagination, the memory, the power of forelook, the reason, the will. To pray, one must think with closed eyes and knitted brow and fixed resolve—renewed and persistent resolve—as he seeks closest fellowship with the invisible and silent Deity. The first step in prayer is deliberate, persistent, concentrated thinking. God is. God is here. God knows and loves and heeds the call of the weakest soul. He has promised to answer prayer. He has said, "I will." And God's "I will" weighs more than any millionaire's promissory note. But it requires in the man who prays, confidence, absolute and unhesitating. "The will to believe" is the key that opens the door of the closet of secret prayer.—*The Presbyterian (U.S.A.).*

He that cannot obey cannot command.—*Benjamin Franklin.*

A straight line is the shortest in morals as in mathematics.—*Maria Edgeworth.*

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.—*Longfellow.*

When a man does a noble act, date him from that; forget his faults; let his noble act be the standpoint from which you regard him. There is much that is good in the worst of men.—*Henry W. Bellows.*

### Letter from D. C. McCallum.

The following letter was received by Bro. D. A. Ewers. We thought its publication would be of interest to our readers:—

I am very much surprised to learn from your letter that the Federal Conference in Melbourne had up again the question of the support of Mrs. McCallum and myself by the Australian churches, for I thought that matter had been finally settled at the Federal Conference in Adelaide. You will remember that I opposed the proposition then, believing the Australian brotherhood should concentrate their efforts. Personally we would like very much to be living links of the Australian churches, and we much appreciate the interest and the confidence in us which we believe is manifested by the revival of this question, but we still think that the Conference followed the wiser course when it decided to follow a plan of concentration. Though we shall continue to be supported by the American churches, we hope to always enjoy the happy fellowship with the brethren in Australia which has hitherto been such a source of strength and encouragement to us. This fresh manifestation of interest in us on the part of the brethren in Australia makes us wish anew that we could give adequate expression to our appreciation of the kindness which we so unstintedly received from a host of brethren and friends in Australia. Foremost among these stand Mrs. Ewers and yourself and Dr. and Mrs. Robertson and Evelyn, while many others, including Dr. and Mrs. James Cook, of Bendigo, and W. C. Craigie and wife, and Mr. and Mrs. Robert Lyall, of Melbourne, come a close second. We can never forget the abounding cordiality with which we were everywhere received from the time that we landed at Perth, W.A., until we sailed from Brisbane, on our way to the Philippines, and perhaps we shall not be accused of unworthy weakness if we confess that there have been times of adversity, since our arrival in this country, when we have wished ourselves back again in the enjoyment of the friendships and work of my home land.

We rejoice in the splendid interest that is being taken in Foreign Mission work in Australia, and only wish that things were in as flourishing a condition in the United States. There has been steady progress in our field of late. Our rate of increase is not phenomenal, but the churches are prospering notwithstanding that we are face to face with a rice famine. Rice is the staple food of the people and the main product of large areas of the Islands. It is five months before there will be another harvest, and already our chief supplies are being drawn from Saigon and Rangoon, and prices are almost prohibitive for the poor. Next week the high school will open, and with it our dormitory, and it will be a problem to feed thirty young men, under present conditions, for the nominal sum which we receive from them.

Recently thirty-three young women attended a five weeks' Bible School, which was taught by Miss Siegfried. Most of the young women spoke more or less English, and they made splendid progress under the instruction which they received, and their teachers were justly proud of them. Some of the girls who have been in two or three schools of this kind have acquired a surprising amount of Bible knowledge.

## In the Realm of the Bible School.

### A Troubled Sea and a Troubled Soul.

Sunday School Lesson for August 11,

Mark 4: 35-5: 20.

A. R. MAIN, B.A.

We have a big lesson with many questions. Clearly, no teacher is expected to cover the whole ground or to deal with every verse. We ought to concentrate on the great outstanding features of the two incidents, and especially notice the reason for the conjunction of these in one study. When we read at one sitting the story of the stilling of the stormy sea, and of the cure of the troubled demon possessed man, we think of the divine Lord and of his wondrous power. It was the authority of Christ which impressed the disciples and which caused the Gadarenes to fear. We have various manifestations of the power of Christ—over men (John 2: 13-17; John 18: 6); over disease (Matt. 4: 23, 24); over death (John 11). Now we see his authority over the very elements and the forces of hell.

#### The stilling of the tempest.

We have a picture of the human and divine Christ. Jesus had had a busy and exhausting day. He was worn out. Accordingly, he slept, resting his head on the steersman's cushion, and continued asleep during the violence of the storm. The Sea of Galilee is subject to sudden and violent storms. It lies low; the winds sweep down the valleys between the surrounding hills as through a funnel. On this occasion, even the hardy, seasoned Galilean fishermen were scared. In their fear they forgot the power of Christ. They had seen him heal, but either did not draw the conclusion that the power could avail with nature or natural evil or truly as with physical and moral evil; or else they mistrust the sleeping Jesus. They cry to Jesus to waken him. Jesus rose, and with a word of rebuke, first for the disciples and then for the raging elements, he stilled the storm. There is a threefold effect recorded: (1) On Jesus; he was grieved because of the disciples' lack of faith; (2) On the disciples: "they marvelled" at the new evidence of the Master's power; (3) On the wind and sea: "there was a great calm."

What is the lesson for us? Trench says "the chief ethical purpose... was to lead his disciples into thoughts ever higher and more awful of that Lord whom they served, more and more to teach them that in nearness to him was safety and deliverance from every danger." We are safe with Christ. The later Christians loved to think of the church as a ship bearing us over the stormy sea of life.

"In the same vessel which the Saviour bore, Himself the Pilot, let us leave the shore, And with a better guide, a better world explore."

Jesus stills the storms and passions of life. When he speaks, there is a great calm. Whatever the trouble, he responds to the call of his disciples. Even if the cry be one of fear and small faith, it may not go unheard. The disciples on Galilee at least had this good that in their distress they called upon Jesus.

#### A troubled soul.

Matthew tells us that there were two men possessed with demons. Mark mentions one, doubtless because he was the more prominent. The men were under the influence of unclean spirits. There may be, and is, much that is mysterious about this possession, but the New Testament presents it as an actual fact. We cannot explain the words of Jesus, for instance, as an accommodation to the ignorant and superstitious beliefs of the people. The evangelists do not identify the possession with physical or mental maladies, though either or both of these diseases might be found in conjunction with possession. We notice, for instance, that the Lord Jesus addressed the evil spirit as distinct from the man (see Mark 1: 25; 5: 8).

Again, we have the recognition by the demon of Jesus as Son of God (verse 7), which is surely not a mark of a diseased mind. The question has been asked as to whether we have such possession to-day. We have reports of cases very similar to those of the New Testament. From foreign fields particularly, missionaries tell of such evidences of Satan's powers. We know of no reason why there should not now be such manifestations. We are familiar with the objector who denies the whole thing on the ground that we cannot begin to explain how such spirits enter into human bodies. My inability to explain is no reason for denying a fact. I cannot explain how the Holy Spirit dwells in a Christian any more than how an evil spirit dwelt in the Gadarene demoniacs; but I have the same Scriptural authority for each, and would as soon think of denying the reality of one as of the other.

#### The cure: a man's worth.

The demons in the man—so many as to be called Legion—showed a horror, either of the disembodied state as such, or of fear of being consigned to perdition, to the fitting home of unclean spirits. Luke says they did not want to go "into the abyss." Parker says their petition virtually was, "Send us anywhere; anywhere but to perdition. Send us to the most shattered man; send us to the lowest creature, into man or beast, bird or reptile; anywhere but into hell." They specifically asked that Jesus might rather send them into a herd of swine feeding near by. Jesus suffered them so to do, and the herd of about two thousand pigs ran down a steep place into the lake and were drowned.

Few incidents in the Bible have been more criticised than this. Objections have been many and varied. Some make a special point of the difficulty of knowing how demons could go into the lower animals; as if the difficulty were necessarily greater here than in the case of a man possessed. Then the morality of the act has been questioned. How could the Lord destroy so much property belonging to another man? Answers to this second question have come in showers. Some simply deny that Jesus told the demons to go into the pigs. But the difficulty is not thus removed; for we are told he allowed it. Some

proceed to tell us that the Gadarenes were keeping pigs in violation of the Mosaic law; and that Jesus must be taken to visit such folk with a righteous judgment. This is a little weak, for, apart from the fact that it is the eating and not the keeping of pigs which is forbidden, we can not be sure that the pigs in question belonged to Jews; and it is not wise to declare a judgment where you cannot prove an offence. To a believer in Christ, of course, there is no difficulty. The Lord did right; we may trust him for that. Perhaps, the best thing to say to an objector is that we should consider the value of a man. Is a man worth 2,000 pigs? If so, why cavil? "In the Cleveland Experiment with Criminals," writes Peloubet, "an objector asked whether it was not a costly way of dealing with criminals: would the municipal farm make expenses? The answer was shot back at him, 'We are not making expenses, we are making men.'" Plumptre uses words with which we may well agree: "Those who measure rightly the value of a human spirit thus restored to itself, to its fellow-men, and to God, will not think that the destruction of brute life was too dear a price to pay for its restoration." It has been noted also that the man who was cured might be helped by the "unmistakable, visible evidence of his deliverance from the malign powers enthralled him."

#### The effect of the miracle.

The Gospels record a two-fold effect, on the healed man and on the people of the district. The man prayed that he might be with Jesus. We may see in this request his sense of indebtedness and his deep gratitude. Many have supposed that there was also a fear on his part to be left alone; he would feel safer in the presence of Jesus. Instead of granting his request, the Saviour gives him a charge to abide in his own country and proclaim what the Lord had done. We remember that on other occasions Jesus commanded silence (see Mark 1: 44; 5: 43, etc.). We may not fully know the reason of the difference in treatment. There may have been less danger of a popular rising or disturbance in Gadara. Personally, I think the chief difference was with the men. On the present occasion, Jesus knew that it would do the man good to thus witness. Some call garrulity gratitude, and for their own sake need restraint and repression. Some are too much given to introspection and melancholy, and are helped by active service and expression.

The effect on the Gadarenes is even more striking. When they saw the man clothed and in his right mind, they marvelled. They were afraid. Before they were naturally afraid of the possessed man: now they are as much scared at his cure. As the healed man prayed to Jesus, so did the others. He prayed that he might go with Jesus; they prayed that Jesus might go from them. Why did they desire Jesus' withdrawal? Platform speakers are tempted to take a short cut to the answer, especially when a very effective hit may also be made: The men were swine-owners, and knew that there were other demoniacs around; and so were afraid of their herds and profits if Jesus stayed on! The chief thing about this is its smartness. We do not know that this was the motive of the Gadarenes; we had better take a less uncharitable view. It is true that often a business out of harmony with the gospel has made many turn from Christ. It is true that men often put profit above souls. It may be that the Gadarenes were not ahead of their twentieth century teachers. On the other hand, a superstitious dread could account for their prayer.

Whether the Gadarenes did or did not prefer their swine to Christ, they made a wretched prayer; and the prayer was answered. Jesus never forced himself on folk. He went away. Farrar suggests that "if they had not deliberately begged Christ to leave them, they might have been spared the fearful massacre and ruin—fire and sword, and slavery—which befel them at the hands of the Romans in less than forty years after this time."



Nothing has served to stem the flood of worldliness at home so much as the cause of Foreign Missions.



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## News: Near and Far.

Praise the Lord for the great offerings on July 7th.

Miss Edith Terrell is visiting some of the Victorian Schools and C.E. Societies, and giving delightful, helpful, stimulating talks.

Quite a number have lately decided to support natives, including Victorian Junior Endeavorers, Swanston-st. Virginia Club, and the Strathalbyn, S.A., C.E.

Record offering, Foreign Missions, £5/18/10½ to date. Will reach at least £6/6/-. Previous best, £4/4/-. Increase of 50 per cent. Yet ordinary offering F.M. Sunday above the average.—J. W. Marrows, Wedderburn, Vic.

The furlough of Bro. and Sister Davey is due next year, and it is expected that they will be in Australia and spend a short time in the churches. It is quite possible that they will be at the New South Wales and Victorian Conferences next Easter.

Mrs. G. Manifold, of Brighton, has been appointed to represent the Committee on the Women's Interdenominational Committee of Victoria.

The following appointments have been made in connection with the Victorian Chinese Mission. President, Bro. J. Pittman; Vice-President, Bro. S. Wong; Committee: Bro. S. Lum, D. Gow, J. Young.

Bro. Strutton has been instructed to erect six living houses for native Christian families who work on the mission property at Baramati. These houses will cost £10 each. Brethren or sisters are invited to donate the necessary money, and if desired, houses will be erected in the names of the donors.

The Federal Committee have sent Bro. Strutton £9 to pay for the second year's rent of the reading room used in the centre of Baramati, in connection with our work there.

During the visit of the Scoville Party to Melbourne, Bro. Phillippi visited the Queensberry-st. Chinese Church, and gave the brethren a splendid exhortation. He expressed himself as delighted to be able to fellowship with the brethren of the Chinese Church.

The sum of £2 has been sent to Bro. M. J. Shah, for the purchase of lantern slides to assist him in his work at Hards, India.

The Tasmanian Secretary is now Bro. A. E. Gearlay, who has been elected in the place of Bro. Warmbrun, on account of his removal to Launceston. Bro. A. Clarke is President, and Miss A. E. Whitworth, collector.

As a result of the Melbourne Scoville campaign, there will probably be several offering themselves to the Committee for Foreign Missionary service.

A Chinese woman, a member of our Shanghai church, gave the following splendid testimony when called upon by the pastor for her offering: "During the year I have been sorely pressed for funds, and have had to practise the strictest economy to make my income spin out. But I have not economised in my gift to the church. I had pledged ten dollars for the year, but instead I give fifteen dollars."—J. Ware, Shanghai, China.

For the last few weeks I have taken all the services, etc., and neither of us have had fever or any other complaint. I have not been able to do all the visiting I would like to have done, because our only rowing boat is now beyond any further hospital treatment, and is tending towards the graveyard. Still all the work seems to be steadily going ahead, though of course I have not got into such close contact with all the schools as I looked forward to on Oba.—F. G. Goodwin, Pentecost, South Seas.

"I have much pleasure in being able to hand you a cheque for Foreign Missions, in obeying the command of our Lord and Saviour Jesus Christ, 'Go ye into all the world and preach the gospel to every creature.' I cannot go personally, but am thankful to say that I can help with others in a small way to send the missionaries. There seems to be every likelihood of the Japanese as a nation accepting our Christianity at an early date.—T.H."

The following note was wrapped around some of the offering at Swan Hill, and shows a splendid spirit. "Early in May, thinking how to give to this fund, decided to do without my daily drink of milk; result, 5/-."

We were pleased to hear that the churches were holding their end of the rope and that you had good hopes that the amount required would come to hand. Herewith please find enclosed a second payment; cheque, £1/5/-, which you will please add to the £5/10/-, and we can again claim a record. It gives us great joy to know that we as individual members, and as a church, can further assist in sending the good news to the heathen lands.—J. C. Skinner, Cosgrove.

Here is an interesting item from Doncaster, Vic.:

1. Aim, £20.
  2. Largest one day collection on record, £20/5/-.
  3. Total, so far, £21/10/-. Highest offering in history of church to Foreign Missions.
  4. We support Bro. Shah to extent of £15. Thus our giving to F.M. this year is £36/10/-.
- Church enthusiastic. Preacher happy. God honored.—J. E. Allan.

Last week I noticed a mist rising from one of the gullies, visible from the house, and so in heavy rain I set out with a boy with a large knife to cut the way. I was rewarded by seeing a rather fine waterfall, with a marvellous series of cataracts; in some places the stream was bridged over with stone. All my plates were failures, owing mostly to the gloom of the valley, but if I could only get some of such scenes on paper, it would rejoice your heart, and make us proud of our island home.—F. G. Goodwin, Pentecost, South Seas.

I hope the Foreign Missionary offering from the churches of the Commonwealth will be this year the best one yet. Let the tree continue to grow. It is beautiful. Its leaves are for the healing of the nations.—P. A. Davey.

Mahadoo's supporter will be pleased to learn that he has turned out a really good boy. His has been a genuine conversion since coming here, and he works well. Ponjio is also a good hard-working boy, and one whom it will pay to help. Bahadur is a bit unsettled, thinking he ought to get more wages, but he works well. I gave him a rise last month. He will have to decide within the next month or so whether he will settle down to two years of weaving work—not an easy grind for a boy of 18. All the others are doing well.—H. H. Strutton, Baramati, India.

Miss F. M. Cameron, missionary candidate in training in South Australia, is making splendid progress with her medical studies.

One of our native papers in a stirring article proposes in order to raise the retiring pension of the Emperor and his court of 4,000,000 taels (2,500,000 dollars), that a pro rata tax be levied upon every temple throughout the land, sufficient to cover the amount needed. The priests and their colleagues, the vast army of fortune tellers, are at their wits' end, as on account of the change in calendar all the lucky and unlucky days will be hopelessly mixed, so that the fortunate and malignant stars will not know when to exercise their respective functions. In the words of one of the soothsayers, their business is p'ang—literally "husted open."—J. Ware, Shanghai, China.

We have just closed a special series of meetings in which six of our evangelists took part. The workers have been cheered and several decided to study the gospel earnestly. Word came yesterday from Ota that four were waiting to be baptised. I will go in a day or two to baptise them. Ota is six hours' ride from Tokyo. Probably the Scoville meetings will be on now in Australia. I hope that will do great and lasting good.—P. A. Davey, Tokyo, Japan.

May we look up to the hills from whence cometh our help. Open our eyes also to behold our resources in hand.



## Tasmania.

**LAUNCESTON.**—Last Lord's day we started our series on "Christianity a Solution to the Social Problem." We had a fine gathering, of which a large proportion were men. At 8 p.m. we were about half through, and at the desire of the meeting we continued till 8.20. We are hoping much from these talks. The F.M. offering was well responded to, and we expect to over-reach our apportionment. We are now passing through our coldest weather, but the loyalty of the members to the meetings is very gratifying. We start singing practice on Saturday evenings this week, in anticipation of our great effort later. We are "going forward."—A. P. Wilson.

**SOUTH PRESTON.**—We are glad to say we have Bro. James Byard with us again. We held one gospel meeting since he came, which was well attended. Last Lord's day we had Bro. Hutton with us. He gave us a very uplifting exhortation. Am glad to say our Sunday School is growing; 18 on the roll book, and more have promised to come, which is an encouragement to Bro. F. Howard, who is doing his best to teach them.—G. E. Howard, July 17.

## South Australia.

**PORT PIRIE.**—We had Mr. Brainsby, from North Adelaide, with us for the last night of our 8 days' campaign; three more decisions were recorded. Bro. Taylor baptised seven converts last night, including a mother with her two daughters. The sermon on "Temptation" was a splendid one. One man came forward to make the good confession.—E.A.M.

**MAYLANDS.**—F.M. offering, £12/5/4. We have added interest owing to Sister Cameron being an accepted candidate for that work. The sisters held a "Pentecost" day on Thursday, and received medical comforts for the mission. Sister Mrs. Haverland read a paper, and H. R. Taylor gave a short address. Fair meetings to-day, and good interest at gospel service, when our preacher spoke on "Verdict and Confession." We are preparing for a week's mission, to be led by W. J. Taylor, of Semaphore.—R.L.A., July 21.

**KADINA.**—This morning Bro. Pascoe, our preacher from Kersbrook, gave a fine exhortation. Sister Mrs. Edward Rowland was received by letter from Wallaroo. Our sister was a splendid worker in the church down there. To-night we had another large congregation. At the close the writer took the confession of a married woman.—E. G. Warren, July 21.

**PROSPECT.**—Another good day yesterday, with 94 to break bread, and 125 present. In the evening there were over 150 present. The song service of 15 minutes, conducted by E. Fischer, is helpful. Wednesday evening, the annual business meeting was held. Breen, Banks, Thompson and Fischer were re-elected deacons, and Bro. Folland was added. Six of the young men were appointed door keepers. L. Thomas was re-elected organist. The question of the individual cup will be decided next Wednesday at a called meeting of the church. The funds are in a healthy condition, the morning collection having increased during the last six months about 100 per cent.—I. A. Paternoster.

**STRATHALBYN.**—On July 7 we had the joy of seeing one make the good confession, who was baptised during the week. On the following

Lord's day Bro. Black took the confession of the wife of one of our number, being baptised the same hour. Sister Horsell was farewelled last Wednesday evening, and given a present of love and esteem.—R.J., July 20.

**MILE END.**—At a business meeting of the church on the 17th inst., it was unanimously resolved to build a large room to be attached to the rear of the vestries, 32ft. by 16ft., for kindergarten work in the Sunday School. A number of brethren, under the leadership of W. Mathews, met on a recent Saturday afternoon and erected a permanent partition in the vestry. Meetings last Lord's day were good as usual. F.M. offering amounted to £14/13/-, being over £4 over the apportionment.—D.A.E., July 22.

**WALKERVILLE.**—Good meeting this morning, when we were pleased to have the following visitors worship with us: Bro. Ware, Prospect; Mr. and Mrs. Langlois, Maylands, and Miss Goodwin, of Queenstown. Bro. Hawkes exhorted. Splendid service to-night, singing led by Bro. Miller; Miss Weeks sympathetically sang a solo, and the invitation hymn. Bro. Wilson's subject was "Right Views of Life." Next Sunday will be the first anniversary of the work in this district.—E.D.C., July 21.

**QUEENSTOWN.**—Wednesday afternoon, the 17th inst., the sisters of the Dorcas Society held a social. A most pleasant and profitable time was spent. All our meetings are being well attended. On Thursday afternoon, 18th inst., all that was mortal of a late scholar of the kindergarten class was laid to rest. This (Sunday) afternoon the remains of our late Sister Dixon were committed to their last resting place. Bro. Brooker officiated at both burials. For the gospel service this evening, Bro. Brooker took for his subject, "The Pilot," at which special reference was made to our losses.—A.C.

**BORDERTOWN.**—During the past three weeks the church has enjoyed a season of much spiritual blessing. Splendid attendance at each meeting. The writer has been delivering addresses on the subject of "Believers' Baptism," and the whole town and district are debating the subject. To date thirteen have confessed Jesus as their Saviour, eleven of whom have been baptised into His name, the other two will be in the near future. Our F.M. offering reached the grand total of £43/6/-. We regret that our esteemed elder, E. W. Milne, is seriously ill with pneumonia. The Bordertown and Naracoorte evangelists exchange platforms for a week's mission to commence on July 28.—Edwin Edwards.

**NORWOOD.**—This morning Bro. Horsell, of Croydon, exhorted; his address was much enjoyed. Miss Buras, from Milang, was received into fellowship. Good attendance to-night, when Bro. Dickson spoke on "The Church's Invitation." We have reached our apportionment for Foreign Missions, viz., £55. Our Sister Mrs. Dawson was called home last Friday. She had reached the ripe age of 93, and had been a member of the church of Christ for 44 years. During the last seven years of her life she was confined to her room through the infirmity of the flesh. She was the author of many beautiful poems, and was loved and respected by all with whom she was associated.—S.P.W., July 21.

**GROTE-ST.**—Our meetings have been very good lately, and we are making earnest preparation for the great Scoville campaign. Our F.M. offering has reached £92/10/-. The church also contributes £45 per year to Foreign Missions from the various auxiliaries, so that we are encouraged

in this effort. On July 14, there were two confessions, and on Wednesday evening another man confessed Christ and was baptised. To-day we had good gatherings. Mr. and Miss Copeland, from South Melbourne, were with us, and Miss J. Burgess, who has just returned from Sydney. There was a splendid attendance at the Adult Bible Class. The night meeting was crowded, and Bro. Thomas spoke on "The Church in the World." One woman confessed Christ, and two came afterwards to request baptism. Our offering for the poor at this service amounted to £6/6/-. Pledges to-day for Scoville mission amounted to £56. P. A. Dickson will lead us in our simultaneous mission service, commencing next Sunday. Death has been in many homes lately. Mrs. Linke lost her sister, Miss Millie Campbell lost her mother, while Mrs. Gardiner was called on to part with her baby. A scholar of our Sunday School, Albert Turner, from the kindergarten class, also died. We extend our sympathy to all the bereaved.

**UNLEY.**—Last Sunday P. H. Creed, from Geelong, was received into our membership, and this morning Bro. and Sister E. A. J. Allen were received by letters of transfer from Hindmarsh and Mallala respectively. Fine meetings to-day. Bro. Walden speaking both morning and evening, and great interest is being aroused in the special mission services to be held next week. On Wednesday evening last, our half-yearly church business meeting was held, preceded by a tea meeting, and in the time between many members took the opportunity of becoming acquainted with Bro. and Sister Walden and their daughters. Encouraging and optimistic reports were read of the work of the church and the various auxiliaries. The Sunday School has had a splendid half-year. We were pleased to have a number of visitors with us at both meetings, which were well attended. On the recommendation of the officers, W. L. Johnston, who has been a deacon for many years, and is highly respected and loved, was unanimously elected an elder of the church.—P.S.M., July 21.

**YORK.**—July 14 brought with it a beautiful fine day on which to celebrate our 28th birthday. Large gatherings were the order of the day. W. C. Brooker, from Queenstown, gave fine addresses morning and evening. In the afternoon the Junior department of our school gave a demonstration of their work in a most creditable manner, notwithstanding the absence of their superintendent and his wife on account of the severe illness of their little son. A short address followed by Bro. Brooker, during which he gave several phonograph records by Bro. Scoville and party, which were much appreciated. On Wednesday the tea took place, followed by a public meeting, presided over by E. J. Paternoster, sen., father of the evangelist. Addresses by the chairman, W. C. Brooker, H. J. Horsell and E. J. Paternoster, jr., all of a bright, encouraging nature were given. Several anthems by the choir were rendered in a most efficient manner. The secretary stated that during the year there had been 25 additions, but on account of removals the number was the same as last year, viz., 249. On account of the closing of the school through illness, etc., there had been a decrease in the number on the roll, but recently the number had increased. The school is now on a decided up-grade. Ten scholars during the year had been added to the church. In financial matters good work has been accomplished. Over £312 had been received into the treasury during the year. £20 had been paid off our loan, £18 for electric lighting, £18/8/- Foreign Missions, £18/6/- Home Missions, besides other purposes. Our apportionment for F.M. this year has reached £20/3/-.—W.B., July 19.

## Queensland.

**WEST MORETON CIRCUIT.**—Paid a visit to Colleyville last week-end, and arranged to hold meetings there every month. About 50 present at a meeting in Bro. Albert Dickson's house on Friday night. Bro. Earl Geo. Balguy has taken up work in the circuit.—H. U. Rodgers.

## West Australia.

**TAYLOR'S WELL.**—We are having good attendance at our services. Bro. Manning was with us to-day, and delivered a splendid address to a good audience of attentive listeners. We are pleased to have Bro. Manning with us. He is well liked throughout the district—a good visitor, and real earnest with men, women and children in the cause of Christ.—W.J.F.

**PERTH.**—We continue to get good attendance at our gospel meetings. A. J. Ingham, the preacher at North Perth, addressed the church this morning, and urged all to work hard for the success of the coming mission. We have had in our midst C. E. Marty and C. R. L. Vawter, who are preparing the way for C. R. Scoville, who is to conduct a two weeks' mission in the Town Hall. Bro. Vawter spoke to a large audience in the evening, and at the close of his address six confessed the name of Christ. We look forward to a splendid reaping time for the Master's cause.—W.A., July 15.

## New Zealand.

**NELSON.**—Lord's day, June 30, a good meeting for worship. Large number of visiting brethren—Sister Bird, Richmond; Bro. Gooch, Bro. and Sister A. Langford, and Sister Sigley, Takaka; Sister Marshall, Motueka; Sisters Ricketts (2), Spring Grove; and Bro. Illingworth, isolated, North Island. Bro. Illingworth gave a splendid exhortation. 83 broke bread during the day. Bible School attendance is keeping up very well. Two enlarged framed photographs of Bro. Lewis and Barton have been secured, thanks to some of our brethren, to be hung in the Bible School. The Bible Class room has lately been made more homely and attractive. There was a very fair attendance at the evening meeting.—E.M.J., July 5.

**WELLINGTON SOUTH.**—The weekly studies on "How We Got Our Bible" were concluded last Tuesday evening by lantern views of manuscripts, documents, and versions. The importance and place of these in giving us our Bible were explained by Bro. Mudge. To further increase the attendance at the gospel services, we have organised a band of personal workers. Each member promises to be regular in attendance at the gospel services, and to try to bring at least one other to the meeting, and to pray regularly for that one's conversion. This band has already done good work. On August 4, we commence a month's mission at Kilmuirie.

**AUCKLAND (Ponsonby-rd.).**—The sisters celebrated the "Glorious Fourth" by holding their Foreign Mission rally, which was very well attended and enthusiastic. Sister H. Downey, the president, conducted the meeting. The roll call of the churches was responded to by "Gleanings from our Mission Fields." Sisters Greenwood and Bodle gave thoughtful papers on Foreign Mission work in general, but especially emphasised the missions of South Africa, in which we in New Zealand are responsible. Appropriate items, both elocutionary and musical, were rendered by Misses Watson, Greenwood, Hume and Hawkins. The sum of £7 was collected, which is to be given to our local F.M. Committee. The success of the rally was due to the Sisters' Executive, who had put their best zeal into the arrangements. An excellent supper, also provided by the Executive, was served at the close of the meeting.—J.C.M.

**NELSON.**—Visitors last Lord's day, Sister Marshall, Rivaka; Welb, Ngatimoto, and Bro. Napier, Auckland District. Bible School: The first collection towards the support of a young man in the South African Mission resulted in £1/0/6 being contributed. The quarterly business meeting of the church took place last evening. The balance sheet showed small credit balance. The newly established poor fund had receipts, 6/5/9; expended, 11/2/4. Visiting: Sister C. Hayes, 67 visits; 428 button holes, and 9/6 in fruit distributed. Bible School: 157 on roll;

staff, 14; grand total, 171. Cradle roll, 40. Home department, 34 quarterlies distributed; offering, 15/1. C.E. Society, 56 members; good work being done. Excelsior, 17 on roll. Sewing Bee, good report. Evangelist shows for last 6 months 11 baptisms, 1 restored, and 2 added by letter. Band of Hope entered its eighth year with renewed energy. Young Men's Improvement Class, 15 on roll. Our church secretary, Bro. Phillips, spoke of the splendid average attendance of members at the breaking of bread, reaching over 74. There are now 127 on the roll; isolated members, 7. The offerings have been especially good.—E.M.J., July 11.

**RICHMOND (Auckland).**—A very pleasing event took place at the chapel, Francis-st., on June 28, in the form of a social evening. The entertainment was provided by the older members of the church, to welcome ten new members into our midst, who have all put on the Lord in his own appointed way since January, and to give an opportunity to improve acquaintance with each other, and extend the brotherly love. Bro. Norgrove occupied the chair. There was a good attendance, and a good programme was put through. Items were given by Bro. A. Edwards, Norgrove, C. H. Bodle; Sisters H. Cormick, W. Davies, Poole, A. Cammell and Stenbeck; also a selection by the choir. To vary the proceedings, there were intervals in which games were indulged in. Towards the close, refreshments were handed round. Bro. Norgrove, in his remarks, said he was sure the brethren and sisters would not mind a like gathering every week, if they had the pleasure of welcoming ten new members, and proposed we should hold one every month, or at least once a quarter, as it would promote a genial and refreshing spirit, and do us all good. The evening was a great success.—M. E. Poole, July 15.

**WANGANUI.**—We are pleased to be able to report an improvement in the meetings of late, especially with regard to the gospel services. Bro. Gristead is now almost well again. There were splendid meetings to-day. At the breaking of bread we were favored with visits from Sister McDermott, of Christchurch, and Bro. Duxfield, of Hawera. The gospel meeting was also well attended. A most edifying address was delivered on the theme, "Why I am a Member of the Church of Christ." Prior to the gospel meetings a short song service is held, under the leadership of the choir-master, H. Rice. The Bible School is going along nicely. Good attendance to-day, especially in the Bible Class. The first half-year is now past, and the school has collected £3 towards its yearly grant of £6 to support a native boy in the Bulawayo mission. Speaking generally, the work here bears a promising outlook.—H.S., July 15.

## New South Wales.

**PETERSHAM.**—In connection with the mission a man who came one evening, went home to pray, and came again later to confess his faith in Christ. He was led to think about his soul by a letter from his wife, telling him his boy of ten years of age had confessed Christ at the tent meeting, Inverell. The Bible again verified when it says, "A little child shall lead them."—E.C., July 15.

**TYALGUM.**—The preacher's residence is practically finished. Building fund still grows slowly. We thank the following givers:—S. Worthington, 5/-; Sister Ferguson, 4/-; C. Partidge, 1/-; Sister Jordan, 10/-; Sister Brownley, 5/-; J. Wotherspoon, 5/-; Tyalgum Collector, 10/-. We find it difficult to get a loan. We need a little more cash in hand. We doubled our last year's F.M. offering of £1/8/6 by giving £2/17/- this year.—W.A.S.

**BANGALOW.**—The evangelist from Casino, Bro. Rose, exchanged with our evangelist for the Foreign Mission day. His visit was enjoyed. Good meetings both morning and evening here and in the afternoon at Byron Bay. Our F.M. offering was £2/8/9. At Byron Bay seven met to

break bread, and 8/- was given for foreign work.—W.S.

**PALM VALE.**—Last meeting here was after rain; attendance was small. A few isolated disciples gave £1/2/6 for the work in other lands.—W.A.S.

**NARRABRI.**—On June 27, we held a successful business meeting, at which G. A. Carslake was elected church secretary and S.S. supe. Sister Williams was appointed as Home Mission collector. Our Bible School was commenced on June 16, with 17 scholars and an Adult Bible Class. We shall start our mid-week meeting after the cold weather is over. We are moving in the matter of land purchase for church building purposes: have an acre allotment in a central position offered us at £225. We are hoping to be able to secure this site, and erect our chapel by end of present year. The writer visits Moree alternate Sundays, and will reopen the Lord's day School there on July 21.—W.W.

**MOSMAN.**—Bro. and Sister Alan Price and three of their family were received into fellowship this morning, and A. Oldfield exhorted the church to greater and more consecrated service for Christ. Bro. Price proclaimed the gospel in the evening. The special Foreign Mission offering amounted to £11/1/6. The Adelpian Club for young men and boys was inaugurated on Friday evening, W. Lang being elected president, and Douglas Mitchell secretary.—S.G., July 21.

**PADDINGTON.**—The gift social held last Thursday in connection with the coming sale of work was a success. After a very interesting programme, refreshments were served by the sisters. G. P. Jones, one of the remaining pioneers of our cause in this State, exhorted our church this morning. This grand old brother urged a closer study of God's Word. Bro. Franklyn presided, and also spoke. Bro. Hibberd, from Victoria, who has been meeting with us for some time, handed us his letter of transfer from Lygon-st., and is now in membership with us. Glad to report a splendid meeting to-night, despite the big attraction in the city of Messrs. Chapman and Alexander. Bro. Franklyn continued a series of addresses entitled "From Death unto Life."—S.G.G.

**SYDNEY.**—Six additions by letter this morning: Sister Wotherspoon, from Lismore, and Bro. and Sister Ashwood and family, from Petersham. Visitors present: Sister Collins, from Childers, Queensland; Sister Nash, from Lygon-st.; Bro. Wright, from Hawthorn, Vic.; Bro. Barrett, from Belmore; Bro. and Sister R. H. Fancourt, Middle Park, Vic. Good address by Bro. Bagley on the morning lesson. Good attendance at Bible Class in the afternoon, and of choir at night. Bible Class social to be held on August 5.—J.C.

**ENMORE.**—We had as visitors to-day Sister Hagger, from Lismore, and Bro. Howell, from W.A. Attendances were good at both meetings, considering the unfavorable weather, and the Chapman-Alexander mission in the Town Hall.—E. J. Hilder.

**LISMORE.**—Lord's day, July 14, saw one of the largest meetings for worship that have gathered during Bro. Hagger's ministry here. E. C. Savill presided. Bro. Hagger's exhortation, based on 1 John 3: 1, 2, was a fitting close to his exhortations which the church has enjoyed during his stay here. At night Bro. Hagger faced one of the largest audiences gathered in the Tabernacle, when he preached on Gal. 6: 7, 8. The choir was a splendid help in the service, with two anthems—"Rock of Ages" and "Too Late." At the close five made the good confession, and were immersed on Tuesday evening by Bro. Hagger. On Monday evening, July 15, Stuart Stevens arrived, being welcomed at the station by several of the brethren, and later on by the Y.P.S.C.E. at their meeting. On Tuesday evening Bro. Stevens and Bro. Hagger spoke at the students' class, Bro. Stevens creating a good impression among all present. Wednesday was our gala day, when our anniversary was celebrated by a tea and public meeting, at which 450 were present, and enjoyed the good things pro-

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## Sisters' Department.

### VICTORIAN.

"Be ye not afraid. Remember God."

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

The Executive met in the Hall, Swanston-st., on July 5, at 2.30 p.m. Mrs. W. H. Allen led the devotional.

One of our delegates, Mrs. Copeland, has been called home.

Additions from Schools: Middle Park, 20; Lygon-st., 9; Footscray, 9; South Melbourne, 2; Windsor, 11; Preston, 1; Box Hill, 5; Moreland, 17; Ascot Vale, 6; Doncaster, 20.

After the business session, the Superintendent of Foreign Missions, Mrs. F. M. Ludbrook, presided over the prayer and praise meeting. Miss Terrell engaged in prayer. Selected Scripture readings on "Missions," were read by several sisters. Bro. Phillippi gave a splendid address on "The Power and Plan of Pentecost."

Next meeting will be held August 2, when Bro. McCallum will give an address.

Home Missions.—Bro. McLellan tells us the work of Home Missions is going on well, all the men in the field sending encouraging reports. The Home Mission Committee are looking forward to Bro. Thos. Hagger taking up the work at the end of this month as State evangelist and Organising Secretary. The sisters are urged to do what they can to maintain the great work of evangelising the home land.

Hospital Visitation.—Mrs. Tully reports four visits to the Eye and Ear Hospital; 50 books and papers distributed. Mrs. Cameron—Old Folks' Home, and Alfred Hospital, two visits each; 60 books distributed. Miss Jerrens in April paid two visits to the Children's Hospital, and distributed 50 books and cards, also donated ten scrap books and one dozen dainty little baskets made by the South Melbourne Junior Endeavourers, which were filled with sweets. July 4, visited the Hospital and distributed 30 books and cards. Miss Petchey—One visit to Alfred Hospital; 25 Sunday magazines distributed. Mrs. Morris—Austin Hospital, two visits; Children's, one; Queen Victoria, one; and St. Vincent's, three; 60 books; also home comforts given away. Mrs. Thurgood—Melbourne Hospital, four visits; 93 books and papers distributed. Members of following churches visited:—Collingwood, North Richmond, Footscray, Lygon-st. Thanks to Sisters Fischer, Chown, Pendelbury, for parcels of books.—E. C. Thurgood, Supt.

General Dorcas.—On Wednesday, June 29, 13 sisters were present. 21 garments finished, and 21 nice warm garments given to needy cases. Two parcels were sent to Bouverie-st. Kindergarten, and a parcel of new jackets and mufflers for the old folks at the Benevolent Asylum. 40 slightly worn and 36 new garments distributed. £1/1/- received from a sister at Middle Park for a needy sister; also £2 from the Goudie Fund for same case. Parcels of clothing were received from Mrs. Funston, Berwick; Mrs. Thurgood, Lygon-st.; Mrs. Kemp, Swanston-st.; and Middle Park Dorcas Class.—L. R. Martin, Supt.

Prayer Meeting Committee visited Footscray on June 27. In the absence of the Superintendent through illness, Mrs. Nelson presided. There was a good attendance, including Bro. More, the evangelist. A paper on the 23rd Psalm was given by Mrs. Potts, and a reading, "Feed My Lambs," by Mrs. Chown. Several sisters engaged in prayer.

The Temperance Committee will visit Box Hill on Wednesday, July 31. Train leaves Flinders-st. at 1.55. All members of the Committee are requested to attend.—M. Ray, Secretary.

### SOUTH AUSTRALIA.

The Executive met on July 4. The devotional exercises were led by Mrs. P. A. Dickson. Business session presided over by the President, Mrs. E. W. Pittman.

Sunday School Additions.—Grote-st., 5; Unley and Cottonville, 2; Norwood, 1; Mile End, 3; Prospect, 19. Total, 30.

Correspondence.—Letters were received from Miss Wright, Kadina; Miss Curtis, Balaklava; Mrs. C. L. Thurgood, explaining her absence from the meeting; Mr. D. A. Ewers, giving information of Conference. Mrs. T. H. Brooker kindly consented to remain Vice-President and Superintendent of Hospital Committee.

Mrs. E. W. Pittman reported visiting Maffala, and a Sisters' Auxiliary was organised, with a president, vice-president, secretary and treasurer, and Home and Foreign Mission Committee and Dorcas Committee. Their meeting to be held the first Thursday of each month.

Roll Call of Delegates.—26 responded; collection, 19/7/5.

Treasurer's Report.—Mrs. P. S. Messent. Home Missions: Receipts for June, £7/6/4; in hand, £53 7/0/5; total, £60/13/4/5. Foreign Missions: Receipts for June, £5/3/0/5; in hand, £33/10/2/4; total, £48/13/3. General Fund: Collection for June, 15/9; in hand, £5/1/4; total, £5/17/1.

Hospital Committee.—I have to report visits paid by the Committee as follows: Adelaide Hospital, 5; Destitute Asylum, 8; Home for Incurables, 5; Children's Hospital, 4; Sick and Aged, 18. Magazines, 191. Sweets, wood, clothing, have been distributed.—E. Brooker, Supt.

Foreign Missions.—As Conference will be earlier this year, we would be glad if the contents of the mite boxes could be brought in at our next monthly meeting. Will those who are responsible for the boxes in the different churches please take notice? We are much indebted to the Milang church for the parcel of clothing sent for Pentecost. The letter received from Sister Goodwin and read at our last meeting has been forwarded to Milang and Goolwa. We trust that the contributions brought in to-day for the medical work at Pentecost may prove a gift worthy of the sisterhood. Amounts as follows:—Unley mite box, 2/15; Grote-st., 9/1; Grote-st. Mothers' Meeting, 10/-; Croydon, 13/-; North Adelaide, £1/9/4; Norwood, 6/1. Total, £3/10/7/5.—C. Norman, Supt.

Home Missions.—There have been over 50 confessions in the tent mission at Prospect. Amounts as follows:—Queenswood, £1/11/7; Hindmarsh, £1/8/9; Mile End, 12/3; mite box, 10/-; Norwood, 13/-. Total, £4/15/7.—E. Ewers, Supt.

A large and useful parcel of clothing was received from the Balaklava sisters, which the members of the Dorcas Committee distributed at the close of the meeting to the various societies.

It was proposed that the Sisters' Conference be held on Monday, September 2.

Leader for next devotional meeting, Mrs. Haverrland.

A splendid contribution of medical gifts for Pentecost was received during the meeting.

We were delighted to have at our meeting Bro. and Sister Marty and Bro. Vawter, who were on their way to the West. Bro. Vawter addressed the meeting, and his words were much appreciated by the sisters. Bro. Marty also spoke and sang a solo, and favored the audience with a concert solo. The meeting closed with prayer.—A. E. Manning, Secretary, North Parade, Torrensville.

## Obituary.

WATSON.—Our late Sister Julia Christina Watson, wife of Bro. Chas. Watson, was a twin-daughter of Sister and the late Martin Zelius, so well known in connection with the activities of the dear old Lygon-st. church, Bro. Zelius being at one time a deacon and treasurer of the same, and noted for his zeal and hospitality, his home always being open house to the brethren, and a very large circle of friends. Having some years ago moved to Bairnsdale, North Gippsland, and lately settled in Doncaster, of recent years their work has been with the Doncaster church. Sister Watson was baptised when she was 11 years of

age by J. J. Haley, at Lygon-st., to which church he had gone after leaving the Tabernacle, Dunedin, where he had shortly before his departure baptised Bro. Watson—a pleasing coincidence in view of the fact that at this time neither knew of the other's presence on this earth, and yet the same evangelist had brought them to the Master's service. Our sister right on was a zealous worker in the Master's cause, never holding her hand while her breath held out. Sister Watson was also an attractive writer, taking a keen interest in journalism and politics. Her first poem went to the "Australian Christian," for which she was awarded first prize, of which she was very proud. "Farewell to Winter" received special mention at the Dunedin Competitions one year. She powerfully advocated the granting of the franchise to women, ably seconding Bro. Watson, when managing *The Globe*, the then labor daily, which ceased publication some two years after Bro. Watson resigned the management, but not before this object had been attained, and the women had secured their vote, much to our sister's joy, and in no small measure due to the attitude of *The Globe*. Her pen was also ever ready in defence of the downtrodden and oppressed and keen to resent injustice and wickedness in high places, and in this connection she received many letters of appreciation from public men, philanthropic societies, amongst others, from the late T. E. Taylor, and the W.C.T.U. There are five daughters left to mourn the loss of a most self-sacrificing mother, the youngest of whom is 11 years of age. Our sister never seemed to get over the shock of her dear father's death. She was very devotedly attached to him, and we noticed a change when she came back from Melbourne. A severe illness supervened, from which his dear ones thought she was recovering nicely. But some three months ago the dear one grew noticeably thinner, finally taking to her bed about May 18, and gradually fading away, passed home to her well-earned rest on the 28th—just ten days later—at her residence, 8 Cliff-road, St. Clair, Dunedin, N.Z. In a few notes written some few weeks before her departure on the discipline of life, she said, "But through all home was my heaven," a source of deep consolation to loved ones left behind. An impressive memorial service was held at South Dunedin church in the evening, and Bro. Gebbie at the Tabernacle on Sunday morning took for his text, "There shall be no mourning." Our sister was buried at the Anderson's Bay Cemetery.

DYSON.—After an illness extending over several weeks, Sister Mrs. Dyson, of the Preston church, fell asleep on July 6. Our sister and her husband had been living a godly life, but saw the truth concerning baptism, and were baptised sixteen years ago in the Fairfield chapel. Both of them became earnest supporters of the New Testament teaching, and brought their family up to serve the Lord Jesus. Since the decease of her husband some years ago, Sister Dyson has been associated with the North Carlton, North Fitzroy, and Preston churches. Visiting her during her illness, the sincerity of her faith in the promises and power of the gospel was abundantly manifest, and as she passed out of life into the eternity beyond, her loved ones had good reason



to be assured that for her to be "absent from the body was to be present with the Lord." The deceased lady leaves behind a grown-up family of sons and daughters, one of whom is Mrs. Pang, of North Fitzroy church.

"After long agony, rapture of bliss;  
Right was the pathway leading to this."  
—J.W.B., North Fitzroy.

**DINNING.**—On June 24, there passed to his eternal rest Bro. A. J. Dinning, at the early age of 30 years. Our brother was baptised at Wampoon, S.A., in the year 1899, by A. W. Connor, and from that time to the end of January, he lived to serve his Master by quiet, consistent service. He loved the church of Jesus Christ, and although he was unable to take a public part in its worship, he showed by his kindly interest and sympathy that the Lord's work was always near his heart. He was esteemed by those who knew him best. His employer gave this testimony to our brother's life: "A more conscientious man I have never met." His mortal remains were laid to rest in the Woodville Cemetery, Adelaide. J. E. Thomas kindly officiated at the graveside. Our sympathies are with his sorrowing relations, and we pray that the God of all comfort may be their strength.—Edwin Edwards, Wampoon, S.A.

**COCKAYNE.**—It is with great regret we record the death of Sister Mrs. Cockayne, at the age of 49, after a short but severe illness. Sister Cockayne was converted when a young woman, during the time of the late Stephen Cheek's ministrations at Port Esperance, Tasmania. From that time our sister has been a consistent member in the Church of Christ, and held in high esteem by all who knew her. Whenever possible, she was at the morning meeting on Lord's day, even while living some distance from the city of Hobart. In all work in which she could help her service was given quietly, but wholeheartedly. At the last Conference of sisters in Tasmania, Sister Cockayne was appointed treasurer of the Sisters' Conference Executive. The work of interesting others in Home and Foreign Missions was taken earnestly. Those who knew her for many years testify to her consistent Christian life. While we feel our loss, we rejoice that for her it is gain, for the sting of death had been taken away. Our heartfelt sympathy is for those remaining in her home—husband, children and sister—to mourn their loss.—A. E. Whitworth, Secretary, Sisters' Conference Executive.

**N.S.W. Home Missions.**

By H. G. Payne.

**Additions Reported.**—1. By faith and baptism, State Evangelist, 5; Belmont, 1; Auburn, 1; Hamilton-Merewether, 1; Hornsby, 2; North Sydney, 7 (Scoville mission converts). 2. Baptised believers: Wagga, 3; Mosman, 3. 3. Total: By faith and baptism, 17; baptised believers, 6. Total, 23.

**State Evangelist's Work.**—At the conclusion of the tent mission at Narrabri, reported last month, Bro. Coleman spent three weeks at Enmore between the departure of Bro. Walden and the arrival of Bro. Illingworth. Three of the additions reported above were at Enmore. Bro. Coleman is now engaged in a mission at Petersham.

**Finance.**—Receipts for month, £138/2/8; Expenditure, £186/10/7. Receipts for similar period in 1911, £77/18/11; Expenditure, £90/6/10. Receipts from beginning of Conference year, £483 1/5; Expenditure, £823/19/1. Receipts for same period in 1911, £483/19/7; Expenditure, £662/7/4.

Thus while the incomes for the first four months of the Conference year in 1911 and 1912 are practically the same, the expenditure in 1912 has been greater by £164/11/9. More than half of this extra expenditure (£88/11/1) is made up of payment of Scoville Committee liabilities.

This £88/11/1, plus unpaid accounts, brings the Scoville Committee's deficit to £105/12/5. The total Home Mission deficit, including advances to Scoville Committee and unpaid Scoville and Home Mission accounts, is £355/10/2.

The arrangement by which the Home Mission Committee became the banker of the Scoville Committee has laden the former body with what is hoped will be a temporary burden. Apart from these exceptional conditions, the financial position would cause no anxiety.

Members of the metropolitan churches are urged to study the above figures when giving consideration to the appeal to liquidate the Scoville mission debt which has been sent to the churches.

The assistance of brethren throughout the State is needed that the Home Mission Committee may be able to maintain the splendid record of development which has been won in past years.—H. G. Payne, Sec.

**N.S.W. HOME MISSION FUND.**

From Churches on account of their preachers—Wagga, to May 25, £2/10/-; Junee, to June 9, £4; Merewether, to June 30, £7/10/-; Hamilton, to May 10, £10/10/-; Enmore, temporary, £15; Rookwood, to May 23, £8/2/6; Canley Vale, to June 15, £3. From Churches per Collectors—Auburn, 12/1; Enmore, £1/13/7; Lismore, £1/15/9; Peter-sham, £1/2/6; Mosman, £4; North Sydney, £3 7/1; Marrickville, £1/1/-; Canley Vale, £3/3/-; Wagga, £1. Individual Contributions—J. F. Ashwood, Warrawee, £15; J. Stinson, Glebe, £7 10/-; F. A. Cowell, Marrar, £5/5/-; Sister Mrs. Butler, Mungindi, £3; Bro. and Sister Mowsar, Marrar, £10. Scoville Mission Committee, £17 5/4; Literature Committee, £8/3/10; Narrabri Mission Thankoffering, £1/5/-; Sundries, £2/6/-; To July 15, £138/2/8.

45 Park-st., Sydney. Chas. J. Lex, H.M. Treas.

\* Phone Central 5167.

*Leslie R. de Beer, L.D.S.*

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Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.



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**Church of Christ, Hampton**  
Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

**Robin Dinners for the Poor in Jerusalem and Beyond.**

A devoted and orthodox Jewess, living in Jerusalem, says, "The whole meal costs 20 centimes," 2d.

Dear hungry souls over there gratefully welcome them. Australasian lovers of Israel delight in sending them. Five hundred cheerful givers have already sent sixty thousand. Many more—warm with love from Him with whom one day they hope to be in Paradise—would gladly lend a hand if they only knew of the misery. For are they not saying

"If I can stop one heart from breaking  
I shall not live in vain;  
If I can ease one life the aching  
Or cool one pain,  
Or help one fainting robin into its nest again  
I shall not live in vain."  
Will you, dear reader, kindly accept the latest **NEWS FROM JERUSALEM** just published? If so, please write your name and address on a post card and send it to Archdeacon Albright, Portland, Victoria. Advt.] Write To-day.

## From the Field—Continued.

vided by the sisters. At the public meeting, F. B. Furlonger presided. E. C. Savill, on behalf of the church, thanked them on behalf of himself and his wife for the many kindnesses extended to them. Sister Hagger received from the Dorcas Class a pair of scissors and pair of silver salt cellars. Bro. Hagger received from the choir a travelling rug. The Y.P.S.C.E. gave him a copy of Sankey's Hymn Book, the Century Bible Class and officers a silver ink stand, and the students' class a cap and pair of brushes and comb. We pray that God's richest blessing may go with our brother and sister and their children in their new sphere.—E.A.P.

**MARRICKVILLE.** A splendid meeting this morning for worship, over 70 per cent. of members on the roll being present. The church is rejoiced at the receipt of a cabled reply from Bro. Chas. Rush, of Vancouver, stating his acceptance of a call to work with them. He expects to leave Canada about October; meanwhile Bro. Watt and Bro. Coleman are to do the work of evangelist. Pleased to receive back into fellowship S. Hall, whose membership had been allowed to lapse because of distance preventing his attendance at church meetings.—R.E.J., July 21.

**MEREWETHER.**—Fair attendances at the meetings yesterday. Bro. Jinks was the speaker at the worship meeting. We were pleased to have with us as a visitor, G. Ashby, of Peter-sham. T. Fraser delivered the gospel message at the evening meeting. The Bible Class has been reorganised by Bro. Jinks.—S.L.

**HAMILTON.**—Bro. J. Fraser, senr., spoke at the morning meeting on "Great Women." Sister Mrs. Jinks was welcomed to church fellowship by Bro. Stow. Fair attendance of members. At the gospel meeting, Bro. Jinks spoke on the subject, "What the Church of Christ Stands For," and left no doubt as to our position and our plea. We started our meeting with a short open-air service, and it is the intention to start open-air work again in the main street, every Lord's day evening after service. We gratefully acknowledge the receipt of 5/-, Bro. Wright, and further 2/6 from Bro. Burrows, to building fund.—W. J. Stow, July 20.

## Victoria.

**NORTH FITZROY.**—Good meetings all day. Over 100 at the Junior Endeavor at 10 o'clock. 254 at the Lord's table. 12 received into fellowship—11 by faith and obedience, and 1 by letter, making a total of 41 for the past two months, 38 of whom are by faith and obedience. Bro. Exley gave us a fine address. Over 400 at Sunday School in the afternoon, and a packed house in the evening to hear J. W. Baker. Two more confessions.—J. Collings, July 21.

**SHEPPARTON.**—One confession at the close of Bro. Clipstone's address last Sunday night.—R.A.H.

**SOUTH MELBOURNE.**—On Wednesday last we held a most enjoyable social to bring the new members into closer touch with the church socially. On Thursday evening the C.E. prayer meeting was well attended, and at the close a baptismal service was held, when four put on Christ. Morning and evening meetings were both good gatherings, especially at night. At the close of the sermon there were two confessions—mother and daughter.—July 22.

**COSGROVE.**—We had good meetings on Lord's day, and had with us in the afternoon Bro. D. Brown, of Malvern. We have forwarded a second instalment for special F.M., viz., £1/5/-, making a record, our total reaching £6/15/-.—J.C.S., July 22.

**DANDENONG.**—Last Lord's day one was baptised and received into fellowship, also Bro. and Sister Knights, by letter from Berwick. One confession at the evening meeting, and four con-

fessions this evening, all from the Bible School. This evening all the services were conducted by the men, including male choir, and solo by Bro. Pearl, of Collingwood.—J. Proctor, July 21.

**HAWTHORN.**—Fine meetings yesterday. Three were received by obedience, and two—husband and wife—by restoration; one by letter, and the two young people confessed Christ at night. The two young people confessed a series of chart sermons last writer commenced a series of chart sermons last night on "The Tabernacle." The Adult Bible Class promises well. Bro. Finger, of Emerald, and Bro. and Sister Whitelaw, of Swanston-st., worshipped with us.—A. C. Rankine, July 22.

**BLACKBURN.**—On July 21 we began the day with a baptismal service, after which the sister who was baptised was welcomed into the church, together with her mother. In the evening one decision gladdened the hearts of the members again. Missionary interests have been sustained by a lantern lecture given a few weeks ago, and by a visit from Miss Terrell on July 20. The church contributed £1/10/- to the F.M. offering.—A.J.P.

**FOOTSCRAY.**—One confession on Sunday last; baptised the same hour, with one previously who confessed.

**COLLINGWOOD.**—This morning we had the largest number break bread that we have had for some weeks. We were cheered by hearing another of our Bible School boys confess his faith in Christ to-night.—A.B.C., July 21.

**WINDSOR.**—A social to welcome the new converts and other recent additions was held last Wednesday. Twenty-seven have been added to our numbers, and they were welcomed in short speeches by several local brethren. A happy evening was spent.—D.E.P., July 22.

**STAWELL.**—Record meetings yesterday. Another sister restored in the morning, and the three who previously confessed, received the right hand of fellowship, together with a young lady who was baptised in the Hippodrome in connection with the Scoville mission. Splendid attendance at gospel meeting last night. We were glad to welcome home Bro. and Sister Burdett, and Sister Wilson, who have been holidaying, and also to welcome Sister Sheehan, of Murtoa.—J. E. Shipway.

**DONCASTER.**—Splendid attendance at mid-week meeting; about 60 present. Fine service this morning. Interest good. A young men's club has been formed in connection with the church. 33 enrolled first meeting, July 16. The object of the club is to interest the young men of the church and district in things of a spiritual, moral, mental and social character. Great enthusiasm shown by the young men in the movement. We hope to reach a large number of young men through our club.—J.E.A., July 21.

**WILLIAMSTOWN.**—We are glad to say that the inspiring influence of the Scoville mission has been felt to some extent by the church here. Five from the mission have been baptised. Three youths from the Sunday School made the confession last Thursday night, and with another, will be baptised this week. All our meetings are showing marked improvement. A splendidly attended business meeting decided to accept the application of Bro. Beller, of S.A., as evangelist, his work to begin about November, Bro. Beacock, in the meantime, occupying the gospel platform. A beautiful organ has been installed in readiness for the Sunday School anniversary, which takes place next Sunday and Tuesday. Prospects are better now than they have been for many months. Bro. Moysey preached his farewell sermon last night (July 21), and leaves for the Mallee circuit on August 1.

**WARRNAMBOOL.**—Sunday was a red letter day in the history of the church here. There was a fine attendance at the gospel service, and at its close there were eight confessions. Every department of the work is very healthy, the prospects of the Bible School being particularly promising. There is now an enrolment of nearly 60 scholars, and to-day was a record for over ten years, nearly 50 being present. We feel sure that with God's help a good time is in store for the

church at Warrnambool. H. Swain is doing a fine work, and his efforts are now beginning to produce good results.—R. F. Petter, July 21.

**GEELONG.**—One young man made the confession at the morning meeting on July 14. Organised young men's club of 21 members last week, the prospects of which are bright. Good day last Sunday; 54 in Bible Class. Crowded at night. Two young women made the good confession.

**MALVERN.**—Good interest still maintained in the work here. On July 11 we had the pleasure of extending the right hand of fellowship to two by letter, on July 21 to five—three by letter and two by faith and obedience, the result of the mission.—W.J.R., July 21.

**CARLTON (Chinese Mission, Queensberry-st.).**—Good meeting Sunday night. At the close of Bro. Lin's address one of our scholars came forward and made the good confession. More workers are needed in this corner of the Lord's vineyard.—A. Baker, July 22.

**BALLARAT.**—Last Lord's day H. F. Philippi gave an earnest and very profitable exhortation to the church; subject, "Undischarged Responsibility," our brother getting his subject from an advertisement appearing in the "Christian." His evening subject was "A Fatal Temptation." One young man confessed Christ. Fine meetings and splendid interest.—A.E.P.

**MELBOURNE (Swanston-st.).**—Since the Scoville mission our meetings have been well attended. Several have taken membership with us. Last Lord's day morning three were received in. Bro. A. R. Main gave an excellent address. Sister Miss Stimpson, from Sydney, and Bro. Leonard Martin, from Apollo Bay, were among our visitors. The afternoon school had a most attendance. The Bible Class numbered 64. In the evening the chapel was filled, and Bro. Allen gave a splendid address to young women, which was listened to with great attention. Two young ladies were baptised during the meeting. Quite a number of young men have been added to the church recently, and their interest in the service has been very marked.

**FITZROY.**—A delightful service last Lord's day morning. C. Lang gave a splendid address, which was much appreciated by all present. 11 new members were received into fellowship, four of whom came by letter from Collingwood, the remainder by primary obedience. Another large audience listened with close attention to Bro. Whelan's address on "A Triumphant Life," at the gospel service. A spirit of helpfulness pervades the whole membership, and we are looking forward to great things in the near future.—J.H.H.

**MARYBOROUGH.**—Nice meeting at Bet Bet yesterday morning. One young sister received the right hand of fellowship. In the afternoon the writer preached the sermon for the Orange Lodge in the Town Hall. Last night was our first meeting in our enlarged building, and it was simply packed. The work on the school had at the back of building has commenced, and we hope to have all ready for our mission with Bro. Hagger in September. We are planning and praying for a great mission.—H. P. Leung, July 21.

**CHELTENHAM.**—Large services all day on Sunday. Sisters Jessie and Chrissy Gilmore received in by faith and obedience. Bro. Drummond, the Bible School Union visitor, spent the day with us, and helped at all the services. R. Shields, of S.A.; Sister Bruton, of N.S.W., and Sister Jansen, late of Ballarat, also present; also Sister Bumpstead, just returned from N.Z. Sister Scott has been called upon to part with his aged mother, and our aged Bro. Bodley has also been called home.—T.B.F.

**CARLTON (Lygon-st.).**—A great day on Sunday. Sister Terrell, missionary, who is returning to India, was present. Bro. Kingsbury gave a splendid address, intended primarily for the new converts. Record attendance at the Bible School. The evening meeting conducted by Bro. Kingsbury and Emiss, as usual was a crowded one. Extra seating accommodation had to be provided. Bro. Kingsbury spoke upon

the "Parable of Fatherly Love," which was followed by the closest attention. The message related in five stepping out for Christ, one being a restoration. There were also four baptisms. The Thursday night meetings continue to grow in attendance and interest, 200 at least being present.—J.M.C.

**SOUTH YARRA.**—On July 7, after the morning meeting, Bro. Quick, on behalf of the church, bade farewell to Bro. A. McClure, who has gone to San Francisco, to study for the position of irrigation engineer, and on behalf of the Literary and Debating Society, of which Bro. McClure was a member, presented him with a pocket book. On Wednesday last, after the usual mid-week devotional meeting, there was a baptismal service, when three—one a blind brother—were baptised. Sister Miss Terrell was with us and said a few words. Last Lord's day three received the right hand of fellowship. R. A. Lacey gave a splendid address, directing his remarks more particularly to the new converts. There was a good attendance at the gospel meeting. A great number of non-members were present, and a deep interest prevails.—T.M., July 22.

**ASCOT VALE.**—Since last report 22 have been received into the fellowship of the church; 20 by faith and obedience, and 2 by letter. Last Lord's day morning meeting was well attended, over 100 members being present. Our gospel service was again packed, and after an excellent address by Bro. Knott, one made the good confession. Our 21st annual business meeting was held on July 18, and during the past 12 months reports showed a marked improvement in the attendances at our Lord's day and mid-week services, of the good work that is being done by our Bible School, of the splendid work accomplished by Bro. Knott, of the valuable assistance rendered by our choir, and of the increased liberality of the members as set forth in the treasurer's (Bro. W. Flood's) statement. Total additions were 76—57 by obedience and 19 by letter. A church social is to be held on Tuesday evening, July 23, for the purpose of welcoming the new converts into our midst.—J.Y.P.

## Here and There

The address of Enos Coleman is now "Melrose," Macaulay-rd., Stanmore, N.S.W.

J. G. Shain, 57 The Avenue, Moreland, is now acting-secretary of the church at Broadmeadows, Vic.

The F.M. offering made by Henley Beach church was given in a recent church report as £10/16/6. It should have been £111.

A wire sent by W. B. Blakemore, gives 207 as the number of decisions as the result of the Scoville mission in Perth, W.A., up to July 23.

The Victorian Sisters' Executive will meet in the Hall, Swanston-st., on August 2, at 2.30. An address will be given by Bro. McCallum.

The Victorian Sisters' Conference Temperance Committee will visit Box Hill, on Wednesday, July 31. Train leaves Flinders-st. at 1.55 p.m.

The Melbourne Musical Society resumes its rehearsals on Saturday, August 3, at 8 p.m., in the Swanston-st. chapel. All members requested to attend.

The three Scoville song books advertised in our issue of July 11 are not yet to hand. Orders received, and subsequent ones, will be forwarded immediately the shipment comes to hand.

Fine meeting and two decisions at Golden Square on Sunday night, Dr. Cook preaching. Full house and five confessions at Bendigo, Bro. Connor preaching. Two received in at each place in the morning.

Bible School Union, Victoria.—The next meeting of the general committee will be held on Monday, July 29, at 8 p.m., in the new hall, Christian chapel, Swanston-st. Full attendance of delegates requested.—J.Y.P.

We have received many appreciations of the Scoville Mission number of the "Christian," of which the following from G. Burns, of Taree, N.S.W., is a sample: The Scoville Souvenir "is a splendid one, worthy of a great paper and a great cause."

At the weekly preachers' meeting last Monday in Grote-st., Adelaide, D. A. Ewers introduced the subject of Scripture instruction in State schools, and after an interesting discussion, a motion was carried unanimously in support of the Scriptural Instruction in State Schools League.

Secretaries of S.A. churches are reminded that Conference this year will meet on Sept. 3, 4, 5, and they are specially requested to see that statistical forms are posted to the Secretary not later than August 3, in order that they may be included in statistical table presented at Conference.

C. M. Gordon, Organising Secretary of the College of the Bible, would be very glad to hear from those church secretaries who have recently received a circular from him. It would also gladden his heart to receive the contributions of those who have not yet redeemed their promises for this year.

The next visit to the Cheltenham Asylum takes place on Wednesday, July 31. The North Fitzroy church is arranging speaker, singer and party, but anyone will be welcome to join in the visit. The train leaves Flinders-st. at 1.12, and cabs at 6d. each way will be waiting at the Cheltenham station.

D. A. Ewers writes: "Will all brethren in South Australia who have made promises for the H.M. Fund, please redeem these before August 16, when the books will close, and will all churches see that subsidies promised are paid up to that date as nearly as possible in order to reduce the serious deficit with which we must meet Conference?"

The next quarterly meeting of church officers and evangelists in Melbourne and suburbs will be held in the Swanston-st. chapel on Monday evening, August 5, at 8 o'clock. Bro. A. C. Rankine, at the request of the H.M. Committee, will introduce the subject, "How Best to Conserve the Results of the Scoville Mission." This important subject should secure a large attendance.

The Austral has in the press, and will be ready in a day or two, a neat booklet entitled, "Counsel to Converts." It is the product of the ripe experience of a number of our preachers in America, and in every way a suitable treatise to place in the hands of converts. Its main headings are: 1. The Means of Growth and Strength. 2. The Study of God's Word. 3. The Lord's Day. 4. What Do You Owe to the Church? 5. Perils of the New Life. The price of the booklet will be 2/- per dozen, post free.

A correspondent asks if a church is justified in drawing up a constitution, even supposing the articles in it are in accordance with Scripture teaching, and requiring the members of the church to sign the same. Our answer is that the church is not justified in doing so. If the terms in which it is set forth are in the New Testament they are not required in any other document. In any case such a thing is contrary to our usage, and there is no Scripture warrant for doing so. There is too much of the creed-making business about it.

The Scoville Mission number of the "Christian" having been sold out, and orders for it still coming in, a special souvenir number has been printed, and is now ready for sale. It has the same mission reading matter and illustrations that appeared in the "Christian," but without other matter or advertisements. In addition, it has an illustrated cover, and a photo. of the ushers who assisted at the Hippodrome. We have also included the interesting record of the visit to Penridge, which from its unique character we deemed worthy of reprinting. Copies can be had at 3d. each.

Bible in State Schools.—Wednesday, July 31. We call the attention of our readers to the rally of supporters of the Scripture in schools movement, in the Melbourne Town Hall, on Wednes-

day next, July 31. The occasion is one of importance. Opponents are unusually active with misrepresentation, and the band of representative speakers engaged, with the comprehensive range of topics allotted to them, ought to give instruction and inspiration to the friends of Scripture education in State schools who attend the rally. Good speakers, excellent themes, and popular vocalists will no doubt attract a good company, and the resolutions to be offered will have due influence on the public mind.

S.S. Commentaries for 1913.—The following is from A. C. Smithers, Manager of the Christian Board of Publication, U.S.A.:—"Your very good letter came promptly to hand. With regard to the Sunday School supplies, and especially the Sunday School Lesson Commentary, will say that we have had that very matter up that you mention, and it is our expectation to issue our Commentary this year by the first of October, so that you may get them in ample time for use. We are expecting to publish the best commentary and supplies in the history of our brotherhood. We are sparing no pains or expense in that direction, so you can begin to advertise, and if necessary at our expense, throughout Australia, that they can depend upon us, and depend upon us for the best that can be produced. We are striving in every possible way to produce the finest paper ever published among our people, as well as the best Sunday School literature."

## IN MEMORIAM.

**CORNISH.**—In loving memory of our darling Ada, who fell asleep in Jesus on July 24, 1910.

"Then let us ever bear  
The blessed end in view,  
And join with mutual care  
To fight our passage through;  
And kindly help each other on,  
Till all receive the starry crown."

—Inserted by T. and E. Cornish, Gingell-st., Castlemaine, Vic.

**COLMER.**—In sad and loving memory of Evelyn, who departed this life at Tuggerah, on July 18, 1910, aged 8 years.

"Little children, little children,  
Who love their Redeemer,  
Are the jewels, precious jewels,  
His loved and his own."

—Inserted by her loving friend, W. Boys.

## WANTED.

The Church of Christ, Invercargill, N.Z., is open to receive application for the position of evangelist. Particulars from A. Brighton, 11 Fox-st., Avenal, Invercargill, N.Z.

Lady-help, for seaport town, assist housework and needlework. Would suit young woman requiring change from inland. Apply, stating salary expected, "Sea-port," c/o Mr. F. G. Dunn.

Young brother, 18, with some knowledge of carpentry, would like job with builder or in warehouse. "Willing," Vermont P.O., Mitcham.

## COMING EVENTS.

JULY 29.—Union Endeavor Anniversary on Monday, the 29th, at Court-st., Box Hill. J. E. Allan will speak. Good programme by the Juniors. All Endeavorers come!

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## The Society of Christian Endeavor.

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Topic for July 29.

Daily Readings.

A Bethany story, Matt. 26: 6-13.  
 A cure for worry, Phil. 4: 1-7.  
 A diligent woman, Prov. 31: 10-31.  
 The ideal home, Eph. 5: 22-6: 9.  
 The family of God, Matt. 12: 46-50.  
 The home above, Rev. 7: 9-17.

Topic—Choosing the Good Part, Luke 10: 38-42.

What is the good part?  
 How may I "show piety at home"?  
 Why is the home-test most severe?

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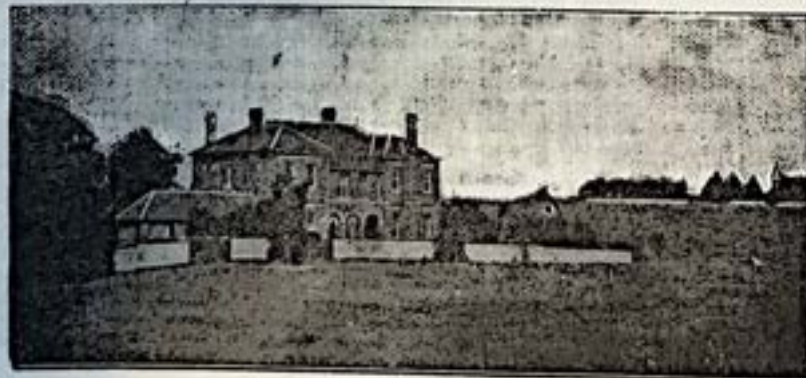
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