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## CONGRESS ON UNION.

In our last issue we published the statement in regard to Church Union made by representatives of the Churches of Christ to the Commission on Union appointed by the Congress Council. This Council is now dealing with the question of union, and has invited the leading Protestant bodies to express their views upon the subject. Each body has been requested to state what it considers essential to union in regard to doctrine and polity; and as a result at a recent meeting of the Council the following churches gave expression to their views, namely, Presbyterian, Episcopal, Baptist, Methodist, Congregational and Churches of Christ. It was clearly understood that the expression of views thus given was in no sense to be regarded as official, but simply as indicating the ideas of the representatives immediately concerned. It may be taken for granted, however, that the views expressed would not be materially altered if an official declaration should be asked for.

### Something gained.

If the Congress on Union should succeed in doing nothing else than obtaining from the religious bodies mentioned their views in regard to union, it will have justified its existence. It is a distinct gain to know the points of agreement and disagreement. The knowledge thus obtained clears the way of possible misunderstandings. We regard it as a distinct gain that the churches represented by this journal should have had an opportunity of placing before the representatives of the other churches their views on the subject of union. Such a statement could not be made without a declaration of the principles for which we stand. This declaration now leaves our religious neighbors without any excuse if they should profess ignorance of our position; and, generally speaking, it is felt that the whole Christian community should know what are the precise reasons of separation, and so prevent misunderstandings and misrepresentations. The very first step in the direction of union is to get

a clear understanding of the difficulties in the way in order that something may be done to remove them.

### Why should they exist?

When the views of the different religious bodies are published it will be seen that the differences between them are of such a nature as to prevent any possibility of union while they continue to exist. The question naturally arises, Why should they exist? Is every church at liberty to insist on its own terms of union, without reference to a common standard? Judging by some of the utterances this would appear to be the case. One cannot help but notice the inconsistency of those who, while professing to take the Bible as their only rule of faith and practice, almost immediately proceed to insist upon something as essential to union that has no warrant in the Bible. Take, for example, the demand of the Episcopal Church, that the recognition of the "historic episcopate" shall be regarded as essential to union. It is rather late in the day to claim the "historic episcopate" as a New Testament institution. The best and most candid scholars of the Church of England admit that such a claim must be abandoned. As a matter of fact, the "historic episcopate" is a creation of the church. If it be agreed that the church has a right to create what the New Testament gives it no authority to call into being and make this an essential to union, then the idea of union must be abandoned as a dream that can never be realised.

### Created by the Church.

When a careful examination is made of things that are demanded as essentials of unity, it will be found that the differences which emerge in the various statements consist of things called into being by the church, but without foundation in New Testament teaching. The Roman Catholic teaching in regard to the supremacy of the church, though disavowed in theory, is accepted in practice; and so, if Episcopacy is demanded by the Church of England, Pres-

byterianism is demanded by the Church of Scotland. The number of details included in the Presbyterian statement clearly reveals the fact that its only idea of union is that of absorption. The latter idea may, to a certain extent, obtain in all, but in the Episcopal and Presbyterian statement it stands out very prominently. It may be granted that each church should be excused for thinking it is nearest the truth, but all the same it should be prepared to admit the possibility of its being mistaken. If this matter of union is worthy of attainment, no church can be a law unto itself. There must be a common standard of appeal. If the principle enunciated by the Bishop of Oxford be accepted that "the Bible does not stand alone, and that it is the function of the church to teach, and of the Bible to prove; that the church and Bible cannot be severed or separated," then, if that is the case, we reach a state of chaos. We want to know what is the church? Is it Episcopal, Romish, or Presbyterian? or something else? or all combined? and if so, what are we to do with the resultant contradictory, and in some cases, absurd teaching?

### Federation.

The impossibility of union stands out so prominently that no doubt the idea of federation will be substituted for it. It is difficult to prophesy how this phase of the question will fare. As far as we are personally concerned federation has no attraction for us. At present the word has no definite meaning, but with such meaning as we can give it, it does not appeal to us. As at present suggested, it would give the older and more widely established churches the advantage on the question of overlapping. It would mean the suppression of principles and an acknowledgment that we had no definite message for the people.

Prayer is a breath of fresh air—much else, of course, but certainly this. It is inspiration on a hill-top for new toiling on the plain.—M. D. Babcock.

## Editorial Notes

### White House Influence.

The entrance of Woodrow Wilson and his cabinet into power in America has been marked with encouraging indications of the growth of popular sentiment in the direction of righteousness and sobriety. The *Christian Standard* draws attention to the elimination of the "Inaugural Ball" at the White House. The Misses Wilson have also registered "a womanly protest against those modern abominations that are a disgrace even to dance halls—the unmanly gyrations publicly executed by shameless persons as a 'social' performance. And now we are refreshed by the spectacle of Miss Jessie Woodrow Wilson addressing a convention of the Young Women's Christian Association, 'just like other girls.'" Then, too, intoxicating drink is banished from the table at White House in all public as well as private functions. Our contemporary draws attention to the ridicule to which President Hayes was subjected some years ago for the same attitude, but now the action of President Wilson meets with approval from all parts of the United States. The sanctity of the Lord's day is also strictly observed, and his secretary has been instructed that no business is to be brought before the President on Sunday except it be of extreme urgency. Add to these items of news the facts that the Secretary of State, Mr. Bryan, and the Vice-President, Mr. Marshall, regularly teach classes in Sunday Schools, and it will be seen that a fine example is set in Washington, an example that must have an influence for good upon the whole community. When may we expect our Australian authorities to set such an example?

### The War Spirit.

In all civilized countries there appear to be increasing preparations for war. Nations already heavily taxed for the support of standing armies and navies are to have their burdens increased. Even in Australia, so far removed from the world's great arena of strife, we have to submit to the cost of compulsory military training with the prospect of heavier expense. Christians are, in some parts at least, protesting against the growth of the military spirit, but apparently without much success. The *Christian-Kingdomist* says: "A body of German evangelical preachers has protested in the name of Christianity against the amazing increase of armament demanded by the Kaiser and the present government. It is proposed to increase the already enormous war budget by a quarter of a billion dollars this coming year, and to add 200,000 men to the standing army of 600,000. Prussia counters by increasing hers by a like number, with necessary addition to her war budget. England just as quickly runs her

naval expenditure up to a quarter of a billion dollars for the year, and Lord Roberts' plan for a national conscription receives great impetus. This last expedient of putting England on a war footing, as is Germany, in times of peace has met with vigorous condemnation by the Free Church Council. When will this madness cease? Not until the nations agree in some formal way to put an end to it. What will be its end? Perhaps it is like the proverbial darkness before dawn—already the beginning of the end. If the folly of it all needs demonstration, it would seem men of sane common sense ought soon to be convinced."

### The Desire for Union.

An indispensable prerequisite to the union of churches is the existence of a strong desire for such union. It is not sufficient that its desirableness be merely affirmed by resolutions at public meetings or at interdenominational conferences. There must be a realisation of its absolute necessity and a feeling that we must bring it into being. Sectarianism is not merely a misfortune; it is a positive sin, and like every other sin must be repented of and abandoned. It is a plant which our heavenly Father has not planted and must therefore be rooted up. By dividing the forces that make for righteousness it has seriously crippled our missionary work and weakened the influence of our protests against drink, gambling and impurity. By presenting a united front to the common enemy victory would often be within reach which is now simply unattainable. All this is abundantly self-evident, and yet men still cling to their denominationalism. The real fact is that the desire for union is not strong enough to remove the difficulties in the road. "Where there's a will, there's a way," and when the professed followers of Christ as a whole really wish to unite, no power on earth or hell can hinder. The desire for marriage must precede the entrance upon matrimonial life, and where that is sufficiently ardent, "love laughs at locksmiths." If the churches do not unite, it is simply because they do not earnestly wish to. What is needed is the cultivation of a union conscience. We have cultivated in some measure a missionary conscience, and the result is seen in increased missionary activity. When various church leaders set in earnest about the work of cultivating a union conscience, desire will be developed and practical results will follow. Another factor in acquaintance between the parties concerned. No courtship can be successfully conducted where the opposed lovers keep each other at a distance. Hence we rejoice at every movement which tends to bring the disciples of our common Lord into closer touch. When the desire for Christian union is strong enough it will sweep away all obstacles like a flood, and the church will be united. Let every Christian reader seek to promote the desire for the answer of the Saviour's dying prayer, "that they all may be one."

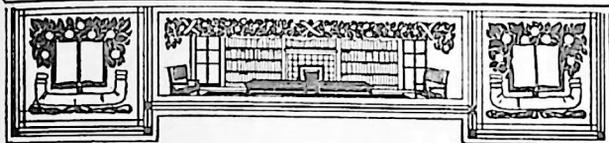
### Liquor—A Five Years' Prediction.

When a few years ago such a remarkable temperance wave spread over the United States, even the anti-liquor party had reason to fear that its influence might be but temporary. However, it would appear that so far from receding the temperance life is surely and steadily advancing. As indicating the growing attitude of labor and liquor the following from the pen of John B. Lenox, Treasurer of the American Federation of Labor, is significant: "Every element of influence that the saloon exercises upon human society is antagonistic to everything that organized labor stands for. The influence of the saloon in its effect upon man is constantly against any and all increase in wages, and is an ever potent force in the world for lowering wages. It is also a force, and a tremendous one, because of its influence upon men and society against any reduction in the hours of labor." Mr. Lenox proceeds to show that the saloon is sending children into the factory, the mines, the mills and the shops that ought to be at play, and "the saloon influence is also driving by the thousands women into the industrial world who ought to be at home." Capitalists and employers of labor are also entering the ranks of the opponents of liquor in large numbers. Officials of the United States Steel Corporation and the Westinghouse interests "went on the witness stand to protest against the granting of certain licenses near their works. They declared that the saloon was a menace to industrial progress and should be abolished." As the Westinghouse industries alone employ more than 20,000 men in Turtle Creek Valley, Pennsylvania, it is not surprising to read that "the appearance of these representatives of big interests created consternation among the saloon men." So strongly is the tide against strong drink setting in, and so manifest is the opposition of labor leaders and employers, that the *Christian Standard*, one of the most widely circulated religious weeklies of America, goes so far as to say "We venture to predict that in five years there will not be a legalised saloon in the United States. We may have to set our stakes forward a few months, but signs do not so indicate."

A religion without Christ, a religion that takes away from Christ, a religion that adds anything to Christ, or a religion that puts sincerity in the place of Christ, all are alike dangerous, all are to be avoided, and all are alike contrary to the doctrines of the Scriptures.

There is nothing—no, nothing—improved or good that dies and is forgotten; let us hold to that faith or none. An infant, a prattling child, dying in the cradle, will live again in the better thoughts of those that loved it, and play its part through them in reforming actions of the world, though its body be burnt to a cinder, or drowned in the deep sea—*Dickens*.

## WHAT MAKES THE WALDENSES GREAT?



How "Israel of the Alps" has kept the Light Burning in Italy.

By W. H. Morse, M.D.

It is a telling motto, that motto of the Waldenses: "The light shines in darkness!" (*Lux lucet in tenebris!*) The light of the Sun of Righteousness, the pure gospel light, the light of pentecostal kindling, caught by that little candle, and used so long, and still in use. And it still shines. And by God's purpose will continue to shine, until it shall be "*Totius Italice lumen*"—The light of all Italy!

The words of Isaiah are appropriate to the story of the Waldenses. Well may they say, "In the shadow of his hand hath he hid me, and made me a polished shaft." There are the Piedmont valleys with bounding walls: a hand-shadowed succession of terraced vineyards, cornfields, and knolls of rock; here crowned with cottages and hamlets, there embowered with the pink and white of apple-bloom and the richness of the chestnut, and all giving place to the serration of mountain-walls which run off into those higher summits that recede into the clouds. From the gates of the morning to the folding-doors of the setting-sun, the Alps run on in towering magnificence, forming a citadel for the valleys which all the fortresses of Europe combined could not equal. Beauty and fertility in blended loveliness and grandeur are under that protection, the protection of His very hand. And they who have been protected there to be light-bearers, light-bearers, are polished shafts indeed, like the shaft of the candlestick in the ancient tabernacle, of pure gold.

It is a thrilling story, the story of the Waldenses. They had the spirit of the apostolic church, wonderfully preserved. Whether, if all the facts were known, they could indeed be traced back to the very disciples of Paul and Peter, or, as Professor Giovanni Luzzi believes, their real history begins in the twelfth century, it remains true that the Waldenses were among the earliest to cry out for a pure faith, and to set on fire the lamps of the Reformation. History's present knowledge of the Waldenses finds them taking their definite rise when Peter Waldo, a rich Lyons merchant, was awakened in 1173 to a great longing to serve God. This Lyons reformer, of whom but little is known, sold his goods, gave them to the poor, and went forth as a preacher of voluntary poverty, attracting to himself those who were moved by a religious feeling which could find no satisfaction in Rome. The Pope approved their poverty, but forbade their teachings; and Waldo and his followers, declaring that they

must obey God rather than man, suffered excommunication "because maintaining opinions subversive to the system of the church, and, therefore, as heretical, viewed with disfavor."

**Forerunners of the Reformation.**

And yet these opinions and principles outraged no truth. The atoning death and justifying righteousness of Christ was the cardinal truth of their faith. In pristine clearness they magnified the doctrines of the Trinity, the fall, the incarnation, the perpetuity of the decalogue, the need of divine grace, holiness, the resurrection, and eternal bliss in heaven. This creed was exemplified in the lives of its professors, and the formidable lists of "heresies" denounced against them by the Latin church were their protests against purgatory, relics, pilgrimages, and fasts. Where the Bible spoke they spoke, and where it was silent they were mute. Their Roman version was the first complete and literal translation of the New Testament, and in it they were well read. It was not uncommon for the Waldensian youth to go to the seminaries of Lombardy and the Sorbonne of Paris. To maintain the truth in their own valleys was not the only object. They went forth as missionaries, ostensibly as peddlers, but actually as colporteurs. There was no kingdom of Southern and Central Europe that they did not visit, leaving traces of their evangelism. Thus did the Word run a glorified course. Thus were sown the seeds of the spiritual revival which, beginning in the days of Wycliffe, advanced in the times of Luther and Calvin to high consummation.

Rome took notice, and the persecutions of the Waldenses forms one of the most heroic pages of the church's history. These, cruel and barbarous, protracted over many centuries, were endured with fortitude and patience. The Papal inquisitors came with torturing, and burnings, and the Pope issued a bull inviting all Catholics to take up the cross against the heretics. There was a ready response, and in the war that ensued tragedy followed tragedy in bloody steps. Providence lent favor to the people of the valleys, when in their courses mists and storms interposed against the Papal invaders, and by the thousands they left their bones on the mountains that they came to subdue.

It was after the first persecution that, in the lull of storm, the Reformation began

its career. It had already stirred Europe when news of the mighty change reached the Alpine seclusion. The intelligence was amazing. Two pastors went to Basle to confer with Ecolampadius, and to exchange accounts of doctrine and order. A manifest interest belongs to the meeting. Each church was a miracle to the other. The preservation of the Waldenses under fire of persecution, and the bringing up of the church of the Reformation from the dead, were wonders. A synod of all the churches of the Protestant faith met with the Waldensians at Chamforans, October 12, 1532, and the ancient spirit of the valleys revived. Henceforth they were at one with the Reformers. Their churches were rebuilt, the Bible was translated into French, and for twenty-eight years the church of the Alps had peace. At that time the number of the Waldenses approximated a million, and they were scattered throughout Italy and Southern France.

In 1560, the Duke of Savoy declared war against them, and frightful indictments followed, until it ended in the utter discomfiture of the Savoyards, although at the price of the extinction of the Waldensian colonies in Calabria, and horrible butcheries. Then passed a century of peace. Meantime, in 1630 and 1641 the plague swept off from one-half to two-thirds of the population of the valleys. In 1655 the Propaganda de Fide directed its attention to the extirpation of the "worst of heresies," and on April 24 the thunderbolt fell, and a massacre hardly second to that of St. Bartholomew ensued. No one would dare write in plain words all the horrors and disgusting deeds that signalled it. No more vile, abominable, and fiendish deeds can be imagined. All the massacres and atrocities before and since were less monstrous. Uncontrollable grief seized the remnant of survivors, and when the awful tidings spread, deep sympathy and strong indignation were kindled throughout Europe. Milton's pen flew to paper. Cromwell proclaimed a fast, ordered a collection, and appealed to all the Protestant princes and the king of France. A feeling of horror was evoked from all Europe. The French monarch undertook mediation, and concluded a peace which left the valley churches still at the mercy of Savoy and Rome.

**An entire nation in prison.**

Thirty years, and then Louis XIV. was told by his confessor that before he approached the great audit he must extirpate Protestantism from his domains. The Edict of Nantes was revoked, and Victor Amadeus of Savoy proceeded to deal with the Waldenses as the "Grand Monarch" did with the Huguenots. After another massacre, in which 3,000 perished, the Waldensians surrendered, and the surrender was followed by the incarceration of the people in Piedmont jails and fortresses, and the desolation of the valleys. An entire nation was in prison, and they were treated with such horrors that disease broke out, until, when the Swiss deputies finally interceded for them, barely 3,000 skeletons crawled

out, and over the wintry Alps, to find exile in Geneva. Sick, way-worn, but still patriotic, they yearned for their old homes, and after repeated endeavors and hardships, they regained their inheritance, and were re-established in their valleys, among the hills which again resounded with their ancient songs.

They had everything to begin anew in those closing years of the seventeenth century; but they had vast recuperative power, and God was on their right hand. Although vexed by Papal agents, the century passed without any noticeable event. With the French Revolution the valleys passed under the dominion of France, and later back to that of Savoy. Under a load of political and social disabilities they groaned, until the revolution of 1848, with its trumpet-peal, sounded the overthrow of all restrictions, and by their door freedom of conscience entered Italy. Then, after twenty-two

years had sped, in the first rank of the soldiers whose cannon had burst open the gates of Rome there entered a Waldensian colporteur with a little dog, which he had named "Pio Nino," attached to a rude cart, in which was a load of Bibles. Henceforth the "little candle" was to shine not only in its valleys, but in the City of the Seven Hills, and from one end of the kingdom to the other, as the light of all Italy, throwing a new light upon the grandeur of their struggles and upon the future of that nation. The prayer of Milton's sublime sonnet is answered:

"Avenge, O Lord, thy slaughtered saints, whose  
bones

Lie scattered on the Alpine mountains cold;  
— Even them who kept thy truth so pure of old  
When all our fathers worshipp'd stocks and  
stones."

— "S.S. Times."

## Letter from W. J. Hastie.

It is now weeks since the great and terrible tornado in Omaha, but the effect is still plainly and sadly visible, and the memory thereof will never be effaced. Easter Sunday morning dawned bright and beautiful. At morning services the places of worship were well attended, and those that cater to the spectacular and entertainment idea were crowded. For ourselves we tried to draw still nearer to the risen Lord, and draw strength and blessing from his spiritual presence. Early in the afternoon the clouds were greatly disturbed, and took on very peculiar shapes and color, and as the afternoon wore on the clouds looked black and lowering. The lightning began to flash, and the thunder rolled, and it grew darker and darker. Three college girls came to visit our daughter Mary. By 5 o'clock it began to rain, and soon it was a torrential down-pour. The wind increased in violence. Our folks became more and more nervous. I was convinced that something dreadful was near at hand, but in order to appease their fears I tried to pass it off as lightly as possible. I urged the girls to play, and we sang several hymns. We had the lights in the house out, for it was so dark. Presently the lights went out, and we were in total darkness. Fortunately we have gas as well as electricity, so we were soon lighted up again. The roar and shrieks of the elements increased to something weird and indescribable. One of the girls fainted clean away, and our anxiety for her and efforts at consolation probably saved others.

Our telephone communication between the city was cut off. The whole city was in darkness. The tinge of red in the clouds, north and west, indicated fire, and it increased, but the rain poured down. After 6 o'clock the wind decreased, the rain fell in torrents, and soon the verification of the saying, "After a storm there is a calm." I started out on a tour of investigation. I first visited our church building, expecting

to see the tower blown off, and the large art windows blown in, but not a particle of damage was done. I next hunted up some members and found "everybody all right, but scared to death." I went up town, and found but little damage was done. A few parapets, porches, plate glass windows, chimneys, outhouses, etc., were blown down and destroyed. There is something weird in going about in a dark city—no lights in either residences (except lamps or candles) or streets; it made one think of the "outer darkness where there is weeping and gnashing of teeth." We soon heard of the terrible conditions in West and North Omaha. Doctors, ambulances and helpers went in autos and other conveyances to the stricken district. But it was not until day that the true situation became manifested. And oh! the horror of it! It seemed almost incredible that in about two brief minutes such devastation and death could travel about 7½ miles in length and varying from 2½ blocks to 6½ in width. Churches, school buildings, hospitals, the palaces of the rich and the homes of the poor, levelled before the fell destroyer. And isn't it awful to think that man can be so low, so demoralised, as to take advantage of such a terrible calamity to rob and plunder. The soldiers were called out, and a picket line was drawn around the stricken district to protect property, and none were allowed to pass without an order; and even then soldiers were sent to the guardhouse for plundering, and others to goal; some were shot at. It is utterly impossible to describe the desolation. I shall have to send you pictures to speak instead. I walked, I suppose, 35 or 40 blocks to look for friends, and when I found them all well and "not a thing wrong," we simply wept. I went around weeping and wondering if I would ever smile again.

For a day or two the people seemed dazed, hardly realising what had happened. Relief stations were planted throughout the

districts. That only 140 were killed is marvellous, when one considers the ruin. Omaha is a city of 140,000, and So. Omaha has 30,000 population. All the vice and lawlessness common to large cities are entrenched here. Shops, theatres, moving picture shows, pool halls and illegal liquor selling goes on all day Sunday and all the time. I did hope that the lesson of the tornado would have some restraining and wholesome effect—but not so. The commercial spirit predominates; next, that of pleasure and entertainment. Theatres and places of amusement are crowded day and night, while it is scarcely possible to get an evening audience out to church. Our soul cries out "How long, O Lord; how long?" Twice since the Easter storm we have been frightened. We were all up and dressed by 6 o'clock one morning, ready to go into the basement, and last Wednesday (14th) evening about 6.45 another black tornado cloud appeared, which struck terror to many hearts. Houses were unroofed, chimneys and outhouses were blown down in our town, and the papers reported 11 killed and 30 injured, and 30 houses destroyed at Seward, perhaps 30 or 40 miles from here. And thus it goes. "Let him that thinketh he standeth take heed lest he fall," is timely warning at all times and places. O how good it is to feel that "The Lord's our rock, in him we'll abide, a shelter in the time of storm, secure, whatever ill betide, a shelter in the time of storm." I do not know the Lord's purpose in the storm, but I am thankful for faith and confidence in God our Father. I might continue to write pages, and then the half would not be told, so will change the subject.

It is now two years past since I returned to this country from Dumedin, where I enjoyed the fellowship of so many staunch and faithful disciples of our Lord. I have not forgotten the brief mission we were privileged to hold in Cheltenham. It rejoices my heart to hear of the great progress of the Churches of Christ in Australia. May God abundantly prosper his cause more and more. I trust that the work of the great evangelist Charles Reigo Scoville will abide and continue to be a permanent strength to the churches. He has lately closed a great "union" effort in Lincoln, a city in this State. He worked hard for "No-Licence," but the liquor element won the day. There were over 1700 confessions of faith, but what they will mean to the Churches of Christ have not yet been determined. He was greatly disappointed in the failure to make Lincoln a "dry" city. With the close of the mission, closed also his evangelistic career. He will henceforth settle down to conduct the work in the Metropolitan Church of Christ in Chicago, and also look after his music publishing business.

Conditions in both church and nation are perplexing. It is readily admitted that there never were at the head of national affairs a finer lot of men than President Wilson and his Cabinet, and the great national and international problems confronting them demand both intellect and faith of the highest and deepest kind. Turbulent wars

river Mexico on the south, and the irrepresible little Japs in California; with the coal miners' strike and trouble in West Virginia; these problems are enough to try the coolest heads, to say nothing of the work and worry of adjusting the country to the policies and principles of the party in power.

The unprecedented and destructive floods in the east and tornadoes in the middle west have cut down missionary offerings, and hamper the work of the missionary societies; and the advocates of destructive higher criticism ideas have crept into churches with their divisive doctrines and destroyed the peace and prosperity of many. I honor the churches of Australia and New Zealand for their fidelity to God's Book and the support of God's cause, and I trust that the pie and ice cream social, *ad nauseum*, kind of support so common in American churches will never find a footing under the skies of the Southern Cross, and I will never again advise a young man to come to the United States for Bible knowledge, when we have such men as Bren. Main, Gordon, etc., of Glen Iris Bible College, Melbourne. May God abundantly bless his work and workers in the lands of the Southern Cross in my prayer—W. J. Hastie, 2105 J. St., So. Omaha, Nebraska, U.S.

## Letter from Lulu Snyder,

Missionary in China, to the Virginia Club, Swanston-st. Church, Melbourne.

A little over two weeks ago the Secretary of Foreign Affairs at Peking, a Christian, asked one of the missionaries of the city if the following Lord's day might not be made a day of prayer in all the native and foreign churches of Peking for China at this critical time when the people are in assembly to draw up a constitution for the country and elect officials. Already the Catholic Church had taken this in hand, and it seemed only fitting that the Protestants do equally as well. The man to whom the proposal was made was greatly embarrassed by the request. (I cannot imagine what sort of fellow he was. It seems to me he should have jumped at the chance to do something so big.) But he kept very quiet about it, and didn't even mention it to the missionaries when they met together shortly after for some other purpose. Some time later he went to see Bishop Bashford on some other matters, and happened to mention it to him. The Bishop saw at once the significance of the request, and had a vision of what it might further lead to. Through him the other missionaries and native preachers were informed, and April 13 was observed as a day of prayer by the Christians of Peking.

From this the idea grew in the mind of one of the Christians in the Assembly, a Mr. Liu, that the day of prayer might be made nation-wide. The request was made to the Assembly, and the resolution was passed in the official way, bearing the signature of every member of the Cabinet, and of the President, Yuen Shi Kai. The reso-

lution was that April 27 should be made a day of prayer throughout the nation by all the native and foreign Christians. It was sent officially to all the governors and prefects of the provinces, who were to inform the missionaries and native pastors under their jurisdiction and themselves to attend a Christian service that day.

When Bishop Bashford first heard of this action he at once attempted to send the report home. He went to one of the prominent newspaper correspondents and asked him to cable to America the resolution just as it had been written, with a few words of his own for introduction. The correspondent listened kindly, but refused to send it thus.

"We would like to send it, Bishop," he said, "but we can't possibly do it in the form it is now in. If you cut it down to half-a-dozen words, we will be glad to. You see, that is not what we consider news. If a missionary had been killed, or if anything of that sort had happened, we could have sent a column, but this is no news." The Bishop insisted that it *was* news, and refused to cut it down.

He interviewed two other correspondents, and met practically the same objections—it wasn't the sort of news they wanted. He had just decided to try once more, and if he received the same answer again, to cable it home at his own expense.

This time he went to Mr. Morrison, the London Times Correspondent. Mr. Morrison listened to all he had to say, and an-

swered heartily: "I agree with you, Bishop; this is news, and I'll see that it is sent around the globe in the next few hours." And he did. It wasn't very long until answers were being cabled from all parts of the world, with the assurances that the Christians everywhere would make this a day of prayer and thanksgiving in behalf of China. Did such ever happen before in the history of a nation, or in the history of the Christian world?

Throughout the land the Christians prepared a form of service to be carried out in the churches. I have had it translated, so you may know something of what it is like.

Special Call to Prayer for China.

May all who love the Lord and their country take part in this service.

All arise, standing, sing the Doxology.

Opening prayer.

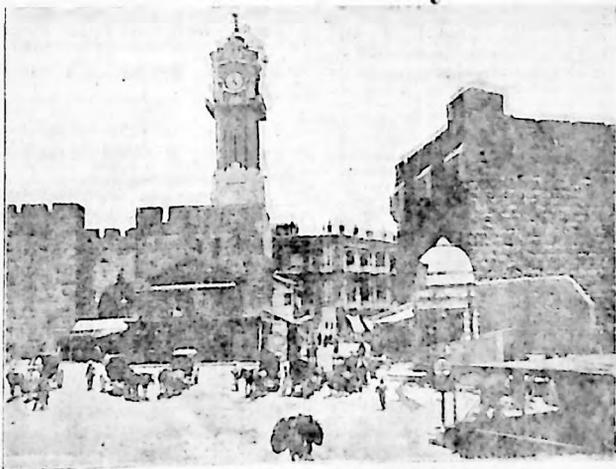
Standing, read Psalm.

(Following are subjects for prayer, to be made by different Christians in the congregation.)

1. Pray the Heavenly Father to lead our Republic, that the people may turn from the old to the new, and strive earnestly after perfection, because now the people are the foot of the nation.

2. Pray that they may elect a President with character and wisdom, that the people may have happiness, and the hope of becoming a great nation.

3. Ask God to bless all in authority, that they may administer justice, and overthrow the designs of all evil men and societies.



The Jaffa Gate of Jerusalem.

Through this gate most travellers enter Jerusalem for the first time. The old gate can be seen at the left of the picture, and this is like most of the other gates that afford access to the city. This new entrance was made when the German Emperor, William II, a few years ago, visited Jerusalem. Part of the wall was taken down and the mound was filled up for the triumphal Jerusalem. Part of the wall was for the benefit of all travellers since. The new clock-tower was erected by the Mohammedan city authorities. Arabic figures are used on the clock face. It keeps Modern time; that is, twelve o'clock always comes at sunset, and the hour varies every day. In striking contrast to the new clock-tower is the ancient "tower of David" on the other side of the street, a part of the wall that dates back thousands of years.

4. Ask God to guide in regard to the military, the naval, and the civil authorities, that they may protect the people, that they be saved from destruction.

5. Ask God to protect all the Chinese ministers and consuls abroad, that in their intercourse with the powerful of all nations they may avoid international complications and save our dependencies from being taken from us, that our people may be kept in peace.

6. Pray the Lord to watch over the Parliament, the representatives of our people, that all that is not in accordance with the true principles of God's Word may be cast out.

May the Heavenly Father establish our Republic, that it may be a Republic indeed, founded on an everlasting foundation, that it may endure for ten thousand years.

The opening prayer was one of praise and thanksgiving that the nation had been thus far so wisely guided, and that the people had come to the place where they believed the God of the Christian was the God who answered prayer and protected his people and ruled the affairs of nations.

Then they prayed that the Christians might be cleansed from guilt and sin, so that they with pure hearts might come before God to ask his blessing upon their country.

The prayers of the Chinese Christians were so earnest and direct that although I could understand scarcely a word, yet I felt the power of their pleading, and I know with such prayers ascending to God from all parts of the world, we may effect a great blessing upon this land, and the work we are doing.

There is no doubt but that many will say that this request which came through the President and the Assembly was only a political move to win favor with the Christian countries. There is absolutely no ground for such supposition. The resolution originated with a Christian, and was passed by the Christians of the Assembly, who number some sixty. It would certainly have had poor policy for Yuen Shi Kai to have refused his signature, and he was shrewd enough to know that. But the resolution itself is only another evidence that the native Christians have awakened to their opportunity and responsibility.

U-ping this may give you a little glimpse of what is going on in China.—I am, yours in His service, Loh Snyder.

Disappointment, sabbat, or even weather depresses me, and our folk or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that teacheth no evil. We say a provoking thing, and our sister or brother is hindered in their effort to be made. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper—gloominess, touchiness, discontent, irritability—do we not know how catching these are?—*F. R. Havergal.*

## A Song of Gladness.

I'm glad there's room for singing in the crowded, busy day.

I'm glad the music in the heart makes work as light as play.

I'm glad I needn't work alone, nor carry all the load.

I'm glad a friend walks by my side and cheers me on the road.

I'm glad the heaviest burden leaves a little strength to spare.

I'm glad there's power enough, withal, a brother's load to share.

I'm glad my task is greater than my puny strength can grip.

I'm glad to have so sure a claim upon God's partnership.

I'm glad that when men say, "You can't," my heart responds, "I will!"

I'm glad the steep ascent leads to the summit of the hill.

I'm glad things called "impossible" I sometimes dare to do.

I'm glad, with faith, "nothing shall be impossible to you."

I'm glad the strain and stress are given to make the spirit strong.

I'm glad that pain and battle scars enrich a victor's song.

I'm glad that in the stormiest fight my heart is held in peace.

I'm glad I hear a quiet voice bid fear and tumult cease.

I'm glad that from the darkest night there springs a ray of dawn.

I'm glad that from my foolish fears new hope and trust are born.

I'm glad, in every rainbow, sun and shower each has its part.

I'm glad when tears flow, smiles of love make rainbows in the heart.

I'm glad I may enjoy the fragrant beauty of the rose that grows.

I'm glad to learn the lesson of the thorn that with it grows.

I'm glad that pain and sorrow are for some good thus allowed.

I'm glad the sunshine's beauty is its contrast with the cloud.

I'm glad the pains of yesterday are all forever forgotten.

I'm glad the troubles of to-day have little time to last.

I'm glad to merrily, all unspiced, may have more good than ill.

I'm glad for each day helps, drop by drop, the cup of joy.

I'm glad, again, for yesterday, for every lesson learned.

I'm glad for gain of strength and for each bit of progress earned.

I'm glad to-day is still my own to plan, and work, and grow to fill.

I'm glad to future full of hope inspires the hardest way.

I'm glad my heir to boundless wealth, displayed on every side.

I'm glad my treasures fill the earth, abundant, for and wide.

I'm glad to own the trees and rocks and all the grass and flowers.

I'm glad the deep blue sea is mine, the hills, the leafy bowers.

I'm glad the birds belong to me, the butterflies and bees.

I'm glad I have refreshing rain, and cooling summer breeze.

I'm glad I sometimes have the storm to rouse my sluggish soul.

I'm glad to see the lightnings flash and hear the thunders roll.

I'm glad I need not guard this wealth, lest any thing be lost.

I'm glad it need not be insured to cover all its cost.

I'm glad the burden is not mine to care for sea and land.

I'm glad He holds them safely in the hollow of His hand.

I'm glad for true and loyal friends who cheer a fellow on.

I'm glad for those who know they're friends before the victory's won.

I'm glad for chance to be a friend, to pass the cheer along.

I'm glad to steal away a sigh and substitute a song.

I'm glad the dollar sign is not the only mark of wealth.

I'm glad it cannot measure life, or light, or bounding health.

I'm glad to count a priceless store of sympathy and love.

I'm glad such treasure, gathered here, is bankable above.

I'm glad a poor man may be rich and free to give or lend.

I'm glad investment surely brings a noble dividend.

I'm glad for laughter, fun, and play, to keep the spirit sweet.

I'm glad the serious and gay are making life complete.

I'm glad the road of life is up-up, ever to the end.

I'm glad there'll be no call at last in darkness to descend.

I'm glad the last beam shall not fade "to shine again no more."

I'm glad I need not face the time when all "man's work is o'er."

I'm glad to go from little things to "greater things than these."

I'm glad I'm called forever to obey a King's decrees.

I'm glad I need not name the whole long list of why I'm glad.

I'm glad my Father knows it all. I shall be always glad!

## Rest in Sacrifice.

In that marvellous story of "Kim," the lad, overborne by strain, fatigue, and the weight beyond his years, broke down and sobbed at the feet of the aged man for whom he begged in the dawn, held the weary head on his lap during the noonday heats, fanned away the flies during the heat till his wrist ached, begged again in the evenings, and rubbed the tired, aged feet at night. But what blessedness it meant to the young heart! Did he ever count the cost of the travail and labor which he bore day after day through their memorable trudge amid the plains of India? And who could estimate his joy when the old man said gently: "Thou hast never stepped a hair's breadth from the Way of Obedience. Child, I have lived on thy strength as an old tree lives on the lime of a new wall. Therefore, not through any sin of thine art that weakened. Be comforted." That is only a story told by a master hand, but it is true to the deepest life. The soul forgets weariness, privation, pain—all, if only it may give itself to the one it loves. Refuse to it the opportunity of self-sacrifice, it lacks its nourishment and pines. It grows sad and sickly. Let the path of duty lie over the crags of self-sacrifice; though the foot bleeds, the heart sings a song of exulting triumph.—*F. D. Meyer.*

If God gives us ability according to our work, we should give him work according to our ability.

## In the Realm of the Bible School.

### MOSES CALLED TO DELIVER ISRAEL.

Sunday School Lesson for July 20, Exod. 3, 4.  
A. R. Main, M.A.

Our present lesson is one of the most interesting and important of our year's studies.

The call came to Moses when he was about eighty years of age. The mightiest task in the world was given to an old man. In the twentieth century we are familiar with compulsory retirement of men fifteen or twenty years younger. Younger men who wish to step into others' shoes have been willing to listen to suggestions that all at sixty should be "Oslorized."

We reflect in passing that the call came to a man hard at work. It was the faithful shepherd who was honored with the call to shepherd Israel. The Lord promotes men to higher service; we have many instances of this, but we have not one instance of a loafer being entrusted with a work. We have in the Bible stories of publicans, shepherds, fishermen, farmers, being called to service. No idler may expect to be commissioned. We gather, too, that the preparation for divine revelation is not to be found in dreamy mysticism or contemplation, as some have imagined, but in loving if lowly service. It is he who has been faithful in a little to whom much is given.

#### The bush.

Moses saw a bush burning but unconsumed. No wonder the sight attracted him. The symbolism of the burning bush has been much discussed. Flame is an appropriate symbol of God. Some have seen in it an "anticipation of what is now the accepted truth of physical science, that the energy of God, though always expended in nature and in history, is never consumed and never destroyed." Applications have been made to the Jewish people to lead whom Moses was sent, to the church, to the Scriptures. These have all as it were endured the fire, but yet have survived.

Who appeared to Moses? In verse 2, we are told that it was "the angel of Jehovah." But we are informed in v. 4 that "God called unto him out of the midst of the bush." The theophanies of the Old Testament are wonderful and mysterious. Many think that He who after became incarnate as Jesus the Christ was the "angel."

Moses recognized the presence of the divine, and manifested his recognition in prompt obedience to the behest, "Put off thy shoes from off thy feet: for the place wherein thou standest is holy ground." The lesson of reverence is one of perennial need and importance. Many who we look upon as ignorant or benighted shame us here. Mohammedans, Brahmans, and Parsees worship barefooted to this day. We sometimes blame Roman Catholics for their superstition; we might at least copy their reverence. It is true that in the New Covenant we have learned that specially sacred places are not found as they were of old. But is the difference this—that no places are sacred; or that all places as places of the divine presence, are sacred? When we think of the needless chatter, the bustle, the superfluous

processions, which spoil the tone of so many of our meetings, we could wish that Exod. 3: 5 were studied more. When we see men mainly with hat on head march up the aisle of the place where God is worshipped, and reflect that no gentleman would treat the hut of the meanness in the land in this ill-bred and lousish fashion, it makes our gorge rise.

God may not call us all in the way in which he commissioned Moses. But it would be a good thing if all God's people were assured that they have a life's work for the accomplishment of which they were responsible. It would be well for many to read or re-read Bushnell's great sermon on "Every man's life a plan of God."

Whittier says:

"Not always as the whirlwind's rush  
On Horeb's mount of fear,  
Not always as the burning bush  
To Midian's shepherd seer,—  
Not always thus, with outward sign  
Of fire or voice from Heaven,  
The message of a truth divine,  
The call of God is given!"

But however it come, let us heed the call. May it be that, whatever the method or whatever the work, each will be able to say:

"I'll answer, 'Dear Lord, with my hand in thine,  
I'll go where you want me to go.'"

#### Moses' objections and their answer.

Were there space, it would not be unprofitable to give a detailed notice of the various expedients whereby Moses endeavored to get rid of the obligation God imposed upon him: "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." It was a gigantic task, perhaps the greatest given to man. We need not unduly blame Moses that for a time he faltered. It is interesting to remember how prone we all are to shift responsibility. As we study Moses' excuses, we shall see that our modern excuses are shattered in God's answer to the objections of Moses.

**First excuse.**—Moses' first objection is not altogether discreditable. He was modest. "Who am I?" he asked. The fittest are the least boastful. We should have feared greatly if Moses had at once agreed that the Lord had called the best man on earth for the position. "Modest pre-ages are very good beginnings." God's reply was "Certainly I will be with thee"—a satisfactory guarantee to every child of God, even the humblest.

**Second excuse.**—When I go, said Moses, who shall I say sent me? The answer given to this could take a whole lesson for itself. God gave to Moses his "memorial name" to reveal to Israel: "I am that I am"; "Jehovah, the God of your fathers, the God of Abraham, of Isaac and of Jacob." What is the meaning of this great name? Of that great "I am that I am," Driver says:—"The text expresses the truth that God's nature, while manifesting itself actively, can not be defined in terms of any other substance, but can be measured only by itself. Hence it includes also the further truths that being not determined by anything external to Himself, He is consistent with Himself, and unchangeable."

The Pulpit Commentary puts it thus: "The idea awakened in Moses by the revelation he had received would be such as these—God's living Personality; his enduring Existence (the name God that spoke to the fathers of old, speaking to him at Horeb); his covenant-keeping Faithfulness; his Self-identity in will and purpose; his unflinching Power (the bush being unconsumed); his Mercy and Compassion. All these ideas are expressed in the name Jehovah, which re-occurs the highest reach of Old Testament revelation. That name denotes God as—1. Personal, 2. Self-existent, 3. Eternal, 4. Independent of his creatures, 5. Self-identical, 6. Self-revealing and gracious, 7. Hence—1. Changeless in his purposes, 2. Faithful in his promises, 3. Able to fulfill them, 4. Certain to do so."

He who would learn more of the depth of meaning in this part of our lesson should ponder carefully Mark 12: 26, 27.

**Third excuse.**—Moses persisted with objections. "They will not believe me, nor hearken unto my voice" (4: 1). This was a flat contradiction of what God had before said, "They shall hearken to thy voice" (3: 18). Unwillingness to go was the real reason, and that has gone to an extreme when it leads to a contradiction of God. But the Lord graciously answers his unwilling servant. He endowed Moses with miraculous power, and gave him a series of signs whereby he should convince the people (4: 2-9).

**Fourth excuse.**—Said the objector refused to yield. "This time his plea was, 'I am not eloquent'" (4: 10). The reply was all-sufficient. He who made man's tongue could give it power of eloquent speech. "I will be with thy mouth, and teach thee what thou shalt speak." Surely, the matter is ended; there is no room for further excuse. But will it be? Moses says, "I am not a *Fourth objection.*—Either this, or the yield in most ungracious fashion. "Oh, Lord," he says, "send, I pray thee, by the hand of him whom thou wilt send." This either means, O Lord, send some one else, or it means, Well, if I cannot possibly get out of it, send me. Then we read that "The anger of Jehovah was kindled against Moses" (4: 12). No marvel. The wonder was in the gracious long-suffering of the Lord, his gentleness and tenderness with the man who refused the greatness of the privilege.

**The lesson for us.**  
It is superfluous to dwell on the obvious lesson. We are very like Moses in his weakness. We, too, are often unwilling, and seek to hide our unwillingness with vain excuses. We may be modest as he was. The lesson gives us the dangers of good men; not the wicked excuses of the idle or evil men. We see how modesty may be pushed too far. Humility is good; but it must not be used to excuse inactivity. We see how Moses was wrong. A sufficient reply to all was to be found in that "Certainly I will be with thee" (3: 12). One with God is in a majority. "The disciples' command and promise are: 'Go ye . . . and I, am with you always.' Neither Moses nor we call for a sign without the divine presence; but we all may say, 'I can do all things through Christ which strengtheneth me.' God who lays the duty upon us will give us the power to discharge the obligation. As the reader is tempted to shive a responsibility, to say when next asked to work, say to take a class in Sunday School, 'Oh, Bro. A, could do it much better than I,' let him think of Moses' case.

#### What Moses lost.

Did Moses lose anything? I think the question superfluous. In the very nature of the case, it seems to me, it must be that a man of dissolvent spirit must lose something. If one sin cost Moses Canaan, what shall we say of this initial unwillingness? Some think that what Moses lost was his position as sole leader of God's people. It is significant that after God's anger was kindled against Moses because of his persistent objection, Aaron is associated with Moses. God promised that he would be a mouth to Moses; but after continued refusal, Aaron is made the mouthpiece (see 4: 14-16). God's work goes on; but the glory we might have will be given to others if we are untrue.



# FOREIGN MISSIONS

Address communications to T. B. FISCHER, Clactonville road, Clarendon, Victoria. Phone, Clactonham, 132.

Most of the Indian photos in the F.M. number of the "Christian" were secured by the Federal F.M. Secretary on his recent trip to India.

**Secretaries and Preachers.**—If you have a choice gain concerning the offering in your church that will help others, send it on to T. B. Fischer.

we strike water it will be splendid, but if not then the well will have a larger holding capacity, and in good rains will become full of water available for drinking during the best part of a year.

**Preaching.**—We have had good times amongst the people, many of whom have shown good interest in the gospel story.

**Sales of Scriptures.**—This month does not show so well owing to two important feasts held in the district among Hindus, when they will not even touch any but their own scriptures, but withal we have been able to sell 20 portions of God's Word.

**Dispensary work.**—We have had a number of very interesting cases this month. The Lord is giving success in the treatments used, and some of these dear souls are being convinced of the



## SPECIAL AND FINAL July 6 Jottings

Now for a worthy offering.

Let every member give liberally on July 6.

My heart burns for the deliverance of Africa" (Madagascar). Let ours burn and cause us to respond with liberal gifts for the annual offering.

Mrs R. L. Tonkin writes from Shanghai: "I am glad to hear all the good news from home, and do pray that much may be accomplished, and that a very hearty response may be the result of the first Sunday in July.



I hope you will get a record offering on July 6.—C. A. Faulkner, Sec, Mildura, Vic.

We are endeavoring to keep alive the F.M. sentiment, and get, if possible, a good collection on the famous first Sunday in July. I have addressed the church on Conscience, Money, and the Great Commission respectively, also the Bible School. God bless the F.M.C.—W. G. Oram, Swan Hill, Vic.

That is a fine issue of the "Christian." I trust there will be a great offering. I am speaking about the work, and referring to the offering up here (Merbin).—T. Hagger, Vic. State Evangelist.

In the last report from the Islands, Bro. Waters' monthly report for Oba states: Number of meetings held, Lord's day, 19; week-days, about 95; addresses given, 41; 175 medical treatments given; about 32 classes held for educational purposes, with a total attendance of 800. One lost by death during the month.



A GLAD DAY.

Sunday, July 6, is a glad day in all our Zion. It is the offering day for heathen missions. It is widely observed. Unless all signs fail, it will reach a higher standard this year than ever before. It is a rallying point; and helps to register the growth of the cause in Australia. Of course, there will be addresses and prayer and praise as becometh hopeful Christian people. Let due emphasis, however, be placed upon large offerings to extend the kingdom of our Lord in the dark places of the earth.

"The restless millions wait

That light, whose dawning maketh all things new;

Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

A cloud of witnesses above encompass us;

We have to think of all they see and know;

But what of this great multitude in peril,

Who sadly wait below?



Oh! let this thrilling vision daily move us

To earnest prayers and deeds before unknown;

That souls redeemed from many lands may join

When Christ brings home his own."

Am praying and preaching about July 6. We are confident of reaching and hitting our target of £25. Heartiest congratulations on F.M. issue of "A.C." It is just fine. I devoured every page.—J. E. Allan, Doncaster, Vic.

### Several Enquirers at Diksal.

We have all been kept in good health, and the work is going along and showing progress. We have the hot months on us now, which continue all June, when, as the weather prophets predict, only hope their words are true this time, for the sake of these poor people, many of whom are on the verge of starvation. We have managed to let the contrast of the deepening of the well here. If



power of Christ, and I believe there are not a few secret believers because of this testimony.

We had 52 patients to whom we gave out 100 treatments. Some of these took bottles of medicine home with them and continued the treatment there. Financially this work has been a success this month, in that it has paid its own way. Some of the patients came 60 miles to be treated here, and they carry that sweetest of all names back with them, and tell their neighbors of the great and loving Saviour, Jesus Christ.

The School Work continues to go on. When some homes were closed to us we have access to these because their children attend our school. The numbers have not increased lately, owing to the epidemic of plague coming upon the village and station. Unfortunately some of the boys were left parentless, and have been removed to distant places where they have relations, but I am sure the seed sown in their young hearts will bring



forth fruit. The master is growing spiritually, and has a great desire for the conversion of these boys and their parents.

**Bible Women's Work.**—We have three women on part time daily preaching in the homes of these Hindu and Mohammedan women, and they bring good reports of how the women are pleased to see them, and ask them to come again soon, to tell them more of the sweet story. This work has not only been bringing good to the people visited, but is also making a visible improvement in the lives and spiritual interest of these Christian women who go forth to tell the glad news.

The Sunday School is still going ahead, and we have promises of more children to attend, so we are hoping great things. Mrs. Watson is in charge of this work and the Bible women's work.

We have had several enquirers after Christ, but we are leading them to see the great necessity of giving up heathendom and idolatry.—H. Watson, Diksal, India.



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

## Tasmania.

**LAUNCESTON.**—Last Lord's day the chapel was packed, some standing all through the service. At the close of a fine address by Bro. H. Szaun, one made the good confession, and one was restored. Last Thursday night a social was held in the Temperance Hall, in order that all friends and members would meet; Bro. and Sister Szaun in a social gathering. All had a good time. Planned to have Iren Jarvis and Adeock, of Helport, with us. Prospects are exceedingly bright.—N.J.W., June 28.

## West Australia.

**KALGOORLIE.**—Good attendance at both tractors to-day. The Bible School is still running at high water mark. Last Thursday evening a good crowd assembled at the welcome social to Bro. R. T. Bass. The speakers were a representative from the Goldfields Clerical Association, a brother from Boulder church, and the church secretary, who all joined in wishing our brother success in his labors, and a welcome into our midst. Bro. Bass suitably replying. A good musical programme, with a coffee supper, concluded an enjoyable and we hope profitable evening. We have completed the class room for the Adult Bible Class, who will meet now under improved conditions.—G.E.H., June 22.

**PERTH.**—We held a united Foreign Mission meeting on June 17, when the President of the Conference, H. J. Banks, presided over a gratifying attendance from the metropolitan churches. Sister Mrs. Robinson delivered an earnest and inspiring address upon the theme of missions to other lands. Miss Lawford, who had 25 years' experience of mission work in Palestine, dealt in a very interesting manner with her work in the land of our Lord. Our two mission bands held a united meeting on June 23. We listened with the greatest deal of attention to the address delivered by the pioneer missionaries of India, China, Africa, Burma, and the South Seas.—W.A.

## New Zealand.

**CHRISTCHURCH.**—Last Sunday morning Bro. Gobbie exhorted on "Fellowship in the Gospel." Large attendance at night, when he preached on "Our Perfect Example." Bro. Langford spoke on "The Supper" on Wednesday evening. The children's collection band is going on well, and increasing in membership weekly.—P.S.N., June 21.

**SOUTH WELLINGTON.**—On the 12th inst. the C.E. Society held its half-yearly business meeting, and was attended by a fairly large number of members and friends. During the evening the following officers were elected: President, Bro. A. Hobbs; sec., Bro. Cairns; treas., Sister Gobbie. The treasurer's report showed a credit balance of £4/2/1. S. H. Mudge sent along a tender for the ensuing half-year, for which we tender our thanks. The Society is endeavoring to form a Middle District C.E. Society, with the idea of posting more into fellowship with each other. Last Lord's day morning Bro. Johnston, of the Victoria church, delivered an exhortation on "Fellowship," which was really helpful and instructive.—A.L., June 19.

**PALMERSTON NORTH.**—Since last report the section for our new chapel has been purchased,

and we hope that building operations will soon be put into force. All church work is progressing satisfactorily. The Bible School is steadily increasing, in spite of the loss of scholars through removals; the teaching staff has also increased. Our superintendent, Sister Carter, has found it necessary to resign her position after five years' faithful service, and as a slight token of appreciation the school presented her with a clock. Bro. Hearle has been appointed superintendent. A prayer circle has recently been started for special prayers for the progress of the work, and also for the deepening of the spiritual life of the church. A great deal of interest is being aroused just now in this town on the introduction of the N.S.W. system of religious instruction in State schools.—T. E. Munn, June 16.

## Queensland.

**SISTERS' CONFERENCE.**—The first Executive meeting was held in the Ann St. chapel, on Friday, June 6. The President, Mrs. Nightingale, presided. The meeting opened with the devotional exercises, then the business of the Executive followed. The minutes of the Conference were read for the benefit of the sisters present who were unable to attend the Conference. Visitors from the following churches were elected to various committees: Brisbane, Albion, Boonah, Zillmere, Toowoomba, and Ma Ma Creek. Owing to the distance between our Queensland churches, the Executive decided our Sister from members of the above churches, which is the best means of bringing them into touch with our sisterhood. We hope in the near future to have one representative on each of our committees in every church in Queensland. It was decided to have a constitution for the Executive. Sister McKelvie was elected to assist Sister Wenderell, of Boonah, in writing to all isolated sisters in Queensland. Sisters present were: Brisbane, 8; Albion, 9; Ma Ma Creek, 1; and Toowoomba, 1.—A. Haigh, June 27.

**BUNDABERG.**—On June 8 we had the pleasure of seeing W. C. Swan, who gave us a fine exhortation and preached at night on "The Lord's Work and our Collaboration on 'The Church of Christ, Its Work and Its Mission.'" At night the writer preached in the absence of Bro. Finlayson. On the 22nd T. W. Burrows was with us in place of W. Seehing, who exhorted the church on Matt. 21. At night he preached on "Death and Judgment," and a young man made the good confession. On the 16th we had a glorious time in listening to Bro. Gale and H. U. Radner, the deputation of our State Foreign Missions Committee. Bro. Radner captivated his audience with his facile and eloquent address. Bro. Gale said, "About our missionaries and their work in general. Sorry to have to report that our Sister Finlayson does not improve much."—Geo. Green, June 23.

**ZILLMERE.**—Tuesday, June 17, we had a Foreign Mission rally meeting, when G. G. Radner, of Brisbane, and Rodgers, of Rosewood, conducting. Bro. Gale gave a short talk about the work our missionaries are doing, and Bro. Rodger preached on the value of missions and mission work. On June 22 Bro. Bulgin gave a good address in the morning and preached at night. We are praying and working for the Griffith mission.—J. Bruce, June 23.

**WEST MORETON CIRCUIT.**—Arthur Cockerell has now taken up his work in the circuit.

He has created a favorable impression among the churches. The Marburg church has been called upon to lose one of her members. Sister Mrs. Staats, after a painful and lingering illness, borne with Christian fortitude and patience, passed away on June 9. The writer conducted the funeral service at the grave. The work in the churches is normal. We have been refreshed and strengthened by visits from Bro. Nightingale, at Kingscliff during the past week, both of these brethren appealing strongly for large Foreign Mission offerings. Bro. Horne has received the right hand of fellowship amongst us. He has joined the Rosewood church. Good prospects at Warville. Bro. Airding's place provided at gospel service. A church building would be a great acquisition, and we expect ere long to launch a scheme for this very necessary adjunct to Christian service.—H. U. Rodger.

## South Australia.

**MOONTA.**—Last Lord's day we had with us J. H. Thomas and W. J. Manning. About fourteen met around the Lord's table, Bro. Manning presiding. Address by Bro. Manning, and conducted the gospel service. Good meeting all day on June 29. Bro. Worden was with us from Mallala, and Bro. Holland from the College of the Bible. Bro. Holland spoke at the morning service and Bro. Worden at the evening.—C. W. Macgregor, June 29.

**WALLAROO.**—The meetings are all well attended, and there is a lively and growing interest manifest. To-day's meetings have been good, and at the Bible School there was the largest number we have yet had present, the number being 79. To-night's meeting was really good, and four women responded to the invitation, E. J. on June 22.

**GROTE'S PT.**—On June 22 Bro. Barnes presided, and Bro. Day, of North Adelaide, exhorted. Visitors: Bro. Morrow, of Port Pirie; Reg. Egan, Lygon-st.; and Arthur Fischer, of the College of the Bible. Four received into fellowship, one by letter and three by faith. Good meeting at evening. Bro. Thomas presided at the evening aggregation. To-day, good meeting this morning. Bro. Green presided and Bro. Thomas exhorted. One received into fellowship. Large meeting to-night. Bro. Thomas preached a splendid sermon, at the close of which one man and two women confessed Christ.—E.M.G., June 23.

**SEMAPHORE.**—Meetings to-day were splendid. Three received by faith and obedience, and one previously immersed. 100 present at mid-week service. Last night the building was full, and indications bear out prophecy of business men, that we should have built twice as large.—W.

**STIRLING EAST & ALDGATE VALLEY.**—Our first meeting in the Mylor Institute was not so successful as we had hoped. Only thirty persons were present, including members from Ben and the Valley. Bro. Jacob of Edgewood, has undertaken to bear the financial responsibility connected with the renting of the hall. Last Tuesday night a farewell social was tendered our Sisters Conley and Kamage. They have been faithful workers here. Last Thursday Bro. G. Goodwin delivered a lantern lecture. He dealt with our work in the islands. Yesterday morning he addressed the church. He dealt with the lives of three of the native teachers. Both addresses were greatly appreciated. We might add that though looking hardly fit for such an effort, our brother stood the test admirably.—E.F.

**NOIWOOD.**—Scheduled on Monday, P. A. Deakin took his services. His subject to-night was "The Lost Boy." This morning Sister Mrs. Bruggemann, from Hindmarsh church, and Bro. George Nell, from Kadina, were received into fellowship. Special prayers for the much needed work were made to-day.—S.P.W., June 23.

**PROSPECT.**—On Wednesday evening the Christian Endeavor turned out in costly numbers. Bro. Paternoster presiding. K.S.P. meeting as usual on Thursday. To-day, at 10 a.m., the Junior Christian Endeavor meeting. Miss Dora Thomas as superintendent, fulfilling her usual



ly improving, and last Sunday was no exception. At the morning meeting Bro. W. Manning gave a really appreciated address, and at the gospel school Bro. Gale gave us a stirring address on the theme "The Sin of Presumption." The attendance on that occasion was the largest we have seen for months, and included many friends. In the school the lessons have now been started on their graded basis, and we look for development along the lines laid down. In the primary department a healthy tone is manifested, and we look for better things in the future. During the week from June 22 we were privileged to have a series of devotional and uplifting meetings conducted by Bro. Harward. Although no visible results were to be seen, we believe that good results will follow the preached word.—W.J.M.

**MOSMAN**—The church quarterly social was held on Wednesday evening, and both the secretary's and treasurer's reports were very satisfactory. There have been 17 additions to the church during the quarter, 6 by faith and obedience, and 11 by letter. At the morning service to-day E. Gale and T. R. Coleman gave stirring Foreign Missionary addresses. Bro. Ernest Saunders, from Perth, W.A., was present; he leaves for U.S.A. to-morrow to study for Y.M.C.A. work. Another record attendance at Bible School. At the conclusion of the service a sermon by Bro. Coleman on the subject of "Christian Baptism," we rejoiced to hear a young man make the good confession.—S.G., June 29.

**SYDNEY**—Splendid meetings to-day. Visitors present, Bro. and Sister Holland, Windsor, Vic.; Sister C. J. Lilburne, and Sister R. Greville, Ballarat; Sister R. Adams, and Bro. Macdonald, Manning River; Bro. Ernest Newcastle; Sister Lyle, Launceston, and Sister Hodgson, Launceston; Bro. McGregor, Enmore; Sister Williams, Merewether; Bro. Reg. Arnott; Bro. J. Lockley, Ballara. S. Peck, from Y.M.C.A., gave a splendid address at the morning service. Wednesday night Bro. Reg. Arnott addressed the members. Sister Smith, one of our old members, lost her son who died suddenly at the South Coast during the week. Sister Hurtt, an old-time member, also passed away this week. Church sympathy sent out to both families in their time of bereavement.—J.C.

**FAREE**—On Sunday morning, June 30, Bro. Walter exhorted the church. Visitors present: Bro. and Sister Nicholas, from North Sydney. In the evening Bro. Burns preached from 1 Cor. 10, "A Good Foundation." At the close two men made the good confession.—R.G.L., June 29.

**PETERSHAM**—Our anniversary celebration commenced to-day. We had a fair meeting at breaking of bread. We were pleased to have with us once more Bro. James who has been away in Broken Hill for four or five years. Bro. Harward gave an impressive exhortation. In the afternoon Bro. Harward reviewed the lessons with the children of the Lord's day School, which are to be lessons for examination next Sunday. We felt sure of the result, as we had a very well attended open air meeting before going into the chapel meeting, when the building was comfortably filled. Bro. Harward preached a stirring sermon. His text was "What will you do with Jesus?" Our anniversary tea and public meeting takes place to-morrow night. Bro. Harward will conduct revival meetings the remainder of week.—T.I., June 29.

**NORTH AUBURN**—On June 22 our meetings were small, owing to very heavy rain. Bro. Perkins, from Petersham, was a visitor at the morning meeting. Yesterday, we had good meetings both morning and evening. G. Simmons, of Canby Vale, presided at the morning meeting. In the evening we held an in-memoriam service in memory of our late Bro. Evans, who was accidentally killed at his work. It was just twelve months last night since Bro. Evans and his wife made the good confession. Our evangelist, E. Collins, is suffering from a severe attack of influenza, and was unable to be present. The service was conducted by W. Youngusband. Several members of the evangelistic band bore testimony to the character of our late brother. We have commenced to build a fence around the chapel. The material is costing \$44, and we already have

40 in hand. The brethren are building it. The Bible School workers of North Auburn and Auburn are having a conference in the Auburn-road chapel next Saturday evening. W. Gale will be present, and will speak.—Geo. Gray, June 30.

**ERSKINEVILLE**—A good attendance of members at the breaking of bread. We were pleased to have with us our Bro. Felton, who has been ill for some time, and to know that he is on the road to recovery. We had the pleasure of receiving into fellowship Bro. and Sister W. Armstrong, from the church at Hurstville. We also had with us as visitors Bro. Webber and Sister Armstrong, from Enmore, and Bro. Browne, from the church at Belmore, who gave us a fine exhortation. Good attendance of scholars at the Bible School. The new scheme adopted by the school lately came into operation to-day, that of the new quarterly banner, to be competed for by the various classes in the school, the class obtaining the highest marks to have the banner over their class for the quarter. Bro. F. Webber very kindly came and examined each class. There was great interest throughout the examination. One new scholar enrolled in the Bible Class to-day. A splendid gospel meeting at night and good interest. Bro. Clydevale giving a splendid gospel address. The choir gave a special item, Bro. Coxhead leading in solo.—W. Badgen, June 29.

## Victoria.

**HORSHAM**—Nice attendance at the home coming service in the morning. We were glad to welcome Bro. McEadden, from Stawell, also Bro. Richter, to the meeting for worship. The subject for the gospel service by request of the W.C.T.U. was "The Liquor Traffic." Members of the W.C.T.U. and of the Junior and Senior I.O.R. were present. The chapel was comfortably filled. We were pleased to have help from Bro. Hibbert, of the College of the Bible, at Folkemutt.—F. J. Goodwin.

**BURNLEY**—We are still keeping the flag flying here, thanks to our Bro. Arnott and others from the College of the Bible, who are taking a very live interest in the Master's work here. We have had one confession and baptism, and other three received into fellowship since our inauguration. The Sunday School is growing under Bro. Clark's superintendency. Great interest is shown in the Adult Bible Class. Our evening meetings are fairly attended. Will be pleased to see any of our brethren at our meetings.—Jas. W. Nichols, June 22.

**LAKE LONSDALE**—On Wednesday, June 18, a meeting was held at this place in the home of Sister Barton. Our sister has been removed from Stawell, and living here for some time. She was desirous that meetings should be tried here, and this led to the writer and his wife driving out and holding this, the first meeting. We were agreeably surprised at the attendance, and the people gathered to hear the gospel. We intend through the next months holding a meeting once in the month, and are going to try and hold them often in the summer time.—J. E. Shipway.

**STAWELL**—Meetings in this place are keeping up very well. We have quite a number who cannot meet in the morning, but few of them fail at night. Never before have we had such good attendance at the meetings. Our building being attended the chapel was filled every Sunday night. Bible Class and Young People's Society well attended. All happy in their work of doing what they can for the Master. We have 50 names on Bible Class roll, and about 60 on the roll book of the Young People's Society. At the close of the meeting on June 2 a young man decided for Christ.—J. E. Shipway.

**CARLTON** (Lygon-st.)—Splendid meetings morning, afternoon and evening. Three received into fellowship. Horace Kingsbury preached to a large audience at night, giving a fine discourse upon "So Great a Salvation." One confession, Bro. Percy Davey was present at the mid-week prayer meeting, and gave a helpful address.—J. McC.

**NORTH FITZROY**—Good meetings all day. At the gospel service Bro. Baker delivered a magnificent Foreign Mission address. At the close we rejoiced to hear a young man and a young woman, make the good confession, for which we thank God and take courage.—A.J.H., June 29.

**BALLARAT**—We are pleased to report one young woman made the good confession and was baptised by A. R. Main since our last report. Bro. Main gave a stirring appeal for Foreign Missions, and we are hopeful to see all our offerings on July 6. Splendid meeting last Lord's day evening. Bro. Main's subject was, "What Must I do to be Lost?" Our hearts go out in deepest sympathy to Sister S. Morris, who has been called to part with her only sister in Australia; also Sisters Jolly in the sad loss of their mother.—A.E.P., June 30.

**HAMPTON**—Several friends from Cheltenham are helping us in the gospel services. On Sunday evening Bro. Penny preached. Bro. Tuck presided, and Bro. Cyril Judd sang a solo. The previous Lord's day evening Bro. Penny presided and P. A. Davey spoke to us on his work in Japan. Last Wednesday a social was held to say good-bye to Bren, J. H. Tinkler and E. Butler. Presentations were made, and while regret was expressed that we were losing such valued helpers, it was with the knowledge that the work would be the gain of the church at Red Hill. Bro. Tinkler has been a splendid secretary and pianist, and Bro. Butler has rendered fine service as president, S.S. teacher, and in many other ways.—D. E. Pittman, June 30.

**MELBOURNE** (Swanston-st.)—At our meeting on Sunday we were pleased to see Bro. Gos. Mansfield, of Brighton, who in view of the coming missionary offering gave us a good missionary address. We were also glad to have A. J. Wilson, of Subiaco, W.A., with us, as well as other visitors whose fellowship we enjoyed. We had a good school in the afternoon, fifty being present at Bro. Allen's Bible Class. Splendid meeting at night, when after a fine address by Bro. Allen two young men responded to the invitation to confess Christ.

**CHELTENHAM**—It being exactly twelve months since R. R. Scoville visited the church here, we had a Scotch style social in preparation and profit to a very large audience on Sunday. We also held our second gospel service at Matine with a full house. All the services were remarkably good.—T.B.F.

**NORTH MELBOURNE**—Since last report two confessions and one baptism. A very pleasant welcome social was given by Mrs. Hurton on her return from Queensland. A very useful presentation was also made, and Mrs. Hurton responded in a neat speech. Preparations for the mission are nearing completion. Over 32000 bills, etc. will have been issued before the mission begins on Sunday, July 6, by Bro. Haeger and Clay.

**HENDIGO**—Among our visitors during the month we have noted Sisters Donaldson and Skinner, from Moreland; Bren, Woodhouse, Saunders, Helsham, formerly of this city; Bro. Reid, of Carlbon, and Bro. and Sister Hozarth, of Gaslineau. The Foreign Mission work has received due attention in anticipation of July 6 from our various speakers, and we are confident of a good response in the offering. An interesting review of the quarter's lessons was held in the school to-day, led by Bren, J. Kenley, J. Ellis and E. W. Collins. The work has been progressing at Golden Square to good advantage, and a graduation exercise was given by the kindergarten and primary departments on several of the former being promoted. At Golden Square preparation are being made for the school anniversary. H. Sims journeyed to Derby to conduct the sessions there on Sunday. The work has been progressing at Golden Square to good advantage, and A. W. Connor is having fine audiences in the city meeting.

**DONCASTER**—Work progressing favorably. Since last report two months ago, a Boys' Service Club has been formed. Endeavour Club, 8 members; present members 23. Has been progressing. Club is doing a fine work, assisting the church.

### The Midlura Mission.

The Hagger and Clay tent mission was a gratifying success. It has left us in no spirit of pride or haught, and that is a good factor that stands out conspicuously as making for success will bear mention.

1. The blessing of God, manifested in many ways, and especially in the spirit of harmony and zeal of the church for this extended effort. All were willing to sacrifice. Some factors that stand out prominently as making for success will bear mention.

2. No pains were spared, and money was spent freely to advertise the campaign. Public exhibition was aroused. Two local papers published liberal reports four days a week which we supplied. Public attention was constantly focused on the mission and its progress.

3. A triumph late in the year, covering four weeks, including five Sundays, rain fell on only one day, and at no time was there wind enough to stir the canvas. Some nights were keen, but the cold never froze the interest. Audiences which were good to begin with steadily increased. The general verdict was that it closed too soon, but other suggestions left no option.

4. We cannot commend Bren Hagger and Clay too highly. They are worthy laborers, and make an enviable combination of rare power. Bro. Hagger's clear and vigorous deliverances of New Testament truth are of old and carried conviction much farther than is evidenced by the numbers tabled. Many who are yet without were obliged to confess that which they had heard was the Bible truth. Bro. Williams' tireless energy and tenacity deserved success. Christ's plea and the church's mission have been given a wide and telling publication, which no ordinary effort could secure.

Bro. Clay is splendidly equipped by nature and grace for his part. As song leader his pleasing, careful control of the singing makes a valuable impression. His helpful personal work was no small contribution to the general success.

Sister Clay rendered voluntary aid throughout with her sweet voice and musical skill, and has left us under lasting obligations.

The converts.—Those actually received to this miss. June 15, 1913, by faith and obedience, and to others, will add vastly to the strength of the church. Six of the number are lads, 16 are girls, 31 are women and 18 are men. Fifteen of the number were from the Bible School. The gospel appeal met with a general response throughout, and expectation was kept alive. Fifteen confessed Christ the first week, 13 the second, 18 the third, 12 the fourth, and 11 on two closing nights.

The church is now entrusted with a grave responsibility to confirm and bind these in the body of Christ, and together they present a splendid field for Christ's service.

This effort has dispensed our convictions—

1. That the greatest work in the world cannot be done too much or too careful preparation.
2. How largely. People will only take us seriously when we are so.
3. The gospel ably presented will win men and women.
4. The church has everything to gain and nothing to lose by sane publicity.
5. With the Bible plea we ought to move forward, or move out.
6. Such workers as Bren Hagger and Clay should never be snuffed up by a city church, except to give something of a time from the wear of the evangelistic field in such sustained efforts.—Hugh Gray.

### Merbein Tent Mission.

"The mission is over!" That is what we have been saying the last two or three days, and saying it with a sigh of regret. Has there ever been a

mission that has not closed too soon? But of course there must be a time limit to these things, and while we would have been glad if our Brethren Hagger and Clay and Sister Clay could have tarried with us a while longer, we recognise that other churches and other communities have their claims; and we have much to be thankful for. "The Lord has done great things for us, whereof we are glad."

The immediate results are twenty-seven added by the obedience of faith, to formerly immersed, and one reformed. Thirty in all. Four others made the good confession, but are not likely to go any further at present. Our membership has been just about trebled, and our plea and position and the apostolic gospel have been presented to hundreds of people who had never previously heard it, and seed has been sown that must bear fruit in days to come.

We face the future with bright hopes and strong confidence, assured that God is with us, and his truth must triumph.—R. G. Cameron.

### Obituary.

WILLIAMS.—The church at Kaniwa, Vic., sustained a serious loss some weeks ago in the death of an beloved Bro. Charles Williams. Bro. Williams was born in Kent, England, about twenty-seven years ago. His parents, who were members of the Baptist Church, came out to Australia with their family, landing in Adelaide in the early fifties. Bro. Williams' first home was at Brighton, then later at Sandy Grove. After his married life he went to Point Stuart. It was at this place that Bro. Williams met, and with his wife, was baptised in Lake Alexandrina at the residence of Bro. John Marsh; this was in 1891, and ever since our brother has been a consistent and respected member of the Church of Christ. About 28 years ago, Bro. Williams came to the Kaniwa district and settled at Sandstone, commonly known as Bamfay. At that time there were no regular Christ meetings in the locality, and Bro. Williams worked with the Methodists until such time as the Church of Christ began meetings, when he entered heart and soul into the cause, and from that time to the day of his decease he was one of the pillars of the church, and his name and personality are intimately connected with the cause at Sandstone. About 1895, however, Bro. Williams came into Kaniwa; and though in failing health, he was almost always at the meetings. He was one of those Christians whom it is good to know, and his sons and daughters are following in his steps. The end came with comparative suddenness, but he was not unprepared. The earthly remains were laid to rest in the presence of a large number of brethren and friends, the service being conducted by Bro. Edwards, of Bordertown. Sister Williams and her family have our sympathy and prayers in their sore bereavement, but they sorrow less for the widow, child, and our loss is our brother's gain.—A. R. B., Kaniwa, Vic.

TYLER.—On June 26, after a lengthy illness, our Sister Tyler, aged 74, fell asleep in Christ. She has been a member of the church for 28 years, having been baptised by Bro. Floyd in the old Sydney chapel in Elizabeth-st. During all those years she has been a highly consistent disciple, and up to the last moment a deep affection for her Lord, and a lively interest in the things concerning the kingdom of God. She leaves a family of six daughters (all members of the church) and one son to revere the memory of a good mother and a sincere and intelligent Christian. She "being dead yet speaketh" through her children. The church tenderly Christian sympathy to the bereaved. Her remains were laid to rest in the Waverley Cemetery on Friday, June 27, and it is only till He comes!—Jon. J. Franksy, Padstow, Sydney.

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From the Field—Continued.

and arranging lectures on vital questions." The men of the community are interested in the club. Morning services are always well attended; good congregations assemble to hear the gospel message. Two weeks ago a special young men's service was held, ten young men assisting; a fine gathering of men present. Last Lord's day T. Haeger preached to a large and appreciative audience. His eloquent and earnest message on "The Crowning Miracle" was a spiritual uplift. During the month Breen, Combridge and Morton, of the College of the Bible, favored us with a visit. Bro. Morton exhorted the church in a most acceptable manner; he also assisted in the gospel service. We have been planning and working for a record F.M. offering.

**WILLIAMSTOWN**—On June 22 a men's service was held, and Breen, Goldsworthy, Payne and Reider delivered brief addresses. The singing was led by a male choir, which rendered two items. Breen, Middlein and Johnston sang solos. Last Lord's day was a great day with us. The largest attendance at the morning service for years, and a splendid gathering at night. The speakers for the day were G. H. Mosey and P. A. Davey, both of whom messages stirred us to deeper concern and we trust to greater activity in the world of Foreign Missions.—W.B. June 30.

**PRESTON**—Fine meeting in the morning. One received into fellowship by letter. Stirring address on Foreign Missions by Bro. Binney. In the evening Bro. Binney preached a powerful discourse on the subject, "Prepare to Meet thy God." Pleasure to report a steady increase of strangers at gospel meeting. Record attendance at Bible School yesterday.—G.A.D. June 29.

**STAWELL**—On June 15 we had present to fellowship Bro. Quafe, of Preston. He is staying in Ararat, and hiked to the meeting over 19 miles of hill country. We thus have two brethren from this town. Bro. Morgan of that place is with us frequently. Meetings continue splendid. Well over 100 present last Sunday, despite wintry conditions.—A.P.A.B. June 28.

**NORTH RICHMOND**—During the past month we have had very good attendance at our services. We are pleased to notice the interest manifested by the people who attend our meetings; this is good proof of the success that must eventually come under God's unfailing guidance. It is very encouraging to know that the weekly contributions towards the support of the work here have greatly increased during the past few months. The inspiring address delivered by Bro. Procter from week to week are very helpful and convicting. At our last gospel meeting, after a soul stirring address on "Ploughing the Field," two fine men came forward.—H.E.A. June 29.

**PRABHAN**—Yesterday was a day of planning, 46 present at Junior C.E., and plans for a great anniversary on July 27 were made. A lot of work bread for the day, and plans for furthering the work were resolved upon. A great forward movement was decided on in the Bible School, and 12 new teachers were secured. The gospel meetings continue to be splendidly attended by the general public.—P. J. Pond, June 30.

**WARRACKANABAL**—On June 8 the members met to hear Bro. Mosey's farewell address, he having to leave us earlier than expected on account of his health. We were sorry to part with so kind and good a brother. We trust that his health will improve before he sees us on his new field of labor for the Master.—A. Chisold, June 23.

**COLAC**—A fairly attended meeting at worship this morning, when Bro. Chandler gave a thoughtful exhortation on "First Things First," and at the gospel meeting spoke forcibly to a full audience, taking as his theme "God's Monuments." At the close one young lady made the good confession.—E. Shepherd, June 29.

**BRIGHTON**—Last Sunday was an enjoyable day with us. Five addresses from Bro. Lindbrook in the morning, and appropriate discourse by Bro. Mansfield in the evening, at which service many of our young men assisted. At this morn-

ing's service Bro. Morris edited the church by giving an uncommonly interesting address, in which he emphasised the old maxim that "Honesty is the best policy," suggesting great gain to the one who will take Christ into his life and his share of his profits. Bro. Mansfield preached this evening on "Conversions." Good interest was manifested by a fairly large audience. Our usual after meeting communion closed the activities of a pleasant day. In our Literary Society more interest is manifested than ever before.—Reg. P. Clark.

**WARRNAMDOOL**—During the last two months we have lost several members by removal and a number of others also from our congregations. On Monday, June 9, we held an enjoyable social evening, when occasion was taken to bid farewell to Sisters Blair and Payne, who have been constant attenders, and Sister Blair a Bible School teacher. We were sorry to part with them. They have since gone to Echuca or Shepparton. Yet in spite of departures we are pleased to report a good increase of attendance at almost all meetings, the average figures for this month over last showing an increase of 22 per cent. for the four weeks past. We have just started a Bible School rally, and the interest already shown by the teachers and scholars promises well for a successful working done.—J. G. G.

**SHEPPARTON**—Good meeting yesterday. Bro. Robinson, from Cooma, was present at the morning worship. At the evening meeting we had our building packed, there being about 25 members of the local Recliable Lodge present in regalia. Bro. Clifton delivered a splendid address from Hab. 2: 9, 15. Mr. Guyatt, husband of our Sister Guyatt, died last evening. Our sympathy is extended to the bereaved ones.—F. Knight, June 30.

**HORSHAM**—Last Thursday evening, June 22, about 70 friends and brethren assembled to bid God-speed to Bro. and Sister Goodwin. A good programme commenced the evening, after which Bro. Millar presented Bro. Goodwin with a silver shaving mug and brush, and Sister Goodwin with a hand bag. Bro. Millar and Spicer spoke in appreciative terms of Bro. Goodwin's ministry with the church during the past twelve months to which Bro. Goodwin suitably replied. The chapel was comfortably filled on Sunday night, when Bro. Goodwin delivered his farewell address, his subject being "Where art Thou?" We are also sorry to part with Bro. H. Lacy, who has removed to the Boort district. Bro. Lacy has been an active member, and will be missed here. He is starting in business near Boort. We wish him every success.—C.H.E. June 30.

**GEELEONG**—Since last report a month ago, we have been having exceedingly fine meetings. Bro. and Sister Gordon, having returned from their annual leave, are now busy with their good work. There have been two confessions during the month, and six have been received into fellowship, including Bro. Debonno and family, by Young Men at Clady, in the Kentucky and are working hard for a sale of silk to be held in Bro. Christopher, senr., as agent for the "Fair Day." Bro. Christopher has been most faithful in his duties, having taken over the agency of the table in 1876, and it is only on account of advancing years and ill health he has been forced to give up these important duties, so faithfully and conscientiously performed for over 40 years. We regret to have to report the death of our esteemed Bro. P. Williams, who passed away after a long and painful illness on Saturday last. Our family in this case to Sister Williams and her family in this case, time of trial.—E. B.

**SOUTH YARRA**—On June 8 we had the pleasure of listening to T. B. Fisher's lecture, D. A. Lewis presiding. There was a crowded meeting, and every one present was struck by the lecture and the lecturer were words of their highest commendation. E. Young officiated as Interimist. 4/6/2 was collected to assist to de-

fray the expenses. On the 22nd we were pleased to have P. A. Davey with us in the morning, and again in the evening. G. Young gave the gospel discourse, at the close of which one young man (the son of the late Sister Davey) made the good confession. Last Lord's day W. J. Jones, from South Richmond, exhorted, giving a very appropriate address and appeal for Foreign Missions. The young man who was immersed during the week was received into fellowship. In the evening G. Young spoke on a holiday to his people in S.A. We are pleased to state that Bro. W. Fisher is rapidly recovering from his recent accident. We were pleased to have Sister Eliza Smith in fellowship with us. She has been away in Sydney for some time. Sister Quick and daughter E. Years, were also with us again, after a brief holiday trip to Adelaide.—T.M. June 30.

**MEREDITH**—During the winter vacation Bro. Will. Combridge has favored us with his services. At the morning meeting there was a goodly number present. Last evening he discoursed on "The Two Kingdoms." Miss McNeight sang a sweet solo. At the conclusion a bright intelligent maid confessed the good confession before a large audience, and was baptized the following evening with her Lord in baptism.—A.M. June 30.

**MERBEIN**—Ten received this morning, by faith and obedience, and one restored, through the recent mission. E. Griffiths speaking Bible School organised with 40 in attendance, 20 in the Bible Class, of which the writer is the teacher. (Chas. Harrop is superintendent, and Lindsay G. Cameron secretary. 22 offers for S.S. examination. Good meeting at managers and week service on Thursday. Fine attendance at gospel meeting to night. R. G. Cameron preaching.—R.G.C.

## Here and There

Federal Mission at Brisbane.

P. A. Biggill wires:—"Mission opened under best conditions; attendance good; speaker and singers in good fettle; prospects for the week bright; enthusiasm keen."

This Sunday is the great offering day for Foreign Missions.

The opening services at Erskineville, N.S.W. will be held July 13 and 15.

Bro. Hudson's address is now "Robyns" St. Shiel-st., North Melbourne, Vic.

At the Christian chapel, John-st., Erskineville, Bro. Harvard starts a mission on July 13.

The brief mission at Merbein, Vic., closed with 28 confessions, 2 baptized believers received, and one restoration.

The address of the secretary of Strathalbyn church is now A. W. Paterson, c/o D. Bell & Co. Ltd., Strathalbyn, S.A.

A. H. Webber, Pen-hurst-st., Willoughby, has been appointed secretary of N.S.W. Bible Society Committee in place of W. J. Madral, resigned.

Good meetings reported from Lancelton. Ninety-three at the Adult Bible Class. Sunday evening meeting crowded, and people unable to gain admittance. Seven confessions last Sunday night.

Geo. Moore, formerly of Prabhan, Vic., who has been very successful in College work both at Drake University and Harvard, in America, writes that he expects to visit in Australia for a couple of months at the beginning of next year.

The Federal Foreign Mission Executive Committee are grateful to the churches for the reports that are coming in, and are pleased to note the interest being manifested in the present annual offering, and for the anticipation of increased offerings.

Erskineville red letter day is July 13. All are invited to join in the opening services in the new chapel.

Elsewhere will be found an interesting letter from Bro. W. J. Hastie, formerly of Dunedin, N.Z. Along with his letter he sent us an illustrated description of the great tornado that devastated Omaha. The wreckage made is simply indescribable.

W. C. Brooker's private address is now "Lochiel," Divett Place, Alberton, S.A. He has not yet disposed of his business in Rundle-st., and as he has still a quantity of Austral literature in stock, would like to sell all of it before retiring from business.

Victorian Home Mission collectors are asked to see that their collections for the quarter ending June 30 are forwarded promptly. Treasurers of churches using duplex envelopes will oblige by sending in the quarter's contributions for this purpose as speedily as possible.

J. G. Roherham, of London, writes: "Bro. Jas. Manning, of South Australia, has called at my place of business several times, and I have been able to talk with him a little, but he is evidently quite well able to find his way about. He gave us an address the other Lord's day at Laurie Hall, New Cross."

Bro. Roherham also informs us that W. D. Campbell, the American evangelist, is just commencing work in London.

The recent 6½ weeks' evangelistic campaign in the Mildura-Merbein, Vic. district yielded 100 visible results—93 confessions, 9 baptised believers received, and 4 restorations. Of the total number 88 have so far been added to the congregation, and it is expected that some four or five of the remaining 12 will yet be added.

T. Bagley writes: "We were glad to have a visit from several of the College students at the City Temple, Sydney, during this vacation. Bro. Rev. Armit gave a fine address at our Wednesday night meeting, and assisted at the Sunday night services. B. W. Manning delivered a splendid address to the Bible Class."

Bren. Hagger and Clay begin a mission with the church at North Melbourne on Sunday, July 6. Great preparations have been made, and a great victory is expected. A men's only meeting will be held in the North Melbourne Town Hall on Sunday afternoon, July 6, at 3 o'clock. Brethren from the different churches would be especially welcomed.

Some days ago a letter was received from Bro. Scoble for the church at the Kingston Reformatory, S.A. On Monday, 1. A. Petersen went down to the works, and during the lunch hour addressed the men and read the letter. He has been asked to hold weekly meetings with the men, and expects to have a number of speakers from the various religious bodies assist.

Bible School Union, Victoria—Examination evening.—At a committee meeting held last Monday evening, it was decided to call the board of examiners to order at the Review lesson (June 29) when preparing questions. This will leave eight lessons for them to work on instead of nine. The attention of secretaries is drawn to the alteration, and that entries for the examination will close on July 16, and 23—J. Y. Potts, Hon. Sec.

S. G. Griffith received a good send off on Saturday night, June 21, in the Grote-st. chapel, under the auspices of the Conference Committee. The President, W. Morrow, was in the chair, and addresses were delivered by Bro. W. C. Brooker, Craigie, Dickson, and W. J. G. Hagger. Songs were sweetly sung by Miss Weeks, Mrs. J. Robertson, Miss Leadham and Mrs. Sweeney. The President presented Bro. Griffith with a purse of money as an evidence of the esteem in which he was held. Bro. G. replied with an appropriate address, and the place was then left in his work in South Australia. A number were at the train on Monday, the 23rd, to see him off to Brisbane.

A correspondent signing himself "Deane Deek," wishes to know "why it is said that for man to rest one day in seven is in accordance with the eternal law of three." In reply we may say that the probable reason, apart from any appointment, is to be found in the fact that experience has demonstrated that a rest one day in seven is a physical necessity. He also wishes to know the meaning of Rev. 13: 17: "Seventh day keepers, he saith, maintain that it has reference to the observance of a good man's week. In reply we may say that a good man's guesses have been made in explanation of the "mark of the beast." The more ignorant the expositor, the more dogmatic he is likely to be. The Seventh Day Adventists afford a case in point.

At the last meeting of the Victorian Home Missionary Committee the following resolution was unanimously passed, viz.: "That all Melbourne and suburban churches with licensed preachers be written to by the Home Mission Secretary, asking them to grant the services of their preachers to the Home Mission Committee for one week (or to days) of the year for a brief mission with evangelising churches, being partially supported by Home Mission funds, and that notice be given of one month after such notice is sent to churches, congregations subsidised by Home Mission funds be written to, notifying them that the Committee will help them by sending a man to hold a brief meeting for them, provided that they pay the travelling expenses and accommodation." Some of the subjects of such a scheme as it is proposed are as follows:—1. It will help to make our preachers and congregations better acquainted with and more sympathetic towards Home Mission work. 2. It would give our country brethren an acquaintance with the best methods used in the city for financing churches, etc.; and 3. Lead to a good increase in members.

Sir Arthur Quiller Couch's eulogium of the Authorised Version as "far and away the greatest book of English prose," says the *Christian*, has been followed by a correspondence in the daily press which shows the firm hold which—in spite of modern indifference—the In-spired Word has upon the minds, if not the hearts, of men. Sir Arthur had lamented that the "courses of study in English literature" had been so strangely backward, in neglecting to place the Bible in the front rank, and attention has since been called to the fact that, while it has its place in the elementary school "for religious teaching," it is not, and may not be, read or studied in the schools in the teaching of the English language and literature."

Bishop Spalding, of the Protestant Episcopal Church in Utah, has (says the *Missionary Review of the World*) just published a pamphlet, which strikes a heavy blow against Mormonism. From a roving shaman, Joseph Smith (the Mormon "prophet") obtained, in 1825, some strips of papyrus covered with Egyptian hieroglyphs. Smith soon announced that he had been enabled by direct Divine revelation to read the inscriptions, and had discovered them to be autograph writings of the patriarchs Abraham and Joseph. Later, he published "The Book of Abraham," purporting to be a translation of the Abraham papyrus, and with it he reproduced the rule copies of the hieroglyphics which he claimed to have rendered into English. All this material is preserved to the present generation in that volume of Mormonism's sacred library entitled, "The Pearl of Great Price."

This book Bishop Spalding submitted to distinguished Egyptian scholars alive to-day, and asked if Smith had translated correctly. Without comment the scholars pointed to their own eyes. All of them say in unqualified terms that nowhere in the hieroglyphics which Smith produced is there the slightest resemblance to the meaning which he attributes to them. So far from being documents connected with Abraham, and with it his promised posterity, they are the work of a man who, the Egyptian hieroglyphs buried with their dead. The bearing of this fact upon the question of the miraculous origin of the Book of Mormon, and the other claims made by their

prophet, must be obvious to all who are not blind as well as stupid. Mention we must make and pray for the recovery "out of the snare of the devil" of those "who are taken captive by him at his will."

In the new volume of "The Fundamentals" (No. X), Mr. A. J. F. Black has an essay on Modern Spiritualism, the details of which will come upon many as a painful surprise. It appears that, writing as recently as 1910, Dr. E. Maack, of Hamburg, declared the Spiritualists of the world to number some sixty millions. The figures seem incredible; but when it is known that there are computed to be sixteen million adherents in North America alone, and that some two hundred journals are devoted exclusively to the propaganda, the grave statement will be more readily received. When, further, it is recognised that, in the dark places of the earth there are countless numbers—millions, in fact—of devil-worshippers, the picture is one which places the ancient abomination and the modern wickedness in a truly terrible light. The writer of the essay is constrained to find demonism (in some degree) in every form of evil. However that may be, it is by no means difficult to accept the statement as only too true in regard to Spiritualism as it is at present advancing in our midst.

#### IN MEMORIAM.

DYSON.—In loving memory of our precious mother, who fell asleep in Jesus, July 8, 1912, at Bell-st., Preston; also our father, who passed away, October 28, 1909, at North Carlton.

"And with the morn those angel faces smile—  
Which we have loved long since and lost awhile!"  
—Inserted by their loving sons and daughters.

HANNAM.—In loving memory of Henry Hannam, of College Park, who died July 3, 1909.  
"And with the morn those angel faces smile—  
Which we have loved long since and lost awhile!"  
—Inserted by his loving wife and family, Stanmore-st., Glenelg, S.A.

#### COMING EVENT.

JULY 6.—Hagger-Clay Mission at North Melbourne begins on Sunday, July 6, with Miss Mea's only meeting at 3 o'clock in the North Melbourne Town Hall, Lygon-st. Male Quartets and others will sing. All men are especially invited. Singers kindly take seats and help to lead the singing. Alexander hymns used. Week night, at 7.45 in chapel. Help from neighbouring churches earnestly solicited.

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The Doncaster Church of Christ Young Men's Club invites correspondence with other similar organisations with a view to an exchange of visits, and to engage in friendly debate. Write to Secretary, Ken Graham, Doncaster.

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The social order. Romans 12: 4-21.

Exemplary devotion. 1 Chron. 29: 1-5.

Ministering of our substance. Luke 10: 1-3.

Topic—Practical Consecration. Jas. 1: 22-27;  
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