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Sacrificial Giving.

By Dr. J. H. Jowett.

"And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury." And they were all unconscious of the Observer. They came in the morning, and they knew that the Lord of the morning was interested in all their doings. They came up to the Temple in many moods; seriously, flippantly, in pride, in humility, with the mesmeric influence of the world upon them, or possessed by the solemn, awful hush of the Eternal; a motley crowd, none of them realising that the eyes of the Stranger were the seat of judgment, and that the hidden secrets of the soul were trooping out in the clear light of the eternal day.

The Observer.

The unobserved Observer! And still he sits "over against the treasury," still do those vigilant, all-seeing eyes follow the worshipper to the temple, visit the merchant on the exchange, peer into the office, and gaze around the home. It is a deepening and a fertilising fact when we can pierce the thin veil and discern the sacred Presence. It is a staggering moment when the soul awakes to the imminent presence of God. First of all, it invests life with a strange solemnity. Life is no longer an unwatched vagrancy. It can no longer be furtive. We are under observation. Nothing can be done in a corner. The inch becomes allied to the infinite, the private by-way becomes the highway of the Lord. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee . . . the darkness and the light are both alike to thee." I say, this consciousness will fill the common seasons of life with a strange solemnity. "When thou wast under the fig tree I saw thee."

Our audience.

But, in the second place, this sense of the mysterious and interested Observer invests life with a majestic dignity. The audience can make or mar the artistic; the spectators make great achievement possible. Barrie

has told us what dignity it gave to his art when he remembered that he worked in the same realm as Stevenson, with the eyes of the great master looking on. And what space and glory it gives to the science and art of living, to individual purpose and achievement, to remember that our audience is the living Christ, and that our least endeavors are witnessed by "him who sitteth upon the throne."

Intense labor.

And just as the revelation of the unobserved Observer invests life with a rare solemnity and dignity, so it also fills it with a passionate intensity. Barrie again says that the remembrance of Stevenson acted upon him like a literary conscience, condemning all clumsy and careless work, and girding the loins of mind and soul to pursue the last line and hue of the most radiant ideal. And so must it be when we are conscious that we work under the observation of the King, under "the great Taskmaster's eye," whose heart craves for the gift of finished work; we shall surely be intense in our labor, and we shall do it with all our heart, and mind, and soul, and strength.

Experiences at the treasury.

But now, let me turn to the judgment of the unobserved Observer as recorded in these experiences at the treasury. He sat down over against the treasury and watched the worshippers as they brought their contributions to the support of the temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Saviour's eyes. Human nature was the same then as now. Fashions of thought are ever changing, essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church to-day, and with slightly differing modes you have the crowd that went up to the temple in the days of our Lord. Let us look upon two of the types.

Dives at the treasury.

Here comes Dives, somewhat haughty and supercilious, "clothed in purple and fine linen," and most evidently "faring

sumptuously every day." If we are walking in the crowd and are anywhere near him, we may overhear snatches of most familiar speech. "Trade bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country is coming to!" "Have to retrench and reduce all round!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some way a custodian of his own wealth; a little charity is a good investment, it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers; and the eyes of Judgment are looking on.

The widow at the treasury.

But here comes a widow, known by her garb of sorrow; a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixed upon the ground, or when she lifts them they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this:

"It was too painful for me, until I went into the sanctuary!" And she carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking on! "And he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their superfluities, but she of her want did cast in all that she had, even all her living." And there the woman stands, with her two mites in her hand, and the generations come and go, but her figure and her sacrifice will never fade away. She gave "two mites, which make a farthing," and she achieved unconscious immortality.

Principles of judgment.

And now I want to leave the external fashion of the narrative, and to grip the principles that abide, the principles on which the Master shapes eternal judgment. *Mere*

living becomes real life when it becomes sacrificial. We begin to operate with vital forces when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not yet begun to live. Christ does not begin his reckoning, we do not come within the range of the heavenly standards, until all

superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not his only Son," the One he could not spare, gave himself with the gift, and in the wealth of the sacrifice our redemption was born.

myths. Many of these "discrepancies" have been explained by fuller knowledge, and found to be no discrepancies at all. In the confusion and fear of those days of persecution, just such confusions in written narratives might have been expected. The differences, moreover, do not affect a single doctrine of Christianity, and they are merely such as every trial in a law court shows to be natural and inevitable when honest observers set forth their independent observations of the same event. Indeed, if the four Gospels, for example, were perfectly consistent with one another, that consistency would be a powerful argument against their authenticity.

What evidence comes from familiar details?

Every chapter of the Bible narratives is crammed with familiar details that the most expert literary forger would never think of inventing,—little touches that would never have been embalmed in myths. The woman wiping Christ's feet with her hair. John's leaning back upon Jesus' breast. John's outrunning the older Peter, but waiting awed at the tomb while the more impetuous disciple rushes in. Rhoda's running to tell about Peter's knock without first letting him in. Paul sending for his books and cloak. The scores of easy, familiar, personal messages in Paul's letters. The "we" passages in the Acts that show where Luke joined the party. The linen cloth that had been around the Saviour's head lying apart from his shroud, and evidently retaining the shape of the head it had held. Peter's flinging himself into the lake, leaving the others to pull in the net. Such illustrations could be multiplied many thousands of times by every Bible student, and together they give irresistible impressions of naturalness and authenticity.

What evidence comes from the simple style of the narratives?

They are clear, straightforward stories, such as their assigned authors might be supposed to write. Matthew, the accountant, is methodical in his Gospel. Luke, the physician, is orderly. Paul, the scholar, is the more abstruse and lofty. There is no attempt at "fine writing," no artificial rhetoric, nothing that is not natural in writings supposed to be composed by fishermen and others of no special literary training.

What evidence comes from a comparison of the style of the Bible with that of records known to be false?

The apocryphal narratives are loaded with pompous rhetoric and cumbered with unnecessary and meaningless details. They are verbose and fanciful. Take for an example the speech over the body of Joseph assigned to Jesus in "The History of Joseph the Carpenter," an apocryphal writing: "The smell or corruption of death shall not have dominion over thee, nor shall a worm ever come forth from thy body. Not a single limb of it shall be broken, nor shall any hair on thy head be changed. Nothing of thy body shall



Why We Believe the Bible.

By Amos R. Wells.

V.—PROOF OF THE BIBLE FROM ITS INTERNAL EVIDENCES.

What is meant by "internal evidences"?

The character and contents of the writings themselves, as distinguished from the evidence of other writings, buried remains, and the effects of the Bible upon the world. These internal evidences are so many and varied that libraries have been written in illustration of them. I can give here only the merest hints, pointing out the direction in which the most important evidences may be found; and I must confine myself chiefly to the Gospels.

What evidence comes from the record of doubt?

If the books of the Bible were mythical or forged, they would not so often record the doubts and fears and hesitancy of their heroes. We are told how John the Baptist, the herald of the Messiah, lost his faith in prison, and sent to Jesus to know whether, after all, He was really the Christ. Peter, the first to confess Jesus as the Messiah, that confession being the very rock foundation of Christ's church, is pictured as denying his Lord twice. We are informed that the brothers of Christ did not believe in him, and tried to stop his preaching. We are told that Jesus was twice rejected by his own fellow townsmen. The three leading apostles fell asleep in Gethsemane. Later, at the arrest, every one of the apostles ran away. Myths and false gospels are not thus written. Every admission of doubt is an assurance of an honest record.

What evidence comes from the record of wrong-doing?

Myths exalt their heroes, and do not demean them by relating their follies, meannesses, and sins. On the other hand, there is scarcely one of the Bible heroes whose character is not sadly marred. Abraham, the father of the Hebrew race,

lies inexcusably, and repeats the offence. Jacob is a trickster. Moses so offends God by his pride and passion that he is not allowed to enter Canaan. Miriam must become a leper to punish her pride. Aaron, the first high priest, makes the golden calf. Eli allows his sons to fall into horrible iniquity. Saul is cruel and passionate. David murders Uriah that he may add Bathsheba to his harem. Elijah runs away from Jezebel. John would call down fire upon the Samaritan villages. Paul persecutes the church. The honesty of the Bible biographies is perfectly apparent to an unbiassed reader.

What evidence comes from the apparent discrepancies?

There are numerous portions of the Bible narrative that apparently conflict with one another. For example, it is very difficult to make out from the Gospels a wholly consistent order of events on Easter morning. The Gospels differ as to the number of women visiting the tomb, the number of angels they saw, where the angels were, and other details. Studying the four Gospels, scholars cannot agree as to the length of Christ's public ministry, or the year in which he died, or even the day of the week. It seems impossible to determine whether the cleansing of the Temple occurred once or twice. Matthew speaks of two Gadarene demoniacs; Mark and Luke of only one. The genealogies of Jesus in Matthew and Luke do not agree. The lists of the twelve apostles show differences. Four different wordings are given to the inscription on the cross. These are only specimens of a long list of discrepancies, relied upon by infidels as their leading stock in trade. They are, on the contrary, the strongest sort of proof of honesty in the writers of our Gospels. They show that there was no collusion among them, and that the records were made by the immediate followers of Christ, and not, four centuries afterwards, by men who merely set down what had grown into

perish, O my father Joseph! but it will remain entire and uncorrupted even until the banquet of the thousand years. And whosoever shall make an offering on the day of thy remembrance, him will I bless and recompense in the congregation of the virgins; and whosoever shall give food to the wretched, the poor, the widows and orphans, from the work of his hands, on the day on which thy memory shall be celebrated, and in thy name, shall not be in want of good things all the days of his life. And whosoever—," and so on, at great length. Contrast this with the Sermon on the Mount!

What evidence comes from the omissions of the Bible?

Much is omitted from the Gospels that would be left out naturally if they were written by our Lord's immediate followers, perfectly familiar with the facts, but that certainly would be inserted if the Gospels were the work of fiction, or embodied slowly growing and expanding tradition. For example, the Gospels give us no hint of Christ's personal appearance. Contrast that natural omission with the full description in the apocryphal letter of Lentulus to the Roman Senate; "He is a man of lofty stature, handsome, having a venerable countenance, which the beholder can both love and fear. He has wavy hair, rather crisp, of a bluish tinge, and glossy, flowing down from his shoulders, with a parting in the middle of the head," and so on at considerable length. The Gospels give only one fact about Christ's boyhood; the apocryphal Gospels are largely concerned with it. The Gospels merely mention most of the twelve apostles, and the New Testament does not tell us how any of them died except James. Tradition is busy with details of their lives and modes of martyrdom. The Acts and Epistles give us only a few hints regarding the appearance and manner of Paul, and his personal circumstances. Dozens of guesses have been made as to his "thorn in the flesh." We are told that John took the mother of Jesus to his house, but there the account leaves them, much as we should like to know Mary's history, and how John came to be pastor at Ephesus. The Old Testament also is full of these significant omissions. Elijah's history begins at his full manhood. Almost nothing is known of the personal life of Isaiah, greatest of prophets. Very little is told us of Solomon. Of many writers of the books of the Bible we know absolutely nothing but their names. The Bible contains the writings of men who were not concerned with themselves, but with their messages. Myth and tradition and fiction revel in personalities.

What evidence comes from the portrait of Christ?

If the four Gospels are not the genuine writings of Matthew, Mark, Luke, and John, how else can we account for the marvellous picture of Christ? How could a set of forgers paint such a portrait of the God-man that the world ever since has wor-

shipped him? Think of the wisdom, the majesty, the love of the Saviour. Think of the consistency of those narratives, with themselves and with one another. What writers of the first four centuries were great enough to imagine it all?—greater than Shakespeare, Dante, Milton, and Goethe combined? How could they remain unknown? How impossible that the parable of the prodigal son could be a forgery, that the conversation of Jesus with the Syro-Phœnician could be a mere tradition, that the talk by the well of Sychar could be the outgrowth of a myth! No one could picture the Christ as our Gospels picture him save those that were close to him in the flesh.

What is the conclusion to be drawn from these and similar lines of internal evidence?

The longer one studies the Gospels, the Acts, and the Epistles, and the more familiar one becomes with their frankness and simplicity, the more convinced one is that these are genuine accounts. Characters that appear in different books are everywhere consistent. There are myriads of little touches that are far beyond the power of tradition to invent. And, above all, the character and words of Christ give inherent evidence of originality and truth.

The Romance of Restoration.

By H. Baker.

On right lines.

Continued.

3. It proceeds to its accomplishment along right lines. The appearance of any "new" luminary in the star-spangled sky of truth does not mean that it has just been created; it means, simply, that the "star" has not crossed our line of vision before, and so we call it "new." Using the word "new" in this sense, let me say, that every "new truth" that makes its appearance must occupy one of two positions in relation to all known truth. It must stand either in opposition to all, or in harmony with all, wherever harmony is possible. It is that latter position that this plea occupies. It sights truth anywhere. To attain the objective it lays hold of the relative value of truth. The greater and the smaller truths are viewed in true perspective. This is the fatal imperfection of denominationalism; it fails to lay hold of the relative value of truth; it has not the capacity to measure up the respective merits of different truths. The result has been a mighty upheaval of truth. "Minor" truths have become "major" and *vice versa*. Notice that the truth dislodged is truth still. The truth has been dislocated—put out of its proper place—by human theology. Every sect is an illustration of this statement. Hence the necessity for the work of our Restoration plea. It aims at the re-instatement and re-adjustment of every atom of truth. It asks men to leave each truth just where God placed it, viz., in its correct setting. This plea calls upon all men to place no greater emphasis upon

any individual truth, than would seem warrantable from the precedent of Holy Writ. The ideal in view—Christian union—will never be attained unless we proceed to its accomplishment along right lines. We must take hold of each truth and restore it to its original place and power in the curriculum of God.

In harmony with law.

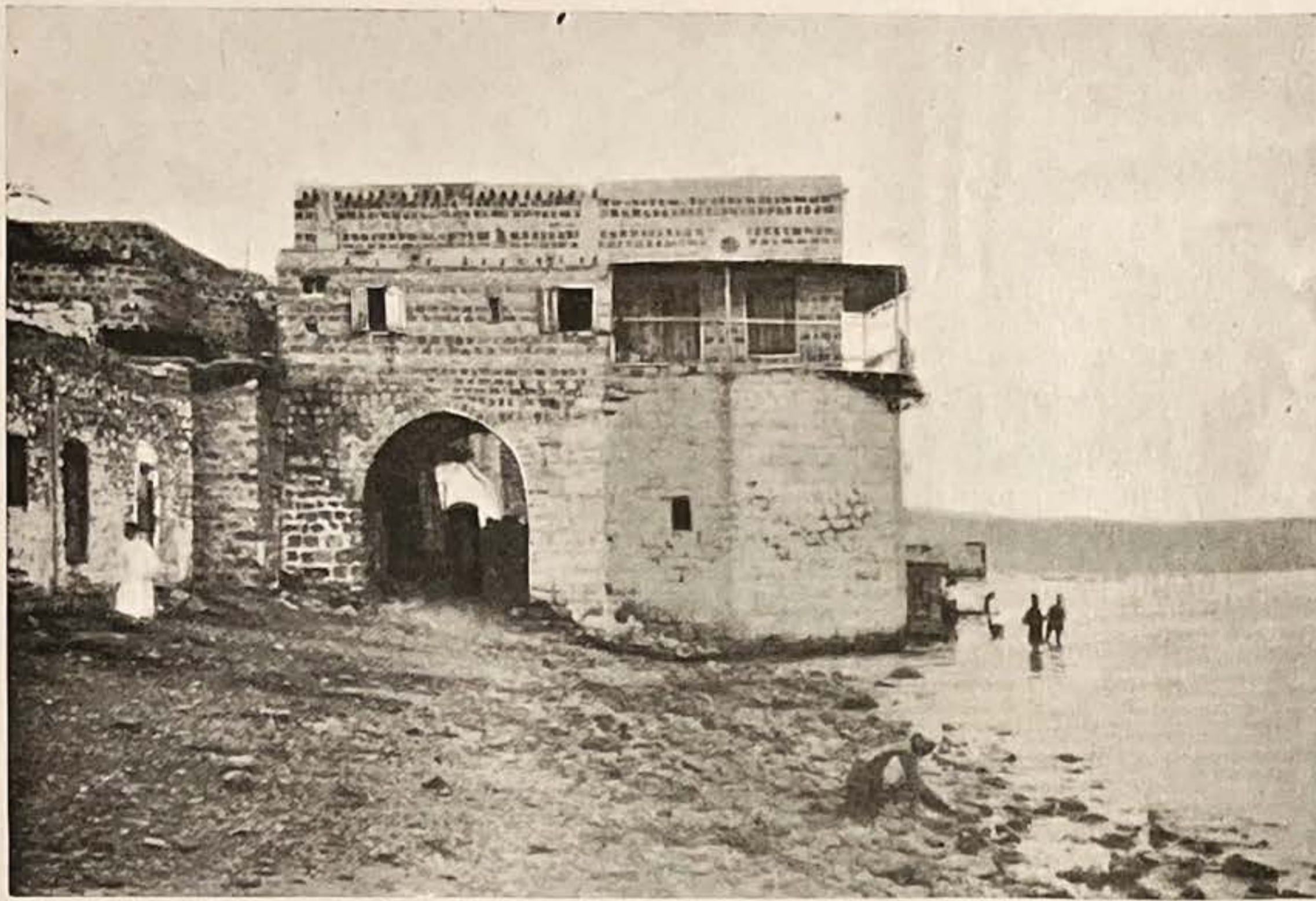
4. It stands in harmony with natural law. In the realm of nature everything is governed by law. Law is the force behind all movement. It is interesting to notice the unison between this plea, and the laws of nature. I have time to deal with but two of these many laws. 1st, "The success of the remedy depends entirely upon its adaptation to the disease." This statement finds its origin in the law of specifics; that for every disease, there is a definite antidote. We cannot expect to cure bronchitis with corn paste, because the remedy applied is not adaptable to the disease; it is not the specific. It needs but a casual glance at the religious world to-day to convince us that it is diseased; it is suffering from denominational dyspepsia, spiritual indigestion and a host of other complaints. It needs a healing balm, it calls for an antidote, it cries out for a specific, the healing balm of God. If men would only take hold of it, they would find its curative properties to be miraculous. This is the only message that can court success because no other message contains that for which men's hearts are craving. Another important law of nature is that "all truth is harmonious." No two truths can disagree. The apparent lack of harmony is often due to our lack of vision. Every denomination has upon its statute book a certain amount of error. With this error our plea for union wages a war to the death. This must ever be while sectarianism exists, because truth and error can never coalesce. Religious discord is always the result of the introduction of error. This message of union calls loudly for the elimination of every form of error, and the coronation of every microcosm of truth, within the throneroom of every devout heart. In endeavoring to bring about this happy result, there is no clashing of laws; our plea operates towards its objective in concord with the laws of nature.

God's opportunity.

5. It stands in harmony with divine law. Just as the material universe is suspended upon law, so is the spiritual realm governed largely by the same force. Law and order are manifest from Genesis to Revelation. In order to better acquaint ourselves with these laws of God, it is necessary to take a panoramic view of his dealings with the human race. After taking a swift survey of the field of human experience, we discover two mighty laws operating throughout all ages.

1st, For every crisis a man and a message were prepared by God." Upon this great law is built the familiar phrase, "Man's

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The Sea Gate, Tiberias.

On the heights near Tiberias is a certain spot from which may be obtained a magnificent view of the Sea of Galilee and its surroundings. In the foreground are the steeply sloping and well-clothed banks leading down to the lake, which lies in a sort of basin, a thousand feet or more below. Across the lake rise irregular hills, sloping down more or less precipitously by the water's edge. Behind them are the mountains of Galilee; and away to the north rises the majestic Hermon. Upon these waters Christ himself trod; these waves listened to his voice and obeyed. Over there, on the left, he preached the sermon on the mount, and, from one of those plateaus above the rugged hills, the swine fell headlong into the lake. Everywhere the gospel is written upon this divinely illuminated page of nature, and the very air seems full of our Saviour's words.

Sisters' Department.

VICTORIA.

The monthly meeting was held on the 6th inst., Mrs. Ludbrook presiding. Treasurer's statement showed a small balance from Conference. Reported additions from schools: Hawthorn 1, North Carlton 2, Lygon-st. 4, Cheltenham 2, Middle Park 6, Ascot Vale 4, North Fitzroy 2, North Melbourne 1. The Foreign Mission report was read by Mrs. Lyall, and a letter from Mr. McLellan, thanking the sisters for help, and giving details of Home Missionary work, was read by Mrs. J. Pittman. Next month we are to have short reports of church work. These reports are to be sent to Mrs. Potts, "The Parade," Ascot Vale, not later than May 30. The following will please report (representatives kindly note):—Ascot Vale, Brighton, Surrey Hills, Williamstown, South Melbourne, St. Kilda, Moreland, Preston, Hawthorn. Next meeting, June 3, when Mrs. Ludbrook will lead the devotional.

After roll-call, the meeting merged into the Quarterly United Prayer Meeting, under the presidency of Mrs. Trinnick. Bible reading by Mrs. Kelson. Papers, Mrs. Davies, Mrs. Ludbrook, and Mrs. Baker. Solo, Mrs. Roy Thompson. Prayers, Sisters Forbes, Huntsman and McLellan. Upon the suggestion of the President of Sisters' Conference, with consent of Executive officers, it was decided to forward a message of sympathy to Queen Alexandra, from the women of the Churches of Christ in Victoria. A gracious acknowledgment has been received from Lord

Dudley's private secretary, intimating the message will be sent to Her Majesty.

Prayer Meeting.—The sisters at Preston, having decided to reorganise their prayer meeting, invited the Committee to visit them. Mrs. Trinnick presided, and during the meeting read a paper on "Texts that have Helped Me." Mrs. Wilson gave a reading, and Mrs. Kelson led in prayer. We trust the sisters will go forward.—Hilda M. Olney, Pres.; J. Thomas, Sec.

Temperance.—The Executive Temperance Committee visited South Melbourne Band of Hope on 20th ult., Supt. Mrs. Lindsay presiding. Mrs. Pittman read a paper entitled "The Evils of Intemperance," Misses Candish and Rowlands sang a duet, and Mrs. F. M. Ludbrook addressed the meeting.—Bertha Copeland, Sec.

Hospital Visitation.—Mrs. Cameron reports two visits to Alfred Hospital and two to Old Folks' Home. Books given away, 110. Mrs. Tully, one visit paid to Eye and Ear Hospital; distributed 18 books. The patients seemed very pleased with the visit, several thanking our sister. Mrs. Tyrrell, Queen Victoria Hospital, two visits, and Melbourne Hospital one visit; distributed 12 magazines, 25 tracts, also home comforts, fruit and flowers. Miss Jerrems, Children's Hospital, three visits, Homœopathic Hospital, one visit, Benevolent Asylum, five visits; distributed 112 books. Mrs. Thurgood, Melbourne Hospital, six visits; Homœopathic Hospital, two visits; magazines, books, and tracts given away, 194, also home comforts. Members of following churches visited: Collingwood, Footscray, Brighton, Nth. Fitzroy, Montrose, Hawthorn, Lygon-st., and Swanston-st. Sunday School scholars. Thanks

to following for gifts of books, flowers and garments: Sisters Kelson, Copeland, Herbert, Chown, J. Haddow, Tully, Tyrrell, and General Dorcas.—E. C. Thurgood.

Dorcas.—The first meeting of the General Dorcas was held on April 21. 17 sisters were present and an enjoyable day was spent in making garments for the Kindergarten children. 14 articles were completed. Another meeting was held on May 4. 17 sisters were present, and 17 garments were completed and donated to the same work. One garment was donated to a needy case, making a total of 32 garments for the month. The following officers were elected:—Sister Hill, sec.; Sister Craigie, treas.; Sisters McLellan and Haddow, visitors; Sisters Connor and Downs, buyers.—A. Downs, Supt.

Kindergarten.—The work is going on satisfactorily. There are a few cases of sickness, but nothing serious. These affect the attendance. Sister Margaret, of the Central Mission, paid a visit at our last mothers' meeting. Part of a morning's programme was gone through by the children for the benefit of the mothers and visitors, all of whom were greatly pleased. Sister Margaret highly commended the children's appearance and behaviour. This was gratifying to our director (who is one of the best directors in Melbourne, we are told) and her assistants. Our younger sisters are coming forward, but there is room for more. The parcels from the various Dorcas Societies have been very useful. Many thanks. We shall be pleased for any sister who has the time at her disposal to come and entertain the mothers at their monthly meetings by singing, recitations, or instrumental music. We had Sister Hart, late of Dandenong (violinist), and Sister Jessie Webster (pianist), of Queensland, last meeting. The efforts of both sisters were highly appreciated.—C. Jerrems.

SOUTH AUSTRALIA.

The Executive met on May 5. Mrs. Cutt led the devotional, and spoke on "Christian Example." Interesting letters were read from Mr. Harkness and Mr. Ewers, on Home Mission work. Sunday School additions: Queenstown 2, Mile End 1.

Obituary.—Sister Mrs. Moreland, of Prospect, on March 11; Mrs. Pearce, of Point Sturt, on April 30; Miss Acramau, of Glenelg, on May 1; Mrs. Jamieson, of Norwood, on May 2.

Hospital.—We thank all for magazines, etc. Visits as follows: Convalescent Home, Semaphore, 2; Adelaide Hospital, 22; Consumptive Home, 3; Destitute Asylum, 6; Sick and Aged, 29; Home for Incurables, 4. Magazines, 492.—Mrs. T. H. Brooker, Supt.

Foreign Missions.—The churches at Hindmarsh and Glenelg have been visited, and a number of mite boxes asked for. Except a visit of one sister from the country churches, no further response has been received from these.—Mrs. Haverland, Supt.

Home Missions.—We have visited the York church, and with Prayer Committee spent a profitable time at Mile End. A number of mite boxes have been sent to Bro. Harkness at Tumbay Bay.—Mrs. Fischer, Supt.

Prayer Meeting.—One meeting held at Mile End.—Mrs. Mauger, Supt.

Treasurer's Report (Mrs. Messent).—Home Missions, £2/17/7; In Bank, £23/17/10; Total,

£26/15/5. Foreign Missions, £5/6/11; In Bank, £15/14/1½; Total, £21/1/0½. General Fund, 10/8½; In Bank, £7/15/11½; Total, £8/6/8.

On account of Mrs. Spurr resigning her position as Dorcas Supt., Miss West was appointed to take over that position.

The work at Semaphore is steadily growing. A building fund has been started. (Home Mission.)

Collection, 13/5.

Amounts for Foreign Missions during the month: Hindmarsh, 8/9; Norwood, 17/-; York, 6/-; Cash, 3d.; Total, £1/12/-. Home Missions: North Adelaide, £1/4/-; Hindmarsh, 17/-; Queenstown, 13/3; York, 7/-; Norwood, 8/4; Grote-st., £1/9/8½; Mile End, 9/9; Total, £5 9/0½.

Special.—On June 2, at Grote-st., a Home Mission Rally will be held. Will all the sisters do their part to make this rally a success? We give the brothers a hearty invitation to be present with us at 2.30, Thursday, June 2. A collection will be taken up for Home Missions.—M. Mauger, Asst. Sec.

Mrs. Thurgood's Annual Message to Victorian Sisters' Conference.

(Delayed en route.)

Sisters,—The source and permanency of woman's power—"That Christ may dwell in our hearts by faith" (Eph. 3: 17).

Campbell White, National Secretary of the Laymen's Missionary Movement, says, "Is it true or false, that Jesus Christ is the only rightful owner and Lord of our lives?" Martin Luther thought it was true when he said, "If any one would knock on the door of my breast and say, 'Who lives here?' I would not reply, 'Martin Luther,' but would say, 'The Lord Jesus Christ.'" Such a tenant in our hearts will make it a palace for his service. Have we the Christ-King enthroned in our hearts? If so, what love and loyal service can we render to him? Let us meditate upon this indwelling Christ by faith.

Faith, as the beloved John says, is the outcome of a grasp upon the written word, that gives us a grip upon the person of the living word (John 20: 31). Lo! when we have laid hold of the Christ, we find we have in our embrace the King, the Christ. So we say, like wrestling Jacob, "I will not let thee go, except thou bless me." But we have found this royal companionship so sweet, so strong, so strenuous, that we say, "I will not let thee go, my King, from my heart that thou hast made thy palace, because I want thee to bless me that I may be a blessing to others."

O, heart of mine, hold him fast, by thinking his thoughts after him, by feeling as he feels for the world's sorrowing, suffering, sinning ones, and by keeping thy eye upon his sceptre—the cross—whereby he wills to sway my will, and the wills of all.

Dwelling.—To think that my heart could ever be the home of a King! I so utterly unworthy, yet all is made possible by him, my Saviour, my Teacher, my Master, King. O, heart of mine, hold him fast. In his presence I am gold, silver and precious stones; when he is absent, I am become wood, hay, stubble. O, heart of mine, hold him fast. What will the practical hourly outcome be of such a royal fellowship in us? The cruel, gossiping tongue will be silenced, and so

will be sheathed the deadly blade of them who would wantonly thrust it into an innocent character. What a glorious heart-rest and comfort there is in this thought, of his indwelling in us,—workers. How he will stimulate the keeping up of the prayer meeting, go with hospital visitors when they cheer the sick, or when the widow and orphan are comforted; see how he listens to the music of the needles, as they speed on their mission in the Dorcas Societies, or when we urge that our AUSTRALIAN CHRISTIAN, and best books, should be in our homes for information, inspiration, uplift and outlook. Women with such a companionship will ever be found loyal to all the services on the Lord's day, prompt at the prayer meeting, and entering into activities that will tell for his honor and glory.

Christ pre-eminent in our gifts.—How many of us realise that an indwelling Christ would provoke us to be our own executrices of his possessions in our stewardship? We are not our own, neither what we have. When he bought us with his blood, he bought all in. Again, never let us fail in our last will and testament to make Christ a beneficiary therein. In all the fifty-seven years of our Australasian history, you can count upon the fingers of your two hands those who have remembered Christ in their wills with any noticeable amount. If Christ had been pre-eminent in their gifts, would he not have been made an heir, and all our missions, etc., enriched thereby?

Listen to the doings of the Korean churches—the first heathen nation most likely to become wholly Christian. There was a village with the church building partly built that was stopped for lack of funds. Said one, "I will pay that fifty dollars. I will sell my ox, the most valuable thing I possess." Then the missionary went out to the farm, and there he saw the father and the two sons ploughing, but where the ox ought to be, the two brothers were, and the father was holding the handles. They had sold the ox, their most valuable possession, to finish that building. That church swarmed four times. One woman disposed of her long black hair that she might have the wherewithal to give, and still another sewed for one hundred days, for two cents, and her board, and gave the whole two dollars as a gift to the Lord. Do not such gifts as this have the perfume of the alabaster box? "For I say unto you, wherever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of as a memorial of her" (Matt. 26: 13).

Since Christ is the home-dweller of our hearts, our pocketbook is his. It isn't what I will give to-day, but it is what he will give. Christ will be pre-eminent in our gifts when we have not only consecrated our hearts to him, but our pocketbook as well. The tither has always the advantage of every giver. If one is getting ten dollars a week, the first thing he does is to take out one dollar for the Lord's fund. Fifty cents of this is set apart for current expenses of the Lord's house. Twenty-five cents weekly for all missionary calls—Home and Foreign. Twenty cents weekly for Bible School, C.E. Society and Relief fund. Five cents for the religious paper and literature.

The cry of his heart to-day is, the evangelisation of the world in this generation. Let us seek to meet this by making a weekly offering on Lord's day for missions—home and abroad—

and benevolences. Let us urge upon our church officers to make provision by envelopes for this weekly remembrance of missions and benevolences. This weekly out-flow from the first out-take of our wages or salary or income, will beautify the companionship with the present regular offering we now make to the Lord's treasury for current expenses to carry on local work.

Christ glorified in the world.—"I have glorified thee on earth, having accomplished the work thou didst give me to do" (John 17: 4). The indwelling Christ will seek through the activities that we place at his disposal to glorify his Father on earth. How many of us pray daily that the Master's prayer may be answered, "That they all may be one, that the world may believe"? How many of us pray that laborers may be thrust forth into the harvest of the world's billion souls lying in the arms of the evil one—how many? Let him have fullest sway in us, and his Father will be glorified.

"God wants our best. He in the far-off ages Once claimed the firstling of the flock, the finest wheat; And still he asks his own, with gentlest pleading, To lay their highest hopes and brightest talents at his feet. He'll not forget the feeblest service, humblest love; He only asks that of our store we give to him the best we have.

"Christ gives the best. He takes the hearts we offer, And fills them with his glorious beauty, joy and peace. And in his service as we're growing stronger The calls to grand achievement still increase. The richest gifts for us on earth or heaven above Are hid in Christ. In Jesus we receive the best we have.

"And is our best too much? O friends, let us remember How once our Lord poured out his soul for us, And, in the pride of his mysterious manhood, Gave up his precious life upon the cross. The Lord of lords, by whom the worlds were made, Through bitter grief and tears, gave us the best."

Your sister, in loving remembrance,

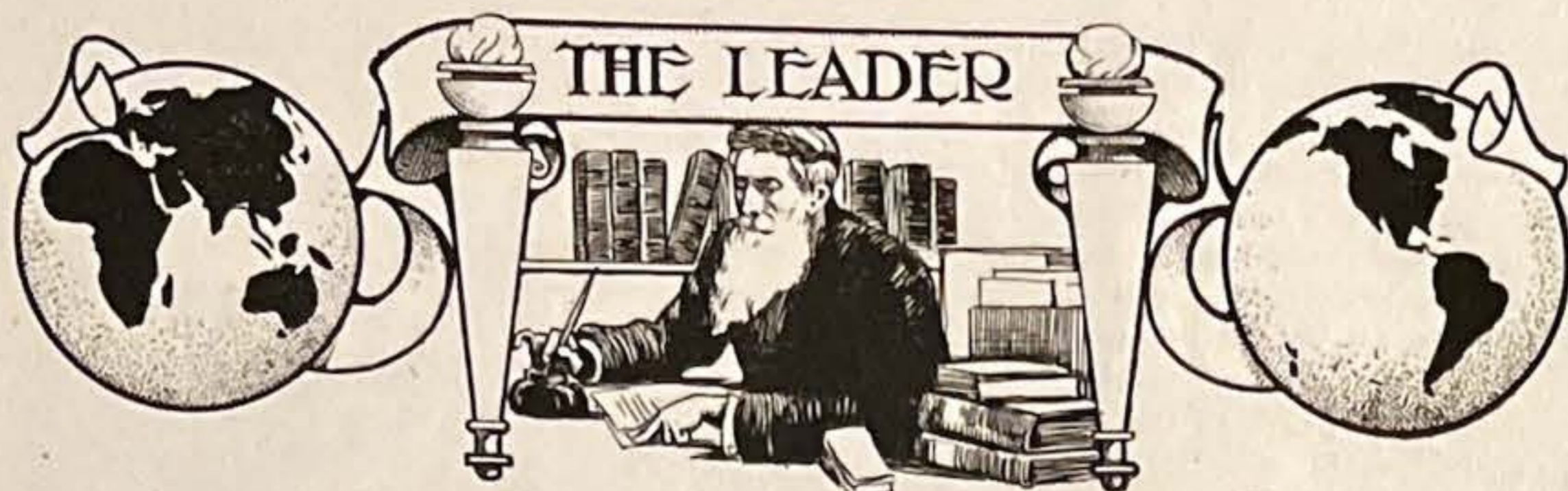
ANTOINETTE K. THURGOOD.

1903 Fifth Av., Pittsburg, Pa.

Loyalty to Christ.

The whole of what we personally have to live, and what we go out to preach, is loyalty to Christ. It is nothing but that. All truth regarding Christ and all duty toward his brethren is involved in that, and flows out from it. To teach him to any one who never heard of him is to bring a soul into the sight of him and his unspeakable friendship. To grow stronger and better and braver ourselves is to draw nearer to him and to be more absolutely his. And this seems to take off the burden of life without lessening its duties. He is behind all our work. It is all his before it is ours and after it is ours. We have only to do our duty in our little place, and leave the great results with him.—*Phillips Brooks.*

Nothing is lost. Things lodge somewhere and live on, not only in eternity but in the hearts of men.—*A. J. Wells.*



THE CORONATION OATH.

The Commonwealth Postmaster General no doubt meant well when he suggested that the Roman Catholic Church should unite with the Protestant churches in a memorial service in honor of the late king. The proposal, however, did more honor to his heart than to his judgment. Any one with the slightest knowledge of the policy of the Romish Church would have known that such a proposal was bound to be rejected. But, having been made, one good purpose has been served, namely, in furnishing another evidence that the Church of Rome is determined to pursue a policy of isolation. Even in one of the saddest moments of the Empire's history it refuses to appear upon the same platform with the representatives of the Protestant religion. In this, it is consistent with its past history, and true to its motto, *Semper eadem* (We never change). In the past, Protestants were put under the ban of Rome and treated as heretics and therefore anathema, and the only change in the business is that now a more polite phraseology is used to express the same thing. Ex-Vice-President Fairbanks, in his visit to Rome, passed through an experience of intolerance which ought to make him thankful that his visit did not happen when the power of Rome was as great as its intolerance.

Rome's grievance.

The Church of Rome, however, has a grievance. Indeed, it may be said that it is never without one. Intolerant itself, it cannot stand even the appearance of intolerance in others. In Roman Catholic countries, it is careful that only those of the "true faith" shall sit upon the throne, and exacts from those who do, solemn promises which are not at all flattering to those who happen to be Protestants. But when Protestants do the same kind of thing, they are met with a howl of indignation, which, under the circumstances, is rather absurd. And so with the approaching coronation of George the Fifth, we are not surprised to find that the oath he is obliged to take on that occasion is regarded by his Catholic subjects as something in the light of an insult. Certainly it does not flatter them, but, then, neither does the oath that Roman Catholic sovereigns are required to take flatter Protestants. It would be a fair thing if the Romish Church proposed to modify its coronation oaths, before it demanded that Protestant countries should alter theirs.

The oath.

Candor compels us to admit that the coronation oath which English kings are required to subscribe to, does not err on the side of suavity. Evidently, the framers of it were determined to take no risks, and therefore made plainness of speech one of its distinguishing characteristics. The oath reads as follows:—"I do solemnly and sincerely, in the presence of God, profess, testify and declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass as they are now used in the Church of Rome, are superstitious and idolatrous." By a recent cablegram we are informed that the Government propose to delete the words "superstitious and idolatrous" and substitute "contrary to my belief." The proposed alteration has the merit of being more polite than the original, but what it gains in politeness, it loses in directness and vigor. To safeguard the principle at stake ought to be the chief thing, and if the proposed alteration does not imperil this, courtesy suggests that it might be agreed to. It is possible, however, that the words proposed to be omitted give the oath its proper significance, and are the real test of a sincere Protestantism. In that case, it would be well that the oath should remain unaltered.

Is it needed?

In the minds of some Protestants the question may arise as to whether this test which is applied to every sovereign ascending the throne of England, is really demanded by the circumstances of the case. Any one acquainted with the history of England will readily admit that a test of this kind was at one time an actual necessity in order to save England from coming under the domination of Rome. Charles the Second was for some time secretly a Roman Catholic, and used all his power and influence to further the interests of the religion he had privately adopted. Many of the highest nobles were in league with him, and while outwardly posing as Protestants, were, in fact, servants of Rome. It was the famous test act, prescribing an oath similar in substance to that of the coronation, that saved England from the schemes of the Papacy and its emissaries.

In this connection it is worth while remembering the words of Lord Macaulay:—"Among the contrivances which have been devised for deceiving and controlling mankind, Romanism occupies the highest place. This vast power, besides assuming and exercising the most blasphemous religious prerogatives, has, for more than a thousand years, dispensed crowns and dethroned kings, absolved people from their allegiance to their rightful sovereigns, or sanctioned their bondage under tyrants, according to its own pleasure or caprice; nor has it ever, expressly or implicitly, abandoned any of its enormous pretensions." The latter clause is worth noting, as it gives a sufficient reason for the perpetuation of the coronation oath.

The cloven hoof.

In a country which boasts of its religious freedom, it seems strange that a special religion should be singled out for disqualification; but not so strange when it is understood that it is the only religion professed by any number of the people of Great Britain that seeks to usurp the authority which properly belongs to the State. In modern times, the cloven hoof is not so clearly visible as in olden times, but it is there all the same. The means used to attain the desired end are more subtle, but are none the less real. France, once the most Catholic of all countries, is now the most outspoken in its condemnation of the Papacy. It stood its political intriguing until the burden became unbearable and had to be thrown off at any cost. Thwarted in its designs, baffled in its ambition in lands which were once its strongholds, the Papacy is finding asylum in Protestant England. If all the tales we hear be true, desperate efforts are being made to capture Britain for the Roman Catholic Church. At such a time, it is scarcely safe to show any sign of yielding to demands to which, under ordinary circumstances, courtesy would suggest a ready compliance.

The sting in its truth.

The chief sting in the coronation oath is its truth. The sacrifice of the Mass is not only a superstition, but it is equivalent to crucifying the Son of God afresh. It dishonors Jesus, by making his one sacrifice void. It invades the office of Christ as sole Mediator. That this is so, is clearly shown by Bishop O'Keefe, when he says: "The great end for which we offer up the sacrifice of the Mass is to make infinite satisfaction to God for our sins by this sublime sacrifice of the altar." The charge of idolatry is true, for the Roman Catholic faith involves the worship of a human being in the person of the Virgin Mary. In some instances, it is asserted that the worship of Mary will prove more efficacious than the worship rendered to Christ. Says St. Anslem: "Sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus, our Saviour." It will be well, we think, that the coronation oath

should remain unaltered, if for no other reason than this, that the free discussion of it may, in the long run, destroy pernicious doctrines, and emancipate the people who are now in bondage to them.

Editorial Notes.

"Brutal and Degrading."

The Presbyterian Assembly in Sydney has been doing good service by drawing public attention to prize fighting, which is becoming so common and popular in Australia. In moving that "the Assembly consider steps should be taken at once to deal more effectively with prize fighting, which, under the name of boxing matches, is exercising a demoralising influence upon a section of the community," Professor McIntyre said that "these brutal and degrading prize fights were becoming a perfect scandal, and what was more, they were on the increase." These exhibitions of brutalism are not only highly dangerous, as recent deaths have shown, but they cultivate the lower, the animal passions, and tend to national degradation. Not only in our larger cities, but in up country districts also the evil is increasing. That a thin veneer of respectability is spread over these scandalous contests under the name of boxing only accentuates the evil, which is scarcely on a level with the gladiatorial fights of a bygone age, and may be classed with the bull-baiting and cock-fighting of half-civilised countries. It is time the moral, not to say the Christian sentiment of the country should be aroused to check this growing evil.

What's in a Name?

The American *Christian Standard*, which has taken a leading position in the great forward movement in Sunday School work, a few months ago called for suggestions for suitable names for Adult Bible Classes. These came in so freely that a committee of 25 preachers and well known school workers, thoroughly representative of all our school interests, was appointed to act as judges, and select the names most appropriate for a class of young men from 16 to 25 or 30, a class of young women of the same ages, a class of men from 25 or 30 upwards, a similar class of women, and a mixed class. The interest taken in this work and the difficulty in judging may be seen in the fact that nearly a thousand different names were suggested. Some time ago Will. H. Brown organised the "Loyal Sons" and "Loyal Daughters" classes for young men and women, and these names were readily selected by the judges. The word "Loyal" has also been finally selected for the other classes, who are to be known as Loyal Men, Loyal Women, and Loyal Bereans respectively. The word "Loyal" is used with reference to Christ and the Scriptures—loyalty to the word of

God. Each class has its own motto, its own text, its own colors, and its own committees. The Loyal Sons' motto is "The Other Fellow"; the Loyal Daughters, "Living, Loving, Lifting"; the Loyal Men, "The Men of All Nations for the Man of all Men"; the Loyal Women, "To Exalt the Christ Who Exalted Womanhood"; and the Loyal Bereans, "The Whole Bible to the Whole World is Our Whole Duty." The "Rally Cry" of every class is "We Mean Business." To Australians this peculiar machinery may seem somewhat strange, but it suits the American ideal of the fitness of things, and whatever we may think of the appropriateness of such names, colors, mottoes, etc., in connection with Bible School work, the "Rally Cry" may be taken to indicate the spirit of the movement—"We Mean Business." We may mention that Loyal Sons' and Loyal Daughters' classes have been organised in Australia by W. Blakemore, of Perth, and they appear to be flourishing. If the Adult Bible Class movement in connection with our schools can once obtain a footing in Australasia, such as it has in the United States, it will undoubtedly be a live factor in our future progress.

Multiplication of Names.

We rejoice to notice the headway that the Adult Bible Class movement is making amongst our brethren in the United States. We would rejoice still more if such a movement were inaugurated in Australasia. We should prefer, however, if it were possible, to achieve success in this direction without the multiplication of names that seems to be characteristic of our American brotherhood. To many of our brethren these names would be a barrier to the movement and cause them to hold aloof from it. We can not see how the use of these names can be regarded as an element of success in the movement, and would like to see the reality achieved without them.

The Romance of Restoration.

Continued from page 319.

extremity is God's opportunity." Revelation reveals abundant proof of the truth of this statement. The story of Israel is but the story of a long series of crises, every one of which found its solution in the man and the message both sent by God. The close of the 18th century undoubtedly brought the religious world to a crisis, religious revolution was in the air, the sword of spiritual annihilation was already suspended above millions. But this modern crisis was met by God.

His man and his message were ready for service. Just as the morning sun rises and dispels the gloom of night, so rose the giant form of Alexander Campbell, crying for peace, pleading for unity—the man and the message sent by God. For a time the clash of arms ceased as man gazed in wonder at this modern Apollo. Many renewed their sectarian strife, but we rejoice to re-

port during the century just closed something like three million souls have abandoned partyism and joined the great "peace army of God."

Stewardship.

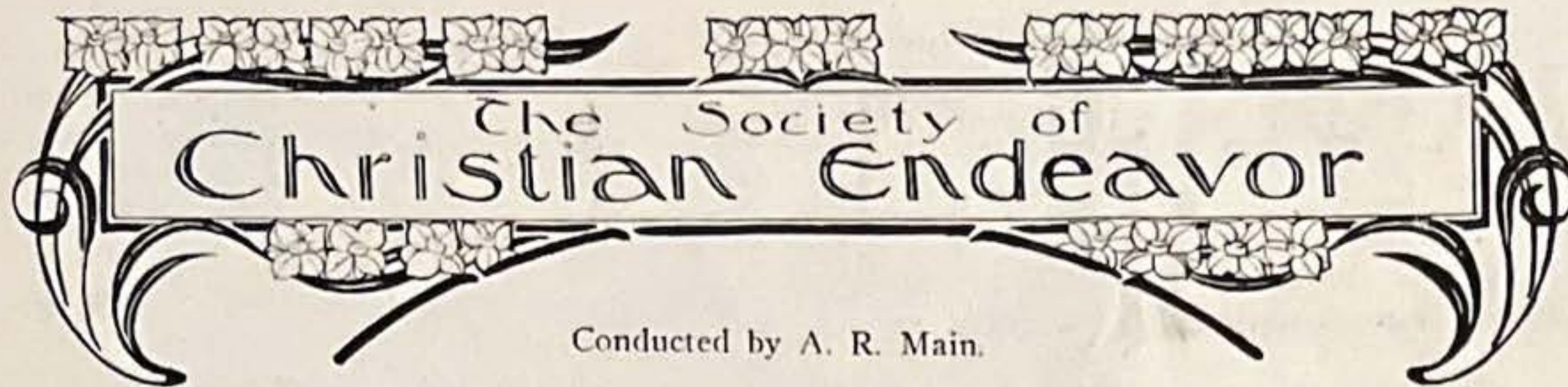
The second great law of God we notice is that "truth has been entrusted to the individual." Seldom, if ever, has God deposited his message with a people or nation. Noah, Abraham, Moses, Joshua, Gideon, Jonah, Luther, and Wesley, are all examples of God entrusting his message to the individual. Thus it was with the union message for the present times; it was entrusted to the individual, and not to the nation. In the work of enlarging our ranks we must never lose sight of the personal element. Therefore the grand plea for the amalgamation of the forces of God is seen to be in perfect unison with all divine law.

Scripture the test.

6. It stands in harmony with all revealed truth. In making this assertion we are not blind to its magnitude; yet after taking a careful survey of the whole question we feel constrained not to withdraw this far-reaching assertion. After all, the Bible must always remain the final test in all matters of religious difference. No matter how dearly we love the tradition or belief, if we cannot find Scriptural warrant for it, it must go. The Bible contains the sum total of religious truth. The exponents of this great plea deemed it wisest to square their beliefs and practices by the teachings of Holy Writ. This meant, of course, the giving up of many a cherished notion, but loyalty to truth demanded the sacrifice. Thus we are able to confidently affirm that within the ranks of those who adhere to this glorious plea, you will find the minimum of error, and the maximum of truth. We ask you to give this plea your careful and prayerful consideration. We court investigation. We ask but one favor and that is, that the Bible and the Bible alone shall be judged to be the final authority in all things.

Haste Not! Rest Not!

Without haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it will!
Haste not! Let no thoughtless deed
Mar for aye the spirit's speed!
Ponder well, and know the right,
Onward then, with all thy might!
Haste not! years can ne'er atone
For one reckless action done.
Rest not! Life is sweeping by,
Go and dare, before you die;
Something mighty and sublime
Leave behind to conquer time!
Haste not! rest not! calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide—
Do the right, whate'er betide! —Goethe.



Conducted by A. R. Main.

CHRIST OUR JUDGE.

Topic for June 6.

Suggested Subjects and Readings.

No respect of persons—Ps. 72: 2-9, 13-17.

Righteous judgment—Isa. 11: 3-5.

Purifying judgment—Mal. 3: 1-3.

The judgment seat—2 Cor. 5: 9-11.

Self-testing—1 Cor. 11: 27-34.

Secrets uncovered—Heb. 4: 12, 13.

Topic—Christ our judge—Matt. 25: 31-46.

(Consecration Meeting.)

The Son of God came once to earth, poor, lowly, loving. Of that first advent he himself declared that it was not to judge men, but to save them. He came to bring to all life and light and peace. He will come again to see how men have availed themselves of the benefits of that first coming. When he thus appears it will not be as before "in the form of a servant," with divinity veiled in lowliest humanity, but clothed with divinest splendor; not in company of the poor of earth, but attended by the angels of God; not as the tender Saviour to seek the lost ones, but "in flaming fire to take vengeance on those who know not God, and who obey not the gospel." No happy song of angel voices will herald the second advent; then will rather be heard the wailings of men of sin who call on the rocks and hills to fall upon them, to hide them from the face and save them from the wrath of the once redeeming but now warrior Lamb of God.

Judgment according to privilege.

When on earth, he who is to be our future Judge let us know beforehand many things about the great assize. Not the least of them was the fact that men will not be judged by an inflexibly uniform standard of attainment, but according to the measure of their opportunity. Jesus taught us that those we count most wicked may not proportionately to privilege be so wicked as we. Sodom, he said, should have a less hard trial than Capernaum; the latter sinned against a light which would have caused the former to repent and have permitted it to live. Such thoughts are fitting for us who are highly favored by the Lord. We find our daily boast in the exalted privilege, the high vocation, which is ours. That we have light denied to others is our constant joy. It may be our greatest condemnation. No words should be more constantly in our mind than this: "To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." Privilege should not be boasted in while the concomitant responsibility remains undischarged.

This naturally leads us to think of the

Surprises of the judgment.

I hardly think we quite appreciate the surprise of the folk of Bethsaida, Chorazin, and Caper-

naum, at being told that they were worse than Tyre, Sidon and Sodom. Just as we, these people of Christ's day had been wont to pick out these Old Testament cities as woeful but comfortable examples of the certain doom which awaits the impenitent. They forgot that one can denounce impenitence and yet be unrepentant, praise goodness and yet be wicked. They rejoiced in the gleam of their own rushlight as compared with the blackness of Sodomitic iniquity; but forgot that that light of theirs was as a dimly burning wick compared with the radiant light which they should have exhibited. In Matt. 25 Jesus tells us of judgment surprises—on both sides. Some will be condemned who fondly thought they were all right; some will be rewarded who are surprised at the cause of the commendation. These last are good to think about—the poor souls who on earth did kindly deeds, thought kindly thoughts, spoke kindly words, with no eye to the reward by-and-bye, but just because it was the fitting thing to be done. We shall all be surprised at last when we see these admitted to the eternal kingdom—and these excluded. Oh, may we now for ourselves remember that he who has sure entry is—

"Not he that repeateth the name,
But he that doeth the will."

Some principles of judgment.

There will be no favoritism; God is no respecter of persons. Rich and poor, high and low, king and peasant, all will appear before him to be impartially judged. Profession will not suffice. Outward appearance will not impress him who regards the hearts of men. No mere external decorum can deceive him. Jekyll-Hyde lives will stand revealed as such. Public actions, private words, secret thoughts, all will enter into the final account, for in a true gradation these set forth what a man is. The Judge has perfect knowledge of all. We shall be forced to agree that the decision is just; the opened books will attest the rightness of the decision. Scientists tell us sounds never cease. Again they say that if we were but now far enough removed in space and endowed with vision keen enough, we might, looking towards earth, see the deeds of bygone centuries being enacted. What is there to hinder the great Judge of all from causing our very words and deeds to appear before us to our own discomfiture?

The Son of man as Judge.

There is a beautiful word of the Lord Jesus: "He [the Father] gave him [the Son] authority to execute judgment, because he is the Son of man" (John 5: 27). While the full meaning may not be clear, yet there is much here which is plainly suggestive. "Son of man" is not, it is true, merely the human title of the Lord; but it does seem surely to link him to humanity. He is the "general head," the "representative" of the

race; not son of a man, but "Son of man," and none other ever was. It is significant that the Lord Jesus himself most commonly used this phrase (for "he is not ashamed to call them brethren"), whereas his apostles, with fitting reverence, preferred the titles which set forth his Messiahship and divinity. Now, the Son has judgment committed to him by the Father, "because he is the Son of man." We at once think of the fact that in that case the Judge knows the difficulties of men, and thus is able to sympathise. He knows our infirmities; he has felt the force of temptation; he remembers our weaknesses. Each man will have, to his own acknowledgment, a fair trial, by One who experienced the worst assaults which men can have, and who yet proved invulnerable. The tenderest and most sympathetic Being is he who will judge us at last. One who reads the gospel story of Jesus will feel that to the arbitrament or decision of none other could he with such security present of none other could he with such security present his case. None else knows so well, will consider so sympathetically, or judge so tenderly. In well known lines Elizabeth Barrett Browning puts this view:—

"If all the gentlest-hearted friends I know
Concentred in their heart their gentleness,
That still grew gentler till its pulse was less
For life than pity,—I should yet be slow
To bring my own heart nakedly below
The palm of such a friend."

We could trust none but the tender Saviour-Judge, who, "touched with the feeling of our infirmities," will never overstate the case against us, or overlook whatever good there is. It is a truth which we often say:—

"There is no place where earth's sorrows are
more felt than up in heaven;
There is no place where earth's failings have such
kindly judgment given."

The standard of judgment.

The Lord has revealed this to us. Read John 12: 48. "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spoke, the same shall judge him in the last day." He is Judge; his word is the instrument. This suggests a very practical thought. We have his word in our possession. We can, then, apply the test beforehand. He who is sure that he is following the guidance and obeying the behests of that word here and now, will have no fear of the result when the test is applied hereafter. The standard will not be altered. He whom it passes now, it will pass then. What a man does in this life with the words of Jesus determines what Jesus will do with him in the life beyond.

The planet cannot produce anything rich enough for the soul of man. God is the food of the soul, and the soul is starving that is without him.—
F. C. Inglehart.

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.—
Maltbie D. Babcock.



Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

A plague-stricken town.

To walk through a plague-stricken town is a strange, and fortunately a somewhat uncommon experience. The once-busy streets are deserted, and the houses echo to the tread. All the little native shops are closed, and the rough-hewn doors of the mud dwellings are shut, and no one peeps out of the wooden window bars. Harda is a fairly large town, but as soon as the plague broke out again this season the natives fled from the place, and built themselves little grass huts out in the fields, and the town was left to the rats.

As I walked through the streets I was reminded of the buried cities of Pompeii and Herculaneum, where you pass down street after street of silent untenanted houses. But in those ruins the roofs have all been removed in the process of unearthing the city. Here in Harda the houses are intact, and will be the scene of life and activity again, as soon as the plague abates. At present it is like a city of the dead. The few English residents have left their bungalows, and only the missionaries stay on.

The missionaries are Dr. Drummond and Mrs. Drummond, Dr. Jeannie Fleming, Bro. and Sister Cunningham, Bro. and Sister Alexander, and Sister Mary Thompson. They are sticking to their post, and quietly doing their work of love, as if the dreaded plague were a thousand miles away. Miss Thompson goes out in her ox-cart to the grass huts in the fields, and talks to the people of that other more dreadful plague, and of the good Physician who can heal it. The medical missionaries are in attendance every day at their dispensaries, and pay visits to all plague patients. Yesterday we saw a leper (a rather bad case) on the verandah of the hospital, waiting his turn. He asked Dr. Drummond to feel his pulse, and the doctor did so, although, as he afterwards remarked, he would rather have done it by proxy, but the poor fellow would not have been satisfied if he had refused. Several services are held each day at the dispensaries, and in this way hundreds of people are reached from the surrounding district. Sometimes as many as 150 patients are treated in one day, and all have the bread of life broken to them.

The missionaries have three roomy bungalows, and there is a chapel for the English congregation, and one for the natives, a fine school building, besides several smaller ones, and a hospital and dispensary. Bro. Cunningham, brother of W. D. Cunningham of Japan, is master of the schools, and wields a wide influence over the boys of the district. In the native chapel, which was erected by Australian money, there is a tablet to the memory of W. L. Wharton, the founder of

American Christian missions in India. Here we met round the Lord's table with a fine company of native Christians and missionaries, and M. J. Shah, the able and consecrated native evangelist who is supported by Australia, delivered an excellent discourse. It was good to listen to the Hindi hymns, some of them translations of Sankey's, to the same well-known tunes, and others native tunes and words, plaintive and sweetly strange.

Our missionaries are the leading force in Harda, and they say they can see a great difference in the attitude of the people towards Christianity since they began their work. The work in India is necessarily slower than in any other land, on account of the terrible caste-system, but as I looked round on the numbers of fine young Christian natives, and the children of the Christians, I felt convinced that in twenty years Harda will be a Christian town.

The present membership is 108, and the native brethren are now supporting a mission work of their own in a neighboring district. Bro. Shah spoke very hopefully of this new effort. The evening before we left, a social gathering was held to say farewell to Dr. Fleming and Bro. and Sister Alexander, who are being removed to Damoh. The programme was carried out entirely by the native brethren and sisters, and did them credit. Dr. Fleming has done a fine work in Harda, and she will be greatly missed, more especially by Miss Thompson, who has lived under the same roof with her.

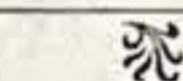
When we left Harda the weather was beginning to warm up, and the fierce hot winds were beginning to blow over the plains of Central India. What it will be in May and June we could only imagine, but however the sun may blaze, the good work will still go on. The plague patients will not lose their only friend the missionary doctor, the boys of the town will continue their studies under the missionary head-master, and the ox-cart will still find its way to the dwellings of the women who have learned to love the miss-Sahib who has labored so faithfully among them for eighteen years.—G. P. Pittman.

Jottings from N.S.W. Committee Meeting.

On April 30, the monthly meeting was held at "Bethany," Stanmore, Mr. Gole presiding. Letters were read from the mission stations which were of great interest. The main business was concerning the Chinese Class. This is now a large and important work, and for years has been carried on in the building belonging to the Sydney church. It has been found impossible to continue this any longer because there are often two meetings, going on at the one time, one interrupting the other, and the Sydney church have requested the class to look for some other place of meeting. The Secretary, together with the

President, Vice-President, and secretary of the class, are looking out for a suitable building, and even if it should be necessary to purchase a building the Committee feel certain there will be many brethren who feel the importance of this work who will be willing to help with donations toward the building. In the course of the meeting it was remarked that Bro. Strutton's industrial work seems to be in the whole of India the only missionary enterprise of the kind that pays for itself, which speaks well for the business management of Bro. Strutton.

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Judging the World.

By W. J. Way.

"Know ye not that the saints shall judge the world?"—1 Cor. 6: 2.

Many are the names and titles given to the people of God. All these designations carry with them great significance. Moreover, the "saints" are called to the highest offices, and amongst other distinctions, to that of judges. We like to think of a judge as a man of the highest character, one in whose hands our cause would be safe, one whose life is simple without deceit or partiality. If he is not so, then he is not fit to be a judge. And surely heaven expects as much and more from every Christian or saint. By the fact that we are associated with the heavenly, purity and holiness are expected from us. "Let your light so shine before men," etc. (Matt. 5: 13-16). Are we doing so? Is our daily life light, love, perfume, fragrance, health and peace to other lives? Are our faces so radiant with the light of love that children may grow good by looking at them? "Make straight paths for your feet, lest that which is lame be turned out of the way," etc. (Phil. 2: 14-16). It is expected of a judge, too, that he should know the law, uphold its dignity and carry it out in both letter and spirit. And it is expected of the saint who is to judge the world, that he should know the law and will of his Lord, carry it out, and make its beauty, purity, power apparent in his daily life. The position of a judge is one of the most exalted; and if we are to be raised to that position with Christ, we must, by the help of God, fit ourselves for it. What earnest care it should create in us; what ceasing from all filthiness of flesh and spirit; what indignation against sin; what fear of grieving the Holy Spirit; what longing for holiness; what zeal for the cause of Christ; what avenging ourselves for having committed sins that are past.

Fitting ourselves.

But, my brethren, if we expect to judge the world, we must overcome, must die daily to it, that the life of Christ may be made manifest in us. Jesus Christ will be the Supreme Judge, and his saints will be associated with him at the great assize. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne."

The saints shall confer and concur with the Judge eternal, immortal, invisible. I say that if we are to occupy that position, we must conquer and rise superior to the world, the flesh and the devil. Jesus did, and we can, my brethren, by the power that worketh in us. Christ is in us for that supreme purpose, and he is an Almighty Christ. Our garments must be always white. We must keep ourselves unspotted from the world.

Whatever advantage the Old Testament saints had over those around them, arose from the fact that they rose above their surroundings; they triumphed over circumstances, they mastered difficulties within and without, they overcame obstacles. They shall judge the world. And it is right that they should; for they became saints, and endured as saints, while in this world of sin and antagonism against God. They died to the world; their righteous souls were vexed with the filthy conversation of others, and they put on righteousness as it was revealed to them. And what they did, others could have done, and that they did not do so is proof that they did not wish to do so. I have no proof that any will judge but those who have been in this world and have overcome it. Those who in the conflict dire "have boldly withstood amidst the hottest fire." Those who could afford to suffer, but could not afford to sin, could afford to burn or to be thrown to the lions, but could not afford to do wickedly, could afford to die but could not afford to lie. The good and faithful servant, who fought the good fight and kept the faith. These shall judge the world. We do not call the lawless and criminal to judge. We call the honest, peaceful, law-abiding citizens, those who uphold probity and morality, while others commit crimes and felonies. But let it be remembered that the accused has the right to challenge the jury. Will the accused at the great assize have occasion to say to us, "Were you not with me when I did such a thing, when I said so and so, when I acted thus and thus?" And shall we have to hide our faces with shame before the Supreme Judge?

Old Testament saints.

I believe, too, that Old Testament saints will judge Old Testament sinners. In every age, century, generation and year God has had his witnesses and holy ones. Men who stood before the world as examples of purity, righteousness, holiness, according to the light given them. "Able offered a more excellent sacrifice than Cain," Enoch walked with God, when all the world was in an apostate condition. Noah by his conduct condemned the world and became heir of righteousness; Abraham conversed with God, and prayed most earnestly for Sodom. So all the way down the ages the ancient worthies wrought righteousness, obtained promises, out of weakness were made strong. These old world saints shall judge the old world sinners. When the men of their generation shall appear before the judgment throne, they will see, taking their places with the Supreme Judge, those righteous ones, who were their contemporaries, and whose names they cast out as evil. The righteousness of those saints will be demonstrated and acknowledged by the Judge

Eternal. Their righteousness will then be seen, in striking and triumphant contrast to the wickedness of those who lived in the same generation. And methinks that when the overcomers ascend the throne with the Judge of all, all the hierarchies above will exclaim, "Well done, good and faithful servant." Just so will it be with the New Testament saints and the sons of God of this age. They shall judge the world of their day, and of our day. Do you not believe that when those who killed and burnt the righteous come forth for judgment, the martyrs will take their places with the Judge? Yes, faces and eyes shall meet again, after the lapse of ages, centuries and generations. Yea, Abraham, Isaac, Jacob and all the prophets shall meet their contemporaries face to face. The saints shall come from the east, west, north and south, and meet the world's citizens of their day eye to eye. Then every mouth will be stopped.

Judging angels.

But the apostle goes further, "Know ye not that we shall judge angels?" I believe from these words that those fallen ones will come before Christ and those associated with him for judgment. "They kept not their first estate." They presumed to power and position, which at that time did not belong to them. They left the circumstances and environment in which the wisdom and love of God placed them, and they must come up for judgment. But, brethren, if we are to judge angels who kept not their first estate, we must keep our estate. We must not deviate or turn aside. I believe it is the aim of those fallen ones to allure us away from our first estate. But what is our first estate? Surely it is to "abide in the vine," to keep ourselves in the love of God, to be "righteous as he is righteous," to "walk as he walked," to run the race set before us, that we should be without blame before him in love. Has he not raised us together and made us sit together in heavenly places in Christ Jesus? Has he not brought us into this grace in which we stand that we should keep our first estate? "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

Our habitation.

And what is our habitation? Is it not the church of Christ, the church of God, the doctrine of Christ, the ordinances of Christ, the cause of Christ, the people of Christ? Christ has created our first estate. These constitute our habitation, and we must not leave them. "I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84: 10). "I was glad when they said unto me, let us go into the house of the Lord" (Psa. 122: 1).



New South Wales.

ENMORE.—Tuesday, 3rd inst., tea meeting in honor of Bro. R. Verco and family was held—welcoming George back from America, and farewelling the family who have transferred their membership to Mosman. The whole family are loved and esteemed by the church here. Death has been busy among the relatives of our members. We sorrow with sisters Mrs. Chater, Mrs. Hedger, the Misses Austin, and Bro. Hilder, who have all lost loved ones. Visitors this morning included Dr. J. C. Verco, of North Adelaide, who exhorted the church, and Mr. and Mrs. R. and Miss Elsie Verco, of Grote-st., S.A. Meeting to-night in memoriam of King Edward was packed, and at the close two made confession. The service was most impressive, and greater results are looked for. Bro. Dixon played the "Dead March in Saul." Choir sang, "Peace, Perfect Peace," and "The Radiant Morn," and the quartette, "In the Silent Midnight Watches."—R.K.W., May 15.

ROOKWOOD.—To-day we commenced anniversary services of the Bible School. In lieu of the usual routine the distribution of the prizes was the main object to bring scholars, parents and friends together. Some of the scholars rendered very nicely some of Alexander's Hymns. A. Browne, our preacher, addressed the meeting. At the gospel service the scholars were in evidence in the singing. The concluding service will be held on Tuesday next, 10th inst., taking the form of an entertainment, and an address by J. J. Franklyn. We were pleased to have Bro. Franklyn with us to-day. He spoke to the Juniors (C.E.), and then addressed the church. His talks will not be soon forgotten.—M.A., May 8.

MOULAMEIN.—The Lord's day School has just held its first anniversary. On Sunday last there was a special service, with selected songs from the "Centennial Call" and "Children's Hosannas." Many parents and friends attended. On Monday the tea and prize distribution were held, which were both well patronised and thoroughly enjoyed—the young people never having had before an anniversary of any kind. Our thanks are due to Miss Lawson and Mr. P. A. Dickson for a wise selection of prizes—Alan Price, May 8.

New Zealand.

AUCKLAND (Ponsonby-rd.).—Our dear Sister Mrs. Crookall has entered the deep waters of affliction during the past week. Her younger son, a bright little boy three years of age, was killed by a passing tram-car before her eyes. We have felt powerless to give comfort to the stricken father and mother, but again and again have asked the God of all comfort to draw them near to himself. The usual tri-weekly sewing rally was held the day the above occurred. About 20 sisters were present to sew for the Remuera Orphans' Home. A deep feeling of sorrow was manifested when the news of Sister Crookall's bereavement was received, our sister having taken a prominent part in these gatherings.—F.D., May 8.

Queensland.

BUNDAMBA.—On Sunday, May 8, we were cheered with a visit from L. A. Hoskins, of Too-

woomba, and Bro. Collings, of Zilmer. Bro. Hoskins exhorted the church on Jude 3, which was appreciated by all. In the afternoon he addressed the Sunday School scholars, and at night preached to a fair audience. We always appreciate these visits from our brethren.—George Green, May 9.

South Australia.

WILLUNGA.—Sunday, May 8, was our anniversary. G. Jenner, of Norwood, conducted the services, and we are much indebted to him for three splendid addresses. On Monday the combined picnic (Mt. Compass and Willunga) was held at the Mount, and was a decided success. On May 1 we had the joy of receiving into the church five young members who were immersed before the service. These were all from the Sunday School. This is very encouraging to teachers and to our preacher, J. Weeks.—E.E.J., May 11.

HENLEY BEACH.—On Sunday, May 1, we had with us E. Mossop, who gave a helpful address, and also M. Henderson, who presided. In the evening we had a good attendance. G. Noble preached. The attendance at the gospel meetings is better. On May 8 Bro. J. W. Cosh very acceptably exhorted the church. In the evening, Bro. Horsell preached.—M. S. Noble, May 8.

NORTH ADELAIDE.—Lord's day, May 15, Sister Gertie Peterson was welcomed into the church meeting here, by letter of commendation from the church at Stirling East. In the evening A. M. Ludbrook conducted a memorial service to the late king.—V.B.T., May 16.

GLENELG.—We had the largest meeting for years past last night at the late king's memorial service. Two addresses were given, one to children and the other to adults, by the evangelist. The meeting closed with the "Dead March in Saul" and the singing of "God Save the King." The chapel had been most artistically draped in black and purple by the Misses Burford and Inverarity. We have been favored by visits from Mrs. Craig, of South Yarra, and Miss Petchey, of Newmarket, Victoria. We have commenced another series of lantern services on Wednesday evenings with splendid attendances, and are hoping for great things as a result. On Friday the Young Men's Training Class paid a visit to the Adelaide Fire Station. This class, and the Young Ladies' Class under Mrs. Pittman, are proving very successful.—E.W.P., May 16.

YORK.—We had excellent meetings to-day. E. Mossop gave a nice address to the church. The writer began another series of addresses to-night. We have circulated cards in every house in the district.—H.J.H., May 15.

HINDMARSH.—May 15, good meetings. 6.30, a memorial service to the late king was conducted by I. A. Paternoster. Special singing was provided by the choir, and Mr. L. Weeks sang as a solo, "Nearer, my God, to Thee." There was a crowded attendance. At the conclusion of a good address three made the good confession. Our evangelist, I. A. Paternoster, has been appointed to assist T. J. Gore at the Young Men's Bible Training Class, and we wish him every success in the work.—J. W. Snook.

HENLEY BEACH.—The Y.P.S.C.E. held a musical and social evening on Monday, May 9. Each member had the privilege of inviting a friend. There were just 50 present. This meet-

ing was one of the best yet held. Four recitations were well given, as were also several musical items. Mr. Horsell read an excellent paper on "Thankfulness." Not the least enjoyable part of the programme was the refreshments. The inauguration of the C.E. at Henley Beach has proved one of the best helps in making the young people helpful in the church.

NORWOOD.—As Foreign Mission Sunday is drawing near, S. G. Griffith spoke in reference to that cause, and made mention that the churches have been wonderfully blessed through giving to Foreign Missions. Splendid service in the evening. Subject, "Crown Jewels" (Mal. 3: 17). Our evangelist splendidly sent home the truth with power into the hearts of the people.—W.S., May 15.

KADINA.—The work continues to be blessed by the Lord. Our young Christians are getting along nicely. Last Monday morning at 8.30 Bro. John Carter fell asleep in Jesus Christ. Our brother was a deacon in the church. He was buried last Tuesday afternoon in the Kadina Cemetery. His obituary notice will appear later. At Wallaroo last Tuesday evening we had a well attended gospel service. This morning we had a nice meeting. The writer gave an address on "Gethsemane." To-night we had another fine congregation. Reference was made to the death of Bro. Carter. We are quite sure a good impression was made, and that soon we shall reap if we faint not.—E. G. Warren, May 15.

QUEENSTOWN.—A large attendance at the breaking of bread at the morning meeting, Lord's day, May 15. W. C. Brooker exhorted. At the gospel meeting the chapel was draped in mourning, and was crowded, when our evangelist, W. C. Brooker, delivered a fine address, the subject being "The King." Kindly references were made to our beloved King Edward VII., and to the late President Garfield. It is proposed to open the new class-rooms during the first week in June.

SEMAPHORE.—Lord's day morning, May 15, the attendance at the breaking of bread was 25. Bro. Hawkes exhorted. A movement is on foot to approach the Evangelistic Committee with a view of testing the field for three months, which will include a gospel service in the evening. Sunday School still improving.—A.P.B., May 16.

Victoria.

WINDSOR.—The new chapel was formally opened on Saturday evening last, when a large number came together and an inspiring prayer meeting was held. On the Lord's day morning F. M. Ludbrook addressed the church; in the afternoon H. Swain spoke to the children and friends, and at night J. Pittman preached to a crowded meeting, and one confessed Christ.—D.E.P., May 16.

BRUNSWICK.—Last Wednesday we held an ordination service for the newly elected deaconate, Bro. Uren officiating. Afterwards the hymn, "Take my life and let it be consecrated, Lord, to thee," was sung. The Junior Endeavor Society presented Sister Quick (late supt.) with an afternoon tea-set for her valuable services. The seniors, at a social gathering, welcomed Bro. Uren to their midst. Good meeting at worship to-day, when Bro. Uren presided, J. Jenkin exhorted and the evangelist preached an "in memoriam" service for the late king. The Bible stand was draped. One confession.—W.T., May 15.

FOOTSCRAY.—Good meeting last Sunday night week, and again last Sunday. At the first meeting a man came forward and confessed that he had fallen away and desired to be restored. He received the right hand of fellowship on last Sunday morning.—T.B.E.

NORTH MELBOURNE.—On Sunday last Bro. R. Black received the hand of fellowship, having been baptised on the previous Wednesday evening. At the close of M. W. Green's discourse, "in memoriam" of the late king, two stepped forward and made the good confession—a young man and a young woman. At the re-

Continued on page 330.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

CHAPTER V.

DROWNED OUT.

"Up on the hill, here!" Mr. Stafford shouted, flinging open the door. "Don't stop for anything! Mother, where are you? Clorinda! Hurry! Run for your lives!"

Snatching up wraps of any description from the hall rack as they passed, the women and girls fled out into the storm, and up the steep hillside which sloped above the lawn some rods south of the house. Stafford flung open his desk, catching up a pocketbook and a packet of papers before he dashed out toward the rear of the house to warn the men in their quarters.

The roar of the flood sounded frightfully near through the darkness as Margaret struggled to reach the hill. She slipped once and again on the long wet grass; the wind tore at her dress, fairly sweeping her from her feet in one terrific gust. There was no breath left in her to cry out for help, though the others were not beyond the reach of her voice. She had waited a moment to find a shawl for herself, after giving her own cape to Nettie Wallace; and she wondered now, blinded and buffeted and deafened in the storm, whether that one moment might cost her life.

"O, here you are," Cavendish's voice said close beside her. His hand under her arm held her fast and steadied her steps, while he drew the flying folds of her shawl closer about her. "I was away up there with the others, looking for you. Don't try to talk. There's a path this way."

Her feet slipped again in a depression filled with water, and she gave a little shriek, clutching at his arm.

"No, it's not the deluge—not yet," he said. "That's one of the little feeders from the irrigation ditch. Here's the path now, slanting up past this bush. Better let me go first; it's not wide enough for two."

He reached back his hand to her, leading her up the slippery trail. For the moment, he could almost have thanked the danger that had driven them out to seek refuge together, giving her to his care. The little cold fingers clinging to his hand had never lingered there before. He set his teeth at the memory of one or two things he had noticed during the day; but the flood might avail to sweep the effect of them from his path. At least this hour was his own, not to be taken from him.

The rain had almost ceased as the wind beat back the clouds; but the noise of the water swelled and deepened, doubled by the echo of the gorge. Suddenly the torn clouds parted in a ragged rift of whiteness, and the moonlight streamed out across the valley.

"Ah, it's here," Cavendish said. "We weren't a minute too soon."

The wide wall of water had lowered its height, pouring out from the narrow confines of the upper gorge, and spreading out across the broader channel opened for it by the receding hills. The smooth upper surface was like a lake in the moonlight, giving no suggestion of the rapidity with which it was moving, or the tremendous power of destruction behind it.

"You don't believe the house will go, father?" Mrs. Stafford cried, creeping close to her husband as the first waves struck the piazza. "All of Frances' books and music that she left—"

"Come, come now!" Stafford put his arm around her. "You want to be glad the little girl is safe out of the way, and we all had time to get up here."

"The house is very firmly built, and the foundation is strong. I think it has a fair chance, Mrs. Stafford," said Cavendish. "But your barn, standing on those blocks—"

"Yes, we had it moved up nearer the hill only last week, to make room for the new granary," Stafford interrupted. "Hadn't built the new wall under it yet. There's no hope for the barn. I was going to build a bigger one after a year or two."

"No horses in there?"

"They were all out in the lower pasture except my pony Dan. I think Thompson loosened his halter before he ran up here. Dan can swim. I suppose it's good-bye to the hen-house, and no fresh eggs for breakfast. Ah, there it goes!"

The barn careened upon its uncertain supports, slipped, and moved slowly away, half-overturned. A tall young cotton-wood tree growing near the edge of the irrigating canal—now covered with water over the topmost handle of its raised sluice-gate—swayed and plunged, and flung up its branches like human arms appealing for help before it sank and whirled onward.

"Father, the water's running in the parlor windows now," said Mrs. Stafford. "And that new rug we bought for the wedding—oh, dear, dear!"

"This can't last much longer," Stafford remarked. "That reservoir didn't hold more than so much, and, cloudburst and all behind it, there can't be so very much more to come. If the house stands five minutes longer, I'll say it's safe."

"The water is lowering there now," Cavendish said presently. "It was running in the window when Mrs. Stafford spoke. It's dropped below; can't you see? Here on this corner, where the moon strikes. It must be that the crest of the flood is past. It will be dropping inch by inch after this."

"What shall we do to-night?" Mrs. Stafford mourned. "If the water had all run out of the house by this time, we couldn't go and sleep there, with everything dripping wet. And we can't stay here."

"If the barn hadn't gone, we could sleep in the hay," Nettie Wallace observed. "The bishop said that was what he wanted to do last night."

"Yes, but the barn went," Mr. Stafford replied. "I suppose we'll have to foot it across country to Green's. That's the nearest shelter."

"Three miles—on those roads as they'll be after this rain!" Mrs. Stafford sighed. "And the day we've all lived through! I've lost all my pioneering spirit, father. When you and I came out here I shouldn't have minded anything like this. 'Tisn't quite as bad as Indians, I suppose, any way."

Mr. Stafford forthwith launched into a tale of early days and Indian fighting. The little group of refugees crouched near one another on the slanting trail, taking what comfort they might from the fact that the water was certainly falling. Cavendish was perhaps the only one who paid much attention to Mr. Stafford's story. He gave it at least the pretence of courteous interest. In the midst of a harrowing situation Mr. Stafford stopped short.

"Why, what is it?" Cavendish asked.

"Nothing, I guess. I thought I heard—but then, it's just because we're out here in the night together, waiting, same way the bunch of us were waiting then. Well, as I was saying, it was still as death all round the place where we'd bivouacked, and all of a sudden we heard that halloo, away off in the dark to the right of us. There it is again!"

"That's some man shouting to us up here, father," Mrs. Stafford said. "You answer him."

The ranchman lifted up his voice, and presently, slipping on the wet trail, and looming up in the moonlight, a tall figure came into view.

"Hello! You're all here? What's up, any way?" the new comer demanded.

"It's Mr. Ware," said Margaret.

Cavendish bit his lip. Of course, Ware was her brother's chum—but she had never seen him before yesterday. Why should she be the first to know his voice, when nobody else had recognised him?

"Come right in, neighbor," said Mr. Stafford. "Sit down, and make yourself at home. This is Stafford's ranch, for the time being. The rest of it's down in the lake yonder. Have you fellows got any way of calculating about how soon the dry ground is due to appear?"

"The dam broke, did it?" said Ware. "I thought it couldn't be anything else. We were over yonder in camp, but I thought I heard the roar of it. I remembered your reservoir, and I ran over to see."

"Did it strike the camp?" Mrs. Stafford asked.

"No. We're higher, you know, and out of the track of it. Your house didn't go. I'm glad of that."

"Yes, but the water poured through those windows, and into every room, and think how they're left—and we'll have to walk three miles to the Green's and beg a night's lodging."

"Why, come over to the camp," Ware said at once. "You'll be more than welcome there. Half a mile is better than three miles, and the walking is ten times better."

"O, Mrs. Stafford, can't we go?" cried the Wallace girls in chorus. Margaret said nothing.

"You'll be so crowded; you don't have more than room for yourselves," Mrs. Stafford protested.

"O, yes, we have an extra tent," said Ware. Mr. Harrington left it when he was with us last week, and we've just kept it with the supplies. It'll take no time at all to put it up, and give the ladies our headquarters tent. That's a little roomier and kept the ground dry through the rain. It didn't hit us so hard over there. These storms go in streaks."

"I reckon you'd better take the girls and go, mother," Mr. Stafford advised. "It looks like the best way out of a bad box. You're a Western man by this time, Mr. Ware. This sort of thing is enough to prove that you've learned the ropes. Just you let me shake hands with you once, and when the Stafford ranch gets on its legs again, you can send in your requisitions for anything on earth you want, from a three-mile right of way to a bucket of milk."

"Everybody come!" said Ware. "We'll make room somehow for both sexes and all ages."

"No, the men and Archie and I will tramp along to Green's," Stafford answered. "I'll have to see Green just as soon as possible about the reservoir, and I might as well take the walk to-night."

"I ain't gwine to no camp," Clorinda announced. "Ef you gemmens goes to Green's, I'se gwine along and stay ovah night with Sis Beulah. Mebbe dat cloudbu'st come back and bu'st some mo'. I'se gwine get a roof ovah my wool."

"All right, Clorinda; Sis Beulah will be mighty glad to see you," said Stafford. "She called after me just the other day to know when you were coming. And I'll leave Cavendish with you, Mr. Ware. He needs to study railroad engineering at first hand if he's going to invest so much capital in this part of the world."

On Ware's repeated assurance of welcome, Cavendish made up his mind to accept the shelter offered. It was not a pleasant alternative—to stand by and watch Margaret Hilliard succored and entertained with all the warmth of Western hospitality by this entirely superfluous young fellow who had thrust himself into the well-ordered scheme of Cavendish's plans; but it was better

than to retreat ignominiously to Green's, leaving the field uncontested for an hour. But the gall and bitterness of the occasion seemed to be dealt out in a measure quite unnecessary when Ware serenely took possession of Margaret, helping her down the slope, and joking over the difficulties of the way.

"Confound his big shoulders! He might have taken Mrs. Stafford," Cavendish muttered under his breath. "That nonsense of Jack Hilliard's getting him to stand at the wedding, has given him an advantage he won't let slip in a hurry. I'm glad the lightning struck that tree. If it hadn't been for the wedding, Margaret wouldn't have come west of the lakes this summer."

Ware led his forlorn band of exiles by the upper trail, slippery and uncertain enough, but vastly better than the muddy valley road, to the hillside where his tents were pitched on a plateau above the creek. A big camp-fire was blazing up under the pine trees, throwing a glare of ruddy light on the white canvas and the brown tree trunks about it.

"The boys have helped themselves to our supply of dry wood for that," Ware called back to Mrs. Stafford. "It's pretty, isn't it? Two of them were out in the rain, and this'll give them a chance to get dry. Your shawl's dripping wet, Miss Hilliard. We can dry it by the blaze."

To be continued.

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From the Field—Continued.

quest of the church, Bro. Green has consented to withdraw his resignation as evangelist.—G., May 15.

PRESTON.—Big meetings to-day. Bro. Jarvis preached on "Something for Christ." A man decided for Christ. Prospects excellent. Sisters' mid-week meetings are re-organised.—W.A.S., May 15.

BRIGHTON.—On Lord's day evening, reference was made to our late king. One baptism and one confession. A full meeting. Sandringham increasing in numbers.—G.H.W.

WILLIAMSTOWN.—Among our visitors this morning were Sister Arthur, from Queenstown, S.A., and Bro. Davis, who exhorted. The numbers at the gospel meetings are increasing. Fine meeting this evening, when a young man made the good confession. Our young sister, F. Willis, passed away last evening. The church extends its sympathy to the bereaved parents.—S.R.F., May 15.

NEWMARKET.—Good meetings all day. In the morning we had 75 present. Bro. Goodwin exhorted, and at night the chapel was full. Bro. Stevens preached on the death of the late king. One confession at the close.—J.H.

EMERALD.—Meetings are well attended, and a good interest is manifested. Last Lord's day Bro. Comer conducted an in memoriam service in honor of the late king, and concluded by exhorting his hearers to be loyal to King Jesus as well as to our earthly king. We are glad to say that Bro. Herbert Bolduan is progressing favorably.—W. Bolduan, May 16.

NORTHCOTE.—The work here is making steady progress under Bro. Lang's able leadership. On each of the last two Sunday mornings we have had the joy of receiving into our fellowship a sister by faith and obedience. A Junior C.E. Society has just been formed with Bro. Conning as its superintendent. The first meeting was held last Sunday morning, and the attendance was very encouraging. We have faith in God for the future of his work here.—S. G. Chipperfield, May 15.

CARLTON (Chinese Church).—A good meeting on Sunday night. At the close Bro. Jame had the joy of baptising one of our young scholars into Christ.—A. Baker, May 16.

BALLARAT.—On last Lord's day morning we had Sister Halliday, of Mildura, with us. At the evening meeting A. W. Jinks spoke on "The King of Kings and His Kingdom." There was a good attendance and attention. At the close a young man made the good confession. On May 12 the Junior Dorcas Society tendered H. W. Morris a kitchen tea. A hearty time was spent.

FITZROY.—Good meetings; splendid interest; one addition by faith and obedience, two by letter. Bren. McGregor, Swain, Johnson, Hughes, Griffith, Walker and Mitchell have been elected deacons. Prospects bright for future work.

COLAC.—Meetings last Lord's day were well attended, when we were pleased to have with us Sister Mrs. Bowan, from South Africa, who was an early member in the church at Colac. On Wednesday last we held our annual social, when a large number of members and friends were present. Bro. Connor was chairman, and kept things bright for the evening. A good programme was arranged. On Lord's day, May 15, Bro. Connor preached on the death of our late King Edward VII. The sermon all through was impressive. The text was "The King is Dead." The pulpit was beautifully draped in mourning.—J. G. Lacy, May 16.

ASCOT VALE.—Since last report nine have confessed Christ, four of whom have been received into fellowship. Last Lord's day morning two were received by letter from Newmarket. In the evening C. A. Batt delivered an earnest and impressive address to a large audience, one young girl included in above making the good confession. The attendances at our gospel services are keeping up well, and good interest is

manifested. At the mid-week prayer meeting last Thursday, 60 were present. On Wednesday, May 4, a members' social was held to celebrate the opening of our new schoolroom. This gathering was presided over by Robert Conning, who on behalf of the trustees and church officers declared the building open for the purpose of holding all our mid-week meetings and social gatherings therein. A splendid programme was gone through, consisting of selections by the choir, solos, recitations, etc. Addresses were delivered by the chairman and Thos. Minahan, who traced the history of the church in this neighborhood since her formation in 1891, right up to 1910, referring to her pioneers (of whom but few remain), her early struggles, and her subsequent triumphs. Reference was made to the splendid work accomplished for the cause in its early stages by the late Bren. A. B. Maston and John McGregor (whose names are honored and revered). Thos. McCallum and W. A. Kemp (Sunday School superintendent) referred to the pleasure it had given them to listen to the grand work which had been done by the foundation members, and how gratifying it must be to those who are with us to-day to have seen so many of the Sunday School scholars now members of the church. The happy gathering came to a close after the serving of refreshments, kindly provided by the sisters.—J.Y.P., May 16.

FITZROY.—We have now formed a Dorcas Class, and hope for great blessings in the work. We have the promise of a sewing machine from a sister, also donations to pay off the one now in hand. Several sisters are working. We meet every Thursday afternoon in the vestry, from 2 till 4. We would be pleased to receive donations of money or goods to help our cause. The secretary, Sister Mrs. Hollingworth, would be pleased to acknowledge same. 72 Keele-st., Collingwood. President, Sister Mrs. Quick.

MIDDLE PARK.—We had splendid meetings at both services last Lord's day. About 70 to break bread in the morning. Five new members received into fellowship. At the week-night service last week two young ladies made the good confession. Our evening service was crowded, and we had to throw open the vestry to accommodate the people. A. R. Main addressed the church in the morning. Bro. Harward is attracting much attention in our district.—J.S.M.

CARLTON (Lygon-st.).—At the breaking of bread on Lord's day morning there was a fine attendance of members. Bro. Haggard, from Iowa, U.S.A., and Sister Williams, from Mortlake, were present. C. M. Gordon gave a splendid exhortation. Big meeting at night, Bro. Kingsbury's subject being "Inexcusable Excuses." One sister confessed her Saviour. Further increase in attendance at Bible Class and week-night meeting.—J.McC.

NORTH FITZROY.—Two confessions last Lord's day, and one baptised the previous Lord's day received into fellowship. Bro. Baker still draws the usual full house. Since the introduction of the individual cup our attendance at the Lord's table has shown a decided improvement. The last two Sundays show 234 and 237 respectively.—J.C.

Here & There.

S.R. wishes to know "if it is right for a sister to pray in a prayer meeting." In our opinion it is.

The address of the secretary for Petersham church is now A. Brown, 16 Victoria-st., Lewis-ham, N.S.W., L. Rossell having resigned.

A site has been allotted in the new Melbourne General Cemetery for burial purposes, for the use of members of the Churches of Christ.

Bro. and Sister A. Price and family are removing from Moulmein, N.S.W., to Swan Hill, Vic. Brethren in that town should get into touch with him.

The church at Prahran has appointed E. Moody secretary. His address is 5 Porter-st., Prahran.

A half-acre block has been secured at Won-thaggi, the township at Powlett (Vic.) Coalfield, at a nominal rental of £4 per annum for the present.

The few brethren in Albury, N.S.W., have organised into a church; they will save up the contributions for a special effort in that place a little later.

The brethren at Dubbo, N.S.W., have commenced a Lord's day School with five scholars. This is a town in which the Home Mission Fund should do work as soon as it is possible.

W. G. Oram has been appointed press correspondent of the Victorian Temperance Committee, and will be glad to receive items of news from any of the churches regarding their temperance work.

Thos. Hagger preached at Corowa, N.S.W., last Sunday evening to a splendid audience; this was especially good in view of the fact that no Sunday evening meetings have been held for several years.

In view of the approaching Federal Conference to be held in September in Adelaide, the Executive would like those preachers who intend to be there to send their names to D. A. Ewers, Mile End, S.A.

It has been repeatedly stated that we should encourage the return of "our boys" at the American colleges. Acting on this principle the Victorian H.M. Committee has cabled an offer to Bro. Cecil McCallum, requesting him to take up work under the Committee next July.

Bro. Haggard, son of the President of Drake University, U.S.A., is making a tour of the world, and having "done" Australia, is now on his way to New Zealand. We were glad to see him, and trust he will take home with him good impressions of the brethren in Australasia.

It is usual for the Home and Foreign Mission Committees to have an annual social for church officers and collectors. This year arrangements were in progress as usual, when it was found that the dates arranged by the Committees were so close to each other that there was danger of overlapping, and as a result it has been decided to hold a united social of the two Committees on the night first chosen by the H.M. Committee, namely, Wednesday, May 25, at 8 p.m., in the Lygon-st. Lecture Hall.

H. Swain reports having addressed the churches at Footscray, Middle Park, Lygon-st., North Fitzroy and Hawthorn on the subject of the Bible School, and visited the schools at North Fitzroy and Preston. He has also met with the teachers of the former and discussed the subject of the graded school and supplemental lessons. A motion was carried deciding to adopt the principle. He will be glad to communicate with other schools on the same subject. Write to 783 Nicholson-st., North Carlton.

Speakers on our Lord's day morning plans who speak on the suggested readings have for the last few months spoken on the gospel according to Mark, and on the last Sunday this month the sixteenth chapter will be dealt with. In view of the approach of July 3, the annual Foreign Mission Sunday, it will give speakers a splendid opportunity to speak on the great commission to go into all the world and preach the gospel to the whole creation. The Austral has a fine lot of books on hand that will help speakers in things missionary. Send for a list of them, and then read, talk, study and pray about the great world-wide work.

A large number of delegates attended the monthly meeting of the Victorian C.E. Union held on May 2. Mr. Pretty presided in the absence of Bro. Fischer, President, who was away through indisposition. Some interesting reports were given by societies on work accomplished during the quarter. Preston Society has reorganised and has joined the Union. The North Melbourne and Brighton Societies had been visited by the Visitation Committee. One society with about ten members has been supporting three

destitute children for some time. They are to be commended for their work. Next meeting to be held on June 6.

When Mr. Fairbanks—the latest American Vice-President—recently visited the "Eternal City," says the *Christian*, a suggested audience with the Pope fell through. He was tainted with Methodism. Mr. Roosevelt expressed also a desire to see the Pope, whom he "respected as the head of a great church," and the answer was pitched in this key—"that the Holy Father will be delighted to grant an audience"—on certain conditions—the conditions being that Mr. Roosevelt must have no dealings with those wicked "Methodists." They had mightily offended Cardinal Merry del Val, who is the "power behind" the papal throne. Mr. Roosevelt sent, therefore, an answer entirely worthy of himself, and of the great and free people of the United States. It was to say—"I in my turn must decline to make any stipulations, or submit to any conditions which in any way limit my freedom of conduct." The local Methodists, in their endeavor to "improve" the incident, unhappily offended the distinguished American. All the same, the incident is a lesson to the world, and illustrates afresh the hopelessness and fatuity of any idea of "re-union"—short of absorption—with Rome.

Pearson's Magazine, in its recent issues, gives a series of articles devoted to the investigation of the credentials of Spiritualism. Mr. William Marriott, who is acknowledged to be an expert, has come to the conclusion, after thorough and searching investigation, that all the alleged phenomena of Spiritualism are produced by trickery.

Last month Mr. Marriott gave a full insight into the methods by which mediums produce their phenomena at seances. He himself has seen on countless occasions the grotesque and painful exhibitions of spirit-materialisations, by which the feelings of sitters are harrowed under the suggestion that they are actually the spirits of dead relatives and friends; and he advanced convincing proofs that all the mediums who produce materialised spirit-forms are tricksters pure and simple. Furthermore, he challenged any of the leading Spiritualists—among them Sir Oliver Lodge and Sir William Crookes—to bring forward a medium who can produce a single phenomenon which will bear the test of searching and intelligent investigation.

In the current number Mr. Marriott deals with the most crucial problem in the whole domain of Spiritualism—that of spirit-messages. The Spiritualists believe that the dead can and do communicate with the living. Mr. Marriott contends that they do not and cannot, and declares that the vast number of "spirit"-messages which are constantly being delivered by mediums, by means of trance-speech and trance-writing, are absolutely dishonest and fraudulent. This conclusion directly challenges that arrived at by Sir Oliver Lodge in his book "The Survival of Man," but Mr. Marriott's arguments are based on facts that he can fully substantiate; they prove conclusively that all mediums who profess to receive messages from the spirit-world are obtaining money daily under false pretences, and that the public ought to be protected against frauds at once so flagrant and so heartless.

Dr. Albert T. Clay, Professor of Semitic Philology and Archaeology at the University of Pennsylvania, shows the value of archaeological science in refuting the destructive criticism of modern days. He says:—

"The claim that the name of Abraham has not been found in the monuments has only this summer been overthrown, as it has at last been discovered on a tablet belonging to the age in which the patriarch lived. This must be considered as an important discovery, and is scarcely known to Biblical scholars.

"The same is true of the names of Jacob and Joseph, for they were names used in that era. Jacob-el and Joseph-el have been found on the Babylonian and Egyptian monuments.

"It was upon the ground that these two names were discovered on none of the monuments or

tablets that the critics rested much of their argument; they pointed to these and to the name of Abram as inventions of a writer of a later period, and they tried in this way to shatter belief in much more Biblical history.

"The Old Testament is the only book of ancient times which relates the defeats as well as the victories of the nation in whose interests it was written.

"Babylonian and Egyptian books give that which was favorable to the kings. So that the position which the critics now take in their effort to relegate the patriarchs to the region of myth is exceedingly weak. To satisfy all their unreasonable demands, archaeology must fail."

After using this test to prove the historical value of the Old Testament, the speaker declared that "wherever contact with some foreign power was referred to, and we have been able to delve among the ancient records of that power, in only a few instances up to the present time have we failed to find reference to that contact, as recorded in the Old Testament.

"The spades of the excavators and the patient labors of the decipherers have therefore shown that the Old Testament is not a collection of myths or theological fairy tales."

A FITTING TRIBUTE TO THE MEMORY OF J. B. ROTHERHAM.

The late J. B. Rotherham prior to his death had completed the second great work of his life, namely, "Studies in the Psalms." This work, however, is still in manuscript form, and in the prospectus which is now before us we read: "The work is ready for the press and could be issued in one volume of 600 pp., cloth, price 10/6 nett. The printing, however, cannot be proceeded with unless sufficient orders are given in advance to warrant the heavy outlay involved." In reading this it occurred to us that it would be a fitting tribute to the scholarship of the author of the "Emphasised Bible" if the brethren of Great Britain and Australasia joined together in an effort to secure a sufficient number of orders in advance to warrant the publication of "Studies in the Psalms." We can assure our readers that the book will form a valuable addition to their libraries, and the possession of it will serve as a memorial of one of whose scholarship we are justly proud. As we feel sure that Great Britain will join in this movement, we in Australasia need not wait, but act at once. Those who desire to assist in this memorial movement will please forward their orders (payment in advance not required) to the Manager of the Austral Company.

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A splendid suggestion comes from New Zealand—30 days' self-denial for Home Missions. The Salvation Army raises large sums annually by this means, and why not we, the disciples of Jesus Christ, who denied himself—not 30 days a year—but every day of the year, and every year of his life, that we might benefit thereby? Brethren, we are surrounded by fairly large towns where the primitive gospel is unknown. This state of affairs would not exist long if every disciple would deny himself of the luxuries of life. Every Lord's day morning we gather round the Lord's table and gaze upon the emblems of that broken body and shed blood which speak to us more eloquently than words ever can of the greatest self-denial the world has ever known, and we profess to be following him. I would suggest that each church have a self-denial fund, and let every disciple pay into that fund the many pence and shillings spent on things we can do without. Self-denial promotes spiritual growth, self-gratification hinders it.—J.R.C.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

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## Obituary.

RUHLAND.—With a very sad heart I am compelled to record the calamity that has befallen our lot. It is less than a fortnight since I stated that we were privileged to hear a splendid address from our much esteemed and beloved Bro. Henry Ruhland. Since then he has had to undergo a serious operation, on account of appendicitis. Although low and weak, our brother held on to the thread of life until 6 a.m. of April 28, when his spirit fled to God who gave it. Terrible and sad is the shock to us all, that a young man with such bright prospects and noble character should thus be called away! He was a member of the church about two years, and had been a splendid worker, and was just preparing to speak in our meetings, morning and evening. He only gave us one gospel address, on the Sunday evening previous to his being taken ill, and I am certain that some of the statements he made in that speech will follow his hearers to their graves. But above all was his noble life and character, that can never be erased from our memory. As an intimate friend and brother he could not be excelled. Oh, how hard it is to say "Thy will be done," when such a bright and useful young worker is taken from us. We are sad because he has left us, but rejoice to know that he was ready when the Bridegroom came to him.

Mt. Walker, Qld. H. HINRICKSEN.

PEARCE.—On April 30, as the shadows of the last hours of the month fell about us, the beloved wife of our esteemed Bro. A. Pearce, "Nura Muka," Point Sturt, passed away from her earthly temple, to the house not made with hands. Only thirteen months ago our sister, as Jean Verco, plighted her troth happily in her mother's home at Unley. We would have had it thirteen years instead of thirteen months, but though we loved her well, Jesus loved her best. Her friends remember as a Christian, her service in the Park-st. church choir, in the Sunday School as a teacher, and altogether as a pronounced Christian. At Point Sturt also, though brief her time amongst us, we have learned to love her, and we wistfully remember her friendly interest in each member, and the bright circle of welcome in her home, while some few knew of her hopeful plans for future service for Christ and the church—and realise that not only her home, but the church, has lost a deeply earnest, intelligent woman. Yet we know we see heaven best through the graves of our loved ones, and heaven only becomes rich as earth becomes poor, and we rejoice to know that our sister was called to higher service, and that amongst the fairest of heaven she has a noble place, to sing of Christ's redeeming love and grace, nigh the throne of God where seraphs stand, and those who have proved faithful unto death, who have passed from things inferior to things superior—from all that this world has, mixed with care and sorrow and trouble, to thrones and dominions in the land of perfect peace, of silver light and still waters. She has gone to be with Christ, which is far better. She left a wee trust, in her little daughter, who, we pray, will live to perpetuate her mother's memory by a life as faithful as hers. Our hearts and prayers are with her loved ones.

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