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God's purpose of pre-destination was first to fore-ordain his Son as a Saviour for men, and then to pre-destinate those who believe in him unto the adoption of children.



The blessings of gospel pre-destination are therefore as free to you as the air of heaven.

## PREDESTINATION.

A correspondent asks us to "give some light on that portion of Ephesians where it says, 'Ye are chosen of God before the foundation of the world,'" and concludes by saying, "If that is the true meaning of it, then what is the use of preaching?" From time to time, we are asked similar questions. We therefore deem it wise to give an extended answer; and as this subject is admirably treated by T. H. Milner in "The Gospel Guide," a volume now almost out of print, we give the following extract from it for the benefit of those who are in any way troubled by such questions as that raised by our correspondent.

The chief difficulty generally felt regarding this question, we apprehend to be, that the destiny of the individual is already irrevocably fixed, irrespective of conduct or character. Hence the not uncommon expression, "If I am to be saved, I shall be saved. This remark in itself, as any one may see, is a mere truism, and has actually no meaning in it. One might as well say, 'If I am to be rich, poor, honored, despised, indolent, or industrious, I shall be so; but it would at once be seen to be a mere meaningless *if*.' But as generally employed, in regard to salvation, it assumes a fearfully erroneous supposition. It evidently assumes that it is already determined, that a certain and fixed number of persons shall be saved—it assumes that they are quite passive, and have no responsibility in the matter—it assumes that their salvation is determined upon, irrespective of character in themselves, and it even assumes that their salvation may be thus determined upon without them so much as being aware of it.

There is no such doctrine, dear reader, as this in the Bible. There is the doctrine of pre-destination or fore-ordination, but there is no such fatalistic idea as that couched in the phrase, "If I am to be saved I shall be saved." The word of God clearly states that God has predestinated or pre-appointed certain things, but it nowhere says that God

has predetermined the salvation of a given number of sinners irrespective of their character, nor that he has fore-loomed any number of sinners, but those who, by their willful rejection of salvation, include themselves in the number of the condemned. But the best way to prove this is to refer to the passages of Scripture that allude to the subject.

First, then, Romans 3: 25 states that God set forth, or fore-ordained Jesus to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. Certainly, then, there is no such fatalistic doctrine here, but in truth its very opposite. Second, 1 Peter 1: 20 declares that the Messiah, as a lamb without blemish and without spot, was fore-ordained before the foundation of the world, but was manifest in these last times for you. For whom? "You who by him believe in God." Here is the statement of the previous passage exactly corroborated. Third, Romans 8: 29, 30, says "Whom God did foreknow, that is, approved in past times—he also did predestinate to be conformed to the image of his Son." Verse 28 states who these were—"Them that love God"; as, for example, Abraham, the friend of God. That the term here rendered foreknow, does not signify mere foreknowledge, is evident from the 30th verse which goes on to say, that those thus foreknown, or foreapproved, were not only predestinated to be conformed to the image of Jesus, but called, justified, and glorified persons. The apostle's doctrine in this passage is, that all things work together for good to those who love God; and his proof is God's proceeding towards those who had in past times borne this approved character—then God had predestinated to the likeness of his own dear Son; he had called them into his own family, justified them and glorified them. This is God's purpose towards those who love him, and consequently any man who becomes a lover of God is included in this purpose. This passage, therefore, does not teach that any man is shut up from the blessings of salvation by the divine purpose of

pre-destination. Fourth, in Eph. 1: 5, 11, the apostle says, "Having predestinated us unto the adoption of children by Jesus Christ"; "in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Here the doctrine is, that it was God's purpose to predestinate men to the adoption of children by Jesus Christ; and Gal. 3: 26 informs us that this predestination into the family and inheritance of God takes effect by faith in Jesus—"Ye are all the children of God by-faith in Christ Jesus." Here again, then, the blessings of pre-destination are seen to be open to every gospel hearer, and that by faith in the Lord Jesus, the sinner, be who he may, is adopted into the participation of them. Fifth, Acts 13: 48, is supposed from the words, "As many as were ordained to eternal life believed," to teach that those who believe on the Saviour do so in virtue of being fore-ordained by God to believe. But the word here rendered *ordained*, signifies *disposed for*. There is no preordination on the part of God here spoken of; but, on the contrary, that state of mind or disposition in the persons themselves, which the narrative so aptly contrasts with the disposition of those who judged themselves unworthy of everlasting life. The narrative describes two parties—one that was disposed against the gospel and rejected it, and the other that was disposed for it and believed it. Sixth, in 1 Peter 2: 8, we are told that to those who believe, the Saviour is precious; but that to the disobedient he is a stumbling-block and rock of offence. But the words—"even to those who stumble at the word, being disobedient, whereunto also they were appointed, were intended to teach that God had appointed some men to disobedience. But the very idea is a contradiction of itself. For if a man is appointed to disobey, and he does disobey, then he is not disobedient, for he does the very thing he was appointed to do! The apostle's doctrine is, that the disobedient are appointed to fall. His words, "being disobedient," are introduced, ex-

plaining the cause of any being appointed to fall; that is, it is God's appointment that those who believe on his Son shall rise to eternal life and glory, and that those who disobey shall fall into endless perdition. We have the decree, as given by Jesus himself, in Mark 16: 16, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Thus it was said of Jesus, that he was set for the rise and fall of many. And, reader, you must determine for yourself, whether you shall rise or fall by him. Seventh, Acts 4: 28, and 2: 23, are regarded as teaching that God predestinated the Jews to put Jesus to death as they did. Neither passage says so. The first says, "They were gathered together to do whatsoever God's hand and counsel determined before to be done"; and the second one says, "That him being delivered by the determinate counsel and foreknowledge of God, they took him, and by wicked hands crucified and slew him." It is not said that the parties who crucified the Saviour were predestinated to do it, but simply that God had determined that Jesus should die for man, and foreknowing that if he were but placed amidst the wicked rebels, they would put him to death, determined to deliver him. Thus said Jesus in Matt. 17: 12, "They have done unto Elias *whatsoever they listed*, likewise shall also the Son of man suffer of them." By thus placing Jesus in the power of men, God effected the means of man's salvation; and thus it is that God brings good out of evil, and makes the wrath of man to praise him. Lastly, Jude 4 is regarded as teaching that some men are preordained by God to a course of ungodliness and consequent condemnation. But the words here rendered, "before of old ordained to this condemnation," simply signify that the conduct of such persons was in ancient Scriptures *written of and condemned*. The word here rendered *ordained*, does not signify *decreed*, but *written*; and verse fourteen names the prophet who did so—Enoch, the seventh from Adam, prophesied of these, and that, he it observed, condemnatorily of their conduct.

We have then, dear reader, gone over all the passages which we can suppose you to have any difficulty with, and we have shown you that not one of them teaches the doctrine, either that your conduct is predestinated, or that your destiny is foreordained irrespective of your conduct and character. We have shown you that God's purpose of predestination was first to foreordain his Son as a Saviour for men, and then to predestinate those who believe in him unto the adoption of children. It is thus in the first instance by Christ Jesus on God's part, and in the second by faith in him on man's part, that sinners become the called according to God's purpose, and partakers of the inheritance of the sons of God. The blessings of gospel predestination are therefore as free to you as the air of heaven. They are revealed and offered to you in the gospel. There is nothing shutting you out from them but your own rejection of them by unbelief. If you would now but admit the

love of God into your heart by faith in Jesus, you would at once enter the list of those who love God—for whom all things work together for good—who are the called according to his purpose—whom he has predestinated to the likeness of his own dear Son—whom he nominates his children—whom he justifies and whom he glorifies.

## Editorial Notes

### "True Temperance."

The Licensed Victuallers have a peculiar idea of what true temperance means, judging from a resolution passed at their interstate conference in Brisbane the other day to the effect "That in the interests of true temperance it is desirable that military canteens be restored." It is an under-tood principle that words or phrases having the same meaning can be substituted for each other. How does this read: "That in the interests of the brewers' and publicans' pockets it is desirable that military canteens be restored." If this is not what the Licensed Victuallers meant by their resolution, they have failed to make it intelligible. No one with even the intelligence of a Hottentot, could be deluded into supposing that "true" temperance could be promoted among the soldiers by providing unlimited facilities for making them intemperate.

### Our Cities and Our Plea.

"We sing 'Like a mighty army moves the church of God,' and then get a little store-room, and a starving preacher, and whisper to a little rained-out company that we are making a plea for Christian union, when we ought to be presenting the biggest plea on earth in the largest auditoriums of the biggest cities." So says J. H. C. Smith in the *Christian Standard* in an article on the fourth city in the world in point of population. He asks: "Is it not time we were evangelistic and aggressive faiths?" and says, "Thousands would come to meet us." The history of strong, sane, evangelistic efforts in large cities is most encouraging, and it means the use of common sense and faith in the efficacy of the old Jerusalem gospel. Bro. Smith well says, and the words are equally applicable in Australia: "Chicago-organs and the great cities cannot be saved by pie. The time has come when we must undertake great things for God and humanity, have been ready according to our faith—small indeed."

### Scoville in Chicago.

The day before Dr. Scoville left America for Australia, he purchased an immense building known as "The Peo-

ple's Institute," in the city of Chicago. This structure was originally erected at a cost of £16,000, and additions and repairs to the extent of £6000 more were added. The whole property was purchased by Dr. Scoville in conjunction with the Metropolitan Church of Christ for £2000 cash. The "dedication" was postponed until Mr. Scoville's return, and at the dedication service £2000 was raised in cash and promises. A mission followed, resulting in over 200 additions. A debt of £3000 remains to be paid within three years. "The great building has an auditorium easily seating from 1500 to 2000 people, 36 dormitory rooms; a music hall which will seat 300, studio rooms; 9 rooms occupied by doctors and chemists; 6 store-rooms fronting on Van Buren-st.; 2 large rooms fronting on Leavitt-st., one of which is used for the library and reading room of the church, and the other rented; 2 large halls; 2 club rooms for boys; ladies' exchange room and kitchen, and a gymnasium 45 x 80 feet. The rentals received on these stores, offices, etc., will easily work an endowment when once the building is entirely paid for." Dr. Scoville has promised to spend at least eight months of the year in the work in this place, which will become the centre of aggressive evangelism in connection with our people in Chicago.

### Lessons from Presbyterianism.

The Presbyterians have been in South Australia for nearly 75 years, but for some reasons have not made progress there as in other States. At the annual meeting of the Assembly last week the newly elected Moderator, J. Hall Angus, dealt with this matter and gave some reasons why their church was "so much in the background." The past policy had been "that of centralisation and not of extension." Of late a new policy had been introduced and "greater attention had been paid to their Home Mission enterprises," with gratifying success. Another source of weakness was that "the whole strength of the church had been focused in the past in Foreign Missionary effort," and he contended that "if the church had sought to extend the home field, every extra church organised would have become a fresh agency to aid the foreign work; and in such circumstances their Foreign Mission would be languishing as it now was for want of funds." There can be little doubt that Mr. Angus is right in arguing that Foreign Mission work is strengthened by the extension of Home Missions. The two must go together. The advocacy of the one to the exclusion of the other is detrimental to both. To neglect the home fields in our zeal for the regions beyond is to repeat the Hibernian's error of chopping off the branches on which we are sitting, while to neglect the foreign fields in the interests of the home lands is to sacrifice that reflex influence without which the home work most necessarily suffer.

### "The Lay Agency."

Mr. Angus, in the S.A. Presbyterian Assembly referred to in the preceding note, also made a good point in arguing that the

should "develop the lay agency" of the church. Without this, he said, the Methodist Church could not have made the progress it had. In their own case "there had been far too long an unfortunate prejudice against that method, and it had militated against their development." The speaker is undoubtedly correct in his contention that Methodism owes her success largely to her system of local preachers, which enables her to occupy large fields that otherwise must remain untilled. "As a church," said the Moderator, "they had been losers by the non-adoption of the lay agency, and as a consequence many of their people had drifted away into other communions." In the New Testament times "they that were scattered abroad" went everywhere preaching

the word." They did not wait to obtain a special course of theological training or even to be ordained. No church in this democratic age can expect to prosper which neglects the service of "the lay agency." Many of the Churches of Christ, among which chiefly this paper circulates, owe their existence to the faithful work of private members. Had they waited until trained evangelists came along these good brethren would have for ever remained isolated and our plea for primitive Christianity could not have been the force it is to-day. Should the time ever arrive in which the churches depend exclusively upon financially supported preachers for the propagation of its cause, the services of the undertaker will soon be required.

poses, is it not possible to bring this state of things to an end by friendly negotiation? Let us imagine a conference between the Pope of Rome, the Archbishop of Canterbury, the Head of the Greek Church, the Moderator of the Presbyterian Assembly, Bramwell Booth and any other such leaders you may choose to name. Let us give them our mandate to settle the differences of Christendom. The mandate and the differences are both human, but Christianity is divine. The conference would have no authority to retain or annul the unalterable decrees of God, and so long as any human tradition remained incorporated in the creed of the would-be united church, so long would real unity be impossible. In other words, the human must be eliminated from all creeds, and the word of God become the creed.



### Christian Union an Accomplished Fact.

By Alan Price, B.A.

The Christianity of the past half century has improved upon its immediate predecessors in (1) its plea for union, (2) missions to the heathen, (3) care of the young. In the prosecution of the second and third, Christianity has met with sufficient success to considerably affect society as a whole. The warrior empire of the East—Japan—has long ago, in name at least, acknowledged Christ as a light, if not the light of the world. A vast nation, such as China, is now bringing itself into line with the teachings of the word of God. The child of to-day is a different creature from the child of a hundred years ago. Education is his without the seeking. His health and development are the study of experts. The Bible School takes him by the hand ere he can walk. It caters to his spiritual needs, sets alight the spiritual flame and holds up a protecting hand lest the flame be extinguished in its kindling.

#### Disunion an obstacle to missions.

In the carrying out of its mission work the Christian world finds itself sadly circumscribed because the plea for union is still apparently a plea and nothing more—something desirable, yet so far, beyond accomplishment. Congresses meet and pass resolutions, joint committees sit and part, nothing accomplished, nothing done. In the meantime, away out in the mission field, the preacher realises the awful hindrance to his message arising from a divided Christendom. "What am I to believe?" says the Buddhist; "you preach one doctrine, your fellow missionary up the road contradicts you, and the preacher in the next town differs from both. Agree upon your message

and we will listen." The force of this argument has been so keenly felt, in Japan at least, that Christian workers there have so far forgotten their differences as to adopt a Scriptural name beyond dispute, that of "Church of Christ."

#### Factions condemned.

The plea for Christian unity is not new. It began in the mind of Christ—he earnestly prayed for it. It stands out in the writings of Paul. The Corinthian church was particularly fortunate in its preacher—the mighty Paul, who was called to stand fearless before kings and governors, whose counterpart we have in Luther of the Reformation—the silver-tongued Apollus, whose earnest words stirred up the best desires in his hearers and whose voice echoes in that of John Wesley—the stern, impulsive Peter, who lived again in John Knox—each contributed their share in the upbuilding of the church. However great Paul and Apollus and Peter were, Paul condemns in no uncertain terms the factions—spirit that led to the idolising of any one of them, but were he to speak again what would be his condemnation of us moderns who would say of their unspiced counterparts, "I am of Luther," "I am of Wesley," "I am of John Knox?"

In Paul's time there were only three to share in Corinth the place of leader with the only true Lord, but in these days not only men innumerable, but doctrines have served to divide the allegiance.

#### Negotiation a failure.

Admitted that Christendom is pitifully divided and at variance with God's pur-

#### Spiritual decapitation.

The fusion of hearts can only commence when the confusion of tongues ceases. In the old days to silence a tongue they removed the head, and it would appear that a general spiritual decapitation is the only cure for the present confusion of religious teaching. That Christ may be all in all to his church, the hydra monster of division must efface itself by removing its many heads.

The conception of a many headed body has been conveyed to us through divine and mythical literature, but no pen has ever attempted to portray a many bodied head. Modern Christendom in that respect is attempting the impossible. We speak of the various religions "bodies," and each of these professes to hold Christ as the head. It would appear, therefore, that before unity can be achieved, the almost inconceivable monstrosity of a many bodied head must be operated upon in order that its constituent parts may be merged into one divine whole.

#### Corporate co-operation.

Our physical bodies are a miracle of co-operation—millions of cells, possessing an independent life germ, yet interdependent for existence, are all under the controlling influence of the brain and its auxiliary nerve centres. There are motions and actions within the body of which the head takes no cognisance. They are under the charge of nerve centres in living touch with the head. Within the church there will always be certain details for which no "thus saith the Lord" has been given, but none such should be practised which are out of harmony with what has been revealed. In other words the body—spiritual must have its nerve centres (leaders) in healthy touch with the Head or there will be nervous disorder, paralysis, or worse.

#### Union achieved.

Up to this point we have but considered the necessity for unity and the impractical nature of any attempt therat under the generally recognised conditions of the religious world. Let us now discuss where and how true union can be and has been achieved. Where has this awful decapita-

tion and "decorporation" occurred, and with what result?

When Samuel sought a king for Israel, in place of one who had forgotten that obedience was better than sacrifice, the seven sons of Jesse passed before him. They were comely, and they were men of full stature, but he had to look beyond them to the stripling David, who shortly afterwards justified the choice by the destruction of Goliath. While men have been looking up and around for leaders in this movement, God has been using the comparatively insignificant to accomplish his purposes. It has been the work of God for the people, through the people. It has not depended on the great for its success, but it has made its own great men. It began with small things in Great Britain and America; it is now a religious force to be reckoned with, and has spread through the English-speaking countries. France is awakening to its claims. Russia knows something of it. Many successful foreign mission stations testify to the practicality of the plea. Up and down this continent many churches own no other name but Christ, and teach no other doctrine but his. The result, although not up to expectations, has been sure. Doctrinal points seldom divide these churches. To all intents and purposes they are one, not only within themselves, but also with churches of Christ in Great Britain and America. At a cottage Bible reading held recently, I took the original church census of the gathering. Here was an Episcopalian, a Lutheran, a Baptist, a Presbyterian and a Methodist—all merged in one—no disposition to quarrel or differ doctrinally. On the Lord's day we met in fellowship and worship. We were joined by others formerly of many shades of opinion. We were all knit together in the bond of peace. We could not fall out; there was nowhere to fall to. We had got down into the valley of humility and obedience at the foot of the cross; while we remain there we cannot sever. The bliss of such Christian fellowship has to be felt to be understood—it is the common heritage of all Scripturally united churches.

#### The Open Sesame of union.

This successful movement is the result of the application of a principle as old as Christianity itself. Its reapplication has now had the test of over a century and has stood. It is simple, so simple as to be a self-evident axiom, yet so searching that it will revolutionise the religious world—speak and do as the Scriptures speak and command, nothing more and nothing less—or according to the great dictum of a century ago, "Where the Bible speaks we speak, where it is silent we are silent." Applied to creeds and confessions of faith, it ends them. No creed contains all the New Testament teaching; all contain something the Scriptures have not specified. Should a creed be found that contained all and exactly all Biblical doctrine, it would become at once superfluous. Will the churches burn their creeds? Afraid of losing their identity? If the identity is lost in Christ, the end is

gained, and so far as each church is concerned, unity is an accomplished fact.

The Scriptures teach believers' baptism. They are silent as to any other. One party respects that silence, the other fills it with an ordinance based on presumption. Drop the presumption—result, unity on that point.

The Scriptures teach immersion as baptism, and are silent as to any other act serving the purpose. Some presume that sprinkling or pouring is acceptable, and the result of such presumption is hopeless discord. The Scriptures teach baptism for the remission of sins. Some, to-day, teach a baptism after the remission of sins; others, a baptism before the commission of sins. In both cases the Scripture and its silence are disregarded.

The Scriptures have spread the Lord's table within the church—a weekly commemoration. Some have placed it half within and half without; others have reserved it for the exclusive few. Some set it monthly, quarterly, yearly, others abolish it altogether. Let the Scriptures be obeyed.

The Scriptures teach a royal priesthood of all believers. Some confine it to the very few. Let the excluding ring be broken and all go in to share the worship in the temple of God's church.

The Scriptures tell of a church of God, or of Christ, the bridegroom. Now the bridegroom's name is lost sight of, and the bride is willing to take in its place the name of some prominent man or of the doctrines of men.

#### Conclusion.

These, then, are some of the principal things that separate churches and individuals, but under the touchstone of the simple principle above enunciated, they will crumble away. At times whole churches have applied the principle in union, and have bodily come over to a Scriptural position. As a rule, however, it is the work of the individuals who face traditional prejudice and false family and social relationships to adjust themselves as best they can. The salvation of the world and the unity of the church are in the hands of the individual. Individual obedience and compliance to the Scriptures will bring about a glorious unity of churches of all lands, races and peoples. An obedient individualism will result in a whole-hearted collectivism in church work that will move the world and call the Son of God himself from heaven to a united church.

Love stops not to think how much must be given and what may be kept; it gives all.—H. W. Webb-Peple.

Paying into the Lord's treasury is either worship or blasphemy; and the way to "raise" money for the cause of Christ is to "put your hand under your own money and lift" out the Lord's share.—Ira Landrith.

## The Last Hymn.

By Marianne Farningham.

The Sabbath day was ended in a village by the sea,  
The utter benediction touched the people tenderly,  
And they rose to face the sunset in the glowing lighted West,  
And then hastened to their dwellings for God's blessed boon of rest.

They looked across the waters, and a storm was raging there,  
A fierce spirit moved above them—a wild spirit of the air;  
And it lashed and shook and tore them, till they thundered, groaned and boomed,  
And, alas! for any vessel in their yawning gulf, entombed.

Very anxious were the people on the rocky coast of Wales,  
Lest the dawn of coming morrow should be telling awful tales,  
When the sea had spent its passion, and should cast upon the shore  
Bits of wrecks and swollen victims, as it had done heretofore.

With the rough winds blowing round her, a brave woman strained her eyes,  
And she saw along the billows a large vessel fall and rise;  
Oh! it need not need a prophet to tell what the end must be,  
For my ship could ride in safety near the shore in such a sea.

Then pitying people hurried from their homes,  
And thronged the beach,  
Oh! for power to cross the water and the perishing to reach!  
Helpless hands were wrung with sorrow, tender hearts grew cold with dread,  
And the ship, urged by the tempest, to the fatal rock shore sped.

She has parted in the middle! Oh, the half of her goes down!  
God have mercy! Is heaven far to seek for those who drown?  
Lest when next the white, shocked faces be Ad with terror on the sea,  
Only one last clinging figure on the spar was seen to be.

Near the trembling watchers came the wreck tossed by the wave,  
And the man still clung and floated, though no power on earth could save.  
"Could we send a short message? Here's a trumpet; shout away!"  
'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of his sermon, firstly, secondly—ah, no!  
There was but one thing to utter in that awful hour of woe.  
So he shouted through the trumpet: "Look to Jesus. Can you hear?"  
And "Ay, ay, sir," rang the answer o'er the water loud and clear.

Then they listened—he is singing, "Jesus, Lord of my soul,"  
And the winds brought back the echo, "While the nearer waters roll."  
Strange, indeed, it was to hear him, "Till the storm of life is past,"  
Singing bravely from the waters, "O receive my soul at last."

He could have no other refuge, "Hangs my helpless soul on thee;  
Leave, ah! leave me not!"—the singer dropped to last into the sea.  
And the watchers, looking homeward, thought their eyes with tears were dim,  
Said, "He passed to be with Jesus in the arms of that hymn."

## "The Struggle for Christian Truth in Italy."

Under this title the Fleming H. Revell Company has just issued a book which would afford profitable reading for all lovers of Christian truth, whether Protestants or Catholics—especially for Catholics. The author is Giovanni Luzzi, Professor of Systematic Theology in the Waldensian School, Florence, Italy. He is among the most prominent Protestant leaders in Italy, and has lectured to thousands in all parts of the kingdom. A large part of this book consists of lectures delivered at Princeton and other American Universities last year. These, supplemented by other historic matter, and copious notes, make a valuable contribution to religious history.

The first chapter is given to the "Dawn of Christianity in Rome," in which the author shows how "an institution, beginning with the purest spirituality, ends in the grossest formalism; beginning in a free Christian spirit, ends in the most merciless tyranny; beginning with the idea of being a means for the triumph of the kingdom of God in the world, ends by becoming itself a worldly kingdom, coveting the homage of royalties, even if those royalties be infidels and their hands stained with Christian blood." He shows how "the same popular fancy which created the legend of Romulus to explain the origin of Rome, created also the legend of Peter, of his episcopacy, and of his twenty-five years' pontificate, to explain the origin of the Church of Rome." He quotes with approval Sabatier's statement that, "in order to assimilate episcopacy with the apostolate, Peter was thrust by force into the series of bishops, as first link of the mystical chain; the link on which all the chain depends." This is a familiar fact to most of us, but it is pleasing to find it re-stated here.

The second chapter is given to "The Protestant Revolution (Reformation) and its Echo in Italy." He shows that Voltaire was much mistaken when he wrote, "In Italy very few followed Luther. The Italian people, ingenious, and busy with intrigues and pleasures, kept themselves aloof from that agitation." Having pointed out thirteen centres, including Rome itself, in which the teaching took root, and from which it spread more or less widely, Professor Luzzi concludes, "Thus the movement spreading simultaneously and spontaneously, is amazing when one thinks of the political conditions in Italy in the sixteenth century." Not only so, but "the movement was spreading over all social classes"; "it began in literary circles and academies; gripped men most noted for their doctrine, influence and nobility of descent; found its way

into Italian courts, and thence descended to the army and people. Not a corner could be found in the peninsula where the Reformation had not its proselytes."

"Notwithstanding all this, the Reformation in Italy was doomed to die. It died a violent death after having lived for half a century. Paul III. cast it into prison; the Jesuits went about hunting its friends, investigating its documents, heaping up materials for its trial; the Inquisition condemned it to death; Julius III. brought it to the stake; the Council of Trent tried to disperse its so-called heretical ideas; Paul IV. scattered its ashes to the winds; Pius IV. steeped in blood the descendants of the

Waldenses, and Pius V. swore that he would wrench its very remembrance from the heart of Italy." There were no Protestant princes or powerful electors to deliver the victims, as there were in Germany, the Netherlands and in England. Every weapon of absolute power, every engine of persecution, were used, not only to crush out religious, but also civil, liberty; but Luzzi quotes historic authority to show that "while the nation was dying for want of strong moral convictions, and was accommodating herself to slavery in cowardly fashion, the throbbing of the heart of Italy was only perceptible in the men that adhered to the Reformation. They faced prison, torture, exile and the stake for the freedom of conscience." And the author might have added, what we all know now, that the heaven of the teaching of these men, the inspiration of their heroic spirit and the influence of their example, finally brought Italy out of the slavery to which she "was accommodating herself," gave her children a constitutional government and "freedom of conscience," in 1870.

Moreover, to the laeven of these staunch adherents of the Reformation" is due the



**Jesus Teaching in the Temple.**

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders, and spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not? But and if we say, Of men, all the people will stone us; for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.—Luke 20: 18.

present cheering conditions set forth in the next chapter, on the "Dramatic History of the Bible in Italy." This chapter, full of interest and information for the scholar and preacher, shows that the Bible itself had long been the victim of Papal intolerance in Italy; but it also sets forth facts which warrant its concluding paragraphs:

"The angel of liberty has already reviewed the principal causes that have hindered the Bible from bearing in Italy the fruit it has brought forth in other lands; so that it is reasonable to expect that the present revival of Biblical studies, which cheer all true lovers of the welfare of that great country, will no longer be threatened with the storm of destruction."

"A great mission is entrusted to the Bible in Italy: To gather all those who languish for want of the divine; to ename the people of Italy of noble and holy ideals, and point out to that young, but strong and glorious, nation the way that leads to that moral greatness without which any other kind of greatness is almost worthless." On April 27, 1909, an independent society was organized in Rome, called *Fides et Amor* (Faith and Love). Its chief object is "the triumph of the kingdom of God through the spread of the gospel of Christ" wherever the Italian language is spoken. As a means to this end, it has completed a new translation of the New Testament, from the original Greek, not from the inaccurate Vulgate. Luzzi says it is in modern Italian and far superior to anything hitherto produced. The membership of the society includes members of the Catholic and Greek Churches as well as Protestants, and they unite in saying: "Our aim in issuing this New Testament is to put the Italian conscience into immediate contact with Jesus Christ."

But the names of the members are kept in cipher, lest members of the Catholic and Greek Churches should be persecuted. Nevertheless their new translation, "in spite of the thunderbolts hurled against it by the Jesuitical press, is outrageously and serenely making its way throughout Italy."

But if the chapter concerning the Italian Scripture is of chief interest in the eyes of students and ministers, the next, on "The Israel of the Alps," will have chief interest for the general reader. In it Professor Luzzi traces briefly, but clearly and sympathetically, the history of the Waldenses, who held the fortress of pure Christian faith and practice in the Cottian Alps, first on the French side, and then on the Italian, for generations before Luther was born. Their story makes the most heroic chapter in human history, and in the light of their heroism the cruel, malignant features of the Papacy are revealed more clearly than by any other. While it was not until the middle of the nineteenth century that it was compelled by secular rulers to call off its bloodhounds of persecution, the climax of Papal atrocity was reached in the middle of the seventeenth. The Duke of Savoy, incited by the Pope, determined to rid his territory of the Waldenses. An army of fifteen thousand men, "guided by friars," was sent

forth for this bloody work. Luzzi thus describes it: "The infamous outrages and terrible tortures inflicted on men, women and children before their death can not be told. Those who escaped died in great numbers on the mountains, where the snow was deep, while the soldiers of the Roman Catholic Church were setting fire to churches and houses, uprooting trees and vineyards, and reducing the whole country to a wilderness, strewn with naked and mutilated corpses." This horror shocked the world, and arrayed against its perpetrators Milton's pen and Cromwell's cannon. While they were insensate to the poet's scathing denunciation, when the Lord Protector had them desist the Pope and Charles Emmanuel knew enough to desist.

The chapter on "Missionary Blossom and Evangelical Fruit" has much to sustain our optimism. Protestants are sought after for the most responsible positions: "While the cultivated classes apply to pastors for evangelical servants and nurses, because they are known to be honest, diligent and dutiful, the Royal House, which is and must be Roman Catholic, also entrusts its own children to the care of Protestant governesses." It seems that the king is not so blindly careless of Papal espionage as some of our own rulers.

But we have not space to deal with a title of the interesting and instructive things with which this volume is packed. It bears an important and enlightening message which every American citizen ought to hear and heed, and to hear and heed *right now*, when this church, which bruised and mangled Italy for centuries, indignantly thrust from power there, and all through Europe, is entrenching itself in our midst.—Christian Standard.

### The Restoration Principle at Work in Russia.

In 1911 I. S. Prokhanoff published a volume of 108 pages, under the heading, "A Short Treatise on Preaching, Essays on the Gospel Homilies, Helps for the Preacher." The volume consists of a series of lectures given at the preachers' meetings of the St. Petersburg Evangelical Christian Church. The committee requested Louis Patmont to translate some of the statements to give them a better conception of the spirit, thought and convictions of this brother, an evident leader among his brethren. The statements are so true to the principles of the gospel and reveal so clearly the spirit of this truly great man, the committee believes they will be of interest to all, especially to those who have come to the help of establishing the College of the Bible in St. Petersburg, under the direction of Mr. Prokhanoff.

### THE TRANSLATIONS.

"Hardly could any one deny that the religious condition of the Russian people, in the old religion which they once professed

has become to them a mystery without sense and they have not found a more reasonable religion."

"Although the Russian people possess many glittering temples in which there are displayed, with great pomp, magnificent services; though they have well-known pulpits on which the sermons are preached in accordance with the rules of homilies and the sanction of higher ecclesiastical authorities, the dissatisfaction of the people remains, and lo! the souls of the people remain athirst, agonising and craving for a new revelation."

"Why all this? There is but one answer. No one can deny that the inner condition of his priests, as well as the people, is without hope and devoid of a living faith. These official sermons lack the power of the Spirit and the presence of the living Christ."

"God has not forsaken us yet, and has not left us without his presence. The Russian people have received the Bread of Life, in spite of the fact that they were not allowed to read the truth, and the word of God was forbidden them for a century. We have had the experience in Russia, of a pure evangelical revival, and are approaching the restoration of undefiled Christian preaching."

"The movement shows no striking phenomena, no earthquake, no storm; it is rather quiet and this quietness may be a very good token; it is very similar to the 'still small voice' that was revealed to Elijah. The revival is not a fiery chariot running into limitless space, but rather like a grain that has been hidden under the ground of persecutions, and now has come out of the ground to the air and light. It is a natural growth, slow and sure, and should be kept growing always in the same way."

"While in England I was asked: 'Who is the leader of the movement?' To this I replied: 'Nobody, except Jesus Christ.' The condition of things is the same. It is hard to trace in many cases from where or from whom the movement originated."

"We all should rejoice and be thankful to God that the movement has taken a Scriptural form, and that new churches are formed according to the spreading of the gospel. This revival has not produced men whom we could name 'leaders.' In this sense the movement is altogether democratic, and we must pray that it should always be of such character and thereby the leadership of Jesus Christ may be more effective in our midst."

"To accomplish the reunion of all disciples (believers), we must apply one of the greatest of Christian weapons, prayer. This weapon is good for all the countries. We must join the Saviour's prayer, which was, 'Neither for these only do I pray, but for them also that believe in me through their word, that they may all be one.'"

"The divine Christ has been breaking the bonds of ignorance, weakness and oppression, and opened a way to light and liberty and power, using as his channels and instruments his followers, who, united through

the harmony of love, grew in numbers and influence despite all exterior oppressions."

The above statements come from one who has a clear understanding of the New Testament, and the programme of Christ as there revealed. The leaders of this great movement have fought their way out of the bonds of an ecclesiastical slavery to the light and liberty of the gospel of Christ. They have accepted the task, to give the pure gospel of Christ to their people. In this great undertaking they have turned to their brethren across the Atlantic for help.—Christian Standard.

## Postcards about Dr. Parker

When announcing a collection for some charity, Dr. Parker gave it out in the following striking manner: "We can hear what we want to hear. There are some folks present who might be sitting right at the back, and if I said in a whisper 'If you come to see me to-morrow, I'll give you a five-pound note, they could hear; but the same people, if I was to say, in a voice like thunder, 'Now we are going to have a collection,' would reply, 'Did the Doctor speak? Did we hear a sound?' They couldn't hear."—Walter W. Cherry, 63 Polard-lane, Bradford.

I once heard Dr. Parker deliver his famous lecture on "Clocks and Watches." It made such a vivid impression upon my mind that I could almost repeat it word for word, illustration for illustration. This one was among the best: "A little watch, so delicately strong, dissatisfied with its little sphere in a lady's pocket, envied Big Ben, as one day it passed, with her ladyship, over Westminster Bridge. 'I wish I could be up there,' said the little watch so delicately strong, 'I could then serve the multitude.' 'You shall have your opportunity, little watch,' said the Doctor. 'Come down, Big Ben, and go into the lady's pocket.' He dramatically described the little watch being drawn up the tower by a silk thread. 'Where are you, little watch?' I cannot see you,' he finally exclaimed; then, pausing, in his dramatic style, he said, 'His elevation has become its annihilation!'—J. J. Gay, 66 Chiswell-road, Stoke Newington, London, N.

One of the pithiest sayings I know of is his: "Sometimes our hearers complain that there is no food for the soul, whereas, if the truth were only stated, there is no soul for the food."—J. Whitehead Clegg, "Lamorna," Garfield-road, Kyle.

I heard Dr. Parker once preach on Saul's conversion. "And they say in Germany," said the Doctor, "this is the result of an epileptic fit. Let us look at Saul before he went into the fit, snorting blasphemy and persecution. Together we will look at him in the fit. 'And behold, he prayeth.' And now look at him when he has come out of the fit; saint, hero, missionary, martyr." Throwing up his hands, he shouted, "Fly on, Thou mighty Epilepsy!"—W. M. Johnson, Colbury, Manor-road, Chatham.

Dr. Parker was once asked for the best reply to attacks upon the Bible. "Circulation," was his answer.—M. H. Roberts, Silogin House, Edwardsville, Treharri, Glam., South Wales.

## Religious Instruction in State Schools.

By H. Grimstead, Wangamui, N.Z.

I have to thank Mr. Nicholson for his letter on the Bible in Schools question. He has shown by his letter that although pleading for the acceptance of the N.S.W. system, he is as strongly opposed to it as I am. He acknowledges the sectarian proposals are not carried out, though I can hardly believe that in the 12,000 visits made by Anglicans, they have done such a wicked thing as to give "Undenominational" teaching and so forget the first principles of Christianity.

I cannot understand Mr. Nicholson writing of the Bible in schools with non-sectarian lessons; he knows perfectly well that the N.S.W. system is a system that demands that every teacher, whatever be his beliefs or disbeliefs, shall teach a Bible lesson to the children. It is no mere supervision, mark you. In Canon Garland's words, the teacher is to see that the child understands these lessons just as he does any other lessons. Under the Nelson system this could not happen. The teacher would have a conscience clause as well as the scholar's parents. Over and above this the New South Wales Act provides that "a portion of each day, not more than one hour, shall be set apart when the children of any one religious persuasion may be instructed by the clergyman or other religious teacher of such persuasion, but in all cases the pupils receiving such religious instruction shall be separated from the other pupils of the school." Will readers stop and think? The fact that most of the ministers are now grouping their classes and giving unsectarian teaching is nothing to the point. The N.S.W. Act gives to all ministers the right to go into our public schools and give sectarian lessons, and in many cases it is taken advantage of. It is to this we are most strongly opposed. The right of ministers to go into the schools, group classes and give undenominational teaching as far as I can gather is no part of the N.S.W. Act at all, but simply a modification that is winked at by the Government. If in N.S.W. the ministers have for many years adopted by agreement a system of non-sectarian lessons, why work for the N.S.W. Act? Would it not be better to work for that which is really the practice?

Mr. Nicholson must remember we are opposing the N.S.W. Act, and not some modification that has been set up, and if this Act is passed into law it simply means that the big religious bodies will sweep the schools, and that ministers of the smaller religious bodies will not be able to take advantage of the right of denominational entry without making the few children they have in the schools back ridiculous. Whatever may be the spirit as regards denominationalism in N.S.W. and Victoria, there can be no question about it and here, and I have not the slightest hope that if the N.S.W. Act is carried the Anglicans or Presbyterians, or Methodists, will come along to the representatives of the smaller bodies and suggest

grouping, and undenominational teaching.—New Zealanders will not, I hope, risk it. First, then, the teacher must teach religious lessons; second, the right is given to all denominations to enter into our public schools for denominational purposes. I am strongly of opinion that our leaders in Australia are favoring some modification of the Act, and in the interests of the brotherhood I think they should speak out.

Mr. Nicholson assures us that there is no possibility of the R.C. schools being subsidised, because, he says, the lessons given are unsectarian. Unsectarian to the R.C.s? Certainly not. I cannot see how we can honestly assist the claim of the R.C. if we give to the Protestant bodies religious teaching according to their consciences. Are we not justified in assuming that the success which has followed religious teaching in Australian States is due, not to the carrying out of the N.S.W. Act, but to the non-observance of it?

It seems to me that the argument is conclusive that if the N.S.W. Act is passed into law, and the Anglicans of N.Z. carry out its sectarian proposals, even though some of the denominations do not, the Roman Catholics will swoop down on the Government, as follows:—

"We have always been in favor of religious teaching, but we hold it as one of the most essential principles that it is the duty of the Church to give that teaching. We cannot without being unfaithful to our principles accept this N.S.W. system, and as we are citizens of this Dominion, we claim that if you subsidise the Protestant sects you must in common fairness subsidise our schools," and I would like to see the Premier who could say No! to such a claim honestly.

The Catholics here are a powerful body. My own opinion is that their opposition to the Act is, first, for the purpose of uniting the Protestant forces in order that they may get what they want, then it will be their (the Catholics) turn.

Does some one say it is our chance now, to get the Bible in schools if we support the Bible in Schools' League? I cannot agree. We have now many schools who have adopted the Nelson system, and we shall see if we are not careful that instead of getting the N.S.W. we shall lose, to quote from the proceedings of the Presbyterian Assembly, "a system that is working admirably in so many of our schools, both large and small, and might have been in operation in a great many more but for the downright laziness of many ministers." If you doubt my words, turn up the *Daily Mail*, for Presbyterian Assembly report for 1911. But here is an instance and right to hand. The schools are open to any accredited minister or teacher from 9 to 9.15 one morning a week. One headmaster wrote complaining to the Minister's Association that there were only two teachers for the five classes; it was certainly a very exceptional time, we usually have four present. Another headmaster asked me if I couldn't manage to spare another morning for his school. There are two of the classes regularly without teachers, and yet when it comes to resolutions and proposals, speakers at meetings, etc., there is no lack of enthusiasm and indignation. However, my pen begins to get hot.

The statement is made in New Zealand that school teachers by the N.S.W. Act are prohibited from being paid preachers. Will some N.S.W. brother or sister signal this is altered, or if this part has also been modified.

## In the Realm of the Bible School.

### THE BLINDING EFFECT OF SIN.

Sunday School Lesson for June 22.

Amos 6: 1-8.

A. R. Main, M.A.

We have been studying the beginnings of the chosen people. Our present lesson deals with the conduct of the people over nine centuries later. It tells of the sin into which they fell. It reveals the dangers of the present age, as of all other ages. The temperance application particularly is sought.

#### Amos and his times.

Amos prophesied in the days of Uzziah, king of Judah, and of Jeroboam, king of Israel, *i. e.*, about the first half of the eighth century, B.C.

At this time the people of Israel were at the height of their worldly prosperity. Wealth accumulated, but men decayed. They were filling up the measure of their sins. Luxury, pride, idleness, partiality, impity, intemperance, violence to the poor, were amongst the sins denounced by Amos. The prophet came rather to threaten than to console. He foretold the judgment of Jehovah, prophesying the captivity, which came more than half a century later. Yet the prophet foretold a new and a brighter age (chapter 9).

Amos belonged to no school of prophets. He was a herdsman and a cultivator of sycamore trees. His heart burned within him as he thought of the idolatry and wickedness of those who boasted in their privilege. God called him, and he obeyed. The peasant went to Bethel and withstood the impious king.

The whole book of Amos should be read. Its language is extremely simple, homely often, abounding in illustrations drawn from nature and country life. The great series of judgments on the surrounding nations, with the recurring formula, "for three transgressions, and for four," should be marked. Note how the prophet begins from afar, works gradually nearer and nearer home. We can imagine Israel rejoicing at Damascus, Philistia, Edom and even Judah, are condemned. We all acquiesce cheerily in the just punishment of others for their sin! The prophet's purpose was to prepare Israel. Sin would ever bring its doom. If the other nations escaped now, then would Israel surely suffer if unrepentant. So bravely there comes the formula, "For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof."

#### Danger of prosperity.

One of the outstanding lessons of our study is that there is danger in prosperity. "Jehoram waxed fat and kicked" is the history of Israel. Over and over again, the Bible, especially the New Testament, refers to the characteristic danger and temptation of the rich man. We have in the Old Testament the beautiful prayer of Agur:

"Give me neither poverty nor riches,  
Feed me with the food that is needful for me;  
Lest I be full, and deny thee, and say, Who is Jehovah?"

Or lest I be poor, and steal,  
And use profanely the name of my God."

The apostolic pronouncement is: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." We must, if riches increase, set not our heart upon them. We must be rich in good works. In mercy God may withhold wealth from us, because he knows that we could not stand it. Byron put the lesson thus:

"There is the moral of all human tales:  
'Tis but the same rehearsal of the past,  
First Freedom, and then Glory—when that fails,  
Wealth, Vice, Corruption—Barbarism at last."

#### Luxury.

The luxury of the leaders of the people is shown in their chief oils, their ivory beds, their eating of the lambs of the flock and calves of the stall. Some of these things may not impress us much to-day, but they were signs of extravagance and wanton luxury then. Whenever a nation has been given to luxury, it has gone down. The luxury of Rome prepared the way for its descent. As we read of some of the extravagances of the empire, the only fitting parallel is found in our own day. In many cities of the world, side by side with a heart-breaking poverty is found an ostentatious wealth and riot of luxury, which is dreadful by comparison.

There is a temporal punishment of luxury. Addison wrote: "When I beheld a fashionable table, set out in all its magnificence, I fancy I see gout and dropsies, fevers and lethargies, and other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal but man keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excretion of the earth, scarce a berry or a mushroom escapes him."

It is mentioned as a token of the degeneracy of Israel, that the people drank "wine in bowls." This might appear to denote simply their excess: as if cups were too small, they used bowls. But there is more than this. They used sacrificial bowls. The princes therefore were both "sacrilegious and luxurious" (cf. Dan 5: 2). Impiety and intemperance are not far removed from one another.

Another instance of an evil luxury is the use of the "chief ointments." This may simply mean that the costly oils and unguents which rich people would ordinarily use sparingly by way of refreshment, were lavishly employed by the leaders of the people. They revelled in a wanton luxury. It may be that the hint is that they used such as (Ex. 30: 23). Had these people realised the situation, they would have known it was rather a time for mourning; they would have refrained from anointing themselves (Ruth 3: 3; 2 Sam. 14: 2) instead of doing as they did. As it was, they cared not for the impending doom, nor for the people's sufferings.

The expression, "they grieved not for the affliction of Joseph," is perhaps a proverbial one. Our recent lessons have taught us its meaning.

The rich man regarded not the cry of his poorer brother, but shut his ears to his appeal for help, as did Joseph's brothers to his call for mercy when he cried from the pit in which they cruelly had placed him.

#### Idleness.

"Woe to the easy-going." It is a startling word with which our lesson opens. Work is a blessing; idleness a curse. Satan finds mischief for the idle. Nature abhors a vacuum. If a man will not fill his mind with good ideas, evil thoughts will crowd in. If lives are not filled with good deeds, the evil actions will be present.

The enervated manhood of Israel was the result of their luxury and idleness. The degenerate folk could not bear the strain of life. They tried to kill time, and killed themselves. They sang idle songs and called it music—what Pusey calls "an artificial, effeminate music which should relax the soul, frittering the melody, and displacing the power and majesty of divine harmony by tricks of art, and giddy, thoughtless, heartless, soulless versifying would be met company." They lived such a life as Prof. Wm. James said of a son of a wealthy home at Harvard: "What time he can spare from the adornment of his person he devotes to the neglect of his duties." These folk of old abstained from right, and not from wrong. Hermas speaks of a twofold abstinence: "From some things, therefore, thou must abstain, and from others thou must not abstain. Keep thyself from evil, and do it not; but abstain not from good, but do it; for if thou shalt abstain from what is good, and do it not, thou shalt know thou abstain, then, from all evil, and thou shalt know all righteousness."

#### Thoughts on Temperance.

The only safe way of drinking is "to leave off before you begin"—F. W. Farrar.

Only a steady hand can glorify the divine Carpenter.—Frances W. Willard.

He who would keep himself to himself should imitate dumb animals and drink water.—Hulstine Lytton.

If temperance prevails, then education can prevail; if temperance fails, then education must fail.—Horace Mann.

"Do you know what the man is drinking from the glass which shakes in his trembling hand? He is drinking the tears and the blood and the life of his wife and children."

Among the most emphatic lessons taught by history are those which show how nations have gone out in darkness because of intemperance. Temperance is power, says history. Israel, God's own nation, while "stunned with wine," was conquered by a heathen people, Assyria. Assyria, becoming indolgent and drunken, is soon captured by Babylon. And Babylon in an hour of drunken feasting, is conquered by Persia. Rome, rich and powerful, skilled in military tactics, was seized and taken by a barbarian people, because Rome was intemperate and the barbarians temperate. As long as the saloon power increases patriots may well tremble for their country.

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# FOREIGN MISSIONS

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## A Sermon for the July Offering.

Subject: Jesus and the Multitudes.

Text: Matt 9: 36-38.

In the previous verse we read that Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. He went about doing good (Acts 10: 38). He made eight circuits of Galilee; he visited Judea and Samaria and Persea each several times. His aim was to reach the whole people before his career should close in death. There are three points in the text that challenge our thought:

1. What Jesus Saw. He saw the multitudes. On his tours great numbers flocked to see and to hear and to be healed. He saw these people and knew their history and condition. He saw them as God sees men: he saw their failures, their sins, their sorrows; their disappointed hopes, their heart-hunger for improvement and perfection. He saw them as they were.

2. What Jesus Felt. He was moved with compassion for them. He pitied them because of the lives they were living. The best of them had not realised their ideals; the others had no high ideals and were living to eat and drink and to enjoy themselves; all classes appealed to his sympathy. They were as sheep distressed and scattered and shepherdless. Because he saw and knew them, he could not have any other feeling concerning them. Being what he was, he could not look upon them with contempt or scorn.

3. What Jesus Said. A thousand millions today are without the gospel. Our Lord would have us "see" them. If we saw them and knew their condition, we would be moved with compassion for them. They worship false gods; they are the slaves of sin; they are without hope in life or death. God cares for them as he does for us; they are as precious in his sight as we are. He would have us feel toward them as he does.

"Flowers of thy heart, O God, are they,  
Let them not pass as weeds away,  
Their heritage a sunless day."

He would have us pray for laborers. This is the one specific thing he commanded the church to pray for. If we really pray for workers we will support and equip them for the service.

## A Tour of Villages.

Bro. Shah describes how the people are reached with the gospel.

The Magic of the Lantern.—We had magic lantern addresses in many of these villages. The pictures illustrated the life of our Lord, the ad-

resses that were given in explanation of them were all earnestly and attentively listened to, the pictures besides being an attraction for drawing an audience specially helped in that they simplified our addresses and helped the villagers to clearly understand what we were talking about.

The Word of Life.—Selling of Gospel portions and distribution of handbills also formed an important part of our work. At the close of our addresses at each place we went to we told the people if any of them wanted to hear more of what we were saying they could buy from us book-

"My village is 50 miles from here. I am on a visit to one of my relatives here. I am illiterate and so are all the rest of my family, but I will keep this book safely in my house, and in leisure time will ask someone who can read to read it for me." In another village an old weaver bought two tracts, saying he was an illiterate man, but his son who is reading and Hindu took might help them by reading it, etc. The illiteracy of the people is deplorable. We found very few that could read and write, and these few were generally of the younger generation—M. J. Shah, Harbi, India.

"The heathen perish: day by day  
Thou-smile on thousands pass away!  
O Christians, to their rescue fly,  
Preach Jesus to them ere they die.  
Wealth, labor, talents, freely give,  
Vea, life itself, that they may live!  
What hath your Saviour done for you?  
And what for him will ye not do?  
Thou Spirit of the Lord, go forth,  
Call up the South, wake up the North:  
Of every clime, from sun to sun,  
Gather God's children into one!"

## Our Photo Gallery.



Aë Noen.

The above represents the kind of girls rescued and adopted by Miss Tenkin at Shanghai, China, and supported by the Committee. When Aë Noen was adopted, she had a father who was paralysed. There were five other children and no means of support. The mother did her best to support the family, but became heavily in debt, and to save the above child being sold to pay for some of the debts, our missionary adopted her. It is cases like these, and the good the F. M. Committee are doing, that makes it worth while making large and generous gifts on July 6.

that treated of the same matters. To our great joy most of the people who could read immediately bought books, and even illiterate men and women bought books from us saying that they wanted them for their sons or brothers or some one of the family who could read. None of us would ever forget the touching incidents that occurred in a few of these villages as we go from village to village, that caused our hearts to rise in joyful thanksgiving to God. To give you an idea I will try to give here one or two instances before I close this. One illiterate man about 35 years old after listening attentively to addresses came forward and bought a gospel portion; when we asked him if he was able to read, or if there was anyone in his house who could read, he said,

Maliza, a native of Toro (the western province of the present Uganda Protectorate), had been taken captive by Mohammedan slave raiders and sold as a slave in Bugoga. When the British Government took over effective control of that country, Maliza regained her freedom and made her way back to her own land, a journey of at least three weeks. She passed through Menzo and as she was suffering from an affection of the eye, was advised to visit the Enyamba Medical House of Medicine—C.M.S. where, she was told, friendly Bazungu (white people) looked after the sick. This she did, got quite well, and went on her journey. When she arrived in Toro, it was found that Maliza was a princess of the Royal house, and she had her former residence and honors restored to her. She speedily sought out the missionary there, and obtained of the medical help she had received at Menzo. "Now," she added, "I want to learn about a religion which teaches its followers to be as kind as that." The missionary readily responded, and in the course of time, after due instruction, she was baptised.

## Our Special July Offering Jotting.

"We thank God for every devoted missionary of the cross of Christ who, since the Divine commission was given, has gone forth at his call to preach the gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every missionary now on the field, and for those at home truly doing their utmost to fulfil the obligation resting on them. But we must face the fact, that, after all, the work for the most part is left undone, and day by day thousands of precious immortal souls are passing away beyond our reach into eternity without knowing Christ, the Saviour of the world."

Watch for Next Week's Jotting.



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

## West Australia.

**PERTH**—At our prayer meeting last week a short extract was read on the career of Thomas Campbell. This is the first of some brief readings we are to have for the next few weeks upon the work of the pioneers of the Restoration movement. Sister Fleming was received into our membership by letter from the Sullivan church at our Lord's day morning meeting on May 25. We had a special Empire service in the evening. The platform was decorated with flags of various countries, and appropriate hymns were sung, including Kipling's "Recessional." The attendance was a large one, many members of the Boy Scout being present. Bro. H. G. Jones's address was very impressive—W.A., May 26.

**MAYLANDS**—Bro. Scambler has now labored with us for three months, and during that time 18 have been received into membership, some by immersion, and some by transfer. To-day the members had the joy of welcoming into membership of Bro. Perry Ross, recently immersed, and Bro. Slack, who with wife and daughter, recently arrived from England, and who were in membership with the brethren. We are encouraged by their deep earnestness and sincere desire to help on the Master's work. To-night's meeting overtook our seating accommodation, a good number being unable to gain admittance. Bro. Scambler, owing to sudden indisposition, was unfortunately unable to take the service, this work falling to the lot of Bro. Perry and World. We have visions of a great work here, and are planning accordingly—W.

**COLLIE**—Our hearts were tid to hear of the sudden death of H. Waywood, 11 years, daughter of Sister Waywood, who was accidentally killed by a rifle shot when away for a holiday at Manjimup, some 60 miles away. Bro. Fitzgerald, evangelist from Bunbury, officiated at the funeral, which was well attended, most of the State School scholars attending in a body. A very earnest appeal was made at the cemetery by our brother to those around. Bro. Raisbeck, of Bunbury, will relieve Bro. Winkler for a month. One fine young man was restored to fellowship last Lord's day morning—L. J. Moignard, May 21.

## New Zealand.

**CHRISTCHURCH**—Large meetings last Sunday. L. Doreen addressed the church, in the evening. Bro. Gobbie spoke on Rom. 5: 1-8. The Endeavor Society has adopted the plan of meeting before the evening service on Sunday. To-day there had a good meeting. On Wednesday Bro. Gobbie spoke to a fair sized meeting from "Seek ye first the kingdom of God." The physical culture class gave several very good items at an outdoor concert on Thursday evening. Next Sunday a big rally is to be held, at which the Christchurch Health and Strength Club is expected to be present. Bricklaying on the walls of our new home was begun early this week, and P.S.N., May 23.

**SOUTH WELLINGTON**—As the state of Bro. Mudge's health was growing a little worse, he requested the church to relieve him of his duties a fortnight earlier than provisionally reported. This request was granted, and on the 15th inst. he was tendered a farewell social, and presented with a purse of sovereigns as a token of esteem, and with the best wishes of the church.

The following day Bro. and Sister Mudge and family left for Australia. A large number of members and friends assembled at the wharf to wish them God-speed. Bro. Milton Vickery has kindly consented to fill the vacant position until we secure the services of another evangelist. Bro. Harry Young is doing good rescue work, and for reports three commissions—A.L., May 20.

**NELSON**—On May 18 Bro. Price occupied the platform at both meetings, and assisted at the Bible School. This brother's addresses were very much enjoyed. Visitors with us were Sister Marsh, Wangamui; Jennings, Wellington; Brennan and Price. Bro. Veron journeyed to Takaka to assist the church there. The Bible School is doing good work and maintaining a splendid average attendance—E.M.J., May 20.

**WELLINGTON (VIVIAN ST.)**—It was Bro. G. S. Bennett, once of Melbourne, who recommended Bro. Johnston to us. We owe a debt of gratitude to Bro. Bennett, for our new preacher exceeds expectations. He and Sister Johnston have been here two weeks, and there is no question about their popularity. The addresses on the past two Sundays were splendid. Bro. Johnston delivers the good message in a plain, sympathetic and thoroughly convincing manner. A welcome tea and public meeting was held on Wednesday, May 14, when about 200 members and friends gathered to meet our brother and sister. Several churches welcomed them on behalf of different good musical programmes, and there was a very good musical programme. The ladies of the church presented Sister Johnston with a beautiful bouquet of autumn flowers. At the same meeting Bro. Davis presented Bro. Vickery with two Bibles (Cross Reference, and Morton's Modern Reader) on behalf of the church, for his generous assistance in procuring for us during the past six months. Grand work is being done at the mission. Good meetings are held, and several conversions are reported. Bro. Young, the leader, has a band of experienced assistants working with him—R.H., May 22.

## South Australia.

**MOONTA**—There were 22 at the meeting for the breaking of bread this morning. In the afternoon a cottage meeting was held, when 13 were present. This evening every available seat was occupied. Bro. Curtriss addressed all the meetings.

**MALLALA**—Last Lord's day morning we had a nice meeting. D. Gordon, of Owen, gave a splendid address, which was enjoyed by all. During the week one of our elders, T. Howe, passed away. To-day Bro. Goulter, of the Angus Colony, was with us, and spoke morning and evening. We expect Bro. Goodwin to commence his labors with us on July 13—A.W.H., June 1.

**LONG PLAINS**—The meetings last Lord's day were very well attended. A few visitors evening. Bro. Curtriss spoke on "The Kingdom of God, its Laws and Terms of Admission." A wife over by present at the Endeavor meeting meets at the home of R. Daniels. Every activity of the church is in a thriving condition.

**GROTE-ST.**—On May 25 Bro. McPhee presided, and Bro. Thomas chorused. Sister Miss Large was received in by immersion. Very large attendance at Sunday School and kinder-

garten, about 300 being present. In the evening Bro. Thomas earnestly preached on "The Step Back to our Forsaken Brother." Three women confessed; one young man returned back to Christ. The Foreign Mission Band held a successful social and sale of goods on May 27. The report of the year's work showed that good work had been done, and that financially the Band had been able to help considerably in furthering the work of Christ on the largest Mission field. Special mention was made of the Princes, Miss West, for her devoted work on behalf of the Band. Musical and eubonatory items by Miss Leedham, Thomas, Iris Shepherd and Messrs. Palmer and Jones added greatly to the enjoyment of the evening, as did also the helpful address on mission work from I. A. Paternoster. To-day good meetings, morning and evening. Several visitors present. Bro. Calhoun presided and Bro. Thomas chorused. Splendid sermon by Bro. Thomas this evening—T.M.G., June 1.

**GOOLWA**—Mother's Day was celebrated on May 11. The chapel was nicely decorated. There was a fine attendance at the evening service, when Miss Moore and the writer sang a duet, "Nobly Knows but Mother." On May 25, Bro. Black from Strathbulla took both services. Bro. Cairnes going to Strathbulla. To-day Bro. Cairnes spoke morning and evening. In the afternoon Bro. Ross Graham took the service on Hindmarsh Island, thus giving Bro. Cairnes an opportunity to be present at Bible School, and to speak a few words to the scholars, 42 being present—A.M.L., June 1.

**KADINA**—At the Thursday evening prayer meeting, May 29, a married woman and a young man were baptized. They were both received into fellowship this morning. All our meetings to-day have been good. To-night was a fine meeting. The choir did well. There was another large congregation, and at the close of the writer's address a young man confessed Jesus—E. G. Warren, June 1.

**MAYLANDS**—On the invitation of Mr. and Mrs. A. L. Read, a church social was given last week to the members who hold office in connection with our work. A programme of songs, recitations and games was nicely enjoyed, and a vote of thanks was passed to the host and hostess. The services yesterday were well attended. Last night a special appeal for decisions was made to the Bible School. The writer spoke on "The Eagle's Nest"—W.R.T., June 2.

**UNLEY**—On Thursday the cantata, "Ester, the Beautiful Queen," was rendered by the choir. It was splendidly given, and Mrs. E. B. Fletcher, who conducted, was heartily congratulated on its success achieved. The organist, Mr. O. Pentlow, and pianiste, Mrs. G. B. Messing, rendered great assistance. This afternoon Bro. Walden addressed the Men's Class on "The Man who is too Cautious." In the evening D. A. Ewers gave an earnest address on the theme, "At the Door"—P.S.M., June 1.

**PROSPECT**—P. A. Dickens addressed the church this morning. We have started prospect for our church and Bible School, unless essay—July 6. Good meetings to night. The members of the K.S.P. have bought a piece of land at Chicago two miles from here. There is no church there at all, and we desire to build one in a day as soon as the money is to hand. This is a nice field, and any gift will be gladly received if sent to H. R. Reynolds, Beatrice-st., Prospect, or to myself—L. A. Paternoster.

**SEMAPHORE**—Tuesday last the opening tea was held. Large crowds faced the stormy weather, and made the event a great success. Mission has been in progress, but weather interfered with meetings during the week. Several have made the confession this week, making 11 in all to date. On Sunday afternoon we had a better meeting, at which letters were read from many business men, giving suggestions as to what a church should be to meet the needs of the district, in response to our request. It was very helpful—W.

**WALKERVILLE**—Morning meeting, fairly good attendance. Bro. Collins presiding, Bro. Bradley speaking. Afternoon school, fair attend-

ance. Evening gospel meeting, full house. G. Wilson gave the Endeavourers an object lesson address after which the usual service with the subject of "Evening Meetings and Life of the Church." We regret the loss of Bro. Dabbs' help, the accident he met with from falling off a scaffold about two weeks ago, has disabled him from getting about without the aid of the crutches. We hope he will soon be better.—J.H.T., June 1.

**GLENELG.**—On May 29, the Young Ladies' Class had a special meeting. The president, Mrs. E. W. Pittman, presided over an audience composed of the members of the class, and a large number of lady visitors. In her address she explained the object of the meeting, the work done by the class, and encouraged the young ladies for the loyalty to the meetings, and for the work as the "Charmers." Among other items was a talk by Mrs. Manger, President of the Sisters' Conference, a duet by the Misses Gibson, with chorus by the class, and a demonstration of braille writing, reading and arithmetic by Miss Ivy Hill, blind typist of the Royal Australian Blind School. It is a pleasure to the class. An offering amounting to £4/8/10 was taken up, which, after paying postage of parcel to India, will be sent to Dahanang to purchase a Hindi Bible for the little church there. The meeting closed by an inspection of lady garments beautifully made by the girls, and some well worn articles made by Miss. For the children of the above mission station.—E.W.P.

**HINDMARSH.**—The F.M. Auxiliary held its usual quarterly meeting on Thursday evening, May 29. In the absence of H. D. Smith, through illness, A. Glastonbury occupied the chair. The report from the secretary showed good work is still accomplished by the Auxiliary, and that the quarterly meeting is forthcoming to send long to the Federal Committee, and a small balance still remained in hand towards next quarter; for this we thank all our subscribers. Bro. McPhee, of Gt.ross, favored us with a helpful and interesting address. Special singing by Miss D. Dring and Miss W. H. H. was much appreciated. The Miss Duncan presided at the piano. Sister Mrs. Milne was unanimously elected to be our representative on the State Committee, in place of Bro. Coventry, who now is in attendance at the College of the Bible.—J. W. Snook, June 2.

**QUEENSTOWN.**—Our mid-week meetings are showing a marked increase in attendance and interest. For some weeks past our Bro. Brooker has been giving a series of addresses on "Prayer." These have proved most helpful and instructive. The audiences at the gospel meetings are taxing the accommodation of our building. On Sunday evening, May 25, four made the good confession. The ordinance of believers' baptism was administered on Wednesday, May 28. On June 1, the right hand of welcome was extended to a brother and sister. We were glad to welcome in our midst a brother from Tasmania. The officers and teachers of the Sunday School assembled after lessons. In the afternoon, and the superintendent, C. E. Layton, on their behalf, presented to Sister Cotton an illustrated Bible. After many years of faithful service in the Sunday School our sister finds it compulsory to relinquish the responsibility of a class, owing to indifferent health. Bro. Layton, Brooker, Filicetti, R. Harris, A. Harris, Sister Hill, and others paid warm tribute to the sterling qualities of our sister, who combined with an extensive knowledge of the word of God a sweet simplicity and spiritual-mindedness that endeared her to us all. Sister Cotton suitably responded. At the close of the gospel address, one man stepped out and confessed Christ at Lord's—A.C., June 1.

## Queensland.

**CRIBBS ISLAND.**—I don't know that Cribb's Island has ever been mentioned in church reports. The fact is we are very modest people, living in a modest little place, and don't figure out much in census returns. We are still members at a block here, but find the long rail journey rather a bother to regular meetings, so we have held meetings

for some time breaking bread at Bro. Bateman's and gospel meetings at my place. During Christmas, we had some crowded meetings, campers by the hundreds coming in. On the 21st started a week night meeting, Bro. Bulfin, Zillmore, preaching. At his first meeting we had every soul from the island present. It is a boast not many big places can make, and when the Lord's prayer is answered, "That they all may be one," we shall be very pleased.—Carl Fischer, May 24.

**DALRY.**—This is a town of about 500 people, situated just 52 miles due west of Toowoomba. It is very lean as regards church life, only knowing one Church of England, one Presbyterian and one Methodist Church and a small Army and one Roman Catholic Church, all very poorly attended. Bro. Dingwall and mother and brother have been the only members of the Church of Christ till recently. Mrs. C. and myself have just been here a fortnight, and as J. W. McCallum was here last Lord's day we arranged a meeting at the home of Bro. Dingwall, and so held the first breaking of bread service ever held in Dalry. Bro. McCallum presided, and the address was given by one of our speaking brethren from the Southern State could come and spend a holiday here and do a bit of speaking, too, we could get a nice start, and perhaps grow into a strong church. Any brother who would care to come will be heartily welcomed by either Bro. Dingwall or myself, and we will do all we can to work up a cause here.—Arthur R. Cunningham.

## New South Wales

**INVERELL.**—Meeting very fair on May 18. Bro. Lewis presided over the meeting for worship. Bro. Cook gave a good word of exhortation. In the evening the quarterly meeting of the Bible School was held, several Reports were given by the scholars, and were very much appreciated. Bro. Lewis, Bible School sup., gave a short address on Bible School work, and spoke words of encouragement to the scholars. Bro. Waters also spoke on Bible School work. At the conclusion of this service the young lad who confessed Christ the previous Lord's day was named into Christ and received into fellowship. On Monday evening, May 13, the monthly meeting of the Band of Hope was held. This was the best meeting since the commencement of the Band of Hope. We are looking forward for great things as a result of the Band of Hope Society.—G.H., May 26.

**BROKEN HILL.** (Admission 1.)—Lord's day evening meetings largely attended, especially by men. The series of sermons on the Church of Christ, at Antioch and Greece, are attracting attention. We are indebted to the *Harper Daily Truth* for sending a reporter every Lord's day evening, throughout the year, and give a good digest of the paper's sermons. Our Bro. Goldring sent the sad news of the death of his mother in Victoria, and the same evening Bro. Howe received a wire that his father had passed away at Malla. To all the bereaved the church tenders its heartiest sympathy.—E. J. Tuck, June 1.

**BROKEN HILL.** (Railway-town)—May 26th, all meetings well attended. We are pleased to receive back into fellowship Sister Newman, from Smeeth. The gospel service well attended, a fine number of strangers present. The gospel meetings on Thursday are keeping up splendidly. Sunday School progressing well, our scholars are all J. J. Jones' auxiliaries in good working order.—L. J., May 26.

**TARCE.**—Sunday morning, June 1, P. G. Saxby visited Wingham, Bro. Burns, Killabilli, the services well attended. At night at Tarce a memorial service was held for the late Mrs. Collins. Bro. Burns preached to a large gathering from 1 Cor. 15: 37.—R.L., June 1.

**NORTH AUBURN.**—Good attendances at both meetings yesterday. The work is still growing and people becoming interested. Bible School still on the upgrade. We are starting Reds and Blues competition for new scholars next Sunday.

H. G. Harward commences a six days' mission

here next Sunday. One of our brethren, W. Evans, was accidentally killed at his work on May 19. A special collection will be taken up on behalf of Sister Evans at next Sunday morning service.—G. G., June 2.

**MARRICKVILLE.**—Record services were the order of the day yesterday. Five received into fellowship at morning service, when we had the largest attendance in the history of the hall work up in Bible School one year ago, 100 young men, and 100 in the department, 300 present in Young People's Class. Splendid evangelist meeting, when the evangelist spoke on "Popular Fallacies in Religion."—C.S.R., June 2.

**ENMORE.**—Good meetings all day, three having received into fellowship. The annual offering in aid of Prince Alfred Hospital was taken at night, and amounted to £100. We are pleased to record that one young woman made the good confession. There were two baptisms at the close of the service.—E. J. Hilder.

**MOSMAN.**—The Bible School having grown too large for the hall used for church meetings, we have rented the lecture hall of the Mosman Town Hall for the Primary Department, which has moved into the new building. The Primary Department is one of the brightest legions of our Bible School work, and Miss E. Verco, the sup., has an enthusiastic band of five teachers assisting her. We had a record Bible School in the afternoon. The meetings today were well attended, our visitors, including Bro. and Sister D. W. Johnson, and Sister W. G. Gledhill, from North Sydney, and Bro. Hodgson, from Moree. T. R. Coleman gave a helpful address on "Abraham's Faith," at the morning meeting, and delivered a fine gospel sermon on "Lily's Choice" in the evening.—S.S., June 1.

**HAMILTON.**—Good attendance at both the morning and evening services, including Bro. Link spoke at both meetings. Building fund closing. Bro. Goldford, and the Sisters' Sewing Class has given another £3, for which we are very thankful. Can any other brother help us?—R. T. Creak, June 1.

**ST. PETERS.**—Meetings continue to be well attended. Bro. Carter presided at last Lord's day, and Bro. Cook exhorted. We had a most interesting time together, the church is being built up spiritually. Our aim is to win souls for the extension of God's Kingdom.—A.J.F., June 1.

**HURSTVILLE.**—This morning we had a good meeting. We were glad to have Bro. Garden with us again after a month's rest, and trust that he has been benefited by the change; also Sister Newman after three months' absence. We are thankful to the local speaking brethren for their help during the past month. The Sunday School was well attended. The school is getting in line for the examination, and more interest seems to be manifested in the school. Bro. Garden gave a good address.—Eleanor J. Winks, June 1.

**NORTH SYDNEY.**—It is with regret that we have to report the death of Sister Miss Hutchison, who after a long period of suffering and trial borne with Christian fortitude, has been called to her home above. Our sympathies are extended to the relatives and the dear friends of a loved one.

On Sunday last, we were pleased to see fine gatherings throughout the day. At three o'clock the Primary Department, under the leadership of Miss Schacht, was opened under very favorable circumstances. A brief opening service was conducted outside the church, and a number of those present adjourned to the chapel, and attended the Adult Bible Class. We have reason to be grateful for the material help given to us in the supply of suitable materials required, and trust that the larger vision may be opened until the Bible Schools. At the gospel meeting we were pleased to see such a splendid audience, Bro. Gale delivering a fine, stirring address on the theme, "Diseases of the heart."—W.J.M., June 1.

**ERSKINEVILLE.**—Last Monday, May 26, the Girls' Club that has recently been formed through the efforts of Sister J. Chickadee, held their first

(Continued on page 384)

**Obituary.**

**The Quorist.**

**LAYING ON OF HANDS.**

Will you kindly answer this question through the "Christian"? Lay Scriptural for preachers of the Churches of Christ to lay hands on the officers of the church after they have been elected?

Reply.—The laying on of hands was a familiar Jewish rite, based on Old Testament precedents, namely: Gen. 48: 12-20 (Jacob's blessing of the sons of Joseph); Numbers 8: 10 (the children of Israel lay their hands upon the Levites, so making them representatives for service to Jehovah); see also 27: 18; Deut. 34: 9. Its meaning is general to denote authorization for some office. In such connections it does not denote transference of qualifying grace, but rather presupposes and recognizes its existence (Barlett on Acts 6: 6). There is nothing unscriptural in a preacher doing this, if the church desires him, but we think it would be inappropriate for a very young preacher to do so. What would he fitting in a man like Bro. Gare would be out of place in a young man raw from College.—Ed

**ASTIGMATISM.**



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**FOREIGN MISSION FUND.**

General Mrs. Alway, Lydale, 6/-; "In Memoriam," 4/-; Mrs. Colvin, Sandgate, Old, 4/-; Conference Promoters: Miss L. H. Shier, North Fitzroy, 4/-; A Sister, South Melbourne, 5/-; Support of Native: Doncaster Mission Band, 4/-; H. Harlat C.F., 4/-; North Adelaide, S.A., Bible School, 4/-; Newmarket Young People, 4/-; Mrs. Bart's Class, Boddington, 8/-; Children's Day: Chesham School, 4/10/-; Penny-week: Collingwood, per Mrs. Hanger, 18/4; South Yarra, per Mrs. Lewis, 4/12/-; Sub. "Missionary Intelligencer," Mrs. G. Colvin, QH, 2/6.

**VICTORIAN MISSION FUND**

Churches towards support of Preachers: Harsham, 4/-; Colac, 11/18/4; Taradale, 12/4/4; Individual Contributions: Bro. Edgewood, N. Carlton, 1/-; Bro. Glenningham, North Carlton, 10/-; Bro. and Sister T. Clements, Bayswater, 4/-; Total, 28/13/2.  
Thos. W. Smith, Sec., W. C. Craigie, Treas., "L.A.H. Co.," 720 Rathdown-st., 265 Lt. Collins-st., North Carlton, Melbourne.

**Home Missions Directory.**

- AUSTRALIA (FEDERAL EXECUTIVE): A. C. Rankine, 59 Manningtree-road, Hawthorn, Victoria.
  - QUEENSLAND: E. A. Bickall, Keble-st., Albion, Brisbane.
  - NEW SOUTH WALES: H. G. Payne, Prizoria Parade, Hornsby, N.S.W.
  - VICTORIA: T. W. Smith, "L.A.H. Co.," 720 Rathdown-st., North Carlton.
  - SOUTH AUSTRALIA: D. A. Ewers, Mills End, Adelaide.
  - WEST AUSTRALIA: H. J. Banks, Subiaco, Perth.
  - \*TASMANIA:  
NEW ZEALAND:  
\*Auckland District;  
\*Middle District;  
\*Southern District.
- \*Names and addresses of secretaries wanted.

**PAPPIN**—On May 19, Sister Miss Hettie Pappin received the call to lay down the burden of this life and come up higher. Our sister's life has been one of devotion to the Master's service, and although she has been a great sufferer during the past few years, she seldom missed the opportunity of meeting around the table of our Lord, at which meetings she rendered valuable service as organist. We thank God for her bright Christian life. We extend our Christian sympathy to the bereaved family, and pray that they may find in Jesus that strength which they need in this time of affliction.—A.H., Williamstown, S.A.

**COLLINS**—On May 12 our loved Sister Mrs. Collins, wife of Bro. James Collins, of Cundill, was called to her rest at the age of 76. She and her husband had spent 55 years of very happy married life; they were amongst the honored pioneers, coming to the Manning in the early days when hard tasks and great difficulties faced the settlers. In the midst of their great difficulties they were always mindful of the highest duties of life, and have left a fine legacy to the church in this district. We join in deepest sympathy with the members of the family. She is at rest, but her memory lives.—R.G.L., Taree, N.S.W.

**CORKILL**—Sister Mrs. Corkill passed away on Sunday morning at just 71 ans. One of our elders, Bro. Bayly, had called on her the morning previous, and she had been the last of the members of the church to see her alive. She was 72 years of age, and had been a member of the church here since October, 1892. When well enough to attend she was always in her place, and will be greatly missed, especially by the older members of the church. Her husband was the writer at the burial service at the beautiful Brighton Cemetery. Our sympathy is with those that are left; but our prayer is that they, too, may be at rest for the call as our sister was.—E. W. Fitzmaurice, Glenelg, S.A.

**EVANS**—The church at North Auburn, New South Wales, has suffered the loss, during the past week, of an active and influential member. On Monday, May 19, Bro. W. Evans went to his daily duty in the best of health, and met with a fatal accident, he being crushed between two road engines, and taken to the Sydney Hospital, where he died two minutes after he entered. We all bid him good-bye for ever here. The little thinking it would be good-bye for ever here. We sorrow at his sudden call, but he was ready to go. He leaves a wife and four children to our prayers and God's care. We shall meet beyond the River.—Win. Younghusband.

**COLLINS**—On May 24, Sister Margaret M. Collins passed away at the age of 37 years. She was the eldest daughter of Mr. J. C. Collins, of Booleeroo Centre. Our sister became a member about fifteen years ago, and was numbered by Bro. Rankine at Williamstown. Her parents removing North, she came with them. Losing her mother whilst still young, she took charge of her father's house and the younger sisters for a time, after which she became a probationer in the Adelaide Hospital. Whilst in Adelaide she attended the Newwood church. She informed the writer that she became a nurse, as it gave her greater opportunities to work for her Saviour and to point others to the Saviour she loved so well. On Sunday, May 26, a very large number of friends followed to the Booleeroo Centre Cemetery. The service was conducted at the house and at the grave by Mr. Harris (Primitive Methodist). Our prayers and sympathy are with those who are left sorrowing.—F.C.S., Booleeroo Centre, S.A.

**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.

Correspondence.

C. M. GORDON.

Permit me to thank you for the kind note in reference to myself and my plans which appeared in the "Christian" of May 22. I am very anxious that our brethren in Australasia shall not misunderstand my motives in going to America to complete my education. I have during the last two and a half years visited the majority of our churches in Australasia, and have talked so enthusiastically in the interests of our College that my decision to now leave here for several years in order to pursue my studies in America may perplex many who heard me and may leave me open to misinterpretation. Let it be definitely understood, then, that the step I am taking is purely in the interests of our College. I have had a strong impression for some time that the members of our College Faculty ought to be men of high academic standing, who can speak with the voice of authoritative scholarship. This undoubtedly is necessary to the highest interests of our College. Hence my determination to secure a status of scholarship which will be recognised the world over, and after doing so to place my services once again at the disposal of our College. I am glad you intimate that my reason in going to America is that I have already done so much study there for which I will receive full credit. In fact I have completed several subjects which will be accepted for the Arts degree. This means that I save time by going to America, and time at my age is a valuable consideration. Be it definitely understood that any lack of appreciation of our Australian Universities is NOT my reason for going to America. No one who knows anything about our own Universities could fail in appreciation of them, and I most earnestly recommend our young men to complete their education in our Australian institutions. If I had had the advantages of our own Bible College in which to do my preliminary work, then my education would have been completed in one of our own Universities. It is no small matter for me to lay aside my present work. My relations with the College—the Principal, students, Faculty, Board of Management and the Brotherhood represented, have been of such a delightful character that I sever them only for what I regard as imperative reasons. I feel that God's hand is leading me in this matter. Whatever may be in store for us in the future, I shall always feel honored to have had three years of happy association with "Our College." Yours fraternally  
—C. M. Gordon.

A MARVEL OF CHEAPNESS.

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again addressed the children and friends. The evening service saw the building again filled to overflowing, many visitors having to find seats in the school-room. Bro. More preached in the evening, using one of the school boys as an illustration, binding him with cotton, string, rope, and finally a chain, explaining how easy to break the first sin, and how hard as they grew older. Tuesday evening the anniversary tea and concert was held, when many of the school parents were present at the tea. The after meeting was well patronised. A programme of special singing, with songs, recitations, dialogues, and action songs, was carried through by the Bible School scholars. The singing was under the baton of Bro. Easton, with Sister Ida Brown, organist, assisted by a full orchestra. The secretary's report showed an increase in the numbers of the school, and all branches in a flourishing condition. We are also very sorry to state that there is very little improvement in the health of our Sister Florrie Strader, who is present in the Convalescent Home, Cheltenham.—A. J. T.

**CHILTENHAM.**—Splendid services on Sunday. Bro. and Sister Davey visited the school in the afternoon, and at night Bro. Davey preached the gospel. Their visit was much appreciated, and did us all good. Our Calisthenic and Gymnastic Clubs have purchased a piano this week.—T. B. F.

**MELBOURNE** (Swanston-st.).—Our services on Sunday were full of interest and help to all those who were present. Bro. Allen's message to the church in the morning was a very stirring one on "Three Necessary Revolutions." We had a splendid school in the afternoon, 57 being in the Bible Class. There was a crowded attendance at night at our hymn service. Bro. Allen spoke on "Major and Minor Hymns." The hymns sung were all very old—some of them centuries. The choir also rendered some very fine old hymns. At the close of the address there were two conversions. We also had one baptism, and Sister Miss Johnson, recently from South Australia, and Bro. Helman, from Bendigo, were received into membership at our morning service.

Meeting, in connection with the church started at Elsterwick, Vic., last Sunday, 25 met for the breaking of bread, 30 present at night.

B. Kingston wishes us to say something on the question of clairvoyance, with a view to assisting him in his efforts to raise a claimant. As we do not feel competent to deal with this question ourselves, we recommend him to get a copy of Council's "Religious Delusions" from the Austral Publishing Company.

One of A. R. Main's book on Baptism, which was made available for free distribution, resulted in the special offering circular, "Points and Pearls," to every church in all the States except N.S.W. It rarely has not reached the secretaries or church, please let the Federal Secretary know at once. If any church should need a few additional envelopes or circulars, or finds at the last moment that further supplies are required, let P. M. Train, Federal Secretary, call early to attend to the matter, as each State Secretary holds a reserve stock of envelopes and "Points and Pearls."

The Federal Foreign Missionary Committee has sent up to date parcels of offering envelopes and the special offering circular, "Points and Pearls," to every church in all the States except N.S.W. It rarely has not reached the secretaries or church, please let the Federal Secretary know at once. If any church should need a few additional envelopes or circulars, or finds at the last moment that further supplies are required, let P. M. Train, Federal Secretary, call early to attend to the matter, as each State Secretary holds a reserve stock of envelopes and "Points and Pearls."

Church officers and speaking brethren in and around Melbourne are reminded of the quarterly meeting to be held in the Swanston-st. lecture hall on Monday, June 10, at 7.45 p.m. Our country brethren are to make a presentation to Bro. McLellan, President of the Conference, in recognition of his services as Secretary to the Conference for the past thirty years. All who have not yet contributed to this, and are desirous of doing so, can bring or forward their contributions on Monday, June 10. Bro. Craigie will be present at 7.30 to receive same. The topic for discussion is "The Mid-week Meeting," and the subject is to be opened by a paper by G. Maudsill.

J. T. Train makes the following appeal:—Murray Bridge is a growing town of some 1200 in population. During the last two and a half years the number of dwelling houses has increased fully 100 per cent, and the increase of population nearer 100 per cent, and every prospect of the prosperity continuing. On Sept. 15, 1912, a cause was established here by H. J. Horsell, with 12 members; to-day our membership stands at 34, but we are 250 to 300 in need of a home for our meetings in the unsuitable place we have to hold our meetings in the slating-roofed, large barn-like structure built of iron, but unfinished, its appearance both outside and inside being very uninviting. The brethren here, although not blessed with much of this world's goods, feeling that some effort should be made to make provision for a home for the future, made a successful appeal in securing a lot in a very suitable position; a deposit has been made, and we have three months in which to effect the purchase; the cost of the lot has been high on account of its position, and, with the promise and donations already made, we find we shall require that there are those amongst the brotherhood who would like to assist us in our effort has led us to make this appeal. A strong church established here will help to spread the work elsewhere. An early response will allay anxiety. Address all communications to James T. Train, Murray Bridge, S.A.

The N.S.W. Conference has issued the following circular:—Dear Brother or Sister,—As you are probably aware the Conference this year decided in favor of the establishment of a Limited Liability Company to aid in the financing of church buildings and other work. The reasons which a concise prospectus necessary are briefly as follows:—Any committee undertaking to help a church obtain a home of its own, must find the personal and private property of the members of such committee in any guarantee given, and this we believe you would not for a moment authorize in a Church property to consider a very poor investment by the investing public, hence the diffi-

culty in arranging loans. A year or more's efforts we have not succeeded in raising sufficient funds to effectually help even one congregation to obtain a building. To overcome these difficulties but two courses are open. First to increase the committee, which is a very expensive matter as shown in the matter of the Leaning Hill; second to form a company, such as is now being brought under your notice. We take pleasure in handing you a prospectus of the proposed company to which we refer you for further information, and will be extremely pleased to have your application for shares as early as possible. We have at present at least three churches applying for help, and we are powerless to act until we have sufficient funds. Will you please state if the directors are at liberty to apply your deposit to the other class of shares in the event of them being unable to allot you the class of shares you apply for. For those who do not understand the working of limited companies, we would state that you are only responsible for the number of shares you take up. If you desire any further information the secretary will be pleased to let you have the same on receipt of your request. Trusting to be favored with your whole-hearted interest and application for shares. On behalf of the company, yours fraternally, R. E. Jeffrey, Sec'.

Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—*Baran*.

The late J. Pierpont Morgan, America's great financier, was not generally regarded as a religious man, but the *Quaker* has the following account of him:—Mr. Morgan was a deeply religious man, and, as is not generally known, was a great lover of music. He was enthusiastic for congregational singing, urging that all men, and especially the hymns, should be selected to that end. His knowledge of hymns was remarkable. Upon the completion of the new Centennial Chapel, last fall, he came from his office Sunday afternoon, and entered the Chapel alone. As soon as I learned of this habit I used to go over regularly to meet him there. Sometimes I found him kneeling in prayer, or reading, or singing a hymn without organ, and alone. He seemed so happy as a child if I would sing or read or attempt to play the hymn for us. The doors were always closed—no one but the aged sexton and myself knew that the great master of men and things was worshipping in the Temple. Mr. Morgan has been called a "brilliant character, and so far as very broad and deep. He was not the breadth of extended thinness, but breadth with depth. He disliked any but the plainest, heartiest service in which all could join. Public worship with him was the outward visible sign of an inward religious conviction. His religion was his Sunday affair. He worshipped in spirit and in truth.

**COMING EVENTS.**

JUNE 8, 9 & 12.—The North Melbourne Sunday School Anniversary will be held in the chapel on Sunday, June 8. Speakers: 11 am, J. C. F. Pittman, President of Sunday School Union; 3 pm, W. C. Bellamy; 7 pm, A. H. Brown. Monday, 9th, Demonstration and distribution of prizes. Collection, Thursday, 6.30, Public Tea Meeting. Tickets, 1/6. 8 pm, entertainment. All heartily invited.

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**Here and There**

The Bible School which was started at Beort, Vic., on May 11, has grown each Sunday since G. H. Offield conducts an Adult Bible Class.

The Victorian mission tent will be removed from Milburna to Merburn next week, and Lita Hager and Chy will spend some two weeks there.

Matthew Bell, formerly of the College of the Bible, is now at his old home, Bell's Junction, Ruimsig, Tisbury, N.Z. He intends to try and revive the work there.

The Bible Class at Wedderburn, Vic., under the leadership of J. O'Brien, has decided to take a penny per week contribution from its members, who are also members of the church, for Victorian Home Missions.

Forty-six confessions up to Sunday night last at the Milburna, Vic. tent mission. Six baptised believers have been received, and 100 have been restored. Over 500 at Milburna so far have been received into fellowship at 49, and one at Merburn.

The special Foreign Mission number of the "Christian" will make its appearance the week after next. It will be a very fine issue, with about 20 illustrations and files, and a host of good articles from Foreign Mission officials and interesting news from the missionaries.

Arrangements are progressing satisfactorily for the great united public questions demonstration by the Baptist Union and our own churches, which will be held in the Melbourne Auditorium. It is fair to become a great event, and probably the 15th number of many a similar gathering.

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The Giver of pardon and rest. Matt. 9: 3-6; 11: 27-30  
The essential Bread. John 6: 38-51  
The final Judge. John 5: 25-27; Acts 17: 30-34  
Worshipping Him. John 20: 26-29; Luke 24: 29-53  
The witness within. 1 John 5: 5-10  
Topic—Christ's Divinity. 1 Tim. 3: 14-16  
"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

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