

THE
Australian Christian

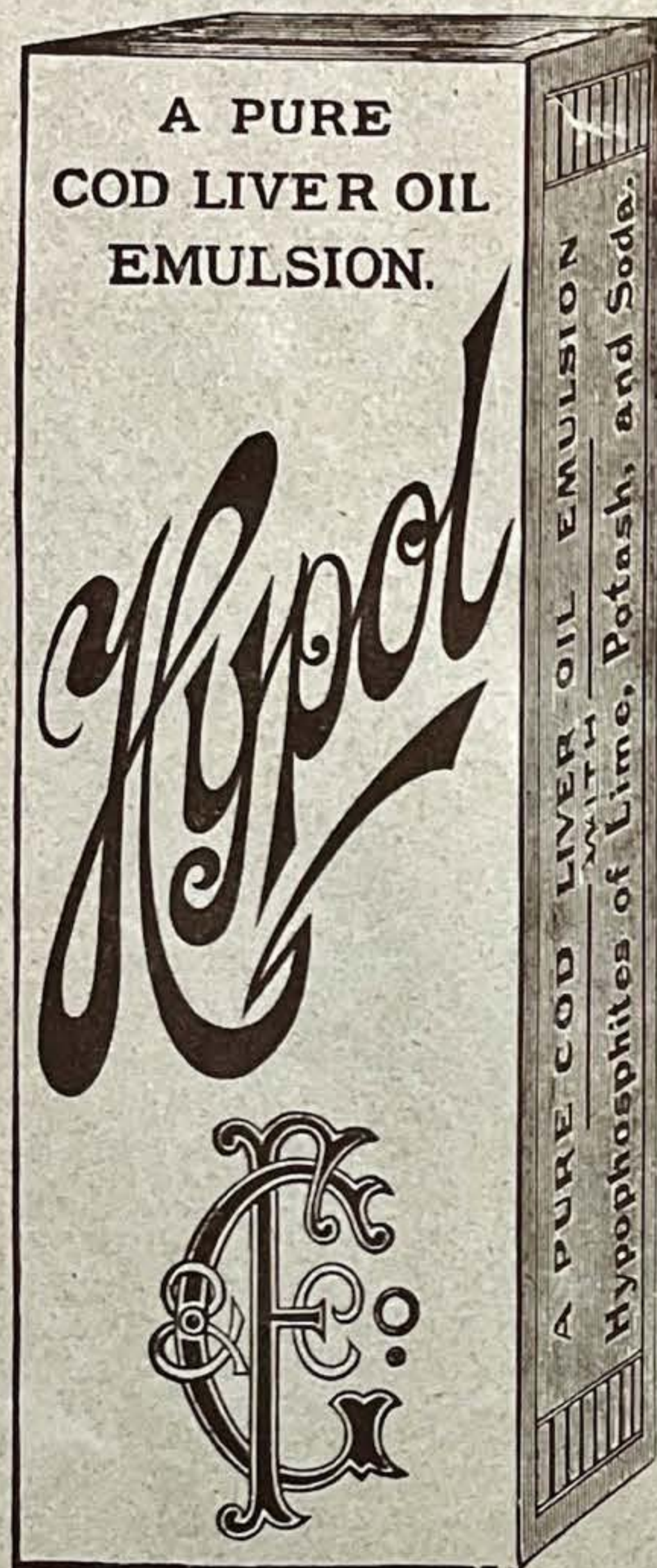
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The Australian

CHRISTIAN



Vol. XIII. No. 21.

Thursday, May 26, 1910.

The Immortal Hope.

By Dr. Newell Dwight Hillis.

"For if in this life only we have hope, we are of all men most miserable."—1 Cor. 15: 19.

Some strong intellects have lost faith in immortality because no pilgrim into the beyond hath ever returned to declare his adventures. But if clouds and darkness surround God's throne, silence and mystery must envelop man's tomb. We must remember that "it is the glory of God to conceal a matter," and the distinction of man to discover the treasure gathers strength through searching. For ours is a secret-loving world. Nature never wears her heart upon her sleeve. Nature is

A storehouse of gifts.

and man must uncover them for his enrichment. We must not forget that the wisest of teachers said there is nothing hidden that shall not be revealed, and nothing revealed that man can find out for himself. Gold and gems lie in the earth, but man must uncover them; medicines and balms are in the trees for fevers, but man must find them; the brain and nerves make up a mental harp, but man must tune the strings. And therefore this silence about the life beyond is natural and normal, and to be expected.

At its best, the soul glows and sparkles with dreams, ambitions, bright tasks, and though the candle be small it flings its beams far into this dark world. It is the province of youth to dream out the plans, and it is the office of time to spread out an arena large enough for these palaces and cathedrals of hope and work. Life holds no disappointment like

The breaking off of plans.

At best the most fruitful life and the most prosperous career represents an unfulfilled prophecy. No matter what your victories in the retrospect, you have achieved only one thing, where you planned a thousand, but time alone is necessary for working out all your hopes. Above every tomb should be written these words, "Too short." The teacher sows, and goes away without reaping the sheaves. The reformers plead, and die without having won their victory. The heroes labor, and another generation enters into the fruit of their labor. The parents sow the seed with

tears—let us believe that standing under brighter skies all these shall with joy gather the harvest.

To the loss borne by ambition and work we must now add the loss to philosophy that is incident to

The denial of immortality.

It is a striking fact that if the beginnings of modern science worked towards agosticism and doubt, the development of the scientific method has brought men on to faith and immortality once more. For all the arguments of science culminate in the faith of immortality. Darwin said that no man had stated the argument for evolution better than John Fiske. But John Fiske tells us that science has led him to believe in the immortality of the soul, as the next step in the sequence of Nature and the ascent of man. In one of his books Darwin says that the instinct of animals is the one example of truth absolutely unmixed with error. Still Nature never tells a lie in an instinct of beaver, bird or bee. Daniel has come to judgment, and we accept his dictum. But if Nature with the voice of instinct guides the bird through the pathless air to summer lands, shall not the instinct of immortality in the soul bring intellect and love to those green fields that lie beyond the flood? Does instinct speak truth to sparrows, and lies to Paul and Milton to sparrows, and lie to Paul and Milton these dreams, visions and prayers burst like gilded bubbles? Not so. The scientific method has established the conservation of energy.

Nothing is ever wasted.

Forces change its form, and so does life. Ours is not an unreasonable universe. Because God lives, man shall live also, eternally strong, eternally young, eternally beautiful.

The denial of immortality also involves a grievous waste in the extinction of the greatest minds. One of the paradoxes of Nature is seen in the survival of insignificant forms of life. It is a singular fact that the infusoria are secure, and all but immortal. Every principle of justice seems contradicted in the fact that elephants live two or three centuries, olive trees two thou-

sand years, while the redwood trees of California waved their boughs in the sunshine when King David was mourning for Absalom. Meanwhile man, who builds bridges, sails ships, fights battles for liberty, erects cathedrals, writes hymns and prayers, founds homes, is given a little handful of thirty or forty years. Nor can the bulk of the elephant above man's size ever explain the two hundred years given to some Jumbo munching hay, or the three thousand years given to some tree that is dead, inert and voiceless. The architect builds a marble palace for centuries, stores it with art treasures, that all the generations may throng in and out, feeding the eye and feasting the hunger for beauty, in form and color. But

God has given great care to this body

fearfully and wonderfully made, storing the soul's temple with intellect, memory and judgment, with conscience, affections and moral sentiments. And did he build this soul that goes laughing, weeping, inventing, praying, through life, for that goal named a black hole in the ground? What if back in the mountains, behind some city, men should construct a reservoir, into which the crystal waters flow, to satisfy the thirst and give health to the weary, smoky, fever-smitten cities in the far-off plains. And what if an enemy should open the floodgates in a time of drought, and the life-giving waters drain away while the fiery summer falls upon the city, and the heavens became iron and earth brass, until where there were cool waters in the reservoir there was a Sahara of sand and rock, blistering in the fiery summer. Not otherwise has death opened the floodgates that the streams of life and genius be drained away.

The loss of justice.

More grievous still, the losses suffered by the sense of justice, if there be no life beyond. Everywhere there are marks of a moral power that makes for righteousness in the world. Life is keyed to fair play, through nature, by automatic methods, rewards for righteousness and punishment for iniquity. Lies, gluttony and dishonor are seeds that hold harvests of penalty. In

terms of long time, though the wicked flourish for a little like a green bay tree, afterward the storm of retribution breaks, and lo, the evil man is not, but, like the chaff, he is driven away. Yet there are many exceptions to the rule. Now and then some Nero goes on to the end in his silken palace, heaping up crimes and thereby piling up gold. Meanwhile, if Nero lives in his palace of pleasure,

Paul, the hero of liberty

linguishes in a dungeon, wears rags, and eats crusts and shivers with cold, while he waits for the headsman's axe. Shall Paul not have his reward before God and know that he has brought liberty to Europe?

James and Charles the Second have gold, servants, castles and drink off the beaker of life, like spiced wine. Yet Milton writes his plea for the liberty of the printing press, and is threatened with imprisonment and death, and listening to the sevenfold hallelujah chorus, the poet dies of neglect, having received seven pounds for the manu-

script of "Paradise Lost." Has Milton never had his reward for his glorious achievements for democracy? Has Bunyan escaped from his dungeon? Has Cranmer forgotten his flames? Has Dante's heart been healed of its wound? Has Livingstone been recovered out of his distresses? Have the sufferers never been crowned? Believe it that this universe is unmoral and unjust who may! You and I will not. We will never charge injustice upon the loving Ruler of the universe! We do not know where dwelleth the soul's summer land, we ask no questions about the occupation and tasks of this group of exiles from our earth. But we believe that a God who is equal to the task of creating the soul, so richly endowed, is equal to the soul's continuance and the rewards. For God there is no death, no valley, and no shadow. Therefore dying must be much like passing into another room. In hope, therefore, we await the Great Adventure, and hope soon to solve the secret in that hour when a gentle hand draws back the rich curtains that we may see what lies beyond.

corresponding period of last year, and this had resulted in an increase of revenue to the Department of £5,000 as compared with the previous year. There had, however, been a decrease in the oversea tourist traffic from Australia due to the coal strike there."

Another sample of liquor misrepresentation: "With regard to an article which appeared in a Christchurch, N.Z., newspaper of March 4, which has been quoted in N.S.W., the Secretary of the Christchurch Prohibition League has received the following letter."

Department of Justice, Wellington,
March 15, 1910.

Sir,—Referring again to your letter of March 4, I have to inform you that I have read the article on Prohibition in Ashburton, published in the Christchurch Press, and am strongly of opinion that it was specially written with the object of showing that Prohibition was a failure, and that the writer had drawn upon his imagination for his facts. As you are aware, the Ashburton police are most energetic in their efforts to stamp out sly grog selling, and the statement made in the article to the effect that the writer, a perfect stranger, could obtain liquor in the manner described, is to my mind absolutely ridiculous. I direct your attention to the view of another Australian visitor, published in the *Ashburton Guardian* of Feb. 12, 1910.

(Sgd.) J. G. FINDLAY,

Minister for Justice.

The other Australian visitor is Mr. J. B. Donkin, of Lachlan Falls, N.S.W., who is a holder of brewery shares. Mr. Donkin said that he had seen an article in the *Daily Telegraph*, Sydney, in which a correspondent stated that he had been able to obtain drink in Ashburton by the glass or bottle, but though he himself had tried his hardest to obtain drink in that district, for the sake of the experiment, he had failed utterly, and an inspection of the charge sheet of the police court showed only too clearly what Prohibition had done for the district. Farmers all along the road had told him that they had made up their minds that the place was better without drink, and many admitted that the "shouting" system and companionship on market days under license had led to heavy drinking. He had been struck by the fact that so wealthy a district as Ashburton had been one of the first to recognise the undoubted benefits of No-License. People had said that there was a shortage of labor, but that was merely due to the fact that men now-a-days were able to save money and go upon the land for themselves. It was drink that kept the labor market supplied with a large proportion of casual labor, and licensed houses had a great deal to do with the downfall of the laboring man.

This statement of Mr. Donkin, coming from a brewery shareholder, is an effective refutation of the "cooked" statements of the liquor party. Liquor "facts" have a won-

N.S.W. No-License Campaign.

By H. G. Payne.

In N.S.W. we are enjoying with a holy delight a fight against the liquor traffic, which will reach a climax in the battle of the ballot about September.

Deliberate untruths, half-truths conveying false impressions, and abuse as a substitute for arguments, are being fired broadside by our opponents. A peculiarity about the literature issued by the "trade" is that the name of the issuing organisation is kept in the background. Three years ago they were not afraid to let the name appear prominently; now one has to search at the end of each publication to find it.

Apparently an attempt is being made to "catch with guile" an unwary public. Experience precludes the supposition that the party is ashamed—though they well might be so of their "faked" facts and ancient arguments." In the vernacular of Sydney a story that is ancient "has whiskers on it." Some of the statements of the liquor party badly need shaving in order to present an appearance of youth and freshness.

We present a few samples of "facts." The average voter is not in a position to disprove all the distorted statements of our opponents. The following instances are given as warnings against the acceptance of any statements unsupported by adequate evidence; even if they appear in the leading newspapers.

Fortunately an understanding of details is not necessary to correct conclusion on the No-License question. The strongest argument is the one easiest understood, viz., the victorious progress of the No-License sentiment in and near the areas in U.S.A., Canada, and New Zealand, where

it is in practical operation. The proof of the pudding is in the eating of it. As a result of the coming poll we expect that in the 1913 fight we will be able to give such proof in some N.S.W. electorates.

Mr. J. B. Sutton, President of the Licensed Victuallers' Association of N.S.W., has been unintentionally amusing the public. At the recent Conference of the Association he said, "Total prohibition would absolutely ruin it (the State)." "In Canada and New Zealand happiness and comfort have been wiped out." Then "Once No-License got in one district, it would go like a whirlwind." The Temperance party are glad to get this confirmation of their opinion as to the rapid spread of No-License, but would like Mr. Sutton to explain why the great body of electors upon whose vote the life of the trade depends should be so anxious to spread ruin, unhappiness and discomfort.

The value of Mr. Sutton's utterances may be measured by the following. Mr. Sutton: "In New Zealand since No-License was introduced the tourist traffic has fallen off 60 per cent."

Hon. T. MacKenzie, the minister in charge of the Tourist Department in N.Z., in a speech as reported in the *Otago Daily Times*, Dunedin, of April 12: "A recent irresponsible deliverance was made a few days ago by the President of the L.V.A. of Sydney, when he stated that prohibition had wiped out happiness in New Zealand, and that the tourist traffic had gone back 60 per cent. Regarding the latter, there was an increase in all our resorts for the last eleven months, as compared with the

derful vitality, and appear like some of the lower forms of life to multiply by division. "In the hearing of a charge of sly grog selling at Invercargill, N.Z., the police stated that 8 cases of whisky had been delivered at a boarding house in two months. The Press Association telegram that went through New Zealand was mangled in transmission, and said that 80 cases of whisky had been sold in two months. The *Tribune*, the official organ of the liquor party, published in Dunedin, wrote up the case as '320 cases handled in two months.' A week later telegrams had been sent from New Zealand to Australia, and published by the papers here as reliable news, stating that '800 cases of whisky had been sold in two months. Thus the perfectly legal delivery of eight cases of whisky within two months, without any evidence of sale, became under liquor influence '800 cases illegally sold.'" If No-License voters would multiply as rapidly as these cases of whisky, N.S.W. would go dry at the next poll.

Notes and Comments.

By Chas. Watt.

The grand fallacy of the New Theology, as we stated in our last, is couched in the following, "The real test of truth is to be found in the response it awakens within the soul." This, however, is the legitimate outcome of the denominational teaching with which we are all so familiar, and which affirms an immediate operation of God upon man to enable him to believe the Word! R. J. Campbell has been so saturated with this theology—has so persistently belittled the Bible that he has now come to deny its authority altogether. He has surrendered the Book at the bidding of the Higher Critics, to whom he has unreservedly given up all his faith, or rather his credulity. The utter absurdity of the vaunted claims of these critics may be subjected to a simple and effectual test. They claim to be able to take the Old Testament and going through it verse by verse tell unerringly who wrote each one! Now there are two well-known English writers, Sir Walter Besant and Mr. Rice, who have written a number of books jointly. Now let us reflect on the following points. (1) Both have written books separately, so that the literary style of each is known. (2) The joint books appear in their joint names. (3) They are written in a language with which the Higher Critics are perfectly familiar. Now let these clever critics take any volume written by Besant and Rice and examine them by all the rules of criticism known to the schools, and they could not, to save their souls, point out any sentence that Besant wrote or any that Rice penned. And yet, if we are to believe them, they can go through the Bible, written in a language they know little of, take the prophecy of Isaiah, for instance, and assure us that it was written not by Isaiah but by several Isaiahs, and underline what

verses were written by No. 1, what by No. 2, and so on! A greater Campbell who debated with another Rice would say, *Credat Judaeus Apella—non ego.*

Now what of the grand fallacy of this New Theology? Let us test it outside the realm of Scripture. When Kepler, the "legislator of the heavens," evolved at such a mighty cost of toil his three wondrous laws which transferred the centre of planetary motion from the earth to the sun, and shattered the circular orbit theory, to which the schools had been wedded for 2000 years, what response did his discovery awaken in the souls of his contemporaries? They would have killed him, and he had to fly for his life! Nevertheless this discovery was the birth of modern science, and it mattered not one jot what response it awakened.

Then try it with another epoch-making event of the same period. When the sturdy Florentine Galileo undertook to expose the fallacies of the Aristotelian philosophy, he began with Aristotle's law of falling bodies. The Greek affirmed that "the velocity acquired by any falling body was in direct proportion to its weight." Which means that if two bodies of unequal weight commenced their descent from the same height, at the same moment, the heavier would move as many times swifter than the lighter as its weight exceeded that of the smaller body. The Florentine denied this and the test was made from the leaning tower of Pisa. In this test Galileo triumphantly demonstrated that the "Divine Greek" was hopelessly in error, but the only response awakened in the souls of his contemporaries was that poor Galileo had, like Kepler his friend, to fly for his life. And yet what we now know as the law of gravitation is the outcome of Galileo's discovery.

The simple fact is that truth is truth whatever response it awakens within the soul, and the whole system of New Theology is a veritable house of cards that will fall to pieces by blowing on it. Poor Campbell is one more victim of the Higher Critics; he has followed these blind leaders until he has lost the light of heaven, and now stumbles aimlessly on after the will-o'-the-wisp that will only leave him in the blackness of eternal night. Some one wittily and sagely remarked that "according to the Higher Critics the Iliad was not written by Homer, but by another man of the same name who wrote in the same town, at the same time."

"Sunday School Fundamentals."

By D. A. Ewers.

This is the heading of an excellent article in the *Christian-Evangelist* by W. G. Pearce, International Superintendent of Adult Bible Class Work. He points out how "through a system of conventions, institutes and schools, by the cordial co-operation of Sunday School publishers, the 'no system' of lessons has given way to a

splendid system of uniform and graded lessons; effective methods have been introduced; teachers and officers have been trained and a knowledge of the unfolding life has been disseminated, making of the Sunday School a mighty evangelistic and educational agency." He affirms that everywhere there are evidences that the Sunday School tide is rising, and urges that "every division of the work should move forward with a unity that will bring large and permanent results." For the attainment of this ideal, certain "fundamentals" are requisite, and these, as presented by him, are: 1. A full equipment. "It is pathetic, if not tragic, to find a church careless or negligent in this matter. The wise farmer builds an adequate barn, and the barn then builds a comfortable house." 2. Good organisation. "It demands the best business brains and the finest executive ability the church possesses." By this means "the Sunday School is transformed into a hive of industry, and becomes a place where leaders for all church work are discovered and trained." 3. Trained teachers. "The Sunday School teacher is to the school what the cook is to the boarding house—the centre of attraction, or distraction, or subtraction." Certainly a teacher needs training as much as a cook. 4. The fourth "fundamental" is that the school should be properly graded. "The best teaching cannot be done until the school is properly classified, with a definite work for each grade, with annual or semi-annual promotions, with diplomas and seals of honor for work accomplished, with its supplemental drills, written reviews and every wise method introduced to increase the knowledge of the Word of God." Bro. Pearce in his closing paragraphs touches on methods of work that are adopted in but few Australian schools. He says: "The Sunday School with its cradle roll touches at a most opportune time the hearts of many parents; with its Home Department it may enter every home and bring comfort and cheer to those who are shut away from its regular sessions; with its organised adult classes it is teaching thousands of young men and women; with its Decision Day it is bringing many to a public confession of our blessed Saviour." He tells us that "it is commonly stated that 85 per cent. of all the additions to our churches come through the Sunday School," and this being so, it is scarcely possible to devote too much attention to this most fruitful of all our evangelistic agencies. The time has surely come for us to give more thought to the consideration of up-to-date Bible School methods and more money to the cultivation of the most valuable asset the church possesses.

A happy man or woman is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted.—*R. L. Stevenson.*

It is a good thing to strike when the iron is hot, but it is a better thing to make the iron hot by striking.—*Oliver Cromwell.*



Christ in the Gospels.

Jas. E. Thomas.

No. 3.

LUKE—THE GOSPEL OF THE SAVIOUR.

Luke is the only Gentile writer of the four Evangelists, and he writes particularly to the Gentiles. His adaptability for this task is manifest in his story, and the wisdom of God is seen even in the choosing of such a messenger. It is the longest and most ably written Gospel, and gives evidence of the care and ability with which Luke "sets forth in order" and traces "the certainty of these things" of which he writes. It is a story told by a consecrated physician, directed by the Holy Spirit, and setting forth the things concerning the Son of man of which the writer had "a perfect understanding from the beginning." Whether Luke had Paul as a companion in his writing, as Mark had Peter, is not definitely certain, but some of the great truths emphasised by Paul in his epistles, such as the doctrine of justification by faith, the glory of the cross, and the triumph of the resurrection and the manifold proofs of a risen Christ, are especially dealt with by Luke. It seems quite probable that in collecting all these facts Paul and the beloved physician would talk often together as they journeyed of the things concerning the Lord Jesus, and it would doubtless be a holy joy to them to assist each other in sending forth by the word of this Gospel or the messages of the Apostle to the Gentiles, and thus would they be unitedly used by the Spirit of God in proclaiming the glad tidings of salvation to all people.

Luke deals largely with the humanity of Jesus, and reveals him as the Son of man. Luke deals with the emotional and shows Jesus as the Saviour seeking the lost. He is a searcher after facts, and is both analytical and precise. He is chronological as far as the temptation and after the triumphal entry.

Characteristics of the Gospel.—It has been called the Gospel of the Infancy—setting forth the Bethlehem babe as no other does, and giving us most of the little we know of the boyhood of Jesus. It is called the Gospel of Women, dealing tenderly and beautifully with the story of the women who were the faithful ministers of Jesus, and showing how Jesus by his approving words has exalted women to the highest place. In a land in which women were almost in bondage, Jesus lifted them up, and for ever sanctified their ministry.

It is called the Gospel of the Human Race. Matthew looks at the King, and presents his Kingly claims to the Jews. He deals largely with Christ as related to the past. Mark looks at a devoted ministering angel, and presents Jesus as a servant especially in his busy life. He deals with the Christ that was then present. But Luke shows the relationship of Jesus to all men and for all time. He tells of the Saviour seeking the lost race and bringing human kind back to the Father's house. A third of the story is peculiar to Luke, and found nowhere else. The story of the shepherds, the simplicity and humanity of the early life of Jesus, the pathos of his life and suffering as the man of sorrows and acquainted with grief, the story of the prodigal son, and the love of the prodigal's father, are given in such a way as to move men as no other story ever can. Even Renan, the great champion of infidelity, has called this Gospel "the most beautiful book in the world." It is the story of Christ and mankind, and sets him before us as the one who died to save us all.

In an analytical study of Luke, it would be necessary to observe the following main divisions—

1. The early life of Jesus.
2. The ministry of Jesus in Galilee, 1: 1 to 4: 13.
3. Jesus' journey from Galilee to Jerusalem, 4: 14—9: 50.
4. Jesus teaching in Jerusalem, and his death, burial, and resurrection, 9: 51—9: 48; 20: 1 to 24: 53.

Purpose of Study.

But we seek rather to see the humanity, tenderness and love of Jesus. To see him as a man among men seeking to save them. We shall do this largely by those things peculiar to and characteristic of Luke.

I.—The birth of Jesus is told in its relation to man.

Matthew told of one born King of the Jews, and of wise men that came to worship him. They rendered adoration, but their joy seemed exclusive and common only to themselves. Luke tells of the Saviour Christ the Lord—the promised Son of David—the long expected Jesus—born amid lowly surroundings and circumstances and coming down to the level of man.

He was welcomed into this world by shepherds. Mr. John Urquhart, in an in-

teresting paragraph on this point, declares that shepherds were outcasts like the publicans, and were not allowed to act as witnesses in court, or given alms when needy. In fact they would not have been allowed in the inn. He considers the fact of Jesus being born in a manger a special provision enabling these lowly shepherds to greet him at his birth. This is an interesting and beautiful view of the humility of Jesus and God's provision in him for all men.

He is set forth as a babe who should fulfil the hopes of mankind and become the Saviour of men. Not to the shepherds only, but the angels announce, according to Luke, glad tidings for all people. This is characteristic of the whole Gospel. It is the message of one who has no preconceptions or prejudice, but who is filled with an inspired message for every nation and kindred and tribe and tongue.

II.—The genealogy of Luke shows Jesus' relation to man.

Matthew gives the kingly line and shows Jesus through Joseph descended from David and of the line of Abraham—a King according to the promise, but Luke traces Jesus in the blood line, through Mary and as a grandson of Heli, and thus though a King of David's line, he is a man of Adam's race.

Matthew traces Jesus for the benefit of the Jew from Abraham, and shows him to be a Jew of the royal line, but Luke traces Jesus for the benefit of humanity back to Adam and to God, and thus he is related to us all.

III.—Luke shows Jesus as related to the supreme joy of man.

The praise at his birth and in all the earth when he came is not recorded as an accident; as Dr. McClymont says, "Luke has fitly preserved for us the first precious germs of the Christian hymnology, which, after eighteen centuries, is still prized as an aid to worship in almost all sections of the Christian church."

The joy of Zechariah and Elizabeth, the glad song of Mary, the praise of Anna, and of dear old Simeon, are peculiar to Luke. He is the Gospel Psalmist, and from him we have the Magnificat, 1: 46-55; the Benedictus, 1: 68-79; Gloria in Excelsis, 2: 14, and the Nunc Dimittis, 2: 29-32. What a glad Evangel is Luke!

IV.—Luke presents Jesus as the seeker of all men.

The records of his coming into touch with Gentiles are especially emphasised in the following—

1. To the centurion Gentile, 7: 2-10.
2. To Zacchæus the Gentile publican.
3. The great supper—compare Matthew's story, 22: 9-10, with Luke's, 14: 16-23, and note especially that Matthew tells of a certain king who made the feast. Luke says a certain man did it—for Jesus is a man as well as King.
4. The mission of the seventy is recorded only by Luke.

V.—Jesus is presented by Luke as a man with like passions to ourselves and moved to the highest deeds of love.

To illustrate this study—

1. The parable of the good Samaritan, 10: 30-37. This divinely-given pattern of the ideal life in man is full of the very teaching we need to-day. It shows what the brotherhood of man means. It shows there is most of the divine when there is the most of humanity. Jesus loved the man who was down and helpless. The message of this parable is that they who loved God most will show it by their love for those he loves.

2. The lost coin shows Jesus' anxiety for the lost.

3. The lost sheep shows the diligence of Jesus in searching.

4. The lost man shows the loving and yearning heart of the Father, as always longing for the son's return. It is the most pathetic story in all the parables, and in fact in our language, and should rather be called the parable of the prodigal's father—for the greatest truth is of the father. The feast, the ring and the robe were all the gift of his loving heart.

VI.—Luke teaches that Jesus is necessary to man, and that man is hopeless without him.

1. Dives and Lazarus, 16: 19-31.

Without we use our opportunity for service here we cannot hope for any of the joys of heaven.

2. The wedding garment, 12: 31-40.

We must prepare in this life for entering into the next.

3. The unjust steward, 16: 1-12.

As we act here we will be rewarded or refused a reward hereafter.

VII.—Luke shows Jesus' humanity and his consequent necessity for prayer.

It is the Gospel of prayer.

1. Luke notes that Jesus prayed at his baptism, 3: 21.

2. At the transfiguration, 9: 29.

3. He taught men to pray, 11: 1.

4. Prevailing prayer illustrated, 18: 1.

5. Prayed for Peter, 22: 32.

If we would live after the divine pattern of Jesus, we must get the power and the strength that can only be had from the presence of God. Jesus needed help to be a man. He needed no help to be divine, for that he was. It was even harder for him to be a perfect man than to be the Son of God. God will bring us to heaven at last if we are faithful on earth, but our problem now is to be true, faithful men. The victorious man must be a man of prayer.

VIII.—In record of the death and resurrection of Jesus, Luke gives us added testimony of the love of the Saviour.

The weeping over Jerusalem, the sweat of blood in the garden, and the gracious unfolding of the story of love to the two

disciples on the road to Emmaus, and the joy that came to disciples even as Jesus left them, show how inseparably Jesus has been related to our humanity. He weeps over man and even dies to save him, that in the end he may share with all mankind the joy of the Father's kingdom.

"Not to condemn the world,
The man of sorrows came;
But that the world might have
Salvation through his name."

The Gospel of Luke will be for ever precious in all ages to all men because it tells of the man Christ Jesus and his coming to this world of ours to live and die that he might become the world's Saviour.

To Fulfil Christ's Prayer.

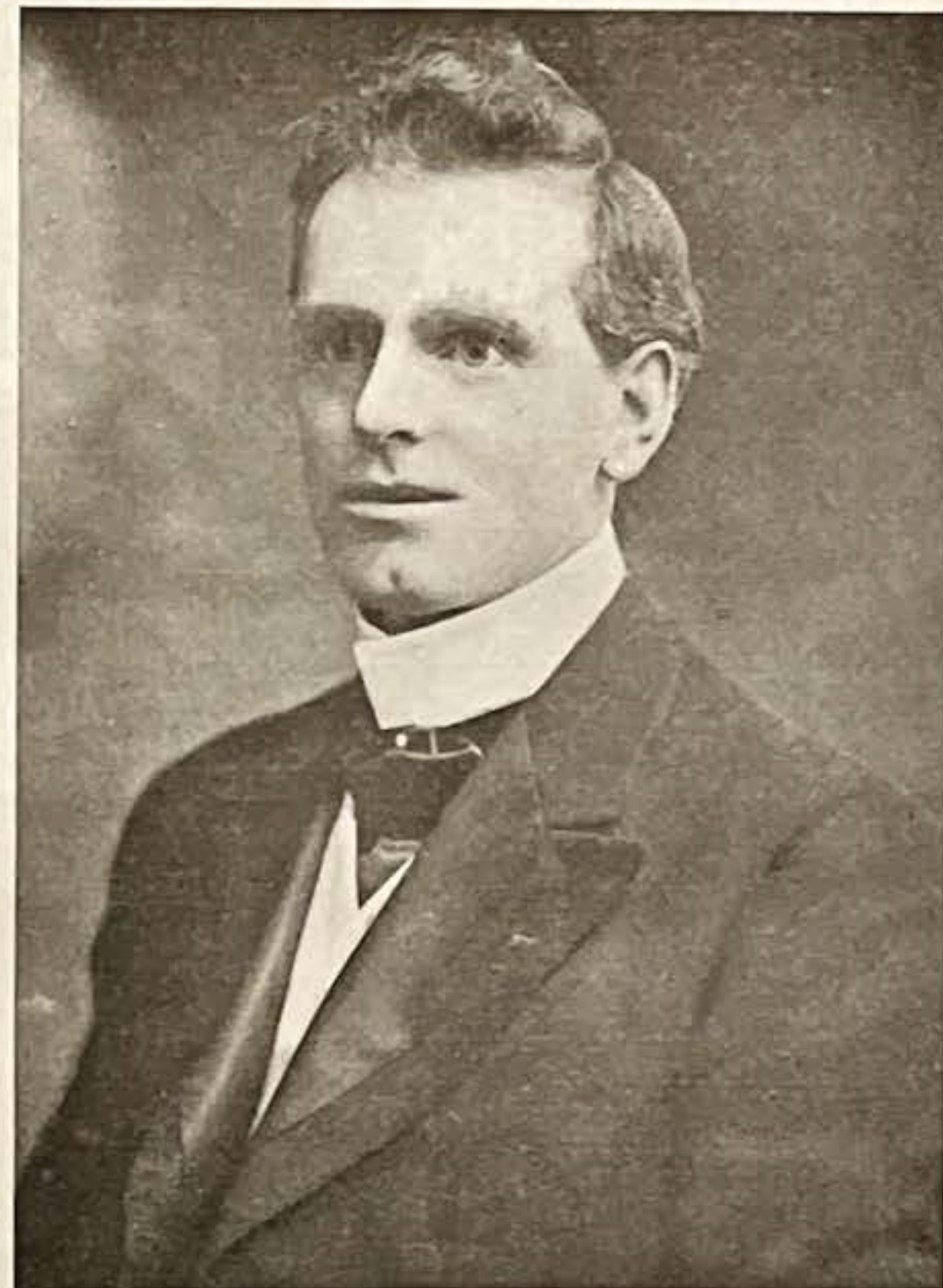
We must begin where we are; and must recognise the truth that if anything separates us from communion with the Christian man who is nearest to us, we should be almost as eager to remove it as to remove what separates us from communion with God. The world will not believe that in God we are one with all Christians until we are one with the brethren who are at our side.

Remember, that Christ did not pray that, in order to convince the world that he came from God, there might be raised up in every age great scholars who with unanswerable proofs should demonstrate the reality of his miracles and of his resurrection. He prayed that the church might be perfected into one, that the world might know that the Father had sent him. *You*—you are to supply the evidences of the truth of the Christian faith by which our own generation is to be brought to God. In you—in your union with God, in your union with each other, you are to illustrate the divine results of the work of Christ, and these will demonstrate his divine mission. In your union with God, in your union with each other, you are to reveal the greatness of the Christian redemption and so to awaken in the hearts of men a deep and vehement desire to share your blessedness.—*The late R. W. Dale, LL.D.*

The Permanent Value of the Bible.

Facts show that the Bible is quite as necessary to the present age as it was to any past age. Certain human theories about it may indeed have been exploded; certain interpretations of it may quite reasonably have been left behind; but the significant fact is that in shaking itself clear from these, the Bible looms up larger than before. In clearing certain parts of the heritage of the weeds which men's bigotry or carelessness has suffered to grow there, we find how rich the soil is for nobler growths. Society, so far from finding the Bible out of sympathy with the rapid growth and enterprise and bold thinking of the present, finds that the Bible has an-

icipated these. The young man who goes down into life with his Bible in his hand and in his heart, need have no fear that he will ever outgrow it. It will make itself more and more necessary to him, the greater man he becomes. It will lead him into paths where it alone can guide him; it will set him asking questions which it alone can answer; it will lay upon him duties which only its inspiration will enable him to do, take him up to mountains of sacrifice where only its power will nerve him to wield the knife, and point him to a heaven of rest and purity, to which it alone can show him the way.—*M. R. Vincent, in "Gates into the Psalm Country."*

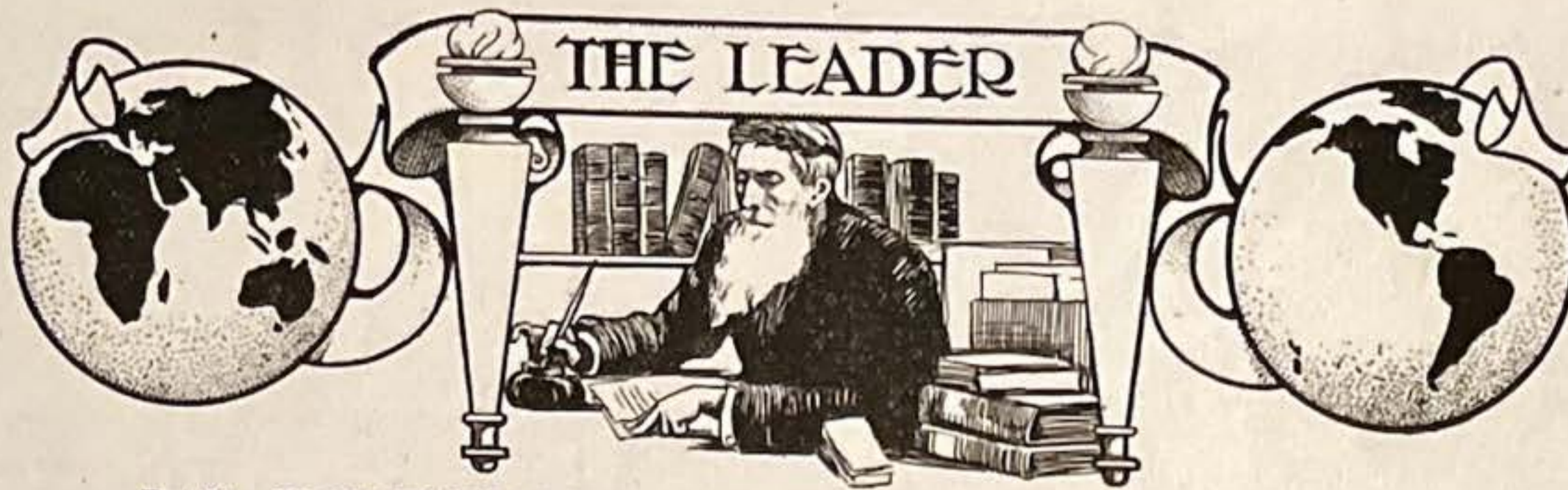


Gifford Gordon.

A Church Member's Soliloquy.

To pledge or not to pledge: that is the question.
Whether it is nobler in a man
To take the gospel free and let another foot
the bill,
Or to sign a pledge and help to pay the church
expenses.
To give, to pay—aye, there's the rub—to pay,
While on the free pew plan a man may have a
sitting free,
And take the gospel, too,
As though he paid,
And no one the wiser be,
Save the church's committee, who,
Most honorable men—can keep it a secret.
I'll take the gospel so,
For others do the same—a common rule.
I'm wise; I'll wait, not work;
I'll pray, not pay; and let the others foot the
bills,
And so with me the gospel shall be free.

—*Christian Monitor.*



BAD CREDENTIALS.

From what we have been able to observe, we have come to the conclusion that the class of people calling themselves Free-thinkers have adopted a title which is very far from expressing the attitude they usually assume to any expression of thought outside their own limited outlook. Instead of their thought being free, it is bound by a limitation of ideas which never transcends a materialistic conception of the universe. So far from welcoming thought, no matter where it comes from, they are of all people the most intolerant of any thinking that does not happen to be the same as theirs. Especially is this the case if the subject presented to them is that of the Christian religion. Here, the average "Free-thinker" loses any reason he may happen to have and proves himself incapable of weighing evidence or of coming to a correct judgment from arguments advanced. Lines of evidence that he would eagerly receive if they supported his views, are put aside with contempt if used against his peculiar ideas of things. He is also a very credulous mortal. He can easily accept the most incredible things, provided they are antagonistic to revealed religion. He does not, for example, believe in the idea of creation, but he can accept without hesitation the idea of spontaneous generation. And yet, to entertain the latter idea involves a belief in the greatest miracle man ever heard of. He does not believe in the miracles he finds in the Bible, but he can believe in any number he finds outside of it. He can do all these things because he is *not* a free-thinker, and because he has acquired the habit of accepting as gospel wherever the high priests of materialism may choose to say.

Rejected evidence.

All lines of evidence that bear upon Christian teaching are closed to the so-called free-thinker. If proof of this were required, it is furnished by a certain Professor Drews, of Karlsruhe, Germany, who is said to be a man of great learning. This gentleman undertook to prove before a large assembly of theologians that no such a person as Jesus Christ ever existed. He did so, in much the same way as one would attempt to prove that no such a person as Napoleon Bonaparte ever existed, namely, by rejecting all the historical evidence bearing upon the subject. And, truly, it is wonderful what a clever manipulation of facts can accomplish in this way. We remember reading a smart parody of the higher criti-

cism, in which the writer undertook, on the same lines, to prove that Bonaparte was a myth. It was well and cleverly done, and just as reasonable as much of the criticism that passes current in the present day. One can do a great deal, if he twists evidence and ignores facts. And this is the way that Professor Drews dealt with his subject. He rejected the testimony of Christian writers as prejudiced and unworthy of credence, and wholly ignored the evidence of such secular writers as Tacitus, Pliny, Lucian, Suetonius and Eusebius. He excluded the Gospels, although their historical accuracy is established and accepted throughout the world. He assailed the famous passage in the works of the Jewish historian, Josephus, which bears testimony to Jesus, although no one else has ever been able to prove that it is spurious.

Evidence from the Talmud.

The *Christian Herald* in commenting on this remarkable and absurd deliverance, says: "For a man of learning Professor Drews did a most singular thing. While apparently exhausting the field of anti-Christian research, he overlooked one source from which he ought to have sought information—the Talmud. Every notable Jewish scholar to-day knows that the Talmud, up to the year 1631 A.D., did contain a record of the accusation, arrest, trial and conviction of Jesus. This record was written, of course, from the Jewish standpoint, and appeared in every copy of the Talmud, from the first centuries of the Christian era up to the seventeenth century. Owing to the bitter persecution of the Jews in Europe, a Jewish World Synod, held at Janslav, Poland, in 1631, ordained by formal proclamation that in every copy of the Talmud thereafter all reference to Jesus and everything relating to his life and death should be omitted, and that the sign of a circle should stand instead of such references, which would be understood by the initiated. It was explained in the Synod's proclamation that this action was taken because the references to Jesus Christ in the Talmud had provoked Jewish persecution, and that their removal would leave the people to the enjoyment of peace. There are copies of the ancient Talmud still in existence, containing all of this subsequently prohibited record. These facts have been known to practically all Biblical scholars, Lightfoot, Lardner, Munschen, Wiresche, Poffer and others—all of them men of eminent learning."

Jewish testimony.

These men of learning did not halt at Josephus. They went to the Talmud, where they found the most direct and convincing testimony of the life of Jesus, from the anti-Christian standpoint—testimony that could not be gainsaid. If there were no other written or printed line in the whole world, and never had been any other, this Jewish account alone would suffice to establish the fact that Jesus lived and suffered and died. The Jews of all people had the most reason to deny that such an one as Jesus ever lived, but even to-day there is no well-read Jew who does so. Moses Maimonides, the great Jewish reformer, who was called "the glory of Israel," and who lived in the twelfth century, in his writings on the Talmud Torah recognised Jesus of Nazareth as a great prophet "who prepared the way for the Gentiles to enter into the kingdom of heaven." To the unprejudiced mind, or the mind capable of receiving evidence, the testimony borne by the Talmud is not required. Without it, the evidence is overwhelming. It is only referred to now in order to show to what lengths of unreason so-called rationalistic "thinkers" will go. It demonstrates very clearly that such men are unsafe guides and that those who pin their faith to them are very easily duped.

What kind of credentials?

And this leads us to say that the men who come before the world as its teachers on any given subject, should have their credentials carefully examined. This applies particularly just now to the teachings of Professor Haeckel, whose disciple, Mr. Joseph McCabe, is now in our midst, to instruct us regarding the Haeckelian philosophy. Mr. McCabe himself is only an echo, and may, therefore, be left severely alone, but Professor Haeckel, as the propounder of a philosophy that is antagonistic to Christianity, requires to have his credentials examined. His views on the theory of Evolution we will leave to another article; in the meanwhile his attitude towards Christianity will enable us to form some opinion as to the value of anything he may say on the subject which has brought him into more prominence than he deserves. We venture to say that, in the short statement we have to make, ample evidence will be furnished that he is an unreliable witness in any system of philosophy he may care to propound. And although he may have attained eminence as an observer of facts in the domain of natural science, his ability to generalise from those facts leaves very much to be desired.

"Saladin."

Those who desire to enter more fully into this matter should read Professor Loof's "Anti-Haeckel: An Exposure of Haeckel's Views of Christianity." Professor Haeckel replies to this brochure, and in doing so, makes a most damaging admission. He admits that his conception of

Christianity has been formed from infidel sources. He has not studied the subject first hand. This is what he says in his rejoinder:—"Professor Loofs considers it unnecessary to acquaint himself with the remarkable work of the learned and acute English theologian "Saladin" *God and His Book*. As I myself build for the most part on this source, I must refer the reader to the book itself for further details." It is worth while noting what Professor Loofs says about "Saladin," the learned and acute English theologian. "Every one of my readers," he says, "who understands the nature of serious scientific work, and has a genuine feeling for the honor of writing and the dignity of literature, will be convinced, I think, that 'this remarkable work, by a learned and acute English theologian,' is simply the vile production of a coarse and ignorant journalist of the lowest order. From some quotations which Haeckel gives from his 'authority' I was prepared to find that 'Saladin' must be a thoroughly bad book; still, I did not expect to find such wretched stuff in a book used and recommended by a brother professor. It was a new discovery to me that Professor Haeckel has sunk so far beneath the level of a respectable and self-respecting scholar as to praise in high tones a book such as this." In Haeckel's "Riddle of the Universe," which has had such a wide circulation, his attacks upon Christianity are founded upon data furnished by "Saladin," a blatant and blasphemous infidel. With credentials such as these, Haeckel appears before us, in the person of his disciple, to instruct us in a theory of the origin of things which is the reverse of scientific, and has not even the merit of being a good guess. We might respect him even in his error, if he had treated his subjects with scholarly dignity, and had honestly tried to understand what Christianity is. As it is, the pabulum he serves out may pass with unthinking "Freethinkers," but is scarcely good enough for well-informed thoughtful men and women.

Editorial Notes.

F. M. Rains.

F. M. Rains, the well-known Secretary of the F.C.M.S. of America, writes the Secretary of our Federal Executive that he expects to arrive in Sydney by Vancouver boat from Honolulu about Sep. 5, and purposes to spend from two to four weeks in Australia, going on to Colombo and India. He is thus timing his visit to be present at the Federal Conference in Adelaide, at the public meetings of which he will be the principal speaker. Bro. Rains is one of the world's great missionary advocates, and he especially desires to meet and have fellowship with our mission workers here. He leaves Cincinnati in August on a tour to all the stations of the F.C.M.S. in India, the Philippine Islands, China, Japan, Af-

rica, and other places, and is going out of his way on purpose to make the acquaintance of the Australian brethren. He will receive the welcome due to so distinguished a visitor.

"Where are Baptists Going?"

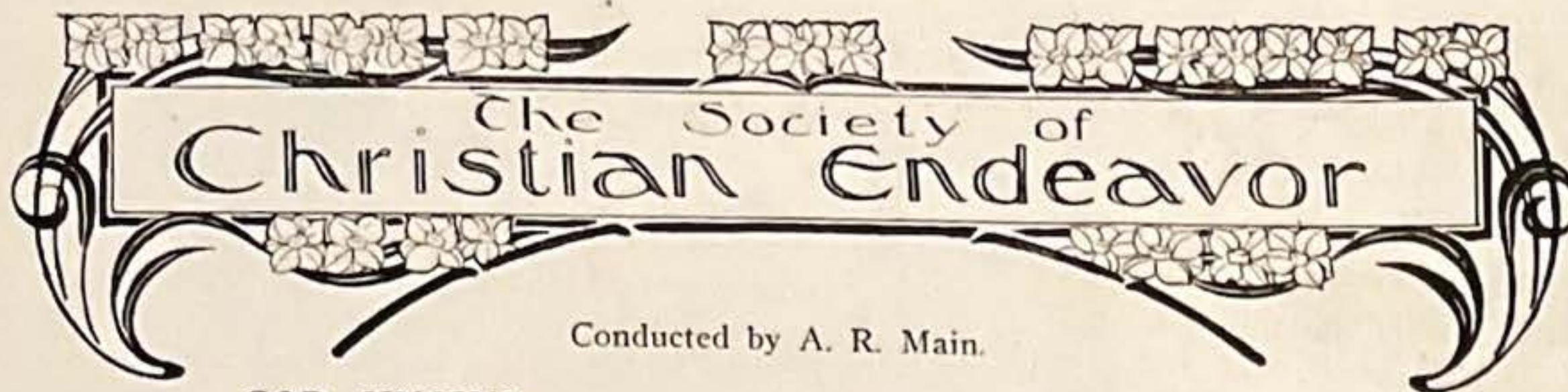
This is the theme of an editorial article in the *Watchman*, of Boston, one of the ablest American papers. Commenting on the life of A. Campbell, the writer says, "Because Alexander Campbell preached a sermon in which he showed that Christians are not under the law of Moses, but under grace, there was so much opposition that the Campbells and their friends withdrew from the Baptists. It is worthy of note that the grounds of the opposition which caused the withdrawal of the Campbells from the Baptists would exclude from the Baptist body every Baptist Church in the Northern States to-day, and most of those in the South." Regarding the tendency of current Baptist thought in America, the editor significantly says: "Recent discussions have shown that there are some Baptists who go back to the earlier Baptist position which held alone the rejection of infant baptism and thus would not assert that baptism by immersion is the door to the visible church. But the great body of Baptists in America still hold to immersion alone as baptism, and to baptism as necessary to obedience to Christ and to membership in the church. In this they occupy exactly the ground of the Disciples of Christ. It is becoming clear that a great question before the Baptists of America is whether they will return to the historic position of the early Baptists, and of the English Baptists of to-day, insisting on a regenerate church membership, and discarding infant baptism but allowing personal liberty as to baptism, or whether they shall stand squarely on the ground of the Disciples of Christ, that baptism is necessary as an act of obedience to Christ and to admittance to his church, and that immersion alone can be acknowledged as baptism. In the former case, logic would lead to union with the Congregationalists if they give up infant baptism. In the latter case the natural result would be union with the Disciples of Christ." The article, which is written in an appreciative spirit of the work of our American brethren, commences with the words: "The remarkable progress of the body known as Disciples of Christ, outstripping that of any other religious body in the world, has aroused fresh interest in their beginnings, principles and progress." If Baptist writers and preachers were generally as friendly as this American leader, the banners of matrimony might soon be published between these two great religious forces.

Baptists and Disciples.

Commenting on the article quoted from in the preceding note, the *Christian-Evangelist*, after dealing with the statement that "there is, no doubt, a difference in emphasis between the Baptists and Disciples on

baptism in its relation to discipleship and the assurance of forgiveness," and with the *philosophy* of baptism from the point of view of each, proceeds: "The facts about which both bodies agree are (1) Baptism is an ordinance of Jesus Christ. (2) Its proper form is immersion—a symbolic burial with Christ. (3) Its proper subjects are penitent believers. (4) It possesses no merit or magic power to change the heart or earn God's favor, but as a divine command it is binding on all believers, and those who, knowing the command, refuse to obey it, do so at great peril to their souls. Here is ground broad enough for Baptists and Disciples to occupy in common, the extremists of both bodies excepted." On the question of the future of the Baptists, the *Evangelist* says: "As to whether the Baptists will choose to compromise their position on baptism and unite with the Congregationalists, or ally themselves with the Disciples without the compromise of a principle they hold vital, is for that great body of Christians to work out for themselves. That they will do one or the other, ultimately, is apparent to any close observer of present-day tendencies." So far as we can judge in Australia, where the Baptists as a rule appear to pay less attention to the importance of baptism than their American brethren, the prospect of their union with those called simply Christians or disciples of Christ is not so favorable. In many of their churches here open membership prevails as with many English churches. The marked tendency of this is toward Congregationalism. John Bunyan, himself a Baptist, was an advocate of open membership. His church accordingly received the unbaptised and finally became a Congregational Church. Where the Baptists lower their flag, the advocates of "the ancient order of things" will undoubtedly be the gainers as occupying the Scriptural position abandoned by their immersionist brethren.

The mustard seed is very small, but the plant grows into a large bush. A very little faith will grow into strength, if properly exercised. What Jesus says about a sycamine tree is a little parable. It strikes its roots down deep into the soil, and then grows into a great trunk, with wide-spreading branches. The plucking up of such a tree is a work that would require immense strength. It is given here as one of the hardest of all things to accomplish. Yet living faith will do even this. That is, it will do things that are most difficult. Christian faith has not spent its strength in plucking up trees and planting them in the sea—achievements which would not have blessed any one. But it has gone through the world, uprooting the powers of sin, and planting trees of righteousness. It has been regenerated in men's lives and transforming them into Christlike beauty. We may take this promise for ourselves. We may bring to our hard tasks all the strength of God, if only we have faith like the little seed.—*Dr. J. R. Miller.*

**GOD KNOWS.**

Topic for June 13.

Suggested Subjects and Readings.

God knows our life—Rev. 3: 1-6.

God knows our need—Matt. 6: 25-34.

God knows our sorrows—Ex. 3: 7.

God cares—1 Peter 5: 5-7, 10.

God carries our burdens—Isa. 46: 3, 4.

God crowns us—Ps. 5: 11, 12.

Topic—God knows—Ps. 103: 1-4; Matt. 6: 7, 8.

God knows all. For one willing to take the time much good may be gained in a search for Bible texts with the aid of a concordance. He knows all his creatures from the highest to the lowest: the ravens and their young, the fowls in the mountains, the wild beasts in the field. He numbers the clouds, the drops of rain, the sand on the sea-shore, the hairs of your head. He sees all our ways and counts all our steps. His eyes are upon all the ways of man, and he sees all his goings. He tries the heart and reins, weighs the spirit, understands our thoughts afar off. "He looks from heaven and beholds all the children of men; he fashioneth their hearts alike, and considers all their works." "I know their sorrow," he said of Israel. "Lord," prayed David, "my desire is before thee, and my groaning is not hid from thee."

Three comforting texts.

The Father's knowledge and continued care for his children was taught by the Saviour, when he said that no sparrow falls to the ground without God's knowledge. He who regards the sparrow must have tender solicitude for man. "His eye is on the sparrow, and I know he cares for me." None is so insignificant as to escape his loving notice.

"Thou art as much his care, as if beside

Nor man nor angel lived in heaven or earth."

The Lord knows our frame: he remembers we are dust. He will not expect too much from us. We shall be judged according to our ability. He knows our troubles and difficulties and has regard to these in measuring our achievements. See for illustration of this the letters to the seven churches (Rev. 2, 3). "I know thy works, and tribulation, and poverty." Well might we say: "Perfect knowledge joined to perfect love furnishes the strongest assurance to trembling and penitent souls."

Many a man has been upheld in time of trial and affliction by the thought of the Father's knowledge. When men have forgotten, and even dearest friends have proved neglectful, the consciousness of God's knowledge and care has solaced. To one of conscious rectitude, whose motives have been suspected, and who has had to endure the misrepresentations of even intimate acquaintances or relatives, belief in One who knows the heart's sincerity is an inestimable

boon. We all know that misunderstandings and misrepresentations are among the greatest evils of our ordinary and even religious life, and the cause of numberless troubles and quarrels. It is good to know that such things are temporal and confined to earth, that in the light of the Father's perfect knowledge they must vanish utterly.

On the other hand, to the evil-doer, the man of hypocritical heart and double life, the perfect knowledge of God is the source of extremest fear. No deed or word or thought can be hid from him. He knows the intent of the heart.

God's knowledge and prayer.

In the second part of our selected Scripture, we have a practical application made by the Lord Jesus. "Your Father knoweth what things ye have need of, before ye ask him." His eye ever watches us, he sees in secret, he has considered our need. And the practical corollary is?—You do not need to pray at length, to repeat over and over your petitions, as if God needed to be informed. Have we not all uttered, or listened to, prayers which seemed to be constructed on the principle that the Lord was in need of information? Yet note, that the Saviour did not say: Your Father knows, so there is no need of prayer. He said rather: Your heavenly Father knows, therefore pray in such and such a manner. The apostle could tell men to "let your requests be made known unto God" (Phil. 4: 6). How so? Why? We may not know the full reason. But it is clear that God who knows loves to have his children acknowledge in prayer their dependence upon him. In every true prayer there is a recognition of our need and of his bounty. Prayer, while it does more, brings us into a right attitude, into such a condition that God can bless us. It is revealed as a condition of receiving a blessing, for "ye have not, because ye ask not." God's foreknowledge has been made by the infidel an objection to prayer. The reply of E. J. Hardy must suffice now: "If it be said that God foreknows and foreordains everything, the answer is that then he knows that we are going to pray, and may act in a way not altogether unconditioned by the prayer. He knows what kind the harvest will be, but men plough, harrow, sow, and reap."

A motto and its use.

"It would be a good motto," says Charnock, "to write upon our minds, God knows all, he is of infinite understanding." Why so? In reply, Charnock tells us of the effect of a sincere belief in God's omniscience on our lives. His headings may be given:—1. It would give check to much iniquity. The would-be doer of a wicked deed would pause at the thought, "Thou God seest me." The consideration of God's infinite understanding would cry *stand* to the first glances of the heart to sin. 2. It would make us watchful over our hearts and thoughts. We

should as much blush at the rising of impure thoughts before the understanding of God, as at the discovery of unworthy actions to the knowledge of men, if we lived under a sense that not a thought of all these millions which flutter about our minds can be concealed from him. 3. It would be a good preparation for every duty. Our prayers will be more sound, our devotions more vigorous, our hearts more close, our spirits, like the chariots of Aminabab, more swift in their motions; everything would be done by us with all our might, which would be very feeble and faint if we conceived God to be of a finite understanding like ourselves. 4. It would tend to make us sincere in our whole course. As the doctrine of omniscience is the foundation of all religion, so the impression of it would promote the practice of all religion. Josephus gives the reason for God's holiness, that he believed God was ignorant of nothing. 5. It would make us humble. How dejected would a person be if he were sure all the angels in heaven and men upon earth did perfectly know his crimes with all their aggravations! Yet a greater than they does know. If we know enough to render ourselves vile in our own eyes, how much more doth God know to render us vile in his? 6. The consideration of this excellent perfection should make us to acquiesce in God, and rely upon him in every strait. How should we commit ourselves to this God of infinite understanding, who knows all things, and foreknows everything; that cannot be forced through ignorance to take new counsel, or be surprised with anything that can happen to us? This use the Psalmist makes of it: "Thou hast seen it; . . . the poor committeth himself unto thee" (Ps. 10: 14).

With the Master's Eye Upon Us.

If we remember as we go through the day that everything we do or say, everything we fail to do or say, must be reported to our Master, it would make us more careful as the moments pass what we do and what we fail to do. We would not do things it would shame us to look into Christ's face and tell him we did. We will learn only to do what it will give us pleasure to report to him. The Master will be infinitely gracious and gentle in dealing with our faults and failures. He is more kindly than a mother. No words in the Bible are sweeter to a faithful Christian, certain nights when he comes to his evening prayer, than these in one of the Psalms: "He knoweth our frame: he remembereth that we are dust." If we are living faithfully and are striving to do our best, and to do better each day, we need never dread to tell our Master all that we have done, but he wants us to tell him all, keeping nothing back.

He knows it all at set of sun—
The little errands I have run,
How hard I tried and where I failed,
Where dreadful wrong and sin prevailed;
He knows the burden and the cross,
The heavy trial and the loss
That met me early on the way,
And lingered still at close of day.

He knows it all—how tired I grew
When pressing duties, that I knew
Were mine, I left in part undone,
And how I grieved at set of sun,
And could not rest till his sweet tone
Of calming love had gently shown
Me that he did not blame—he knew
That I had tried my best to do.—J. R. Miller.



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

Speakers, Exhorters, Preachers and Teachers, Listen!

The church that is most prosperous at home is the church that does most for the heathen world. The lighthouse that shines the furthest is brightest near by. If you do not preach a rousing missionary sermon before July 3, you are losing ground. You must keep step with the march of the church of Jesus Christ, or fall behind. Read the heroic in the lives of the many missionaries, and tell out the fascinating story to your people and work up for a record offering for the first Lord's day in July.

Sad sights and scenes in Baramati.

The weather gets hotter daily and we shall be glad to reach the hills at the end of the week. We are busy packing now. We are all well and happy in his work—mine is just learning in his school for a season, and I hope to do my great Teacher credit by bringing glory to his name. Phil. 4: 13.

We spent a happy Easter, but were sad at heart when we saw the smoke rising from fires lit in the centre of the main streets to celebrate one of the most awful festivals held in India. The people at that time are allowed to commit any crime they wish (except, perhaps, murder) and we cannot wonder at people so darkened in heart taking all advantage of this license. On one day of this feast the women are allowed to abuse their husbands. We do not go out during this time.

I think we had more patients at the dispensary through it. Several babies were brought, very ill, and splashed over their bodies was the liquid they use to cover people with during the festival. Some people will not understand! I gave one man enough tonic mixture to last for a week to save him coming every day and leaving his sick wife and child at home. He came back the next day feeling worse than usual. He had taken the medicine in six large doses, and the prescription was three times a day! Last week I treated a bride one year old, and her mother was quite proud to have her married so young!

I must tell you of the boy Hohan. He has a thin face, closely cropped hair and large ears, rather clever looking. He also possesses a large mouth, which organ he uses to great advantage during singing of hymns. This is the finest and most interesting part of the meeting to him, so he puts his head and heart and body into it and has the appearance of a person writhing in agony. Of course we have to be serious! Kindly give my Christian love to the Foreign Mission Committee.—Edith Terrell, 28/3/10.

Points from S.A. Committee.

April 29. Treasurer reported total income this year up to date. General Fund, £584/3/2. Living Link, £31/11/-. Children's Day, £27/16/4. Total, £643/10/6. (This is splendid, South Australia.—T.B.F.) Many interesting letters from missionaries were to hand. It was decided that the H.M. Committee agreeing, promise slips and cash be received at the Conference this year.

Pars from W.A. Committee.

April 29. Decided to ask C.E. Societies to make their remittances quarterly for maintenance of native helpers. (C.E. Societies please note this.) Bro. H. J. Banks was re-elected President. It was decided to send on to the S.S. Union the recommendation of Conference "That the Bible Schools be requested to take up the matter of Foreign Mission Education."

It were better that we should arouse ourselves to united action and hear Christ say, "Go ye into all the world," than for us to sit idly by and heed not the great command. Let us do our part on July 3rd.

Interesting items from Vic. Committee.

Meeting held May 16. If the suitable man could be found, an additional Chinese evangelist would probably be appointed. It was decided in working up for the July 3rd offering to send a personal letter for distribution with the envelopes to every member in Australia. Appointments for the Chinese mission were as follows: President, Bro. J. Pittman. Vice-Presidents, Bros. Hing and Pang. Committee, the President, Vice-Presidents, Secretary, Treasurer, and Bros. Wong and J. Young. The Treasurer's statement showed—Expenditure to date, including salaries paid for first quarter and including £173/10/- for Oba Mission Boat, £333/17/1. Receipts to date, £280/0/9. Overdraft, £53/16/4. July 3rd, the annual F.M. Day, is being looked forward to as a great day. Mottoes for the year: N.S.W., £600; S.A., £700; Victoria, £1000; Tasmania, £75; Queensland, £150; W.A., £250. Total, £2775.

At the end of the Twentieth Century.

It is said on good authority that if the Christian community in India continues to increase as in the past, at the end of the twentieth century there will be 30,000,000 Christians in India, and at the close of the twenty-first century, 200,000,000. In other words, present-day Christianity will have conquered the Indian Empire in less time than the early church won the Roman Empire for the Lord. So let us do our part on July 3rd, and leave the rest with him.

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West Australia.

BROOKTON.—No additions since last report, but our hopes for the future are high. Bro. Manning paid a visit to Taylor's Well last week and will conduct a service there on May 15, while on the same day G. T. Fitzgerald, from the College, who is now living east of Beverley, will preach at West Brookton and at Brookton. Our Teacher Training Class will, we hope, commence to meet regularly at an early date.—F.D.J., May 11.

New Zealand.

CHRISTCHURCH.—Since last report we have been much cheered by the increased interest in the work here. Three young men and two young women have entered into closer fellowship with Christ in his own appointed way. Last week a social evening was pleasantly spent between the Gleaners and Centennial Bible Classes, when the former as winners of the recent contest were the honored guests of the latter. A pleasant evening was spent.—H.L., May 9.

Queensland.

TANNYMOREL.—Two young women and one young man were baptised yesterday morning and received into fellowship. Splendid meeting in the evening, C. Young preaching. Several very near the kingdom.—F.G.B., May 16.

MA MA CREEK.—May 8, one confession at close of Bro. Waters' address. Visitors present last Lord's day were Bro. and Sister Neumann, from Marburg, also Bro. Neumann, from Mount Walker. Meetings good all day.—W.W., May 21.

South Australia.

MILE END.—The work is steadily growing. The meetings both morning and evening are good, and we have an improved mid-week attendance. Contributions have also advanced of late. The school last Lord's day was the largest yet held. On the 8th the writer preached on "An Empire's Loss" when a young woman confessed Christ, who was yesterday received into the church. Two S.S. children who decided during the recent mission as reported, have since been baptised and received. A young man named Jones, who spent two years in Hope Lodge missionary training institution, where he was a fellow student with Bro. F. Filmer, was also welcomed into the church yesterday, and should prove a help to us. The evangelist is delivering a series of discourses on "The Unity of the Spirit," One Body, One Spirit, One Hope, etc., which are evidently proving attractive.—E., May 23.

YORK.—One received to membership by letter this morning. C. Fiedler addressed the church. Good meetings all day. The writer continued the series of addresses to-night. We were pleased to receive a visit from the Henley Beach C.E. Society last Thursday, who conducted the meeting. A very profitable evening was spent. Supper was prepared for our visitors.—H.J.H., May 22.

KADINA.—We had a good attendance at the Lord's table this morning. Bro. Paterson, senr., presided. Sister Trenwith, from the Norwood

church, was with us this morning. Some of our young brethren went down to the church in Wallaroo to-day, and report having a good meeting. To-night the writer gave an address on "Jesus the Restorer." We had a full house of earnest listeners. It is wonderful how our Lord's day evening meetings keep up. Many leave their own church services to come and hear the old Jerusalem gospel.—E. G. Warren, May 22.

HINDMARSH.—Sunday, May 22, 12 who had been buried in baptism during the week were given the right hand of fellowship and welcomed into the church, each one receiving a card and a copy of the New Testament. 6.30 I. A. Paternoster spoke on "No Burdens Yonder." Miss R. Bice sang a solo, and the choir rendered an appropriate anthem. At the conclusion of the address one young girl made the good confession. There was a splendid attendance at both services.—J. W. Snook.

GROTE-ST.—Good meetings on Sunday, the 15th. Several visitors present at the morning service. J. E. Thomas was the speaker at both morning and evening services, the subject at night being "A Crown of Life," having special reference to the life and death of our late beloved king. The services to-day were also well attended, Bro. Thomas being the preacher. Sister Evans, who has been laid aside for some time, was present at the morning meeting, also Bro. and Sister Jones, from Stirling East. The quarterly business meeting was held on Wednesday, 18th inst., the reports of various activities showing good work done.—E.R.M., May 22.

QUEENSTOWN.—Lord's day, May 22, there was an unusually large attendance at breaking of bread. C. E. Lawton exhorted. We were pleased to have with us Sister Aubrey Wilson, of Kadina, and to welcome the return of our esteemed Bro. and Sister Pilkington, who look the better for their trip East. At the gospel service W. C. Brooker delivered a fine address. Many seemed deeply impressed. At the mid-week meeting, some 50 being present, W. C. Brooker spoke from Daniel. All branches of the cause are improving.

SEMAPHORE.—Splendid meeting Lord's day morning. 30 broke bread. W. C. Brooker exhorted. Much interest is being taken in the action of the Evangelistic Committee to send the State Evangelist, S. G. Griffith, for a term to test the field here.—A.P.B., May 23.

SOUTH AUSTRALIAN HOME MISSIONS. (H. J. Horsell.)

Monthly Committee meeting held May 19. Ten present. Reports received from following:—

Goolwa.—Improved meetings. One baptism.
Glenelg.—Good progress being made. One baptism.

Kadina.—Meetings keep up well. Two baptisms. £106 has recently been paid off debt on the chapel.

Mile End.—Good all round meetings. One baptism. Bro. Paternoster conducted a mission. There were three confessions. £3/2/9 was contributed as a thankoffering.

Narracoorte.—Number on roll, 42. Average attendance, Lord's day, a.m., 22; p.m., 37. School, 19. No additions. £9/12/- has been paid off the building. Open air services are held Saturday evenings.

Port Pirie.—Average Lord's day, a.m., 25; p.m., 50. Week-night, 24. C.E., 20.

Port Germein.—Average about 16 Sunday afternoon. No additions.

Strathalbyn.—Average meetings, a.m., 25; p.m., 40. School, 20. No additions.
Tumby Bay.—About 11 meet to break bread, and 30 for gospel service.

Butler.—Average attendance, 35. A Sunday School has been inaugurated, 20 scholars attending.

Yaran-Yacka.—Some 32 persons gather to hear the gospel. A piece of land has been given upon which to erect a chapel.

Maylands.—Splendid meetings are reported. About 60 meet on Lord's day, a.m., and 100 p.m. 70 scholars are now enrolled. There have been 10 additions by faith and obedience.

ANNUAL OFFERING.

We desire to acknowledge amounts received from the churches and isolated brethren, with many thanks.

Churches.	Apportionment.	Offering.
Alma	£63	£73 10 0
Adelaide (Grote-st.) .. .	90	73 0 0
Unley	25	32 6 8
North Adelaide and Prospect	50	28 13 1
Norwood	25	25 6 0
Long Plain	20	21 0 0
York	18	18 12 7
Owen	25	18 1 6
Hindmarsh	25	17 11 7
Stirling East & Aldgate Valley	25	15 9 5
Milang	10	14 2 2
Balaklava	20	13 0 0
Bews	15	12 7 0
Glenelg	9	10 12 3
Mile End	10	10 7 0
Queenstown	8	8 0 0
Point Sturt	8	7 12 0
Mallala	8	7 0 0
Maylands	8	6 0 0
Kadina and Wallarob .. .	6	4 15 0
Henley Beach	5	4 11 9
Semaphore	2	3 12 9
Strathalbyn	5	3 9 0
Williamstown	4	3 0 0
Port Pirie	4	3 0 0
Port Germein	2	2 11 3
Lochiel	5	2 3 9
Tumby Bay	2	2 2 6
Goolwa	3	2 1 7
Moonta	2	1 0 0
Butler	4	1 0 0
Broken Hill	7	1 0 0
Cottonville	2	0 13 9
Narracoorte	5	0 0 3
Willunga	3	0 0 0
	£523	£448 4 7
Individuals—Thos. Hair .. .		2 10 0
G. E. Eden		0 5 0
J. C. Stevens		0 10 0
S. Page		0 10 0
J. McGlashan		0 10 0
Misses Jones		0 10 0
Two Brothers		0 5 0
		£453 4 7

New South Wales.

BROKEN HILL.—Quite a number of members have been laid aside by sickness, but are now on the road to recovery. Several S.S. scholars are in hospital with fever. Three confessions since last report. Chapel full last Lord's day evening. We are sorely pushed for room for our Sunday School, which has nine classes; we are badly in need of a large class room for the two senior Bible Classes, and for the Sunday evening prayer meetings, which would cost about £60, but with our present liabilities we are unable to do what we would like. Several of our members have left the city. Bro. Tremaine and family left last night for S.A. We were pleased to have with us last Lord's day Bro. Clarke, from Mile End, S.A.—R. J. House, May 20.

MARRICKVILLE.—Splendid meetings yesterday, both morning and evening. Bro. Watt has invited all the young men to meet in his house next Friday evening, as he purposes starting a Literary Training and Debating Class. We have

had with us for some weeks Captain and Mrs. Sundstrum, of Dunedin, N.Z., and very much enjoyed their fellowship.—W., May 16.

JUNEE.—The church held a social gathering to say good-bye to Bro. Hagger, State Evangelist, who has just concluded a five weeks' tent mission, and also to welcome H. W. Cust to labor for the Master's cause in the Junee and Marrar district. We had a good gathering, and were all thankful to God for what had been accomplished, and hopeful that the Lord will do great things for us. Bro. McKillop occupied the chair. Bro. Clydesdale, evangelist, and Bro. Wilkens represented the church at Wagga. Bro. and Sister Mowsar represented the church at Marrar. Sisters Ferguson and Budgen and Bro. McKillop sang solos. Bro. and Sister J. Wilson gave a duet. The impromptu choir, led by Bro. Clydesdale, sang three pieces. Bro. Hagger closed the meeting with prayer.—Jas. Wilson, May 21.

SYDNEY.—On Friday, May 20, a united in memoriam service in connection with the late King Edward was held in the City Temple, commencing at 11 a.m. The building, which had been fittingly draped, was crowded with representatives from all the suburban churches. The President of the Conference, J. Stimson, presided, and was supported on the platform by Bren. Payne, Verco, Franklyn and Watt, all of whom assisted in the service. G. T. Walden was the speaker, and he delivered a most eloquent address appropriate to the occasion, dealing mostly with the spiritual aspects of the subject. Special praise is due to Sister Lambert, who was at the organ, and whose beautiful rendering of Chopin's "Funeral March" added largely to the impressive nature of the service.—A. W. Shearston, May 21.

AUBURN.—Meetings continue to be well attended. At the close of the gospel service on the 15th, we had the pleasure of witnessing the confession of a young man. The C.E. Society celebrated their first anniversary by a social gathering on Monday last, when a most enjoyable and profitable time was spent. The Society since its inception has been a power for good in the work of the church, and a year of steady progress is looked for. A nice programme was rendered; and refreshments were handed round. A very solemn hour was spent on Friday morning at the in memoriam service, held in connection with the death of our late king. The platform rails were appropriately draped, and during the service the departed monarch's favorite hymns were sung by the congregation. The evangelist, S. H. Mudge, addressed the church, taking for his theme, "Honor the King," and made feeling references to the character and office of the late king, and the loss his death is to the Empire.—A.W., May 23.

PADDINGTON.—The writer has resumed work. G. Saxby was amongst our visitors today. He is one of the pioneers of the Manning River church. Bro. Shearston, our church secretary, is laid aside by sickness. He is now working hard as Conference Secretary, and we trust he will soon be quite well again to carry on his duties for the Master. T. Hagger gives us a lecture, "36,000 Miles by Land and Sea," on June 1. We expect a full house. On June 8 we hold a church rally. I commence my third year on June 5.—A.E.I.

MOSMAN.—The work is progressing favorably. The members are very regular in their attendance at the morning meetings, and in the offering give more liberally than any church of which I have any knowledge, averaging about 1/2 per member. We had splendid meetings both morning and evening on Lord's day, 22nd. Bro. Verco's subject for the evening was "Lost in Spite of Christ."—G.D.V., May 23.

N.S.W. HOME MISSIONS.

North Sydney.—J. Colbourne has been away resting, and is now much better. Various brethren have occupied the platform. Two confessions the night J. H. Wilkins preached.

Erskineville.—H. G. Payne reports one addition by faith and baptism. The S.S. has reached high water mark. J. Stimson has secured and holds a block of land for the church.

Belmore.—Meetings good, and finance improved very much; the church contributes 5/- per week more to evangelist's support from May 1. Two additions by faith and baptism, G. H. Browne preaching.

Auburn.—Meetings good; all auxiliaries doing well. One confession; S. H. Mudge preaching throughout the month.

Mosman.—Geo. D. Verco reports one confession and two baptised believers added. A building fund has been started.

Moree.—R. C. Gilmour is laboring here till Sept. Meetings improving.

Wagga.—J. Clydesdale has been preaching here and helping with the Junee tent mission. Meetings growing at Wagga.

Junee-Marrar.—Tent mission at Junee closed with 11 baptisms and the addition of three formerly immersed. £38/6/- was contributed locally towards the mission expenses. The church is looking for a site for a meeting house. The State Evangelist is now in a nine days' mission at Marrar. H. Wilson Cust was to commence work in the district on May 22.

Hurstville.—Arrangements have been made for G. H. Browne and H. G. Payne to conduct mid-week meeting, and spend one day each in each fortnight visiting.

Albury-Corowa.—The Organising Secretary has visited these places. At the former a small church was organised. At the latter three gospel services were held with encouraging attendances.

Richmond-Tweed Rivers.—Bro. Rothery commenced work on May 15.

Rookwood-Canley Vale.—J. W. Parslow has accepted an engagement to labor with these churches, and will commence in July. The churches provide nearly all the salary, and will soon assume the whole responsibility, it is expected.

Finance.—Receipts for month, £106/13/1; Expenditure, £124/7/8. Debit now stands at £169 4/10.

New Tent.—A new tent will be wanted before August next; the probable cost will be £100. How many pound shares in the new tent will you take? Send all offerings to Thos. Hagger, "Bigina," Francis-st., Marrickville, Sydney.

Victoria.

CARLTON (Lygon-st.)—The increased attendance at all our meetings is well sustained. On Sunday morning last was the largest gathering we have had at the breaking of bread for some time. Amongst the visitors from a distance was Sister Lindhe, from Cosgrove. One sister from Bendigo was received by letter. Bro. Kingsbury spoke in the morning, and preached the gospel at night to a large and interested audience. Subject, "A Great Man, But." In response to the invitation, there was one confession.—J.McC.

NEWMARKET.—On Tuesday, May 17, a social was held to welcome S. Stevens, who has taken up the work here. Bro. Gillham presided, and he and Bro. Hatty gave short addresses, to which Bro. Stevens suitably responded. A programme, consisting of solos, recitations, etc., was rendered, and a happy gathering came to a close with the partaking of refreshments. Last Lord's day we were again favored with splendid meetings. Bro. Stevens spoke both morning and evening. At the gospel meeting the chapel was packed, and our brother gave a splendid address. Five confessions at the close.—J.W.

GEELONG.—The Senior Endeavor gave the Junior Endeavor a picnic last Saturday afternoon in the Botanical Gardens, and a bright and happy afternoon was spent. The work in Geelong is rapidly increasing in interest and numbers. Bro. Craigie exhorted the church. The night service was the best meeting we ever had, and to close a splendid day's work, there were three confessions, one from the Sunday School and two young women.—H. Lofts.

NORTH RICHMOND.—The work is progressing favorably. The Christian Endeavor has been divided into two bands, and hold two cottage prayer meetings every Wednesday evening.

A record meeting at the gospel service last Lord's day evening. At the close of the address three confessed their faith in Christ. We expect a great ingathering in the near future.—E.D.

BALLARAT.—On last Lord's day morning we had Bro. Martin, of Apollo Bay, with us. Sisters Holt and Conroy were received from North Adelaide by letter. Bro. Conroy, who had been baptised on the previous Wednesday, received the right hand of fellowship. At the evening meeting A. W. Jinks' subject was "John 3: 5 Expounded." There was a very large congregation. The prospects are exceedingly bright.

BRUNSWICK.—Held service last Wednesday, when a young man was baptised. He was received in this morning. Geo. Collings presided. W. Uren exhorted. A packed house at night. The platform was occupied by some of the Bible School scholars, who rendered afresh some of the anniversary gems. Bro. Uren's subject was "The Extorted Birthright." Four confessions.—W.T., May 22.

MORELAND.—The church have just completed their first year as a separate organisation. The annual business meeting was held on April 28, when the following officers were elected:—Deacons, Bren. J. J. Anderson, Stokes, McCance, Clegg, Hunter, E. Wakeling and L. Evans. Sec., J. Holloway, 13 Cameron-st., Moreland. Treas., H. Clegg. S.S. Supt., Bro. Hunter. Auditors, Bren. Hunter and E. Paul. The church began with a membership of 38. We have had 25 additions by letter and four by immersion during the year. We have had three removals by letter, leaving a total membership of 64. Average attendance, 47. The S.S. began with five teachers and 39 scholars. We now have six teachers and 56 scholars. Having no suitable building in which to meet, we have been unable to hold gospel meetings. A suitable piece of land has been purchased for £181/5/-, and we hope within the course of a few months to have a building erected and gospel meetings begun. The second S.S. anniversary, and first church anniversary, was held on May 8 and 10, and was a great success. At the Lord's day afternoon meeting F. M. Ludbrook gave great enjoyment by a talk on "Puffing Billy." H. Swain took the gospel meeting. Good attendance at both meetings, which were held in the Federal Hall, Brunswick. On May 10 the above hall was again full on the occasion of the distribution of prizes, and demonstration by the scholars. J. G. Barrett presided, and complimented the school on its growth during the past year. The singing, under the baton of Bro. Hunter, was very creditable. All other items were well rendered. We take this opportunity of thanking all those speakers who have helped us during the past year.—J.H.

PRESTON.—Big meeting again to-night. One decision for Christ—a married woman, whose husband last week confessed the Master's name. Next Sunday, 29th, is our Bible School anniversary. Bro. Jarvis will address each meeting. All interested are invited. Book to Bell Station. Train leaves Princes Bridge 6 p.m.—W.A.S., May 22.

CHELTENHAM.—Since last report, Sister Jessie Butler by faith and obedience, and Bro. and Sister Bishop by statement from Bayswater, have been received in. Full audiences meet every Sunday night. Bible Class, 37 present, and every department in splendid order. F. G. Dunn gave a good address on Sunday morning.—T.B.F.

WARRAGUL.—Fine address on "Sowing and Reaping." Splendid audience. A young man was baptised, and two young girls were received into fellowship at the morning service. Fine services both morning and evening.—R.W.J.

SOUTH MELBOURNE.—We rejoice in the restoration to health of Sister Mrs. McClements, who has been "nigh unto death." Our sister desires to thank the brethren at North Richmond and Northcote for their kind enquiries and prayers. Good meetings since last report. Bren. Larsen and Shipway each spent a Lord's day with us. H. K. Carter will be the preacher for June.—R.M., May 22.

Continued on page 346.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

The young fellows of the surveying party scrambled to their feet hastily when they saw that ladies were approaching. They pulled up boxes and chests for seats, seconding Ware's welcome with hilarious good will.

"Drowned out," Ware explained, as he took Margaret's shawl and spread it to the intense heat of the fire. "Can't stay over night in their own house after the flood walked through it. We'll get up that other tent, and move out of the office tent, Travers. Let's pitch it here. Two of you boys will be enough to help."

Presently, as the boys brought up the extra tent, he restored Margaret's shawl to her own keeping, and went over to direct them. Not very much could be seen by the flickering light of the lanterns under the trees; but Ware's voice came back to the group about the fire.

"I wish I were an artist with words or brushes, like you, Mr. Cavendish," said Margaret. "I should paint this—the tree trunks, and the fire-light on the tents, and the moonlight off yonder on the hills."

"I was doing some work with my brushes the other day," said Cavendish. "Just a bit in water-color while I was waiting over one day in Denver. I meant to show it to you on the piazza after tea; but we were speaking about other things, and the storm came up so suddenly. These are some of my ideas for the creche."

"O, the creche! Let me see them, do!" Margaret begged, kindling into enthusiasm at once. "There's light enough here."

Cavendish took out the sheets, and spread them before her.

"I'm not much of an architect, you know," he said. "It's only my fancy of the house; and this, you see, is the reception hall, and here's an idea I have about a playroom for the tots."

Margaret Hilliard was a different being as she bent over the bits of paper. The spell of distance, indifference, counter-attraction, whatever it was which he had felt in her presence all day, since the first moment of meeting, had vanished entirely now. She was the girl who had worked shoulder to shoulder with him through the difficulties and trials and triumphs of two winters of the Settlement. She was nearer him now than at any phase of his warning and pleading as he spoke to her earlier in the evening, nearer even than when he took her hand to lead and shelter her as they hurried from the path of the flood.

"What's this?" Ware demanded, coming up beside them as the Wallace girls and Mrs. Stafford returned from making their arrangements at the tent. "Plans and elevations? May I see?"

"It isn't anything professional," said Margaret. "Don't laugh at us, please. It's the creche Mr. Cavendish is going to build for our little people, next door to the Settlement. The main building

is to be built this fall,—the man who gives that doesn't wish his name known,—but the creche won't be opened for a year or so yet. It's to be named for Mr. Cavendish's mother."

"It's pretty," Ware commented. "Ever draw any plans for miners' homes or a reading-room or anything of that sort for Silver Gulch, Mr. Cavendish?"

"Silver Gulch? No, I never did," said Cavendish, smiling. "For that class of men—you've heard of pearls before swine? Social effort would be wasted in Silver Gulch."

"Some kinds of social effort are succeeding there quite too vigorously, I'm afraid," said Ware. "At least, if the place hasn't changed since I was over there in March. I understood you controlled the properties after Merriam sold out."

"Yes, I do," said Cavendish. "Did you care to look at these drawings any further? What a fine view of the valley you get from this point! I'm glad you invited us for a moonlight evening."

There was no slightest tone of discourtesy in either voice; but Margaret felt a vague sudden shiver run through her, as if she had heard the clash of drawn swords. The impression was gone in a moment, swiftly as it had come. Cavendish stood beside her, smiling over the papers, which he was slipping into his pocket. Ware had dropped on one knee before the fire, raking out the coals, and joking with Mrs. Stafford about the contents of a tin box that he had under his left arm.

"Treasure? Of course it's treasure," he declared. "Once in a while we sojourners in the wilderness have to indulge in a treat. This time, and pretty frequently, it's pop-corn. Hand me that popper, Travers."

"Let me do that," Cavendish suggested. "I haven't popped corn over an open fire for a quarter-century."

"It must be about your turn, then," Ware admitted. "We'll see whether you've forgotten how. I'll look up a tin pan and some butter."

Once and again through the merriment that followed Margaret winced under the same shadowy impression of hostility between these two men. Outwardly they were both sharing the fun with boyish recklessness. Cavendish started a college song as he poured his first trophies of fragrant fluffy whiteness into Mrs. Stafford's outstretched hands, and Ware joined in with a booming bass. The chainmen and axemen of the party took up the chorus, and the sharp staccato notes of a 'varsity yell shocked the dignity of the sombre firelit pines. A friendly dog trotted about the circle, soliciting donations of pop-corn from the well-disposed; and Ware and Cavendish vied with each other in distracting his attention by whistles and calls just as he settled into peaceful satisfaction from time to time; but underneath all the flowing merriment and good fellowship

Margaret felt the presence of an undefined antagonism.

She was not given to the bad habit of analysing her own moods, and she was scarcely prepared to acknowledge Ware's attitude toward herself, though she could not be entirely unconscious of it. But, as she looked from Cavendish's finely chiselled profile to the rugged, splendid outlines of Ware's figure as he knelt beside the fire, she realised the existence of an intangible guard-line between the two, recognised by both, and significant as if it were flanked by rifle-pits and artillery. It meant more than the mere rivalry of man against man; so much she knew. The question at stake, whatever it might be, was greater than one regarding any woman's love.

CHAPTER VI.

MADE FOR EACH OTHER.

The hands of Ware's watch were close on twelve when Mrs. Stafford, having asked to look at it, sprang up with a horrified little exclamation.

"You should have sent us to bed like naughty children an hour and a half ago. These boys you are responsible for mustn't be kept up until such a time of night in this frivolous fashion when they have to tramp the hills all day."

"They wouldn't have missed it for a week's wages," said Ware. "I hope you'll find everything comfortable. You'll let me know, won't you? if there's anything more needed. Here's this lantern. Sorry we haven't got our electric lighting system installed."

"I shall write Jack that his example in coming over here last night was very effective," said Margaret. "How convenient to have an engineering annexe to the ranch! It's three years since I have had a taste of camping. Now I shall see whether an out-of-door existence will make an optimist of me too."

She found herself looking about the dimly-lit interior of the headquarters tent with a vivid curiosity quite new to her. The Wallace girls were full of chatter about their first impressions of it.

"It makes me think of the army when Cousin Joe was in camp, and we went out to see him. Only it isn't quite like the officers' tents, either. Mr. Ware insisted on carrying the transit and the level and those croquet-stake things over to the other tent, and some of the papers he said he had to work with—poor fellow, you don't suppose he'll work now?—but he left some of the books on the table here; just look at these dreadful formulas and calculations. And here's one like a note-book, all in pencil; and here—why, girls, it's a Bible!"

"Whose Bible?" Mrs. Stafford inquired, aiding and abetting the meddler.

"The fly-leaf says, 'Norman Ware.' There isn't any date or anything. It looks as if it had been water-soaked somewhere. Just think of the adventures it's been through. I didn't know that men carried Bibles out into camps like this. Cousin Joe didn't. I wonder if I'll dare ask Mr. Ware how the covers of this got so crumpled. There must be a story about that. O, here's a photograph between the leaves, an unmounted photograph. It's a girl; no, let's see. Hold the lantern here; do."

"O, Nettie, for shame!" Margaret protested; but she was drawn against her own will to look at the picture in the girl's hand.

It was the product of an amateur camera, slightly indistinct and faded, as such products frequently prove to be; but the portrait it shadowed forth might have given inspiration to some old master of the Dutch school. A high-backed wooden rocker, placed close to a white covered table holding books and a blooming plant and a bit of knitting; and in the rocker a little white-haired, young-faced old woman, sitting erect and alert, with clasped hands resting lightly on her checked gingham apron.

"Isn't she a dear?" the Wallace girls exclaimed in chorus. "Do you suppose it's his mother?"

Margaret had reason to suppose it was not, from a chance word which her brother had spoken about Ware's boyhood; but she held her peace. The sweet, shrewd, kindly face in the picture stamped itself upon her memory, and shone out before her eyes as she dropped to sleep.

"Who is the dear old lady in that kodak picture on your table, Mr. Ware?" Nettie Wallace demanded next morning, sallying forth from the tent at the precise moment when the young engineer was fastening back the flaps of his own abode.

"On my table," Ware repeated a trifle blankly. "O, good morning, Miss Hilliard. You're an early inhabitant too? I don't believe I know what Miss Wallace is asking about."

"It must have slipped out from one of the books. I was picking them up to see what frightful things you've had to study. This is an old lady—O, not so very old—in a kitchen rocker, wearing a gingham apron—the dearest face!"

The virtues of self-restraint and strict honor were somewhat lacking in Nettie Wallace, but she was useful where information was to be extracted.

"O, you mean that little unmounted one? That's Mrs. Huber, in Silver Gulch. I boarded with her last spring, and we've been writing to

each other ever since. Mrs. Huber is a chum of mine," Ware answered.

"How nice!" Nettie murmured. "I'm going to warm my fingers by the remains of our camp-fire. Why is it so cold in August?"

"Wait a minute, and I'll tell Fritz to bring some warm water," said Ware. "Would either of you care to climb up the hill a bit, above the tents here? There's the most beautiful outlook at sunrise."

"I must see that," said Margaret; but Nettie Wallace would not go.

These mountain woods were not vocal with

bird music like the sunrise forests that Margaret had loved near her Eastern home. The song of a meadow-lark came up faintly from the valley below, but the pines stood in a sanctuary of silence. The air was sweet with the spiced fragrance of spruce and fir, and the carpet of needles tufted under Margaret's feet as she walked gave back the rich perfume of a hundred summers.

"There's my view," Norman Ware said, standing in the sunlight with uncovered head, one hand lifted to shade his eyes. "It's enough to make a man thank God that he's alive."

To be continued.

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From the Field—Continued.

BRIGHTON.—Usual meetings held during the week. On Lord's day Bro. Main exhorted the church. F. Pittman preached. Meetings at Brighton and Sandringham very encouraging.—G.H.W.

WILLIAMSTOWN.—Our building was filled this evening with an attentive audience. Bro. Enniss was at his best, and after a splendid address one young lady made the good confession.—S.R.F., May 22.

SOUTH YARRA.—Since last report, the meetings have been well attended. W. H. Nightingale is conducting a morning Bible Class, commencing at 9.45. Last Lord's day we had H. Swain, the State Sunday School Evangelist, with us. He exhorted the church, giving a rousing address on Sunday School work. In the afternoon he addressed the Bible School. In the evening, W. H. Nightingale spoke on "Empire Building."—T.M., May 23.

WINDSOR.—Opening services were continued last Wednesday. A tea was held, and afterwards a large and enthusiastic public meeting. J. Pittman, chairman, referred to the many gifts from individual brethren, particularly Bro. Campbell, by whose generous donation of £1000 we were able to erect the building free of debt. Bro. Graham, the designer and builder, was heartily complimented upon his work, and as a token of esteem for his generosity and painstaking care was presented with a splendid silver coffee-service. Bro. Holland made the presentation on behalf of the church. Several musical items were rendered, and speeches were delivered by J. W. Baker (Conference President), H. Kingsbury, F. G. Dunn and F. M. Ludbrook. On Sunday last the mission commenced. The chapel was crowded in every part, and at the close of Bro. Harward's address one made the good confession. Another confession on Monday night.—D.E.P., May 24.

ST. ALBANS.—At the invitation of J. H. Stevens and P. Thomas, it was my privilege on May 8 to be at the opening meeting for the breaking of bread in St. Albans. These brethren recently removed from Newmarket, and decided to hold a morning service at the residence of J. H. Stevens. The six present had a very happy time. On the following Lord's day, two neighbors (Presbyterian) attended, and were pleased with the manner of worship, and promised to come again. Bro. Stevens gave a suitable address from John 14: 21. P. Thomas was Bro. Pittman's last convert at Newmarket, and is fully decided to help Bro. Stevens in this new sphere of labor. We wish them every success and trust in time to hear of a growing cause in St. Albans. They would welcome any others who may be passing or living in the district.—W. Alford.

Here & There.

D. A. Ewers has removed from Parker-st., Mile End, Adelaide, to Gladstone-rd., in the same suburb.

The secretary of North Melbourne church is now W. J. Woodbridge, 27 Haines-st., North Melbourne.

Twenty-two out of twenty-five students of the College of the Bible took speaking appointments last Sunday.

Miss Bloor, from Adelaide, and Mr. W. Taylor, from Primrose Park, Tasmania, paid us a visit at the Austral.

The officers at Dawson-st., Ballarat, have decided to accede to the request of the Home Mission Committee *re* helping the cause at Gordons.

The Sisters' Executive (S.A.) will hold a Home Mission Rally on the afternoon of June 2, at Grote-st., at 3 o'clock. Address by S. G. Griffith; songs, recitations, etc. This meeting should be made a great success.

The mission at Marrar, N.S.W., is being well attended for so small a place.

On June 5, Geo. T. Walden will commence his fifteenth year as evangelist at Enmore, N.S.W.

J. G. Bridgman has been appointed secretary of the church at Maryborough, Vic., and also secretary of the Executive of the Maryborough circuit.

The Foreign Missionary number of the *CHRISTIAN*, which will be issued early in June, bids fair to be a very fine issue, and should do much to bring a large offering on July 3.

An American paper by a printer's error changed "baptismal regeneration" into "baptismal degeneration." Many a carefully aimed argument has failed to strike the target as straight as this accidental bullseye shot.

The attention of the brethren of Melbourne interested in temperance work is called to a meeting of the Victorian Temperance Alliance. This meeting will take place in the Temperance Hall, Russell-st., Melbourne, on May 31, at 8 p.m.

T. Hagger writes: "Geo. Burns, who has been pastor of the Baptist Church, Charters Towers, Queensland, has resigned in order to unite with those churches which wear only the name of Christ. He is well reported of, and should be put to work as an evangelist soon."

The church at Windsor, Vic., are now in possession of a fine property, in a good situation, and are to be congratulated upon their prospects for future work. The mission conducted by H. G. Harward has got a good start. Two confessions are reported to date.

The main building of the Christian University, Waco, Texas, was burnt down last March, entailing a loss of £35,000. Of this only £5,800 was covered by insurance. The classes went on as usual next day. It will be rebuilt, but there is some talk of removing the University to some other location in the State.

Bro. and Sister Varcoe, who have for the past 11 years been supt. and matron of the Burwood Boys' Home, are resigning their positions. After June 1 their address will be "Bethany," Meyers Creek, Healesville, where they will continue their work for needy boys. They tender their grateful thanks to all the brethren who have so cheerfully helped them in the past.

On Friday, June 3, at 7.45 p.m., the Executive meeting of the S.A. Churches of Christ C.E. Union will be held at Grote-st. All delegates are urged to attend, as it is desired to make arrangements for the forthcoming Conference demonstration. Any new societies wishing affiliation with the Union should address Geo. W. Manger, 84 King William-st., Kent Town.

John T. Brown, who was in Australia a few years ago, has been holding a mission at Eugene, Oregon, with F. C. Huston as singer. 274 responded to the invitation, of whom nearly 200 were received by faith and baptism, the rest uniting by letter or as baptised believers. The church has now 1200 members, and plans are under way for a new building to cost £10,000 and to seat 2000 people.

D. A. Ewers writes: "I notice in American exchanges that some of our churches order a weekly religious paper to be sent to each family in the church for a period of three or six months. They reckon it pays to do this by the increased interest taken by the members. How would it do for some of our Australian churches to try this method? Perhaps the publisher would make concessions where a number are ordered for this purpose."

On Monday, May 16, a Foreign Missionary Rally in connection with the S.A. Churches of Christ C.E. Union was held at Unley, when about 300 were present. Mr. Horsell, President of the Union, occupied the chair. S. G. Griffith supplied the address, which was well received and appreciated. Each suburban society responded with a "novel greeting." There are now 13 Y.P. (11 Junior and 2 Intermediate) Societies in the Union, with a total strength of 1134 members.

The Sunday evening services at Wagga, New South Wales, are growing splendidly; J. Clydesdale is laboring there.

The contributions at Belmore, N.S.W., have increased about 15/- weekly since the introduction of the envelope system.

The chapel at Hornsby, N.S.W., will be opened on June 5, at which time the State Evangelist will commence a mission. Opening tea is announced for Tuesday, June 28.

H. D. Smith writes to say that his new address is "Allisonia, c/o State School, Forest Ranges, S.A." There, he and his wife and an occasional visitor worship and break bread on the Lord's day, and will be glad to meet any subscribers who live near.

We have received a supply of Mrs. Dye's "Bolenge: A Story of Gospel Triumphs on the Congo." Bolenge is a mission station belonging to the Foreign Missionary Society of our brethren in America, and the development of the work there is one of the marvels of modern times. A. McLean says of the book, "'Bolenge' is a book to be read and studied. It is a book that will call out joyful thanksgiving from every one who is interested in the progress of the gospel." The price of the book is 3/6 post free.

Sunday School Union, Victoria, Examination, 1910. (a) Printed forms relating to above have been sent to all schools connected with this Union. (b) Secretaries of any school not receiving these are requested to notify the Secretary of the Union, who will forward copy by return post. (c) The next meeting of the General Committee (first of the new year) will be held in the Christian chapel, Swanston-st. (Lecture Hall), on Monday, May 30, at 8 p.m. Full attendance of delegates requested. Honorary members' cards will be given out at this meeting.—J. Y. Potts, Hon. Sec.

It is no small calamity for a living man to be robbed of a living faith. It is a terrible thing for the young to grow up in confirmed scepticism. It is awful to have to bear the woes of decrepitude, and to endure the issues of death, with no higher resources than those which earth and sense supply. An age of unbelief is an age of terror. An unbelieving nation has all its joints and bands relaxed, and is on the eve of dissolution. Without well formed, definite, and cherished religious convictions, the great problems of civilisation cannot be successfully worked out, and the lofty hopes of social reformers must be miserably disappointed.—Dr. R. Vaughan.

"The Passing of the Great Bible Translator" is the title of an appreciation of J. B. Rotherham contributed by William Durban to the *Christian Evangelist*. In this appreciation he says: "Rotherham's Commentary on the Psalms will, I hope, ere long appear, for his devoted son, J. G. Rotherham, is undertaking to secure its publication as soon as he can secure a certain number of subscribers. I venture to predict that the work will be pronounced a masterpiece. It has furnished me with a series of choice feasts of exegesis, criticism, exposition and hermeneutics as the revered author read it to me during its progress. What happy hours I spent in his study and he in mine!" We trust that those who desire to assist in the publication of this book will send on their orders to the Austral without delay.

What is a "Wowsers"? The *Australian Christian World* explains that it is a word invented by Roman Catholics, and applied to those Protestants who are active in their opposition to the Romish Church. It is a slang word, originating with the lowest class among Roman Catholics, but sometimes used in the Catholic press. It is a term of reproach against any who do not agree with Roman Catholic ideas. It has been used by Cardinal Moran. In one of his speeches he said, "I am pleased to say that the good people of Rozelle voted against the 'Wowsers.' These 'Wowsers' have carried on a war against the Catholic Church, and the people are naturally indignant at that warfare." It is a very foolish business, but it seems to show the bad feeling existing, which those in authority encourage as much as possible.

Great day at Geelong on Sunday. 235 in attendance at the gospel meeting, and three decisions following Gifford Gordon's sermon on "Mother, Home and Heaven." These are bright and happy days for the Geelong brethren.

We are still encouraging the return of "our boys" at the American Colleges. Bro. Horsell, on behalf of the South Australian Home Mission Committee, has cabled an offer to H. R. Taylor, requesting him to take up a field under the Committee about September.

Bren. Horsell and Ewers, the Secretaries of the State of S.A. and Federal Conferences respectively, are co-operating in order to make the gathering a huge success. Meetings are already planned, but dates are not yet definite owing to the difficulty of securing large halls. Proposed dates, Sept. 8 to 16.

A London cable message to the *Age* states that "Mr. J. F. Richards, of Wellington, and Mr. W. Robinson, of Christchurch, passed the primary examination for the fellowship of the Royal College of Surgeons. Mr. Richards won the proficiency prize and the Michael Harris prize for anatomy at Guy's Hospital, London." We understand that the Mr. Richards referred to here is a member of the church at Wellington, N.Z.

F. M. Ludbrook writes: "My brother and I have just returned from Wonthaggi (Powlett River), where we went on to the church leased property. It is about five minutes' walk from the station, on a good rise, and is, I should judge, a first-class corner building site. To its side along the short cross street there are no buildings at present, but on the opposite frontage there is a row of miners' houses nearly finished—they will be occupied in about a week. The place is humming with activity. At night time the camp is most quiet and orderly. Went into Mr. Watson's mission (Baptist), held in the State school; 50 present (6 ladies). Met Bro. and Sister Hy. Hanger (of Brighton and Cheltenham), also Bro. Nesbit from North Fitzroy. Doubtless other brethren are located. It looks to be a good field."

J. C. F. Pittman writes: "Whilst on my travels in Great Britain I saw the *Bible Advocate* in the reading room of the libraries I visited. I presume copies are forwarded direct from the publishers; if not, they are handed in by brethren residing in the locality. I heard of one brother who united with one of our churches as the result of reading the *Bible Advocate* in a public library. Probably he was but one amongst many. Might I ask if any of our libraries are being supplied with copies of the AUSTRALIAN CHRISTIAN? If not, would it not be likely to prove a good investment? To-day I asked the librarian here if he would place upon the table our little serial, *The Home Messenger*, and he gladly agreed. Should you care to forward a copy of the AUSTRALIAN CHRISTIAN, they would also place that on the table, and I should imagine that this would be agreed to in most cases, should you see your way clear to supply copies. Is this not worth a trial? With such splendid articles as have lately appeared from the pens of J. H. Jowett, S. D. Gordon (and please do let us have more of them), copies placed in our libraries should do incalculable good."

We send copies of the CHRISTIAN to the Melbourne Public Library, and these are bound up at the end of the year. There is therefore a complete set on the shelves of the library. Bro. Pittman's idea, however, is to have a copy placed weekly in the reading room of each Library or Mechanics' Institute in the various States. This is a large order for the Austral to undertake, and would involve too great an expenditure. It would, however, be an easy matter for the church in each town to pay for a copy to be sent to the Library or Mechanics' Institute in its locality; or failing the church, for some local brother to undertake the responsibility. The idea is a good one, and we believe would materially help to make us more widely known, and be helpful in other directions. Will the officers of the various churches take this matter up?

The Australian Christian.

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ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Colac, £6; Buninyong, per Miss Sutherland, 6/-; Surrey Hills, per Mrs. Dent, £1/0/6; Lygon-st., 2 mite boxes, 12/3; Mildura Conference Fee, £1; Ascot Vale Conference Fee, £1; M.I.B., £1; Footscray Endeavor Society, £1; A Sister, Swanston-st., £1.

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N.S.W. HOME MISSION FUND.

From Churches towards support of Evangelists: Belmore, to April 23, £6/5/-; Erskineville, to Feb. 14, £6; Junee, to May 23, £1/5/-; Junee, special donations, £2/5/-; Wagga, £1; Moree, £2/15/-. From Churches, per Collectors: Belmore, 12/10; Erskineville, 17/2; Inverell, £1/1/4; Lilyville, 13/6; Sydney, £1/17/-. Individual Contributions: Sister Lodgeast, Erskineville, £1/; Sister E. Burt, Marulla, 10/-; A. E. Burt, Marulla, 10/-; Bro. and Sister Lea, Mosman, £1; R. T. Wilson, Yerranderie, 3/6; "Disciple," Moulamein, £2; Bro. and Sister T. Hagger, Marrickville, 10/6; Sister F. Callaghan, Paddington, 2/6; Sister Bertleson, Illabo, 4/-; Sister M. Searle, Wollongong, 5/-; T. Rhodes, Tocumwal, £4; H. Clark, Kangiara, 2/6. Junee Mission, £38/6/-; Katoomba Fellowship, 8/6; Sisters' Conference, £1/6/3; Proceeds, Sale of Tent, £17/10/-; Sundries, £14/2/6. Total to 16th May, £106/13/1.

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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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IN MEMORIAM.

BRYAN.—In loving memory of James Bryan, who fell asleep in Jesus on May 24, 1906.

"He is gone to that clime where the weary find rest,

Where he feels neither anguish nor pain;
And I hope some day in the land of the blest
To meet my dear loved one again."

There is sweet rest in heaven.

—Inserted by his loving wife, Jane Bryan.

COMING EVENTS.

MAY 29 & 31.—Ascot Vale Sunday School Anniversary. Sunday services: Morning at 11. Afternoon, 3, Bro. T. B. Fischer. Evening, 7. Scholars at all services; bright singing. Tuesday, 8. Demonstration. Admission, silver coin. All welcome.

MAY 29 & 31.—Footscray Sunday School Anniversary. Sunday, May 29, 3 p.m., Mr. Ludbrook, "Scouts." 7 p.m., Mr. J. E. Allen, "The Glory of Youth." Tuesday, May 31, Tea Meeting in Masonic Hall, 6.30. Entertainment in chapel, 7.45. Admission to Tea and Entertainment, 1/-; Entertainment only, 6d.

JUNE 2 (Thursday).—8 p.m., Christian chapel, Lygon-st., Carlton. J. C. Ferdinand Pittman will deliver his bright and interesting lecture on travels in Palestine, Egypt, Great Britain and America. There will be no charge for admission, and no collection. A warm welcome to all.

JUNE 3 (Friday).—S.A. Churches of Christ C.E. Union, Executive Meeting, Grote-st., at 7.45. Business, to arrange Conference Demonstration.

JUNE 5 & 6.—Anniversary tea and public meeting, Church of Christ, High-st., Prahran. Sunday, June 5, 3 p.m., L. Brooker, conductor. Tea and public meeting, June 6. Tea, 6.30 p.m. Distribution of prizes, 7.45 p.m. All cordially invited. Come early and secure a good seat.—B. L. Barnett, Sec.

JUNE 12, 14, & 16.—North Melbourne Sunday School Anniversary. June 12, 3 p.m., F. M. Ludbrook; 7 p.m., J. W. Baker. Tuesday, 7.45. Entertainment and Distribution of Prizes. Admission, silver coin. Thursday, Tea Meeting, 6.30. Special singing. Everybody welcome.

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Obituary.

MALONE.—On April 15, at the Austin Hospital, Sister Mrs. Malone received the call that liberated her from her sufferings. Baptised by Bro. Hagger twelve years ago, at North Richmond, she entered the long rank of those whose service is rendered in suffering. With Christian fortitude she bore the pains of cancer, from which her death was a happy release. No monument marks the scene of her labor; nothing "great" has she done to perpetuate her memory. But having "done what she could," by a sweet Christian life, she fell asleep in Jesus, and realised her heart's prayer,

"Nearer, my God, to thee!

E'en though it be a cross that raiseth me."

North Richmond, Vic.

E. DAVIS.

ACRAMAN.—On May 2 we laid to rest the remains of our beloved Sister Agraman, aged 72, after a long illness borne with true Christian patience. She was a faithful, earnest member with us for nearly 10 years, having been transferred from the church at Queenstown. It was a joy to visit her in her sickness and to have such evidence of her faith and trust. That we may all be as ready to go as she was is our prayer.

Glenelg, S.A.

E.W.P.

REYNOLDS.—Yet another has passed away in the person of our Sister Reynolds, aged 74, on May 5, after a brief illness. She was a member for many years—a true mother in Israel—of a happy, cheerfu! disposition and of strong faith. She will be greatly missed by all, and our hearts go out in sympathy to those whom she has left behind, especially her devoted daughter, Mrs. Hogan.

Glenelg, S.A.

E.W.P.

MOYSE.—On May 1, in the North Adelaide Private Hospital, after a short but painful illness, our Bro. Moyses passed away. He had just returned from Sydney, where he had gone to seek health, when he was suddenly seized with the illness which proved fatal. Our sympathy is extended to Sister Moyses and her family.

Hindmarsh, S.A.

I. A. PATERNOSTER.

FROST.—On May 3, our Sister Frost passed away after three weeks' intense suffering. Our sister had been a member of Robert-st. for many years, and whenever possible found her delight in attending the services of the Lord's house. For the past year her eyesight failed, but with the help of her husband she still came to the morning service. Sister Frost leaves a husband and large family of grown children. In the hour of mourning, we have the assurance of Christ's comforting presence, and the hope of everlasting life in Christ. The Christian sympathy of the church goes out to our brother and his family in their hour of trial.

Hindmarsh, S.A.

I. A. PATERNOSTER.

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Melbourne, 5/11/09.

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