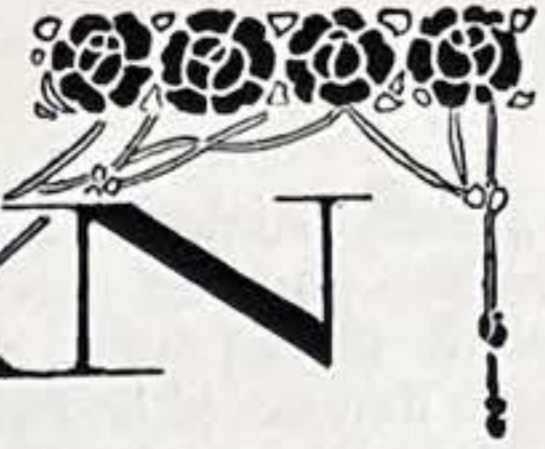


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The fortified idolatries of society must be overthrown.



The church of God must rise in her strength and smite them.

THE CHURCHES AND REFORM.

The movement which has recently been inaugurated in Victoria to bring about social reform with the aid of legislative enactment, and of which Mr. W. H. Judkins is the principal spokesman, has our warmest sympathy and approval. It may be quite true that men cannot be made sober or moral by act of Parliament, but this is only partly true. Men can be helped to be sober and moral by making it more difficult for them to do wrong. This is one of the things that law can do. Wise and beneficent laws have their chief end in making it easy for men to do right, and difficult for them to do wrong. Law cannot change the heart or remove the evil intention—that is the function of religion. Law, however, can impose barriers which will, to a large extent, prevent evil intentions being carried out. It cannot, for example, stamp out the spirit of covetousness, but it can and does impose restraints against the thief. And it is because of this fact that those who are interested in social reform ask the Government to help them in their work, by making or amending laws so that they will be helpful to the moral health of the community. The moral health of the people is just as important, we imagine, as their physical health. If in the one case sanitary laws are necessary, why not in the other? To help to keep the people clean and wholesome morally, cannot be of less importance than doing so physically.

Exploiting evil.

The need for wise and beneficent legislation was not only demanded by the natural bias in men in the direction of evil-doing, but also because there was always a class of unscrupulous men to be found, who for filthy lucre's sake were ready to exploit all that was evil in man. Mr. Judkins, in a recent address delivered in Wesley Church, "pictured the fight of the world for better things, and the way in which it was hindered by evil. In spite of all, he said, the world was making a brave effort

to reach high levels. There were two kinds of evil it had to face—one that came to it at birth, and the other that was forced upon it by the greed of men, such as the liquor traffic, the gambling evil, the white slave trade, sweating, etc. The last named simply looked on the world as a field to exploit for gain, and thought nothing of the world's pain, so long as gold came to the treasuries of evil." It was against these purveyors to the spirit of evil that the churches had a right to ask the various Governments of the different States to protect the people. In this matter, our legislators required to be educated. With regard to this, Mr. Judkins was very emphatic. He said that "one of the most important aspects of their work was the education of legislators. For instance, when a deputation waited upon the Prime Minister with regard to the prohibition of prize fight pictures, they were told to come again when they were 'calm and collected,' while the chief point of the position that these pictures must necessarily have a degrading influence, and spoil the national standard, was lost sight of. On the same day the State Premier had treated them to a dissertation on the morality of gambling that came ill from the lips of a man who stood as the chief guardian of the State's welfare."

The function of the churches.

It is the function of the churches to give the needful moral stimulus, not only to our legislators, but to all men. In doing so, it is quite certain they would meet with a good deal of ill-natured criticism. Certain sections of the daily press, for example, would meet the attempt of the churches to bring about reformation by spiteful attacks. Thus the *Age*, in criticising Mr. S. Mauger's remarks about the fact that our Sundays were becoming more and more materialised, and his avowed intention of preaching a crusade against this tendency, enters the lists against him, and turns an attack upon the churches. "Even the play-

ing of golf," it says, "may be more desirable than attendance at a church where occasionally the whole force of slander, backbiting, gossip, or spite, is let loose upon the unoffending worshipper." It will be quite evident that no one could write a paragraph like this who had not a grudge against the churches. As a specimen of misrepresentation it could scarcely be equalled. It was Mr. Mauger's contention that "no democracy is safe which neglects the church. Spiritual life," he said, "cannot be maintained without spiritual diet, and when men are expected to work on Sundays, spiritual opportunities cannot be embraced." He was of opinion that there were two things which were opposed to the proper observance of the day of rest. These were the love of pleasure and the love of gain. The first of these found expression in the playing of golf on the Sunday, the prevalence of Sunday excursions, the occasional picnic down the Bay, and the reading of improper literature; and the second was realised by those who afforded the necessary facilities for the above for whatever profit they could make out of it.

A valuable asset.

Now, as we regard the "day of rest" as a valuable asset in our national prosperity, we do not think it wise that we should imperil its observance by allowing it to be used for money-making purposes, or be used as a day for catering to the pleasures of the public. Other than church people have had occasion to remark upon the tendency of Australians to devote too much time to the pursuit of pleasure. In that respect they certainly do not require any encouragement. It would have been more to the purpose, and make for the good of the democracy, if the *Age* had used its powerful influence to emphasise the fact that there are higher things in life than the pursuit of pleasure, or the getting of gain. A churchless democracy would be a sorry spectacle for the world to gaze upon, and yet the logic of the *Age* carried to its

proper conclusion, would lead us there. It sees no harm in a game of golf on Sunday, and perhaps it is the least objectionable out-door game that could be played on that day. First, because of the few that take part in it, and second, because it attracts very few spectators. It is a game that belongs to the well-to-do class. It is not the game of the democracy. But the democracy have their rights as well as the aristocracy. And so the former may, with equal propriety, play football, cricket, etc., on Sunday. From a religious standpoint the result would be disastrous, and from a national one, not less so. In spite of the sarcasm of the *Age*, a little of the Puritan element is not a bad thing in the make-up of a people.

Within their rights.

The churches have an undoubted right to speak on moral questions, and do not go beyond their legitimate sphere when they demand the assistance of legislators to make good laws for the promotion of morality. On the question of Sunday observance they have the best right to speak, inasmuch as it was through them that the day became the heritage of the people. From the Christian standpoint it is a day in the which the followers of Jesus enjoy fellowship with each other in the worship and service of God. In this they find their highest joy, and while they have no desire to force others into a like observance, they desire that nothing shall be done to hinder those from attending who find the churches a benefit and help. The commercial spirit of the age is making inroads upon the day of rest, and these must be restricted at any cost. In this, the churches are the guardians of the day. In countries where churches are of a decadent faith, the more is it found that between Sunday and Monday there is little difference. For this priceless boon of a day of rest, and many other blessings, the democracy has to thank the Christianity which the churches represent. For this reason, if for no other, the democracy ought to hold the churches in honor. In any case, the churches must go on their way regardless of what men may say about them, and wage continual warfare against the evils in our midst and those unscrupulous vampires who would suck the moral life-blood from the people.

Editorial Notes.

A Free Gospel and Freethought.

It is noteworthy that the evangelists of unbelief are not prepared to preach their gospel negations "without money and without price." Their advertisements run, "Tickets for evening lectures, 2/- and 1/-." The Founder of Christianity said, "To the poor the gospel is preached," but the heralds of Freethought, with a capital F,

preach their "Science made simple" only to those who are prepared to pay the cash down. The disciples of the Saviour readily risk their lives by residing among hostile savages, or in unhealthy climates, to preach a free gospel to the uncivilised; but the men who claim to have a superior message take care not to risk their lives or health in its advocacy, or to face discomforts in heathen lands, and even when lecturing in civilised countries they make their hearers pay. It may be urged that preachers are also supported, and this is true, but their support is freely rendered by those who believe, whereas the sceptics, though claiming to be numerous, are not willing to support their advocates to deliver free lectures. If they are freethinkers, they are not free givers. The fact is that Christianity has for a model a self-sacrificing Leader, and is essentially a system of unselfish ideals which in a great degree are reduced to practice. The opponent of Christianity, on the other hand, has no perfect model to imitate, and consequently selfishness, though sometimes modified by Christian environment, becomes the ruling passion. This to a large extent explains the utter failure of organised infidelity.

A State Drinkshop.

In 1903 the Government of West Australia, without consulting the ratepayers, opened a State hotel in Gwalia, an inland mining centre. It has paid well. We are told that the net profit of the past twelve months, after allowing ten per cent. for depreciation of furniture, amounts to £1463. Since it was opened, the returns have paid the whole capital outlay, and furnished a credit balance of £4523. A few years ago there was a strong agitation in the West in favor of the State ownership and management of all saloons. It was urged that the factor of private profit being eliminated, the abuses would vanish. Unfortunately, this has not been the experience at Gwalia. In addition to disgraceful Sunday revelry, and frequent drunkenness, sly grog selling has flourished and the state of affairs at Gwalia has been a discredit to the West. But it has paid, and should the State undertake the entire sale of intoxicants, the business would become a huge revenue-producing monopoly. When more money was required, the Government, through its civil servants in charge of the drunkard factories, could easily extend the business and increase the income. The Government monopoly in Russia produces a tremendous and ever expanding revenue. It is true the whole nation is being rapidly demoralised, but what does that signify? The great object is money. All the States have an excellent opportunity of imitating Russia and putting the drink trade under State control. If to this they would add horse-racing, gambling, including the totalisator, and other evils which need not be specified, they would have a revenue enabling them to abolish the income tax, reduce the duty on tea, and subsidise the charities. Why not?

"We Must Get Together."

There was a time when denominationalism was openly defended, and it may be there are still a few who advocate its claims. But they are now in a steadily disappearing minority. On all sides we hear leaders of religious thought in the various parties deploring the existing divisions. This general and persistent plea for union must have its influence on the people. It is one thing to plead, and another to practise, but the continual plea is calculated to pave the way for action. These reflections arise from a perusal of extracts from some of the great speeches at the National Missionary Congress recently held in Chicago. Here, for example, is one from the address of Bishop Chas. P. Anderson: "Enough energy and money are wasted by rivalry and overlapping of the different denominations in America to preach the gospel to the whole world. We must get together and stop this waste. Our divisions are unchristianlike and unstatesmanlike. They are unchristian, for Christlike Christians cannot be kept apart. When we all become Christlike Christians we shall find the way to unity. Our divisions are unstatesmanlike, for 'in unity there is strength.' A re-united church, possessed with faith and zeal, would be irresistible. It could evangelise the world in a generation." Here again: "The greatest discussions that lie before the Christian church to-day are the Christianising of the world and the re-uniting of the whole church. Let us undertake these tasks in the spirit of faith and courage and love. Let us all be prophets, priests and apostles united. Let us spend our lives and spend our millions in unifying the church and in universalising the gospel of Christ. Before Christian union can be consummated, believers must realise that union is both desirable and practicable. Not long ago it was believed to be neither. With almost absolute unanimity its desirability is now accepted, and it but remains for its practicability to be demonstrated.

"The Anti-Monist Reaction."

This is the title of a thoughtful article by William Durban, of London, in the *Christian-Evangelist* of America. "Monism" is the name given by Ernst Haeckel, formerly biologist professor at Jena, in Germany, to his theory of the origin of the universe. W. Durban says of him: "Now had Haeckel been fairly content to work within the limitations of his real skill, he might, even by his vagaries about 'bathybius' (the ocean slime which he declared was the fountain of spontaneous life germs), have done little harm. That theory did indeed ensnare even so great a genius as Huxley, who played the fool with it for a time, but then speedily and frankly confessed his folly, which Tynndal laughed to scorn, sceptic though he was by inclination." Of "Monism," our writer states: "For a considerable period it seemed likely to conquer the popular Teutonic mind. In

England, a very intellectual ex-Romanist priest, Joseph McCabe, who vaulted from superstition to atheism, has made himself the acknowledged champion preacher and lecturer of Haeckelism, which 'Monistically' avers that the spirit of the universe is identical with eternal matter. At any rate that is as near as I can get to an understanding of what that absurd creed means. Its pretended sense is a quagmire of nonsense, competing with Eddyism in this department. You are lost in the bottomless bog of muddiest verbosity when you begin to flounder in Haeckel's writings in this department." It would appear, however, that "Monism" has had its day in the country of its birth, as Mr. Durban, who, by the way, is the talented editor of the *Homiletic Review*, affirms that "a wonderful anti-monist wave has recently been sweeping over Germany. The effects are bound to be very far-reaching, and I just begin to perceive some of them working in Britain." After speaking of recent organised efforts to support "Monism," he proceeds: "But a counter-move has been organised which is smiled on by the Kaiser, and has

the strenuous support of many of the finest professors of the great universities. Anti-monism is thus an organic movement. Though only in its infancy, it has sprung into the strength of a young giant." We are told that 7000 persons recently gathered at the Busch Circus in Berlin, at which the speakers eloquently re-affirmed the doctrine of the Historical Christ, magnificent orations were delivered, and the effect is said to have been indescribable. The writer sums up his article in these words: "In Germany neology has received a death blow. The people are roused at last to a realisation of what dreary negationism implies. The people will not consent to the operations of metaphysical thieves and pirates. They will not be robbed of God." Unfortunately, it does not follow that when a theory is discredited among those who first set it afloat, it immediately loses its influence in other countries, and for a while Haeckel's ideas will continue to find advocates in English speaking countries. Who can doubt, however, what the ultimate result will be?

corded their doubt, such as that of Thomas, and of the two at Emmaus, and of all the apostles (Luke 24: 11), unless the doubt had been a reality, for it was not at all to their credit. There was no time to work themselves up to the state of ecstasy that sees visions, for Christ rose on the third day. They could not have been self-hypnotised into such a belief, for at one time the risen Christ was seen by more than five hundred at once. All the circumstances point to the bodily resurrection of Christ,—the linen cloths lying like a chrysalis, the head-cloths apart from the rest and rolled as if the head were still in them; the showing of hands and feet; the eating of food in the upper room; the offer to Thomas to place his hand on the spear print; the fire on the shore of the lake and the distribution of the bread and fish to the hungry disciples.

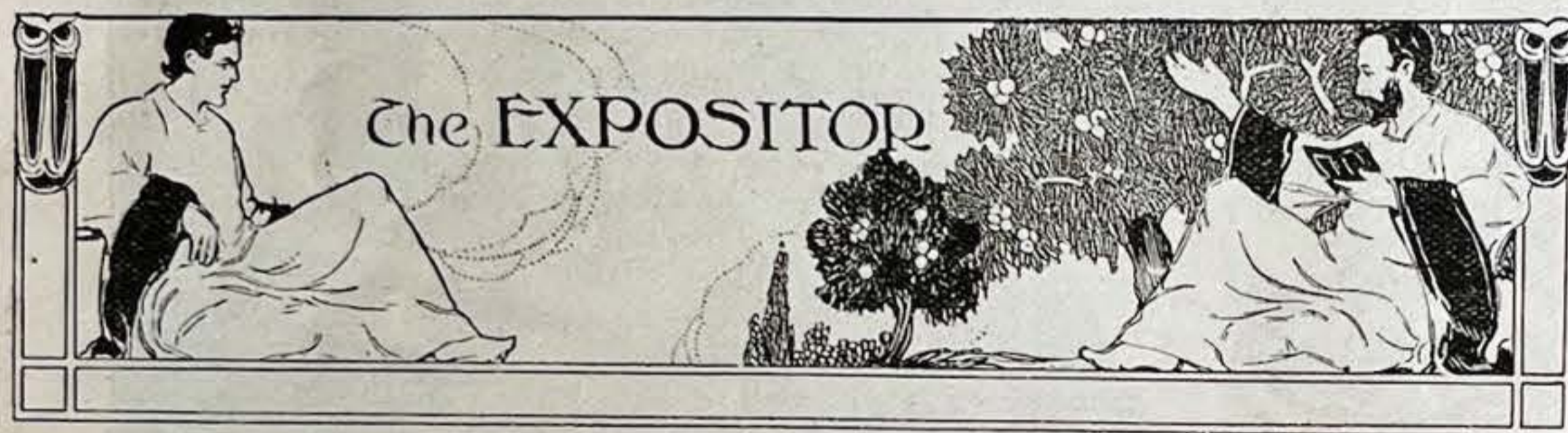
How do the apostles bear witness to the resurrection of Christ?

A study of the records of the early church, especially of the Acts, shows that "Jesus and the Resurrection" (Acts 17: 18) was the substance of the Christian message at that time. Their testimony started from that crowning miracle, and was based upon it. They could not have been mistaken in this matter. They would not have based their entire life upon it without sufficient investigation and proof. They had ample opportunities for investigation and everything at stake, with absolutely no selfish inducements to prejudice them in favor of acceptance. The truth of the resurrection was forced upon them, and their acceptance might well be conclusive with us, if we had no other argument.

What proof of the resurrection from the seeming discrepancies in the narratives, and their confusion?

It is quite impossible to make out an exact order of events for Easter morning, or to be sure of the way in which Christ rose, the angels gave his message, or the various visitors arrived at the tomb. These, however, are all minor matters, and if in minor particulars the five accounts (including Paul's) had exactly agreed, that agreement would have condemned them. For it was early morning. The disciples were scattered over the city. They were worn with watching and with grief. They were not acting in concert. They were completely dazed by the unexpected event. Every judge or lawyer will tell you how difficult it is for even trained observers to agree on small points. The different leading actors in the battle of Waterloo fix for the beginning of the battle times a number of hours apart; yet no one doubts that the battle occurred. The very confusion in the accounts of the resurrection, so far as concerns minor matters, is entirely natural; and while false Gospels would have avoided it, genuine Gospels, independently written, could hardly have helped falling into it.

What proof of the resurrection from the little details of the accounts?



Why We Believe the Bible.

By Amos R. Wells.

X.—WHY WE BELIEVE IN THE RESURRECTION.

Why is it especially important to prove Christ's resurrection?

Because he laid so much emphasis upon it. Because the apostles made it the basis of their teaching. Because upon the proof of it depends the proof—and the only proof—of human immortality.

How can we answer the argument that Christ may have swooned upon the cross and not really have died at all?

It is wholly unlikely that he, so weak that he could not carry the cross, could have survived the long agony of crucifixion. The coming of blood and water from the spear wound in his side indicated, so physicians say, a ruptured heart. And if this theory were true, what became of Christ? When did he really die? If he lived it must have been in hiding, and he and his disciples must have been carrying on an acted lie, something it is impossible to conceive in connection with our Lord. Nor would the apostles, in that case, have gone forth and risked their lives in preaching the truth of the resurrection.

How can we answer the Jewish theory that Christ's body was removed from the tomb by his disciples, and that therefore the tomb was found empty?

By pointing to the Roman guard, for whom it would have been death to sleep at their post. And especially by pointing to the noble characters of the disciples. Would John, or Peter, or James have connived at such a fraud? They gave their lives in defence of truth, and in allegiance to him whom they called "the Truth."

How can we answer the theory that Christ's body was stolen from the tomb by his enemies?

They would have brought forward the body, as soon as the Christians began to talk of the resurrection, and thus have convicted the Christians of falsehood; and we should have had a record of their doing so. Indeed, such a proof would have nipped Christianity in the bud.

How can we answer the theory that the disciples only imagined they saw the risen Lord?

They were not expecting to see him, as the record shows, but were surprised and incredulous. They would not have re-

These narratives, brief and simple as they are, abound in graphic touches that appeal to us at once as coming from eye-witnesses. These are such as Marv's thinking that Christ was the gardener; his forbidding her to touch him; John's outrunning Peter to the tomb, but hesitating there in awe while the more impulsive Peter rushes in first of all; the breaking of bread at Emmaus; the episode of Thomas' doubt, and of Peter's swimming to the shore to meet his Lord by the lake, and John's following after Christ as he walks away with Peter,—all so characteristic of these disciples. What legend would have invented these touches? What false chronicler would have thought to introduce them?

How do mythical accounts of the resurrection confirm the Gospel accounts?

By the remarkable contrast. The legendary accounts of later times are good examples of myths. For example, take the following false account of the resurrection as written in the so-called "Gospel of Peter," written in the second century and discovered (or at least a fragment of it) in the winter of 1886-1887: "In the night before the Lord's day, the soldiers being on guard two and two about, there arose a great voice in heaven; and they saw the heavens opened, and two men descending thence with great light and approaching the tomb. And that stone which had been placed at the door rolled away of itself to one side, and the tomb was laid open, and both the young men went in. On seeing this, the sentinels woke the centurion and the elders (for they also were on the watch); and while they were relating what they had seen, they saw again coming out of the tomb three men, the two supporting the one, and, following them, a cross. And of the two the head reached the heaven, but that of him whom they led overpassed the heaven. And they heard a voice out of heaven saying, 'Hast thou preached obedience to them that sleep?' And from the cross came answer, 'Yes.'"

Notice the absence of non-essential miracle in the true accounts, and see how this false account bristles with miraculous elements that are grotesque and exaggerated. In the true account the miraculous element is simple, unforced, springing easily and naturally from the circumstances, and plainly inevitable. In this false account the miraculous element is unrelated to character and unexplained by any of the necessities of the case. No one can reasonably regard the Gospel accounts of the resurrection as mythical if he studies the undoubted myths of that great event.

What proof of the resurrection from the first appearance to women?

Women were looked down upon in those days. Christianity has raised them to such a height of honor that it is difficult to understand the tremendous improbability that any false account of the resurrection would represent the risen Messiah as showing himself first to a group of women, and

especially showing himself first alone to such a woman as Mary Magdalene. Any fabricator of a Gospel, or any legendary account, would have made Christ, coming from the grave, appear first to the Sanhedrim in session, or to Pilate or Herod, or at least to John or Peter or James, the leading apostles. But to a handful of women!—the fact, though we see its beauty and fitness, is one that never was born of the imagination of those days.

What proof of the resurrection from the number of appearances of Christ?

There were ten or eleven of these ap-

ing days, and after forty days they cease altogether with the ascension. Myths would increase in number and complexity with the growth of imagination and the passage of time.

What proof of the resurrection from the change wrought in the disciples?

Before the resurrection, according to their own accounts, the disciples were timid and distrustful. At the arrest they all forsook Jesus. Peter denied him. After the resurrection they preached Christ so boldly that three thousand converts were won in a day. By a sight of the risen Christ Paul



A Characteristic Street in Nazareth.

Here we have a capital street scene; and so conservative are Orientals in their mode of living, that we are justified in supposing that in just such a street as this Jesus himself played when a child. And he who has seen the children of Nazareth in their red caftans and bright tunics of silk or cloth, girded with a many colored sash, and sometimes covered with a loose outer jacket of white or blue—he who has watched their noisy and merry games and heard their ringing laughter as they wander about the hills of their little native vale, or play in bands on the hillside beside their sweet and abundant fountain, may perhaps form some conception of how the Child Christ looked and played in these very streets. He lived as lived the other children of peasant parents in this quiet town, and in great measure as they live now.

appearances, not counting that to Paul on the Damascus road. They were to women and men, to solitary persons, as Mary Magdalene, Peter, and James, to the two of Emmaus, to the ten disciples, to the eleven, to the seven by the lake, to more than five hundred. They were in many places and under many circumstances; near the tomb, in the upper room, on the highway, by the Sea of Galilee, on a mountain in Galilee, on the Mount of Olives. It is impossible to explain away so many appearances.

What proof of the resurrection in the cessation of appearances?

If it had all been a myth and superstition, it would have grown instead of diminishing with the lapse of time; but the appearances of the risen Saviour, numerous at first, diminish rapidly during the follow-

was transformed from a bitter persecutor into an ardent apostle. Paul possessed the most lawlerlike of minds. Peter and John and James, Matthew and Mark and Luke, were men of exceptional ability. It is impossible to account for their changed attitude unless Christ really rose from the dead.

What conclusion do we draw from these conclusive proofs of the resurrection?

The resurrection of Christ is the best attested fact of history. The proof of it proves Christ's prophetic power, for he foretold it. It confirms the miracles, since none was so great as this; and if this occurred, surely every one of them might easily occur. It proves the divinity of Christ, since surely no one but the Creator of life could have this power over death.

N.S.W. Letter.

By Thos. Hagger.

It seems that my plea for a pure speech of a few months back has stirred up some of your scribes. J. Inglis Wright endorsed my plea and took it as a text for a fairly lengthy article. T. J. Bull evidently thinks it "much ado about nothing," and proceeds to give the pastors and deacons of some of the churches a rebuke for trying to hamper our evangelists, and for speaking disparagingly of them and their work. Here and there I believe such brethren can be found, but I must say that I have not met with many such. Far more have been met with who are sympathetic, and who stand by the evangelist every time. But perhaps my experience has been happier than that of our good Bro. Bull. Will your readers, Bro. Editor, please bear in mind that "the minister" is not only an unscriptural term, but represents an unscriptural individual? The New Testament does speak of elders, bishops, pastors, of deacons, and of evangelists, and I contend all are ministers, and so are all the brethren who serve the church in any capacity, whether it be by Lord's day morning addresses, the conduct of prayer meetings, the teaching of classes in the school, the distribution of tracts, or acting as ushers. Consequently to single out one man as "the minister" is wrong. What better term than evangelist can be used of the brethren who devote their whole time to gospel proclamation and other church work? Is not the telling of the glad tidings their chief business? Does not every other piece of work they do contribute directly or indirectly to evangelisation?

Hindrances.

There are hindrances without and within to the more triumphant progress of the cause of New Testament Christianity; those without are great, but those within are greater. Your correspondent is of the opinion that chief among the hindrances are the traitors, and the strife which goes on in some congregations. By traitors, I refer to those members who, when they remove to some place where there is no church of the New Testament faith and order, or one that is very weak, quickly go back to the world, or unite with some denomination, and thus start to wear a party name. If all such were faithful there would be many more churches in existence, and many now weak and struggling would be much stronger. But perhaps it is that they never had very much grasp of New Testament truth, and think that "one church is just as good as another." How important it is to have clear teaching in all our larger churches, that losses in the way indicated may be reduced to a minimum. Wherever unfriendliness, bitterness,

malice and quarrelling can be found in a church, there it is hard to win those outside. Brethren who indulge in such are acting the part of Achans in the fight, and such conduct will cause the defeat of God's spiritual Israel. Would it not be more Christlike to put up with slights, to smile when offence is given, to suffer oneself to be defrauded, rather than hinder the triumph of the truth? It is good for brethren to dwell together in unity, and it means power.

Foreign Missionary Offering.

That Foreign Missionary offering on July 3 was splendid. Twelve years ago the whole of Australia, with New Zealand thrown in, was asked to contribute £500 for this work; this year N.S.W. alone is asked for £600, and judging by the offering made at the beginning of the month, that amount will be exceeded before the year closes. Surely the brethren in all parts of the Commonwealth are increasing in "this grace also."

Good Fields.

This letter is written from Newcastle; this place has a population of 62,000, and if Maitland district is included, we'll have to add another 40,000, and the number is rapidly increasing. In all this vast and important district, we have two small churches, that at Merewether and that at Hamilton; the members at the latter place are still on Merewether church roll, the work not having yet been organised. In November we shall commence a tent mission at Hamilton, when we hope to formally organise the church, start a Sunday School and in other ways give the cause a push off. But the difficulty at Hamilton will be the securing of land for a chapel. En-

quiries have been made, and it is found that it will cost anything from about £2/10/- to £3/5/- per foot in any at all desirable locality. Seeing there are as yet only four families of disciples meeting at Hamilton, it will be somewhat difficult to secure a block; yet if the work is to be of a permanent nature, a church home is a necessity. A fund has been opened for the purpose at Hamilton, and any brethren who would like to add to it can send to the writer, or to S. G. Goddard, Swan-st., Hamilton, New South Wales.

Bible School.

The matter of securing a Bible School Organising Secretary is under consideration. If such an individual can be secured by our Conference Bible Schools Committee (we have no Union in this State now), the H.M. Committee will grant £25 for the first year towards the support of the work. It is very evident that we are not yet doing all possible in school work. We need buildings with special equipment, and why do not churches think of this when erecting meeting houses? We need more schools and more scholars. It would be good for groups of isolated brethren to establish schools. At Albury Bren. Henry and Black conduct a school in an unused stable which they have fitted up for the purpose. Every church should aim to have as many scholars in her school as members in the congregation, and more. We need the graded school in order to hold the youths and maidens as they hasten toward manhood and womanhood. I would recommend to all interested that excellent little book of Bro. Welsheimer, published by the Standard Publishing Co., entitled "A Bible School Vision." Let us have a forward movement in school work.

July 26.

Contentment.

Paper read by W. L. Johnston before Unley Men's Society.

During life's passage, one cannot fail to store up knowledge gained by observation and by odd hours of calm contemplation of the lives of people and nations. Philosophers in no measured tones must condemn the discontent which finds its way into the hearts of individuals, societies, and nations, destroying effectively the enjoyment of present blessings by creating a spirit of ambition which reaches after that which (to the many) may be said to be impossible. Thus the happiness and enjoyment which should and may be the portion of all is clouded by failure to cultivate the spirit of peace and restfulness—a spirit of contentment. By the development of the spirit of grumbling with the present surroundings men and women are losing the happiness which lies at their doors and are fast growing prematurely old. It is said that a smiling face never grows old or wrinkled. It is certainly a fine asset to carry through

life. Oliver Wendell Holmes remarked on his 80th birthday, "I shall be 80 years young." It is said that he looked young and cheerful, with a merry twinkle in his eyes. He ascribed his perpetual youth to a cheerful disposition and invariable contentment in every period of his life with what he was.

Examples in Adelaide.

We have similar examples in the city of Adelaide to-day in our highly honored and esteemed citizens C. H. Goode and T. S. Reid, the latter being over 90 years of age and still daily actively employed from 9 to 5. It has been rightly said "Contentment is the fountain of youth." A very superficial study of the social conditions of to-day will reveal the fact that far too many persons are possessed of the minimum degree of contentment and the maxi-

num degree of restlessness and discontent. The wants of both employer and employee in every grade are transcendently higher than their actual needs, and because their wants are not satisfied they find little reason to thank God for the ample supply of their needs.

A present need.

The great God who gave us life, teaches that having "food and raiment"—general terms, implying all things needful for life—we should be "content." Instead, however, of fulfilling the intentions of the Life-giver, we disrobe life of its ability to happily run its course when provided with the things which are needful, through the intrusion of a spirit of dissatisfaction with the present allotments of Providence and our insatiable desire for things material. Better will it be for the world when the exclamation of Solomon becomes universal (Prov. 30: 8), "Remove far from me vanity and lies, give me neither poverty nor riches, feed me with the food convenient for me," and when the people can sincerely include in daily prayers the petition, "Give us minds always contented with our present condition."

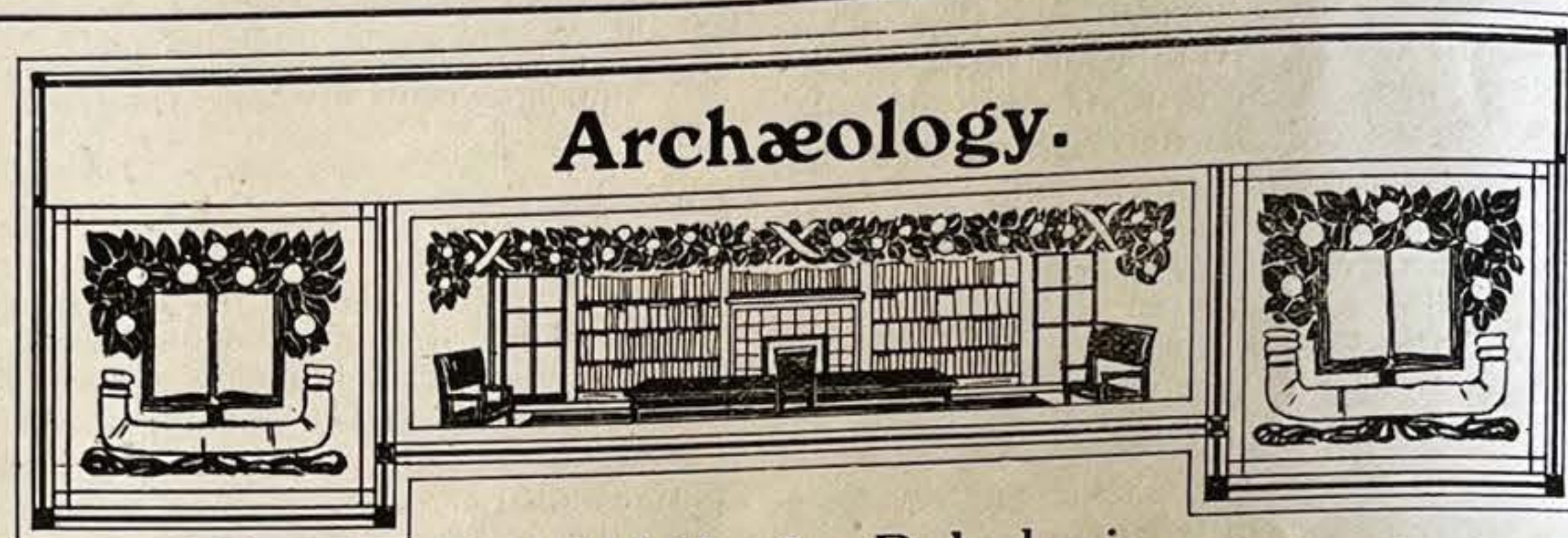
How to be happy.

We will premise the further discussion of the question by the general proposition that the degree of our enjoyment of life will be the degree of our contentment with the present allotments of Providence, and that apart from the Christian faith it is doubtful whether it is possible for the degree of contentment to reach a high level except perhaps in isolated cases of specially favored temperaments. With a view, then, to a better understanding of the details of our theme, the pages of the Book of Life will be opened and carefully reviewed so far as the limited space in such a paper as this will allow. During the first of the public utterances of the heavenly Missioner—the Lord Jesus Christ—we read the command (Matt. 6: 25) "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? . . . But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." God gave life—undeniably a greater blessing than meat and raiment; surely then he may be relied upon to provide that which is less, viz., the things needful for life. Thought about temporal needs is right, and is required by Scripture, but it is decidedly wrong for us to give ourselves up to anxious worrying thought for secondary matters to the exclusion of the primary, which is life itself. Such conduct incubates the microbes of discontent by the million and unchecked, soon results in our being numbered among the covetous and avaricious.

The fowls of the air neither sow nor reap, yet they are fed. Every morning they rise with a happy song, and how few die of actual need. Our heavenly Father feedeth them. Our insufficiency, our restricted capacity for independent action, is pointedly emphasised in the expression "Which of you by taking thought can add one cubit unto his stature?" May we not say with truth that all the circumstances of our life are known to God, therefore all efforts that we might make should be made with a recognition of our dependence upon him. Scholars tell us that the original word here translated "stature" more often means "age." It seems certain that this was the meaning the Saviour had in view, for his subject is the sustaining of life by the supply of food and raiment. With all our anxieties it is impossible to prolong our lives one moment beyond the allotted period.

How helpless we are—how absolutely dependent upon the will of God. How blessed will mankind be when it is generally recognised that our sufficiency lies in God. Those without a living knowledge of the great God, and, alas, also many of his professed children, make the struggle for material things their chief anxiety. The Lord says "Your heavenly Father knoweth that ye have need of all these things." Then we are advised not to destroy the happiness of to-day by anxious and troublesome thoughts of to-morrow. "Sufficient unto the day is the evil thereof." Doing with all our might the things of to-day, with a proper recognition of the demands of the kingdom of God, will ensure the best possible preparation for the future, both material and spiritual.

To be continued.



Social Life in Babylonia.

By E. G. Harmer.

Friedrich Delitzsch, the learned son of an illustrious father, has just issued a fascinating booklet, in which he surveys the whole field of knowledge concerning the ancient civilisations of the Mesopotamian Plain, as it has been revealed by the discoveries of recent years. It is much to be hoped that this work, written in German, will appear in due process of time in an English dress. In the meantime the following notes, based upon a perusal of these new studies in the business methods and the social life of the Euphrates Valley, may have some general interest.

Irrigation.

The physical conditions should first be understood. Flat as a table, and covered with a network of irrigation canals—all of them swarming with carp and other giant fishes—the readiest means of travel was afforded by those wicker coracles, bedaubed with bitumen, whereof Herodotus speaks. The waterways were protected by high banks, laid out as tow-paths, along which the horse and the ass ambled leisurely upstream, as they do in the Netherlands to-day. At intervals the tow-rope was slackened, to permit of passage under a round-backed bridge, and as the voyager proceeded, he would pass villagers engaged in fishing their own waters, the rights in which were strictly respected and guarded by the imperial conservancy. In the southern fen-

lands herds of sheep and cattle were pastured, and here and there huge thickets of jungle-reed were maintained as the source of building material for cottar huts.

Buildings.

In the towns the houses were built more durably of baked brick, yet so cheaply that one might rent a cottage for 12/6, and a more pretentious mansion for £4/10/-. Even in South Arabia to-day one may secure a three-storied house for an annual rental of 40/-. In the time of Abraham the courts exacted the life of a builder whose work was so inefficient as to tumble in ruins and cause the death of the householder, and this drastic law tended to secure careful work. All agreements for leases, as well as all other contracts, were not enforceable in a court of law unless they were in writing, and the neglect to make a written memorandum was punishable by fine.

Temperature.

Both in town and country the summer noonday temperature averaged 122 degrees Fahr., and might even reach 149 degrees. Malaria was rife in the mosquito regions, and sandstorms caused constant discomfort. Plague and ophthalmic disease, paralysis and dropsy, leprosy and apoplexy, sun-stroke and typhus, were common diseases, but the population was happily free from

those nervous affections which are the price paid for more strenuous civilisations. The normal dietary throughout the ancient period comprised soft fruits and dates, onions and cucumbers, mutton and pork, goat-flesh and freshwater fish. Bread was baked at home in the form of flat cakes, and both cow and goat milk were relished. Euphrates water was the favorite drink, and it needed no filtration.

Babylonian dress.

The common dress was a robe of wool or linen, gathered up into a girdle. Head cloths were preferred to shaped hats, and sandals were worn by the well-to-do. The peasantry were content with a tunic reaching to the knee, and they mostly went about unshod. The Sumerian ladies of gentle birth used richly-embroidered shawls over their gowns, and paid careful attention to their coiffure. Beef suet, perfumed with fragrant extracts, was the anointing "oil" employed for softening the roughness of the skin, and for preventing chapped hands. The man of leisure carried a signet ring, and walked with a cane; the tradesman bore about with him in a leather wallet his set of weights, and in his belt the materials for writing. The humbler traveller would carry with him a leather skin, not only for assuaging thirst, but when the need arose for inflation with air as a support when swimming a canal remote from bridges.

Streets and canals.

The German expedition is at this moment engaged in tracing out the courses of city streets and private houses. It is known already that the houses were for the most part one-storied, covered with a lime stucco, frequently renewed, and that the dead were privately interred in earthen vessels placed beneath the house floor. Roads and canals were maintained by a department of the Government, and there was a national budget for revenue purposes. The courts of justice concerned themselves with every part of life, and a supreme court was maintained in the Marduk Temple, in Babylon, and the Sun Temple in Sippara—the Sepharvaim of the Hebrew records.

Agriculture.

As the south devoted itself to pasturage and the north to agriculture, there was a brisk interchange of products for the common good. Commerce was highly organised centuries before the time of Abraham. Agade, as far back as 3800 B.C., exported corn and woollen cloth by water to Lagash, and received in exchange meat, milk, and poultry. The bartering of barley for dates, of oxen for wool, existed for many centuries. But a thousand years before Abraham writing had developed other arts, and among them the introduction of media of exchange. For this purpose silver ingots were carried by merchants, and were cut into sections and weighed out by a method which has not yet disappeared from the commerce of the primitive world of to-day.

Wholesale trade was organised in quite early times. Wealthy houses kept a staff of clerks and travellers, local agents and correspondents, and they gave to confidential assistants legal powers of attorney. The city gate for the most part served as the bourse, and the daily fluctuations of price in the market were carefully recorded. Banking was generally controlled by the priests; interest on gold loans of 20 per cent. was very usual. Retailers were established in all centres of population, and in this direction the Semitic element held a prominent place.

Industrial work.

Small industries were carried on in the purlieus of the towns. As there was, according to Jeremiah, a Baker-st. in Jerusalem, so there was a Smith-gate in Assur. Gem engraving was an important and lucrative profession, and stocks of seals were held, ready to receive the name of the purchaser. The ivory carving done in the time of Abraham was of singular delicacy, and among its productions were small-tooth combs. The Babylonian mantle mentioned in the literary story of the siege of Jericho attests the fame of the weaving art. Cities specialised in certain industries. From one you obtained your crockery; from another your bedsteads; a third was known for its excellent jewellery. Families pursued the same crafts from father to son, and a slave might be put to an apprenticeship of three or five years. Surgeons were capable of such minor operations as setting a dislocation, sewing a tendon, or dealing with a blinded eye, and the fees of the profession were fixed by statute. The medical pharmacopœia was extensive, and such symptoms as loss of appetite or cold fits were observed by the practitioners. But medical practice was backward, and depended largely upon amulets and charms, with much quackery under the cloak of religion. Yet the people had a religious instinct, and it was no uncommon thing for a grateful patient, on his recovery from illness, to send a favorite son into the ministry, or to permit an idolised daughter to take the veil.—*Christian World*.

The Federal Conference.

To the Brethren of New South Wales.

Are you getting ready for Adelaide, Sept. 18 to 22? We thought that last Federal Conference was a great success, but it looks as if Adelaide is going to beat all records.

F. M. Rains, one of our great American preachers, will be there during the whole of the Conference, and will preach the Conference Sermon on Sunday, Sept. 18, and will take part in several of the other meetings. He is famous as a speaker; it will pay you to go a good many miles to hear him.

Bro. and Sister Strutton are to be there from our Australian Station, Baramati, and they will tell us of the great work being done in India.

Bro. Donald McCallum and his bride will be with us on their way as missionaries to the Phil-

ippine Islands. You all know Bro. McCallum. After matriculating at the Melbourne University he did splendid service in Australia as a preacher, but left about six years ago for Kentucky University. After graduating there he continued his studies at Harvard University (the Oxford of America), where he graduated this year and volunteered for Foreign Mission work. You will all be delighted to meet him and his American bride.

Bro. Blakemore, of America, but now of Perth, West Australia, will be present. He is doing a magnificent work in the western capital, and is a specialist in Sunday School methods.

The largest halls in the city are being obtained for the meetings, and everything promises to be "a feast of reason, and a flow of soul," and a great spiritual uplift for all who attend.

We want New South Wales to be well represented at this Federal Conference. The return fares on the railroad from Sydney to Adelaide will be £4 second class, and £6 first class. These tickets are good for three months. To those who like travelling by sea, there is a magnificent steamer, the "Karoo," the largest interstate steamer we have, a magnificently appointed boat, leaving Sydney on Saturday, Sept. 10, and reaching Adelaide about Thursday, 15th. All who have travelled by her say she is the most comfortable and palatial boat they have ever been on. The return fare second class is £4/5/-; first class, £7, and by paying £1 extra you can travel on the return journey by rail. Those who travel by the "Karoo" will have the opportunity of spending a day or two in Melbourne.

At our last Federal Conference, the South Australian brethren came over in good force; let us return the compliment. They offer us the hospitality of their homes, and there is no more delightful place in all the world than Adelaide in September.

I shall be glad to serve any brethren residing in the country who desire me to secure berths for them on the steamer or railroad tickets.

In this note I have not mentioned the important business at the Federal Conference that you will be called upon to consider, matters affecting our Foreign Mission enterprises, the Bible College work, work among the Aborigines, the establishment of an Aged and Infirm Evangelists' Fund. These questions should be able to receive consideration at the hands of not a few of our brethren, but a very large number.

If the Federal Conference is going to do the most effective work, every State will have to be largely represented, and we do not want N.S.W., the "mother State," to be the least of all the tribes of Australia to go to our Adelaide Jerusalem.

GEO. T. WALDEN,

President of the Federal Conference.

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DUTY UNDER DIFFICULTIES.

Topic for August 22.

Suggested Subjects and Readings.

- Patience in dark days—Ex. 5: 19-23; 6: 1.
 Duty rewarded—Josh. 14: 6-15.
 A trying situation—Acts 26: 19-29.
 Duty in peril—2 Cor. 11: 23-33.
 No surrender—Acts 4: 13-23.
 Graces we need—Rom. 5: 1-5.
 Topic—Duty under difficulties—2 Tim. 2: 1-13.

Ding what we ought to do even if the doing is hard—that is our topic. "Duty" and "due" are kindred words, as are "ought" and "owe." If things are in themselves right to be done, we must do them. Easiness and difficulty should not enter into the question. He is wise who unhesitatingly obeys the call of duty;

"And, because right is right, to do the right
 Were wisdom in the scorn of consequence."

No immunity for us.

All will have difficulties. They cannot be shirked. The only way to escape a difficulty is to face it and surmount it. There can be no immunity for the Christian. Paul, from whose letter our reading is taken, had severe trials: he died daily, and endured sorrow and suffering for the sake of the Master. He did not flinch, but at last could say, "I have fought a good fight." The Lord Jesus is our perfect Exemplar in this as in other directions; he endured the cross, and with unflinching steps trod the difficult way. He did not fail, nor was he discouraged. If the Saviour could not escape, we cannot hope to do so; it is ours to follow his steps. We have indeed Jesus' own words, that he who will not deny himself, take up the cross, and follow him, cannot be his disciple. Difficulties are promised us. Similarly Paul declared that all who will live a godly life in Christ Jesus will suffer persecution.

"Be strong!

We are not here to play, to dream, to drift.
 We have hard work to do, and loads to lift.
 Shun not the struggle; face it. 'Tis God's gift."

There is a familiar story told of Livingstone which well illustrates devotion to duty. When Stanley found the heroic missionary in Africa, he begged him to go back home. There seemed to be every reason why Livingstone should go. The weight of years was pressing upon him; his strength was well nigh spent, so that even the shortest march tired him; he had neither men nor means wherewith to make practical progress; his wife had died, and his children besought him to return. "No, no, no," he said to Stanley; "to be at home, to be knighted as you say by the Queen, welcomed by thousands of admirers—

Yes. But impossible; it must not, will not, cannot be. I must finish my task."

The use of difficulties.

The first part of the answer may be given in the words of C. H. Spurgeon. "There is a sound reason," he says, "why there are bones in our meat and stones in our land. A world where everything was easy would be a nursery for babies, but not at all a fit place for men. Celery is not sweet till it has felt a frost, and men don't come to their perfection till disappointment has dropped a half-hundred weight or two on their toes. Who would know good horses if there were no heavy loads?"

In a Christian Endeavor sermon, on "The Art of Courage," preached in the City Temple, London, J. H. Jowett warned his hearers against being "pulpy Christians." Amongst other good things, he said: "The times imperatively demand the military attitude of the soul. The Christian character must be conspicuous for strength, intelligence, decisiveness, attack. Whatever may be allowed to lie in obscurity, or hidden away in secret and mystical depths, the masculinity of Christian discipleship must stand out in bold and flaming relief. I do not fear the serried hosts and hordes of organised devilry if only the temper of the church is steeled for the fray. There is nothing in the might and majesty of the foe to make us dismayed, but we need to fear a soft and limp and flaccid Christianity." By implication we have here set forth the great value of the difficulties and hardships of the Christian life.

We may say that the Lord Jesus in placing the difficulties of discipleship before men—in pointing to the certain denial and cross-bearing entailed—made an appeal to the noble in them. This call and the response to it would tend to lift them higher. It is told of Pizarro that after with his sword drawing a line in the sand, he once said to his home-sick followers: "Comrades, on that side" (pointing to the south) "are toil, hunger, nakedness, the drenching storm, battle and death. On this side" (pointing to the north) "are ease and safety. But on that side lies Peru, with its wealth. Choose, each man, what best becomes a brave Castilian. For my part, I go to the south." In like manner Garibaldi, the famous Italian patriot, rallied his soldiers in his heroic way: "Soldiers, all I have to offer you is hunger, thirst, the ground for a bed, the burning sun as the sole solace for your fatigues, no pay, no barracks, no rations; but continual alarms, forced marches, and charges with the bayonet. Let those who love glory, and do not despair of duty, follow me." These great leaders of men had their call nobly responded to. Will the Captain of our salvation appeal in vain, because his soldiers are frightened from the path of duty by difficulties?

Duties and privileges.

Perhaps even on this topic a small paragraph may be spared to emphasise the fact that duties are not all disagreeable. Duty brings no more difficulties than neglect of duty. One may hear it said, "I know it is my duty because I hate it so." The test is wrong. Duty may be pleasant, may be lost in privilege. "I delight to do thy will" was the motto of One who had the greatest trials, the hardest difficulties, to face on his path of duty. Henry van Dyke says: "There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness and the heart that loves it."

Thoughts.

It is the daily drill which makes the battle hero.
 —Punshon.

"Must is a hard nut to crack, but it has a sweet kernel."

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

"It may be to your discredit that you cannot feel like doing what you ought to do, but it is never an excuse for your not doing it."

The soul must sometimes sweat blood. Nothing great is achieved without the severest discipline of heart and mind; nothing is well done that is done easily.—Bayard Taylor.

To stand with a smile upon your face against a stake from which you cannot get away—that, no doubt, is heroic. But true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart—this is heroism.—F. W. Robertson.

The Golden Apple.

An old legend tells us the following pretty story:

In a certain village, during the early days of Christianity, on a great festival day, the people, to show their gratitude for many blessings they had enjoyed during the past year, met together in the church, and brought gifts of money and goods as an offering for the service of God.

Among those who brought offerings was a little boy who had special cause to be thankful, but who was too poor to bring a gift of money; so he brought the only thing he had to give—a beautiful, fresh, rosy apple. The preacher, knowing the child had brought the best thing in his power, the only treasure he had to offer, accepted his gift with kindly words, and laid the apple with the other offerings; and the little boy went away with a happy heart, feeling glad that his humble gift had been accepted.

But later on, when the preacher went to remove the gifts from the church, he found that the rosy apple had vanished, and in its place was an apple of the purest gold. As he looked in wonder upon the miracle that had taken place, a heavenly voice whispered in his ear, "Thus does the simplest gift become as pure gold in the sight of the Lord, if it be offered in the right spirit!"—C.E. World.



New Zealand.

AUCKLAND (Ponsonby-rd.).—We are right in the middle of the 12 days' mission. All last week the attendance kept up well, and on each Lord's day evening we had a big gathering. The addresses have been calculated to lay a good foundation for our faith. No one has been led to the point of decision yet, but we trust that this week will see many coming out on the Lord's side. Bro. Grinstead has been greatly helped in this special effort by many willing workers; the young men especially have done splendid service. Bro. Turner is filling Bro. Grinstead's place at Dominion-rd., and will be away from Ponsonby for six Lord's days. The last 12 days of this period he is to spend in conducting a mission at Dominion-rd. M. Vickery, our back-blocks' evangelist, has been in town, and gave an address at the prayer meeting the week previous to the mission. We have also had at our meetings Mrs. and Misses Kerr, and Mrs. Penny, from Dunedin.—F.D., July 25.

WELLINGTON (Vivian-st.).—The attendance at all our meetings is exceedingly encouraging. Over 80 out of a membership of 140 attending the prayer meeting. Since last report three have been baptised, two restored, and one received by letter. We are happy in the prospects of the coming days.—S. J. Mathieson, July 19.

NELSON.—Our quarterly business meeting was held last week, followed by a social chat and refreshments, a fair number being present. Good reports were read of the different agencies connected with the work here. Meetings are being well attended. Our new church building is nearing completion, and will be ready for occupation about the beginning of September. The structure is a very strong and pretty one, and will undoubtedly be an aid to making the church of Christ, as a people, more widely known. It is intended to hold a fortnight's mission at the opening. The Bible School, with its renovation, etc., is now more up-to-date, and we are endeavoring to push this very important work ahead. The Ladies' Sewing Class has been well provided for in their workroom with different fittings which facilitate their efforts a great deal and are much appreciated. A sale of work was held recently by the Sewing Class, when a fair business was done. These sisters, in conjunction with the Young People's Excelsior Class, have assisted the church admirably, and deserve a word of commendation. The same applies to Bro. Phillips, who has acted as overseer to the new building and done many things to prevent extra expense and beautify the church and school; in fact, he has done yeoman service. The church looks forward with good prospects.—G.M.J., July 20.

Tasmania.

NEW GROUND.—On Friday, July 22, Sister May Reynolds, who had previously confessed her faith in Christ, was immersed and welcomed into the church on Sunday, 24th. Jas. Byard is expected to take the service at New Ground on July 31. Thos. Johnston has gone to Nubeena to help the brethren there. It will be remembered that Bro. Johnston was formerly Home Missionary for the Methodist body at Chudleigh and Mole Creek. (Not junior minister, as inadvertently reported some months ago.) The prayers of the northern brethren for Bro. Johnston's

success and blessing in the Master's service go with him.—W. J. Way.

GEEVESTON.—C. Hale reports that attendance and interest are increasing. £3 raised for Foreign Missions. One has made the good confession.—G. Manifold.

BREAM CREEK.—The veteran preacher, W. Moffit, is giving the church a much needed impetus. Since its inception the church here has endeavored to do without elders and deacons, but attention is being given to this very important matter. One young man has put on the Lord Jesus Christ.—G. Manifold.

NUBEENA.—T. J. Johnston, from the North West Coast, who recently took his stand on the divine basis for Christian union, has entered upon an evangelistic campaign for July 24. £6 raised for Foreign Missions.—G. Manifold.

Queensland.

TOOWOOMBA.—Splendid meetings all day yesterday. Our fellowship meeting was well attended. Sunday School still on the upgrade, an increase of 50 per cent. in three Sundays, which speaks well for the energy and enthusiasm of our scholars. Crowded out at our gospel meeting, when we had the joy of seeing five buried with Christ, making a total of eight for the week, while at the end of Bro. Parslow's address one of our scholars came out on the side of the Master.—M.W.B., July 18.

South Australia.

GROTE-ST.—A helpful meeting was held on July 26, when about 300 friends met to celebrate the 21st anniversary of the Foreign Mission Band. Mr. Thomas presided. Mr. Griffith was the speaker, and his address strongly advocated "advance" by Christlike, self-sacrificing service. Musical items were rendered. The report reviewed the first meeting held 21 years ago, and showed good work accomplished. Present membership numbers 48; of these 12 have been workers in the Band since its inauguration in 1889. Our members contribute £25 a year towards Miss Terrell's salary. Greetings were read from Miss Tonkin, Miss Thompson and Miss Terrell, also a special message from the Federal Organising Secretary. God bless each member of our Band as we go forth, "workers together with God."—L.F., July 27.

STRATHALBYN.—We are glad to join with many others in reporting a good F.M. offering. £4 was apportioned us, and we raised £4/4/-. We regret losing Sister Violet Norman. She has been a devoted worker since uniting with us, having taught in the Sunday School, organised and superintended the Junior C.E. Society, and done a good deal of visiting. We rejoice that she is going to endeavor to better fit herself for fuller service. Our Narracoorte brethren will receive her help, as she has left for there to train as a nurse in the Hospital at that place. We appreciated the fellowship of two brethren last Lord's day morning, July 17, B. Jarvis, who has returned home from the Bible College, and C. E. Verco, late of Milang. With the help of these two capable workers we expect to report progress here shortly.—F. E. Thomas, July 22.

YORK.—Our 26th anniversary was held on Lord's day, July 24. Foreign Mission offering exceeded our apportionment by £4, to which an

additional amount of £3 has since been added, making the total £22. J. E. Thomas and D. A. Ewers gave helpful addresses, which were highly appreciated. The tea took place on the 26th, followed by a largely attended public meeting, presided over by J. Fischer, Conference President. Addresses were delivered by A. M. Ludbrook, E. W. Pittman, W. C. Brooker, and D. A. Ewers. The secretary reported that there had been 23 additions during the year, but owing to deaths and removals (26) the roll showed a decrease of 3, the total being 261. The S.S. had suffered through want of teachers, the total number on the roll being 180 teachers and scholars. The kindergarten has been a great success—to such an extent that more accommodation is needed. 10 of the S.S. scholars during the year have been led to yield themselves to Jesus Christ. Another source of joy is the fact that one who was brought up in our school, during the past year has gone out to the mission field in India. Sister Edith Terrell has the prayers of the York church. One of the greatest events in our history is taking place. One of our brethren made us an offer of a block of land in Croydon if a church was established there. The offer was gladly accepted, and with the assistance of the Hindmarsh church the work is progressing, so that to-day the church has been formed. Though meeting in a private house, it will soon be in a position to commence a building, our hope being that a strong church will soon grow up there. The following are a few of our financial figures for the year:—£52 has been paid off our debt, £34 off the organ and piano fund, £15 for Foreign Missions, and £18 for Home Missions, while the total contributed for all purposes was £380.—W.B., July 31.

QUEENSTOWN.—Lord's day, July 31, at the morning meeting Bro. Burls presided. Good attendance at breaking of bread. In the evening a young woman was immersed. The building was filled. W. C. Brooker delivered a stirring address, at the close of which a young woman confessed Christ.—A.P.B., Aug. 1.

SEMAPHORE.—On Friday, July 29, some 23 of the members meeting in fellowship met at the home of Bro. Cosh to welcome S. G. Griffith, who is to conduct a mission here, but who was unavoidably absent. Those present formed a business meeting, when the question of forming a separate church was discussed, which was unanimously decided on, and application has been made for admission to the Conference. We start with our evening services on Aug. 21, in the Town Hall, W. C. Brooker being the speaker. Lord's day, July 31, at our morning meeting, a large number broke bread, W. C. Brooker presiding. Jas. McG. Abercrombie exhorted. Sister Hutchinson was received into fellowship.—A.P.B., Aug. 1.

BALAKLAVA.—"Decision Day" on Sunday, and three S.S. scholars made the good confession. Gospel services well attended.

NORTH ADELAIDE.—Recently a little lad from the Sunday School made the good confession before many witnesses, and was baptised on Lord's day evening, July 24. At a special church meeting called to consider Bro. Ludbrook's letter of resignation, it was decided to accept it. Bro. Ludbrook has worked faithfully with us for over 8 years, and will carry away with him the best wishes of the church.—V.B.T., Aug. 1.

HENLEY BEACH.—To-day has been set apart as "Decision Day" for the Sunday School. Bro. Horsell spoke to the scholars in the afternoon. Although we did not see any results in the afternoon, we had the joy of witnessing a young lady and a lad from the school step out and make the good confession at the gospel meeting at night, when Bro. Horsell preached the gospel. We were favored by a duet by Sisters Miss Hilda and Mabel Lawrie. Our meetings are keeping up well for this time of the year.—M. T. Noble, July 31.

NORWOOD.—We observed to-day as "Decision Day" in connection with our Bible School, and in the afternoon 15 scholars confessed Christ—9 young lads and 6 girls. Farewell social to S. G. Griffith next Wednesday evening, Aug. 3.—W.S., July 31.

The whole gospel to the whole world by the whole church.



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T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria.

Pray for Miss Terrell.

This morning we had a good meeting in our chapel. At such times one cannot help thinking about the dear ones in the home-land meeting for the same purpose around one common table, yet under such different circumstances! We meet about the same time. Ours begins at 8.30 a.m., and yours at 11 a.m.

I am sorry to tell that I have considerable trouble with my head, which keeps me from study at times. The Indian climate is trying and I have always been accustomed to an active life with very little study; so I believe it will be better when I am engaged in regular work. I am not giving up hope, but as God has without doubt placed me here, I know he will "perfect that which concerneth me."

Friday, we accepted an invitation to the school, where the Proclamation service was held. After listening to an action song, we rose to our feet while the school mistress read the proclamation; after which the Marathi National Anthem was sung. On such occasions the girls wear much jewellery. Some had several golden necklaces on, and some pearls of great value in their nose and earrings.

I wish to correct a statement made in a recent letter concerning Mukti. Ramabai has 1500 girls and a number of married couples, making a total of about 1600, and she has 60 looms.

My Christian love to all God's children interested in his work.—Edith Terrell, Baramati, India, July 3, 1910.

News from the Sunrise Kingdom.

Last night your greetings from the Conference came with all the warmth and good will that inspired them. Thanks from our hearts.

At the present time in Tokyo special meetings are being held for one month for women, to which men are also welcome. The ladies of our church have been leaving tracts and Bible portions, while making house to house visitations. We have had meetings now for three days. The first day rain fell heavily, and the audience was only fair. But emphasis was laid on the value of the individual. Yesterday we had a small audience. The attendance has now increased considerably, and there are a number of enquirers.

I send you a photo of Mrs. Kawamura, our Bible-woman, who works with Mrs. Davey for the church here in Koishikawa. She has worked nobly for a month, and has enlisted the aid of several of the women of the church in working up these special meetings. It took courage to do what these good women have done. In many homes they were repelled. They had to face the sneer, the scoff or icy and sphinxy indifference, yet this they did in prayerful humility for Christ's

sake. Many people of course welcomed them kindly.

Japan's cities are not evangelised yet. The majority know not the value of Jesus any more than the African knew the value of the diamond. Nothing else than ignorant prejudice keeps a knowledge of Christ out of homes, just as prejudice kept Jesus out of the Samaritan villages. Ignorance nailed him to the cross, and ignorance looks at him askance now. Pray for the work in Japan. With best regards to all.—P. A. Davey, Tokyo, Japan, May 13, 1910.



Mrs. Kawamura.
(Read letter by P. A. Davey.)

News and Notes.

J. P. F. Pallot has been elected chairman *pro tem* of the W.A. Committee during Bro. Banks' absence from that State.

Ganpatrao, the Baramati native preacher, has left the mission, and a young man with a good education in both English and Marathi (Eng. 5th and Mar. up to matric.) is being appointed in his place. The new preacher's name is Anand Rao.

Tasmania has now a Foreign Mission Committee, consisting of the following:—President, G. Manifold; Secretary, N. J. Warmbrun. Treas., H. C. Rodd. These brethren, acting with Sisters Crowe, Witworth and Manifold, form the Committee. We wish the Committee much success in their great and important task.

F. M. Rains, per latest letter:—"I shall be glad to render the brethren and the churches any assistance in my power, during my sojourn in your beautiful land."

G. P. Pittman writes:—"We are sorry we have not yet been able to get as far south as Baramati, but we are eagerly looking forward to meeting Bro. and Sister Strutton as soon as we can make it convenient to go."

Children's Day, in all the Australasian Sunday Schools, will as usual be held the first Sunday in November, and preparations are already beginning to occupy the attention of the Executive Committee. Suggestions for the same will be welcomed by the Organising Secretary.

The Secretary of the Chinese Mission, Miss A. Baker, reports the work to be progressing very satisfactorily, with an average attendance of 17. There is a keen interest being manifested in the work, and the future appears very bright. The cry is still for more teachers. The attendance could be doubled if more teachers were available. We hope some will respond to the call, and help in this Foreign Mission work at our own doors.

How is this for self-sacrifice? Wamanrao Gaikwao, the Diksal preacher, who is supported by the College of the Bible, lives in a hard place, and for the past eight months he and his family have had to live on the water they could get from the condenser pipes of the goods train engines as they stopped at the station; and yet they have never complained. It is hoped something will be done for them in the shape of a permanent water supply.

Every service in the church should have the missionary spirit. There is no exception to this. Every department of the force should keep in mind the great purpose Christ had in view in coming into the world. If we are his disciples, we will think and feel and act as he did. We will make that which was his chief concern our chief concern. If we are loyal to him, we will do all in our power that he may see of the travail of his soul and be satisfied.

Foreign Mission Fund.

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

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; 'Phone Chelt. 132. Treasurer: R. Lvall, 39 Leveson-st., N. Melb; 'Phone 1644.

New South Wales Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown, 356.

South Australia Secretary: Ira A. Patonoster, Hindmarsh. Asst. Secretary: Geo. H. Mauger. Treasurer: T. Colebatch, Miller st., North Unley.

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Queensland Secretary and Treasurer: L. Gole, McRobertson's, Brisbane.

Tasmania—Secretary, N. J. Warmbrun, 195 Murray-st., Hobart. Treasurer: H. C. Rodd, 195 Murray-st., Hobart.

PROSPECT.—On July 31 we celebrated our S.S. anniversary. At the morning service H. Moore, the Kermode-st. S.S. supt., was the speaker. In the afternoon there was a crowded attendance of scholars and friends. The writer, as supt., congratulated the secretary, L. Thomas, upon his excellent report, and the school upon a very successful year's work. Three of the scholars gave recitations, and two sang a duet. Then the writer, in default of Bro. Paternoster through indisposition, spoke to the parents and children and distributed the prizes. There was again a full meeting at night, when D. A. Ewers gave a fine address. We are now looking forward to our Band of Hope anniversary on Aug. 25.—A. M. Ludbrook, Aug. 1.

MILANG.—One of our young men starting out as a local—which is our special need at present. Articles coming in well for Pentecost. Delegates for Conference were appointed yesterday.—H. Edgar Hall.

GLENELG.—We have just concluded a series of anniversary services of church and school to commemorate 18 years' work. Sunday, 24th, in spite of wet weather, we had splendid meetings. J. Fischer addressed the church, and T. J. Gore in the afternoon and evening. On Wednesday, 27th, we had a crowded building. All the exercises were of a high order, consisting of recitations, singing, dialogues, and an address by I. A. Paternoster. Mrs. Pittman and Miss Inverarity trained the young ladies in the dialogue, and the evangelist conducted the singing, and in conjunction with Miss Bolton acted as organist. Mr. Burford was chairman, and spoke highly of the year's work. Prizes were distributed, and altogether we are satisfied that it was one of the best anniversaries ever held in Glenelg.—Wm. Burford, July 31.

CROYDON.—37 persons met on Lord's morning, July 31, in the home of Bro. and Sister F. Plant. The meeting was called for the inauguration of a church of Christ. Bro. Horsell had been asked to conduct the service and give the prospective members the hand of fellowship. He gave an address on "The Church of the New Testament," and the reason for the formation of a church of that order at Croydon. Letters of commendation and transfer for 36 brethren and sisters of Hindmarsh, York, and Queenstown churches were received and read. Of these 29 were present (others were prevented by illness from attendance), and were declared to be the charter members. Bro. W. Brooker and C. Fiedler, of York, and Geo. Duncan, of Hindmarsh, conveyed greetings from their respective churches. A. Fischer also sent congratulations. The Lord's table was then spread for the first time in Croydon. Plans are in course of preparation for the erection of a chapel of modern design, 50 by 30 feet, with two class rooms at the rear. It is expected that tenders will soon be called and the building commenced. We have a splendid field here, and a large growing population. Should any brethren who desire to see or hear of the extension of the cause of our Lord, feel disposed to assist us, we shall be pleased to hear from them.—H. J. Horsell, Aug. 1.

HENLEY BEACH.—To-day was observed as "Decision Day" for our Sunday School scholars. Good meetings were held. Geo. Noble addressed the church. The writer conducted services in the afternoon and evening. Two scholars decided to serve Christ.—H. J. Horsell, July 31.

YORK.—In the absence of the evangelist at Croydon in the morning and Henley Beach at night, Bro. Bennett addressed the church, and Bro. Geo. W. Jenner preached the gospel. The Foreign Mission offering amounts to date to £22/10/—H. J. Horsell, July 31.

GROTE-ST.—This morning a good address was given by Bro. Thomas, and Bro. Green read a letter received from Andrew Gim, a Chinese brother who has just left on a trip to his homeland. Splendid gathering to-night, the meeting being called "A Mothers' Special." Seats were reserved for the mothers, their favorite hymns were sung, and Bro. Thomas delivered an excellent sermon, the subject being "Thy Mother."—E.R.M., July 31.

NARRACORTE.—Record attendance last Lord's day evening, over 100. Bro. Edwards preached a splendid sermon entitled "The New Testament Church," illustrated by a chart. One confession. After the service three were baptised. The interest is very keen just now, and we have great hopes of reaping a good harvest.—E. Gaskin, Aug. 1.

New South Wales.

SISTERS' CONFERENCE.—A successful drawing-room meeting was arranged by the Home Mission Supt., Mrs. Hagger, on Friday, July 27. About 45 sisters and two brothers were present. Miss Marshman presided. The 103rd Psalm was read by Mrs. Andrews, and Mrs. Maston led in prayer. Mr. Burns spoke on Home Missions, emphasising the fact that to have success abroad we must have our own fields on a strong basis. Mr. Hagger also spoke on the work he had just left in the Newcastle district, which was very interesting, also about our Home Mission workers, and where located. He thanked the sisters for past help. Miss Gladys Stimson gave a recitation and Mrs. Hackshall a solo. The collection was £1/11/9. A promise of £2 from a sister was kindly offered towards the opening of the work in the Hunter district. A vote of thanks was given to Mrs. Franklyn and several sisters who entertained us at afternoon tea.—E. Shearston.

NEWCASTLE.—On July 10, Bro. Hagger, State Evangelist, commenced a gospel mission at Merewether, which was continued until July 25. Splendid meetings were held throughout the whole length of the mission. The brethren received a great spiritual uplift, the effect of which, we feel sure, will be felt for a long time. Although the number of additions, by faith and baptism (2), is comparatively small, the results achieved by way of more firmly establishing the cause in this district will amply repay the expense attached to sending Bro. Hagger up here. Four special meetings were held on as many Lord's day afternoons, and were very well attended, particularly one for men only. Much interest was aroused, and a lot of good done. Our only regret is that the mission had to be brought to a close when it did. W. A. Strongman has accepted an engagement under the H.M. Committee to labor in this district, and should arrive about August 20. The mission has given the work a stimulus, and with the coming of Bro. Strongman, and the hearty co-operation of the brethren, we hope to do a great work for the extension of the kingdom.—S. Laney.

LISMORE.—The anniversary services were held in the midst of the Lee-Cowie temperance mission, and consequently not quite so successful as we had hoped. Good congregations at all meetings, and a large gathering at the tea. Mrs. Lee-Cowie was with us, and gave a short address at the public meeting before she went to her own meeting. Bro. Wm. Rothery and Bro. Saunders also gave short addresses. The choir sang three anthems very nicely, and solos were given by C. L. Savill, Sister E. Higgins, and W. H. Crapp, secretary to Mrs. Lee-Cowie. Our quartette party sang also. Both the evangelists contributed recitations. We are pleased to welcome back to Lismore Bro. and Sister Delzoppo and their family. The mission campaign is now our main thought. Pray for us. Bro. Hagger starts at Bungawalbyn on August 5.—E.A.P.

ERSKINEVILLE.—Sunday, July 24, meetings good all day. At 11 Bro. Robbins spoke to the members of their responsibility during the coming mission. The Sunday School has again reached high water mark; thus three times in two months have they broken records. At night Bro. Payne preached the gospel to a good audience. All organisations are in a flourishing condition, and we are all looking forward to the mission.—Geo. Morton, July 24.

PETERSHAM.—To-night G. E. Burns delivered a very powerful address, and chose as his subject, "Was Jesus a Good Man?" The service was most impressive, and when the invitation

was given, four made the good confession—three adults and a young woman. We all feel that we are in for good times at Petersham. A fortnight's mission was commenced last Lord's day, and has been well attended. To-night's confessions were the first-fruits. God grant us many more.—S.B.

ENMORE.—Fine meetings during last fortnight. On 24th, at close of memorial service to late George Minister, two ladies made confession. The building was packed, and an excellent tone was manifest. This morning, 31st, Bro. Bagley exhorted the church, also preaching at the gospel service on "Seek ye the Lord," both meetings being fully attended. Visitors to-day, Bro. and Sister Bagley and Miss Dale, all of Victoria.—R.K.W., July 31.

SYDNEY.—During July the meetings have been well attended, and interest well sustained, also quite a number of visitors, both State and Interstate. Glad to have with us on July 17, Bro. and Sister Campbell Edwards. Bro. Edwards exhorted the church. July 24, Bro. Watt gave a most instructive address, and to-day we were cheered by a visit from T. Hagger, State Evangelist, who gave a fine address. Visitors present, Bro. Staples, from Queensland; Sister Dennis, from Lithgow; Bro. Lyall, from Melbourne. The Campbell Edwards Training Class conducted the mid-week prayer meeting. Friday night last Bro. and Sister Franklyn entertained 160 of the members and friends at a social evening to celebrate the birthday of Bro. Franklyn. Under the able chairmanship of T. Hagger, a most enjoyable evening was spent. Bro. Franklyn was presented with a fine easy chair for his study, and Sister Franklyn with a flower stand. Many musical items and recitations were rendered. During the month the annual business meeting of the church was held, and the following were elected deacons for the ensuing year:—Bren. Stimson, Morris, Chapple, Macindoe, Tanner, Warner, Potter, Newby, Roberts and Crawford.—J.C., July 31.

N.S.W. HOME MISSION NOTES.

Additions for the month have been as follows: Belmore, 1 by faith and baptism; Mosman, 2 by faith and baptism and 2 as baptised believers; Erskineville, 1 by faith and baptism; Hornsby, 3 by faith and baptism. Total, 9.

W. Rothery, in his report, earnestly points out the need for another man in the Richmond-Tweed River District. He is trying to work a very large field.

W. D. More is expected in Sydney en route to Moree on Sept. 2. He will preach at Moree on Sept. 11.

The mission at Hornsby closed with 11 confessions, 8 of whom have so far been baptised. The State Evangelist is now at Merewether, where there had been good meetings and one confession up to time of making up the reports.

There are great openings for work in the Newcastle-Maitland district. The State Evangelist has visited a number of places, and urges that we should "go forward" to possess some of this land.

The three months' special campaign on the Richmond-Tweed Rivers will commence on Aug. 5, at Bungawalbyn. The Lismore mission in the new tent will start on Aug. 14.

The new tent will cost £117/5/-; it will be provided with a waterproof top.

The Committee has offered an engagement to a brother to take up the work in the Rookwood-Canley Vale district, and negotiations are in hand for a brother to labor in the Merewether-Hamilton district. And the end is not yet. It is evident that we are doing something this year.

Receipts for the month, £83/16/5; expenditure, £116/1/7; thus the balance on the wrong side has been increased by £32/5/2, and now stands at £180/0/4. Receipts to date have exceeded those for the corresponding period of last year by £182/2/9, and the expenditure by £196/1/7. Now for a big united pull to turn that overdraft into a credit balance. Send all offerings to Thos. Hagger, "Bigina," Francis-st., Marrickville.

Continued on page 510.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

His wanderings were traceable presently by Dandy's wide circles, leading over fallen logs and among huge boulders. Evidently he knew nothing of the method by which a man who finds himself astray in heavy timber may almost certainly work back to safety; or, if he knew it, he had forgotten it in excitement or alarm. There were no broken branches or artificial marks set up to prove that he had tried his way in one direction after another systematically, working out from one central starting point to find the lost trail. Only the aimless circles, leading farther and farther into wild and almost inaccessible places, showed the frantic efforts he had made as he realised his situation.

"This is pretty bad," Ware remarked, pausing by the trickle of a tiny spring to fill his pocket-cup. "They must have been over this country in here if they've made anything like a thorough search, but it doesn't look as if they'd found a scrap to guide them. If Cavendish isn't hurt, the exposure and exhaustion in one night of this sort of thing will probably give him a fit of sickness. He's in no training for this. Hello! What has the dog found yonder?"

It was only a scrap of linen, slightly blood-stained, proving that Cavendish had torn his handkerchief to bandage some injury more or less severe. To Ware's eyes the stain looked comparatively recent, but he could not trust his judgment there. At any rate, this was evidence that the searching party had apparently failed to find; and it seemed to show that they had not covered the ground, in this direction at least, so thoroughly as Joe Du Relle and the expert woodsmen with him might have been expected to do the work.

Dandy was off again, heading for a ravine that opened toward the left; and the two men followed him, casting an anxious glance at the sky. The heavy clouds covering the sun made a twilight in the timber. Already the mist was creeping across the upper slopes, and flakes of snow were beginning to fall.

"This will be a point to start from with the men, at least, if the dog has to give it up," Ware remarked. "I doubt if they've been through here at all. We can't keep this up much longer, not this way. I'll send you back for the others pretty soon, and see what I can do myself."

Three minutes later Dandy's barking hurried him forward at a double-quick. He could not see the dog at first. The sharp, short barks guided him to the ledge over the side of which Cavendish had fallen.

A fir tree grew close to the edge. By its help Ware let himself down without waiting to skirt the ledge for safe footing. He thought he should find death in the huddled mass at the foot of the

tree; but when he laid his hand on Cavendish's heart, it was still beating.

"There's no time for talking here," he said when Travers came up. "Pull out your handkerchief, and tear it in two. He's lost enough blood to kill some men, but he's not gone yet. I'll have to try my hand at some rough and ready surgery. You can cut down some of these young firs,—take them from that thicket yonder, where they haven't any branches to speak of,—and lash them together for a stretcher. What with? Your clothes—or mine. There's my coat; cut it into strips. I ought to have thought far enough ahead to bring a rope."

Working at high pressure, Travers had the improvised stretcher ready for service by the time when Ware rose from his knees.

"Lift him easy, there," the engineer ordered. "And now God help us back to a doctor! This is the last man on earth I want to have die on my hands."

CHAPTER XII.

THE WAY IS FOUND.

The driving snow beat into the faces of the men, who struggled on through the timber region of upper Birch Creek, bearing the stretcher upon which Cavendish lay helpless and unconscious. It was necessary to make a long detour to avoid the ledge, and an eye and brain less skilful than Ware's might have been easily misled by the time the upper level was reached once more. Travers confessed himself hopelessly turned around and unable to locate the point at which they had descended, but Ware's instinct for direction and landmarks carried him back unerringly to the trail of broken branches he had left as he hurriedly followed the dog.

Dandy was helpless as a guide now. The snow lay white on the ground, and the air was filled with it so that at times it was hard to see the branches that must indicate the way back to safety. Ware was carrying a pocket-compass, and he had noticed on the way out that they were travelling in the main toward the northwest. His chief anxiety now was to make all possible haste toward surgical help; but in choosing a path somewhat smoother than the steeplechase route followed in the search he was obliged to incur many delays.

Travers seconded his efforts splendidly, though the boy's breath came hard, and he set his teeth to fight back the weariness overcoming him. As for Cavendish himself, Travers would have been quite heathenishly willing that he should die out here in the woods unaided, after the detestable trick he had played upon Ware. But it was like the big, strong, kind-hearted chief whom Travers worshipped to be toiling coatless through the mountain wilds in the face of a September

blizzard, carrying his worst enemy out of the jaws of death; and Travers vowed to stand by him through the whole of it, even if it cost three lives instead of one.

Suddenly Ware paused. A rifle shot had rung out through the timber ahead. He lifted his hands to his lips, and answered with a tremendous halloo that brought the cheers of the larger rescuing party echoing back on the wind. Once again he shouted, and the cheers came back to him; and then far ahead, across a break in the timber, Jack Hilliard came into view, followed by half a dozen snowy figures.

"It's you, is it?" Hilliard remarked, out of breath as he ran up. "How on earth—why, we thought it was Cavendish—we're looking—he's lost, you know."

"He's here," said Ware. "Just back yonder; Travers and I have carried him I don't know how far. Thought you were going in at noon."

"Some of us did," Jack said. "I couldn't give it up yet. Had some coffee down there at the cabin, and started in again. Hang it, man, a fellow would think you and I had some reason to care about that rascal's safety."

"Well, we do, I reckon," Ware answered. "Some of you lend a hand on this stretcher arrangement. Travers is about all in."

"Yes, he wants to see you," the surgeon said to Ware ten days later. "He's been asking me for two or three days now when you'd be in town again, and fretting at the notion he'd miss you. O, he's strong enough to talk. Go on in; I can't have him fuming at me any more because I fail to produce you on demand."

Ware had faced disagreeable duties in his day, but nothing harder than the summons that called him to Cavendish's room. However, it was not his way to shirk hardships. He turned the door-knob, and went in, promising himself that the interview would not last long.

Cavendish was lying half propped up by his pillows, whiter and more wasted even than Ware had expected to find him. His face lighted with some eagerness as the tall young fellow stepped into the room, but Ware noticed that the old suave smile of greeting was not in evidence.

"I'll keep you just about five minutes, Mr. Ware, perhaps less," he remarked. "Will you sit down, please? I have a letter here which may interest you."

He fumbled nervously under his pillow. Ware was obliged to go to his assistance, drawing out the tablet and pencil that he had been using.

"This is the first writing they've allowed me to do," Cavendish remarked. "I shall ask your kindness in addressing and mailing it. But first—"

He stopped, struggling with himself as if in physical pain and gnawing his lips.

"Mr. Cavendish, let's leave this out for the present," Ware suggested, barely glancing at the sheet which he held. "I'll call Dr. Fanshaw. You're not strong enough to talk about—"

"I'm not strong enough to live any longer without saying it!" Cavendish rejoined. "They've told me what happened out yonder—after you went to look for me. They'll never know what happened before. I don't know how many hours it was—to lie there and look at the truth. You men and women that believe in God would have one way of accounting for it; I might have an-

other. When I came to myself here, and heard them say that you had found me—well, I was glad to slip back into the dark.

"I never had this thing to do before. If you know what my temptation was—no, I'm not asking pardon; I won't say that; I'm trying to get off from the field with one pitiful rag of the honor I've always been proud of. That's all. Here's what I meant to say. I've wronged you. Make it as black as you please. That letter to my cousin will set you right as far as it can be done. I've told him that it has come to my knowledge that you were entirely innocent in that Sand Creek affair; that I know the fellow who gave the information, but have reasons for withholding his name, since he is not now in the service of the company; and I've asked my cousin to see to it that all suspicion attaching to your name hitherto be removed at once. I've enclosed some newspaper clippings of this adventure of mine. You'll probably find that they have weight in the office. A man who does a service to me finds it profitable in the end, as a rule—although I suppose you had nothing of the sort in mind when you took the trouble to look me up."

The mingling of genuine remorse, shamed honor, persistent cynicism, was curiously characteristic of the man. Nothing short of overwhelming religious conviction could have brought him to open confession before the world, and overwhelming religious conviction was a thing to which Cavendish was yet a stranger. What effect the violent revelation of his own baseness and the crash of his self-complacent pride might have upon him later was a matter for conjecture, perhaps for prayer. The man whom he had wronged was not one to grudge him the prayer. He had made the *amende honorable*, as his outraged honor conceived it, to Norman Ware; he had taken steps to vindicate the young engineer and establish him in high favor. But he turned away from Ware's outstretched hand, and Ware was human enough to be half glad that he did.

At the door Ware turned as Cavendish called him back. "One more message, please. If you will be good enough to tell Hilliard that I shall leave the plans and the funds for the creche in the care of the head resident? I am going to the Mediterranean as soon as I am able to undertake the voyage, but I trust the work will be carried on successfully in my absence."

There was no mention of Margaret's name, but Norman knew the meaning of those sentences; and in them he recognised at last the best elements of the man's soul, facing his defeat with something of the magnanimity Margaret had once believed him to possess.

The shadows were growing long on the valley road. Margaret was riding up with Ware once again from the station toward the Stafford ranch. Once again they had letters from Jack and Frances, but this time they left the letters unopened.

"It was a year ago to-night that we rode up this way the first time," Ware remarked. "And you promised me to keep your faith in me for five years, or ten. I hope it isn't wavering yet."

"It isn't," said Margaret. "There's Mrs. Stafford coming out on the porch to watch us. Don't hurry. Let's make the most of this last mile. It was awfully good of them to ask us here for these two weeks, but sometimes I want my wife to myself. Poor Cav-

endish! I may talk about Cavendish now, may I? Jack warned me that he used to be a forbidden subject."

"He belongs to another world," Margaret answered. "He hasn't anything to do with this one where you and I are spending these two weeks."

"What made me think of him was this packet from Travers. Travers told me he was going to send me my own likeness for a wedding present—that snap-shot he took of us by the pine tree above camp. And he said he'd throw in the view of Cavendish rooting for the cones, just for good measure. Travers has never forgiven Cavendish. He says it was lucky we found him out in the woods, and carried him in, or I might never have got that question cleared up at headquarters. Otherwise he'd rather the poor chap had met his just deserts, like the villain in a melodrama."

"Open that one package, do," said Margaret. "I want to see if he really caught your face in his snap-shot. No—he didn't. I knew it couldn't be. But I would rather have this than anything else he could have given me. That was when you promised me that I should find my way back to the truth. O my dear, what a rough way it was for both of us! But the compass was true."

"I thought about that when I was looking for Cavendish that day on Birch Creek," said Ware. "It seemed to me it was all of one piece with the rest of his life. He wasn't a hypocrite, exactly. When he tried to help you at the Settlement, it wasn't just a pose. But he didn't have anything to hold him square and true all the way. He could slip up when a big temptation struck him—I suppose it was temptation; sometimes I've wanted to call it by an uglier name,—and he could let things run on the down grade to perdition at Silver Gulch just because there was nothing there to appeal to his artistic tastes or his love of picturesque charities. And so he went pretty far astray from the road a real man with a heart in him ought to walk, whether he's a Christian or not. But Mrs. Huber writes me they're making some improvements up there. I don't know whether Cavendish is doing it, or the other men, now that he's out of the way; but it's time somebody did it."

They were on the last turn of the road, beside the bridge. Mrs. Stafford waved frantically to them, and Ware waved in answer; but he checked both horses.

"Look up the canon, Margaret. That's where I saw you first, when I picked myself up out of the creek, and went to shake hands with Jack. That's where I've won my first real achievements in my work. You and I were looking up there when you told me you were so sorry for people who had to live in the West, and we faced that way when we stood with Jack and Frances next morning."

"And Frances put her arms around my neck at the station, and told me she had seen the whole truth about me while I stood beside her there. I thought she meant somebody else; but, when she took my veil off the other day, she told me she had seen then that it would be you—nobody but you."

"Come and look at them, father, do!" Mrs. Stafford begged, as the two horses came up the lane. "It was just a year ago that I watched them ride away into glory, with that sunset before them. And they're coming back to us out

of it now, bless their hearts, and bringing it with them. Well, I was afraid for them; but you always said it was his business to find the way."

The End.



NATARA

(OCKENDEN'S)

DRIES UP A Cold in the Head In a Few Hours.

THE BEST REMEDY YET INTRODUCED

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From the Field—Continued.

Victoria.

CHELLENHAM.—The C.E. anniversary social proved to be a splendid success. A full chapel, and good programme. Greetings much appreciated from kindred societies, one coming even from Subiaco, W.A. On Sunday two were received in by faith and obedience, and two, Bro. and Sister Stewart, granted letters to Brighton church to assist at Sandringham. Bros. L. Smith, of Lygon-st., and Chls. Daff, of Heidelberg, present as visitors. At night, Miss Mary Bodley confessed the Saviour's name. The Bible Class made a presentation of a splendid travelling bag to their president, T. B. Fischer, as a token of esteem. The whole work is in splendid condition.

BRIGHTON.—The Adult Bible Class social held on July 25 was in every way a success. The president, Mr. F. Pittman, gave an address, explaining the aims of the Adult Bible Class movement, and giving an invitation to join. A splendid programme of songs, recitations and games was carried out, concluding with refreshments. The class is held each Sunday afternoon, and proves highly interesting and instructive. 89 members enrolled. Lord's day, July 17, members of the class assisted Mr. Pittman at the evening service. One young man immersed. A young lady immersed on the following Tuesday, and received in Sunday, 31st inst. Mr. and Mrs. S. Pittman received by transfer from Hawthorn. At the evening breaking of bread the young man immersed last Sunday was welcomed into fellowship.—G.H.W.

NORTH RICHMOND.—A pleasant evening was spent at the chapel on July 26, the event being the golden wedding of Bro. and Sister F. Fox, who for many years have been in membership with the church. The event was celebrated by a complimentary social tendered them by the members. A large number of friends gathered to do honor to the happy couple. A fine programme was submitted. When supper had been served, Bro. Davis, evangelist, on behalf of the church, was called upon to tender congratulation and to make the presentation of two beautiful chairs. Mr. T. Fox, son of the guests, responded on behalf of his parents. The aged couple were the recipients of many congratulatory greetings. We pray that God may still continue to bless them.—E.D.

MELBOURNE (Swanston-st.).—P. A. Dickson gave us a nice address last Lord's day morning. In the evening Bro. Gordon preached on the subject, "The Opened Books." Two baptisms at close of service.

CARLTON (Lygon-st.).—The meetings on Lord's day were largely attended. Two welcomed into the church by obedience. Horace Kingsbury gave a fine exhortation, and spoke to a crowded congregation in the evening on "Immortal Hymns and their Story." Before the singing of each hymn Mr. Kingsbury related the circumstances which led up to the writing of the pieces, their influence and lessons. The speaker spoke with much pathos and power. Mr. Nat Haddow as conductor, the choir and all those taking part, made the meeting such a one as to be remembered. The audience, part of which had to be accommodated on the platform and every available space, maintained undiminished interest for a little over two hours, the service lasting until after 9 o'clock. One young man stepped out for Christ after the invitation and singing of the hymn "Just as I am, without one Plea." Our Thursday evening meetings continue to be well attended and much interest manifested. A new feature has been introduced for several weeks by the singing of a gospel quartette. Beginning this week, a series of four special addresses on the Gospels will be given by Bro. Kingsbury.—J. McC.

BRUNSWICK.—Bro. M. Bell being unwell, he could not be with us to-day. Stuart Stevens, from Newmarket, exhorted the church. In the afternoon the school was addressed by Bro.

De Lacey Evans, of the Moreland church, on the temperance question. He came on behalf of the Brunswick Rechabite Tent, which was marking its anniversary by sending speakers to the various schools. Bro. Randall Pittman preached a splendid sermon on "The Voice of God." We appreciate the work of these brethren.—W.T., Aug. 31.

STAWELL.—We have the privilege of reporting the addition of two young men by letter from sister churches. One has already proved an acceptable speaker, while both help considerably in the meetings. They are employed in the locomotive engine sheds here. Otherwise things are moving along but quietly, but we hope soon to chronicle an advance.—A.P.A.B., Aug. 1.

SOUTH YARRA.—The meetings for worship during this month have been well attended. The following brethren have exhorted: W. Brown, W. Nightingale, Jas. McGregor, J. Marrows and D. Pittman. We regret that Bro. Nightingale is laid aside for a season. Bro. Hall filled his place this evening at very short notice, and gave a very interesting address.—T.M., July 31.

HAWTHORN.—On July 26 we held a successful temperance demonstration, which was the first of a series it is intended to hold with a view of bringing the temperance cause a little more prominently before the public. After some solos and duets, and a recitation by Mr. Currie, Bro. Kingsbury gave us a splendid exposition on temperance, which was so interesting that after speaking for 45 minutes they wanted more. We expect that our next demonstration will be addressed by Mr. Judkins.—T. H. Parkes, Aug. 1.

GORDONS.—On last Lord's day afternoon A. W. Jinks preached on "How the Truth can be Found Out." There were about 40 present. A young man made the good confession.

BALLARAT.—Large meetings all day. Especially large was the evening meeting, when A. W. Jinks preached on "What Will Save?" At the morning meeting there were three visitors from Meredith.

NORTH RICHMOND.—Fine meetings on Sunday. Bro. Frith, from the College of the Bible, addressed the church in the morning. The Bible Class presented the church with a set of collection plates, which were used for the first time on Sunday morning. In the evening a large number assembled to hear the subject, "If Immersion is Right, Why do not all Churches Preach and Practise it?" It aroused a good deal of interest, and the examination of the subject will be continued next Sunday evening. The Mutual Improvement Society is now in full swing.—E.D., Aug. 1.

EMERALD.—Pleased to report two more have been received into fellowship by faith and baptism. Another confession to-night.—Wm. Bolduan, July 31.

Here & There.

G. Burns is conducting a two weeks' mission in the Tabernacle at Petersham, N.S.W.

N.S.W. Union secretary is now T. C. Walker, Woodbury-st., Marrickville. 'Phone, 436, Petersham.

W. A. Strongman, of Melbourne, has accepted an engagement with the N.S.W. Home Missionary Committee to labor in the Merewether-Hamilton fields.

The N.S.W. Home Missionary Fund has to face a very large expenditure this month. Gifts to the work, while always welcome, will be especially so this month. Send to Thos. Hagger, Francis-st., Marrickville.

W. A. Tate, one of our Australian boys, has graduated at Hiram University, and has accepted an engagement with the church at Bloomingdale, Michigan, U.S.A. He intends, if possible, going to Yale University and trying for an M.A. degree. We are pleased to hear of Bro. Tate's success, and will be glad to hear of his further progress.

The Musical Society have offered to arrange one of their first-class concerts in aid of the Melbourne Church of Christ Free Kindergarten, and arrangements are being completed to ensure a successful event.

We regret to hear of the death of Mr. Henry Benn, of Horsham, father of A. R. Benn and Mrs. W. G. Oram. He had been in failing health for over a year. Our deepest sympathy goes out to the bereaved ones.

The Auburn church has generously arranged for S. H. Mudge to devote four weeks during the year to work in other fields under the N.S.W. Home Missionary Committee. He goes to Merewether on Aug. 6 for two weeks.

The World's Missionary Conference recently held in Edinburgh, and at which were representatives from all parts of the world, has appointed a continuation committee and decided to hold a similar gathering in ten years' time.

A correspondent writes:—"It is a difficult matter to keep a record of Sunday School secretaries' addresses. Would it not be a good thing for all secretaries of schools to forward their names and addresses to the Union secretary?"

Many intending visitors may have friends with whom to stay while at the Federal Conference, but any who have not should write as soon as possible to F. E. Thomas, Esmond-st., Hyde Park, S.A., and accommodation will be provided. The matter is wholly in his hands, and to avoid mistakes and disappointment, all messages should be sent to him direct.

We are informed that there are several persons travelling round and soliciting aid from the brethren, and we are desired to say that careful enquiries should be made before responding to their appeals. One of these, named Gaiter, bearing genuine letters from two of our preachers, has successfully obtained money from several of our preachers, who have reason to doubt his genuineness.

Ira A. Paternoster writes:—"At our F.M. meeting on Friday night, the following resolution was carried: 'That we as the F.M. Committee of the Churches of Christ in S.A. appreciate the help of the Austral Publishing Co. for support given in F.M. work, especially for the last F.M. number.' May I personally add that I have heard much praise from outsiders given on behalf of that last number. I think it a worthy effort of a good cause."

Contributions to the Foreign Mission Fund on account of the special annual July offering are coming in very satisfactorily, but some churches have not yet sent their amounts in. In order to make the acknowledgments as complete as possible for the whole of the churches, the list will be delayed another week, and it is hoped to publish a full statement of the receipts in the issue of August 18. In our next issue, Bible College news will have the right of way.

The Sisters' Conference Home Missionary Committee of N.S.W. arranged a drawing-room meeting at Bro. and Sister Franklyn's residence, Glebe, last week. During the afternoon, the H.M. Organising Secretary spoke of the splendid openings in the Newcastle-Maitland district, and specially spoke of Cessnock. Several sisters endorsed this, and one promptly promised £2 towards opening up the work there. If 100 others would do the same, the General Committee might be induced to move in the matter.

We have received several communications regarding the use of the word "minister," but consider that the two sides of the question have been fairly put before our readers by J. Inglis Wright and T. J. Bull, and that further controversy will not show more light upon the subject. We think it a safe rule for our preachers to follow, namely, not to give needless offence to brethren with whom they are in fellowship. It is quite clear to us that the use of the title "minister" by any of our preachers is offensive to very many, and should therefore be avoided. We have become familiar with the word "evangelist," which has the merit of being a Scriptural title and is more expressive of the principal part of the preacher's work than the word minister is. We therefore

see no reason why the old title should be abandoned. After all, it is not the title that makes the preacher, but the man behind it.

An Adelaidean writes:—Among the social attractions at the great Federal Conference in September, not the least will be the drag picnic in the hills near Mount Lofty, on the 23rd. "The city that lieth foursquare" with its beautiful suburbs in all their spring verdure is spread out to view from the hill summits, while just beyond lies the great blue ocean, whose white-tipped wavelets glisten like sparkling jewels in the sunshine. Scarcely less enchanting is the sight on the return journey as the City Beautiful appears from the lofty eminence lit up with its myriad electric gems. It is said that Mahomet, viewing Damascus from a few miles distant, hesitated to enter the city on the ground that a man could only enter one Paradise. The visitor to Adelaide next September will be able to understand Mahomet's feelings. The sight is incomparably superior to that which appeared to Moses, as from Mount Nebo he "viewed the landscape o'er."

The Church Extension Committee have accepted a tender for erection of a chapel at Colac for the church there. This will be the first erected under their auspices. There has been some delay consequent upon the advance in prices of timber and the scarcity of labor in the district, but now these difficulties seem to be partially cleared away, and a start will be made very soon. The church at Colac is very pleased with the prospect of soon being able to meet in a building which will make their work far easier and improve their prospects of success very much. Brethren who have made promises to the Church Extension Fund may now send their contributions to W. C. Craigie, 263 Little Collins-st., Melbourne, or R. Lyall, 39 Leveson-st., North Melbourne. Those who have not promised are invited to help with gifts or loans to the fund without interest for a period of three or five years. The Church Extension Fund will become a great factor in the progress of our work in Victoria if it receives the support of the brotherhood.

D. C. McCallum and wife arrived by the Otway in Adelaide last Saturday, and are spending a few weeks' holiday with his parents at Kaniwa before proceeding to the Philippine Islands to take up work under the American Board. Bro. McCallum, after leaving Lexington, took a course of study at Harvard, where he gained his M.A. and other degrees. At the Lexington banquet at

Pittsburg his remarkable success was specially referred to, and he was described as one of the ablest and brainiest of Lexington's graduates, but they forgot to add that he was an Australian. He will be one of the speakers at the Federal Conference.

Bro. Paternoster writes regarding his visit to Broken Hill: "I have been to Broken Hill, conducting the Barrier C.E. Union Convention. I would like to say how well the young people of the Church of Christ worked to make the Convention a success. I had the pleasure of speaking to an open-air meeting on No-License on the Saturday night at the corner of Sulphide and Argent-sts. The work of the Church of Christ is telling in Broken Hill. Bro. Tuck says 80 per cent. of his members are workers. I wish every church in Australia could say that. The church at Broken Hill needs some wealthy brother to send along £60 or £100 as a gift to help them build class-rooms for their growing Sunday School. They are losing young men and women because they have no room for them."

Federal Notices of Motion.—The Federal Secretary writes: "Among the business to be discussed at the Federal Conference in Adelaide, on Sept. 21 and 22, are some notices of motion, of which the following is the gist: 1. From F. G. Dunn: Amendment of the Constitution, providing for the election of trustees in whom the College property shall be vested. 2. From Victorian State Executive: Alteration of Constitution providing that States shall contribute £1 per 1000 or portion of 1000 members towards Conference expenses, for each Conference instead of annually. 3. From Geo. T. Walden: That Conference take into consideration the raising of a fund for aged and firm evangelists. 4. From the F.M. Committee of S.A.: That the Foreign Mission Federal Executive be elected by the Federal Conference. 5. That our Foreign Mission work shall not include missions among the Chinese within the Commonwealth.

Correspondence.

PRAYING FOR THE UNCONVERTED.

Some three weeks ago, you printed an article in the CHRISTIAN on "Praying for the Unconverted." I feel that the writer, amongst much that is true, teaches a theory which limits the scope of prayer, is based upon a single verse of the Bible (John 17: 9), and is contrary to the complete teaching of Scripture upon that subject.

He writes: "The salvation of the unconverted is our task, and therefore we should not pray for them, but rather for ourselves." A few references will suffice to show that the teaching of both our Lord and Paul leads us to pray much for the unconverted, and also for ourselves.—Yours in his service, F.G.G.

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MARRIAGE.

HENDERSON—WEDD.—On May 16, at Christian chapel, Collie, W.A., by G. B. Moysey, H. G. Henderson, of Beverly, to Ruey Wedd, daughter of Mr. and Mrs. P. E. Wedd, and granddaughter of Mr. and Mrs. Jas. Keir, late of Cheltenham.

COMING EVENT.

CHURCH OF CHRIST CRICKET ASSOCIATION.—Churches of Christ are requested to note that a Cricket Association is being formed for all church members and Sunday School scholars under the age of 21. Full particulars may be obtained from T. W. F. Coles, 846 Nicholson-st., North Fitzroy, or North Fitzroy Church of Christ, St. George's-rd.

The Australian Christian.

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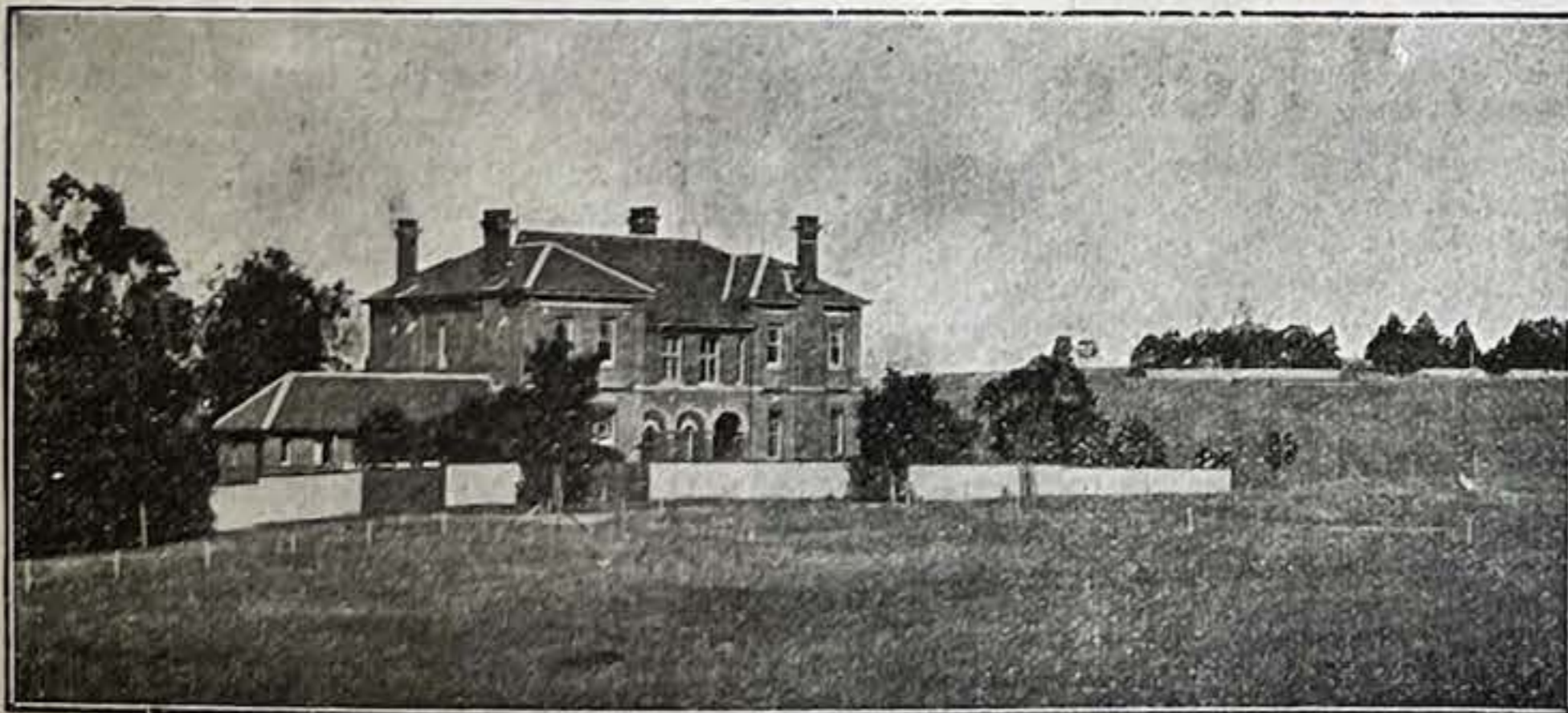
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**Obituary.**

**BRYCE.**—On July 10, after a long and painful illness, Bro. James Bryce, senr., passed away to be with Christ. He was born near Glasgow, Scotland in 1852, and came to Australia in the "Duntroon," in 1876. Bro. Bryce was baptised by M. W. Green, March, 1894, and for 17 years has been in fellowship with the church at York. Our brother was a good man, faithful in service, regular in attendance, consistent in life. He always remembered the Lord's treasury, though in the latter weeks compelled by his complaint to be sometimes absent. He was not given to public speaking, but was quiet and unassuming, and did his best to help the cause of Christ. I have known him for 28 years, and believe he was a sincere Christian. When the summons came he was ready and prepared to meet his Saviour. In the presence of a large company we committed his body to the grave in the Woodville Cemetery on July 12. To Sister Bryce, his widow, and sorrowful family we extend our Christian sympathy, and commend them to our heavenly Father.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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