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LIFE BARTERED

MATT 16: 26.

BY A. R. MAIN.

Barter No. 1.—"What shall a man be profited, if he shall gain the whole world, and forfeit his life?"

Suggested Barter No. 2.—"Whall shall a man give in exchange for his life?"

That the words are familiar is no reason why we should not again review the solemn and important teaching of the Master. If the reader would take the trouble to attentively peruse Psalm 49, he would better appreciate the Saviour's words quoted above.

Please notice the two-fold idea, the double barter contemplated. The suggestion is that a man first exchanges his life in the higher sense (or his "soul," as we generally read it) for that which is agreeable to his life in the lower sense, and then when he finds that that exchange was a very bad bargain for him—when he comes to himself sufficiently to confess, as King Saul did to David, "Behold, I have played the fool!"—he wishes to make a second barter in order that he may redeem his life (or soul).

I. BARTER NO. 1.

What shall a man give his life in exchange for? World gained; life forfeited. Let no one say, "This does not apply to me, since I have not gained the world." Be sure, in the first place, that you have as much of it as you could get; and, secondly, that if you forfeited the true life for what are even in the world counted as trifles (*i.e.*, if you let your soul go cheap), your action was all the more foolish. If we may have the enjoyment of blessings accruing from a higher spiritual life, then to barter these for anything pertaining merely to the lower, the animal, life is absolute folly. A magnificent diamond, one of the most splendid in Europe, now adorning a king's

crown, is said to have lain for weeks and months on a stall in Rome, with a label attached: "Rock-crystal, price one franc." Imagine the ignorant vendor realising when too late the value of the stone. Day by day, a far costlier possession is given for what is comparatively a smaller price.

You may be neglecting the true life for what even now seems trifling and proves most unsatisfactory. Christ would put it more forcibly. Suppose you could gain the whole world, that your dearest hopes were realised, and that for a lifetime you so prospered that a wish expressed meant a desire at once gratified—would it pay you, if you neglected your soul's welfare? Of course, you *have* neglected it for much less; so, if at the larger figure it would still be a bad bargain, what shall we say of your folly?

What can the world give you in exchange for your soul? Nothing at all equivalent in value. It is said that if you were in China and happened to be sentenced to death, deservedly or otherwise, you might with money secure a substitute to die for you at the hands of the executioner. We, mostly, fail to see that it would profit us to yield up our physical life on any such terms; Satan's words in a general sense seem true, "Skin for skin, yea, all that a man hath will he give for his life." But, while you think of selling life in its lower sense for cash with a smile of pity and astonishment, will you not spare a thought for that higher and truer life you so carelessly neglect for the things which are not worthy to be compared in value even with the lower, animal, life? Why are you not a Christian? Is it because you are engaged in some business incompatible with

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the religion of the holy Jesus? Are you a church member, and yet in danger of neglecting the true life? Then do not smile at the poor Chinaman; pity yourself. The truth is, the world has nothing to make a barter of your higher life profitable to you. Its stock consists in nothing but these—"the lust of the flesh, and the lust of the eyes, and the vainglory of life." As "the world passeth away, and the lust thereof," it cannot be looked upon as a good business transaction to barter for these all the illimitable possibilities and enjoyments of life eternal.

"What shall it profit a man?" Nothing! As Jesus was asking that question, there was sitting upon a throne one who had almost literally gained the whole world and forfeited his soul. The Roman Emperor Tiberius "ruled without a companion or a rival; not only recognised as first of men, but deified as god. All the race were his slaves, and all the world's wealth was at his disposal." But Tiberius himself was slave to his own passions, and was one of the most unhappy of men. The meanest Christian slave—the least of the saints of Cæsar's household—would not have exchanged places with Nero on his throne. Well, with Paul, to renounce every earthly prospect, and allurements of the lower life, so as to win life everlasting. If in a great fire a man were by strenuous effort to save all his effects and valuables and yet himself perish, what his profit compared with him who lost all yet preserved his life? How much sadder to barter the higher life for the lower, "and," as the Roman poet long ago put it,

"For life's sake to lose the end of living"!

II. SUGGESTED BARTER No. 2.

"What shall a man give in exchange for his life?" This question is not the same as the former; it gives the other side of the matter. If barter No. 1 is made, and the man afterwards regrets his bargain, what will he give to change back again? He would be willing to give all; but, since the previous barter was such a bad business transaction, the things for which he gave his life in exchange would not in turn be accepted as an equivalent for it. His soul is lost! Think again of the man who sold the splendid diamond as rock-crystal for a franc. The bargain is struck, and he presently realises with overwhelming sorrow the price of the gem; how will he get it back? Will he go to the new owner and say, "I have just learned the value of that stone; I made a mistake; here is your franc, give me the diamond"? He is not so foolish, for a king's ransom would hardly buy it back. So with the true life. Let the first exchange be made, and the giving up of all you got in return for that life could not avail. For worldly gains of any kind neglect your soul's welfare, and the day will surely come when you would gladly make a second barter, but will not be able to do so. In this, Jesus carries forward the thought of Psalm 49. In reference to those proud in the possession of much wealth, the sons of Korah sang:

"None of them can by any means redeem his brother,
Nor give to God a ransom for him."

Jesus says, He cannot give a ransom for his brother, nor can he redeem himself; the

price is too great. How much can a millionaire add to the length of his physical life? If his riches avail so little for the lower, how can they be considered as helpful for the higher life? It is reported that Cornelius Vanderbilt, the millionaire, when he lay dying, would have given every dollar he possessed to be sure of eternal life; but his money then was of no use. No; if wealth be all you got in exchange for your life when you made that first barter, you cannot change back again. Canon Liddon once remarked that "to believe that a man worth £60 a year is just as much worthy of respect as a man worth £6,000, you must be seriously a Christian." The person who barter life for £6,000 a year is just as unable to accomplish barter No. 2 as the man worth £60. The price of the soul is beyond the means of either—

"For the redemption of their soul is costly,
And must be let alone for ever" (Psa. 49: 8).

There are two ways of looking at that first barter of the soul:—

(1) Life may be forfeited in the sense in which all men have done it. We could not buy it back. But One came to seek the lost ones. It was he who would give his life as a ransom for all who asked the questions we are considering. In this way, absolute ruin from the first barter may be averted.

(2) But supposing a man yet persists in neglecting the true life for material or worldly gains—supposing the redemption of Christ be ignored—what then? That soul is eternally lost! The blood of Jesus is the only thing of sufficient value to buy back a soul. If any one through life persistently rejects or ignores the Lord Jesus Christ, he is beyond hope. No one, and no thing, can avail aught. His life is utterly, irretrievably lost!

Reader, did you ever try to answer Jesus' query? Is it not high time you did?

The Pioneer Workers.

Paper read by Sister Mrs. P. Ludbrook at Victorian Sisters' Executive meeting and published by request.

The movement with which we stand identified, namely, the restoration of Pentecostal Christianity, began more than a century ago. Already the cry had gone forth, "The Bible, the whole Bible, and nothing but the Bible." That mighty truth seems to have laid hold of noble God-fearing men in various northern localities, about the same time, and Independent and Baptist churches could be found in many towns in England. William Jones (author of the "History of the Waldenses" and other works) was immersed in Chester, in 1786, and became pastor of a small Scotch Baptist Church in London, Archibald McLean being an able champion of the denomination. Two wealthy brothers, Robert and James Haldane, of Edinburgh, and both captains of vessels, became converted, and determined to relinquish their seafaring life, and consecrate their all to God. They itinerated through Great Britain and Ireland, visiting also other parts of Europe, preaching the gospel with great power, beseeching men to come out from the errors of the dark apostacy, and

take only the Word of God for guidance. In 1799, in connection with a Mr. Greville Ewing, of Glasgow, and other able men, a Congregational Church was started in Edinburgh, and Jas. Haldane appointed pastor, for he was the best preacher, but Robert was far more wealthy. Another large chapel was built in Glasgow at Robert's expense, and Mr. Ewing took the oversight, while his friend and classmate, Dr. Alexander Carson, gathered a large church in Tubbermore, North Ireland. Then followed the building of colleges and chapels, the circulation of literature, and other ministries, till over £60,000 was spent by Robert Haldane on the furtherance of the work. Diligent study of the Bible brought new truths to light, and differences arose on various questions, such as believers' immersion, plurality of elders, mutual teaching, Calvinism, etc., followed by divisions and sub-divisions, but though the brothers were both baptised about 1805, and no longer practised infant sprinkling, they did not require it of others as a condition of membership.

At this time the Campbell family, of Scotch descent, were living in the North of Ireland. Thomas, the father of Alexander, was a Presbyterian minister, and joined the "Seceders." He afterwards had a good school at Rich Hill Co., Armagh, but health failing, he sailed on April 1st, 1807, for America, leaving his son in charge till the close of that session. In September of the same year, Mrs. Campbell with her seven children sailed from Londonderry to follow her husband; but the ship being wrecked off a small island on the Scotch coast, they proceeded to Glasgow, and remained there just 300 days. Alexander, now about twenty years of age, entered the University at once, made excellent progress, and gained many friends. Mr. Greville Ewing was always most kind to him, and introduced him to the Haldanes, but as Mr. Ewing had not accepted believers' baptism, the question did not appear of any importance to the mind of the young "Seceder." However, his intercourse with these grand pioneers largely prepared his mind for the change he found in his father when they met in Washington in 1808, for he also with others was pleading for a complete return to apostolic teaching and practice, as being the only ground on which all Christians could lovingly unite. They searched the Scriptures together, and preached and practised absolute conformity to the will of God, but it was not till June, 1812, that they surrendered to the ordinance of "believers' baptism." In this Alexander led the way, and ever after, for conscience, enlightened by the Word of God, impelled him irresistibly forward. He soon began to print as well as to preach, and forwarded copies of the *Christian Baptist* and other works to his friends and relations in the North of Ireland. As early as 1810, there had existed in Dunganon a small church on similar lines, and surprised and delighted they were with many of his views, and soon came to be in general accord with his teachings.

You who have read our beautiful "JUBILEE HISTORY" know as much about "pioneer work" in these colonies as I do. My earliest reminiscences carry me across the ocean to

the motherland, where I knew quite a large band of faithful soldiers in the Lord's army who contended earnestly for the things once for all delivered to the apostles and saints in Jerusalem.

Peter Woodnorth, of Liverpool, who was very old when I was very young, was a commercial traveller, and on one of his journeys to Dungannon, about the year 1827, had an interesting interview with the brethren there. They gave him some of Mr. Campbell's works, which he read, approved, and re-distributed among his friends in England. Some few years after, P. C. W. et al., a young brother from near Bethany, removed to London, and joined the Scotch Baptist Church over which Wm. Jones presided. Mr. Jones, hearing his account of Mr. Campbell and the Reformation, opened a correspondence, and obtained some copies of the *Millennial Harbinger* articles from which he at once decided to re-print in England.

My father, Jas. Wallis, whose business frequently took him to London, was also a Scotch Baptist, and on friendly terms with Mr. Jones, who supplied him with copies of the new periodical, till he ceased to issue it, when father resolved in the year 1837 to carry forward the work. A year previous he and several others had laid aside human creeds, and party names, and formed a church of Christ in Nottingham, and he felt that the teaching of the *Millennial Harbinger* would be of immense value in England. Of course the number printed was small at first; indeed I question if it ever paid expenses; but he had a good business, and this was his hobby, and part of his work for the Lord till the year 1861, when he handed it over to D. King. Great was his delight when he received remittances from "the Sunny South," and very soon quite a goodly number were sent out here. He had an excellent co-editor for the first few years in his son-in-law, the late Jno. Frost, and also received many helpful articles, and reports of progress, from earnest brethren, who also used to visit us occasionally. I well remember Peter Woodnorth and G. Y. Tickle, of Liverpool; J. Davies, of Mollington; Jno. Black, of London (no relation of our present Bro. Robert); Geo Reid, Wm. Thompson, Peter Stephen, A. Paton, the brothers Dron, Jas. Ainslie, all Scotch; J. K. Tener, of Ireland; and later on our esteemed Bro. Milner, of Edinburgh. Then there were David King, J. B. Rotherham. W. McDougald, evangelists; M. W. Green, Bren. Evans and Perkins, of Manchester; Shaw, Haigh and Howarth, of Huddersfield, and a host of others who were frequent correspondents, and who discussed their difficulties in its pages. But the greatest joy of his life, and of all our lives, was in the year 1847, when Alexander Campbell and Jas. Henshall came over to England. It was just heaven upon earth while they were in our house, for they took a lively interest in us children, and wrote in our albums. I still have the pages on which they wrote in mine. And then their speaking was so far superior to anything we had been accustomed to that it was a sorrowful day when they (especially Bro. Campbell) left us. I have said that the work is much the same in every century—the Lord's people fighting against man's interference with

divine arrangements. I always think the absolute surrender of the young king Josiah (2 Kgs. 24) to the written law of Moses, and his urgent appeal to the people to return to the Lord fully, may be considered typical of our restoration movement. If he were so commended above all other kings for stamping out human inventions, and cleaving to divine instructions, should we

not much rather, now that we have the Holy Spirit and his writings, be careful neither to add to, nor take therefrom, lest we mar the work of the Lord? His plan of salvation is perfect, the foundation without a flaw, but the men who build thereon make woful mistakes, even the best of them. Let us be patient, then, with those who differ, and love one another for Jesus' sake.

✂ ✂ Chesterfield Sketches. ✂ ✂

✂ ✂ By "JEAN KYTHE" ✂ ✂

No. 8.—Mrs. Rudolf Loffski, the Doctor's Widow.

"My dear Mrs. Jones," the vicar of St. Hilda's was overheard saying to one of his parishioners, "Mrs. Loffski always reminds me of Miss Crawley in Thackeray's 'Vanity Fair,' when she said, 'We must sit together, we're the only three Christians in the country, my love.' I verily believe Mrs. Loffski looks on herself and the others who attend the same little Bethel as being indeed the only true Christians in Chesterfield."

The worthy vicar's remark was not without that substratum of truth which gives point to every inuendo and scandal. Mrs. Loffski was indeed a most assertive and almost pugnacious little woman, but while vigorously contending for the superiority of the Christianity which she and her fellows believed, she did not by any means imagine that *they* were the only Christians the town possessed. But the vicar had no love for "the doctor's widow"—nor, in fact, had many others of his cloth.

To tackle Mrs. Loffski in debate was like caressing a porcupine. She gave no quarter, and would hold her own to the bitter end. A masculine woman, you will say? No! Not by any means! Her very appearance belied *that* imputation—a wee little lithe and well-formed woman; a figure almost girlish in appearance, with a face that inspired confidence with its deep blue eyes. Mrs. Loffski was just in every sense what the folks called her, "a real nice little woman." She was full of vivacity and go, ready-witted and resourceful to the utmost, always on the move with some worthy scheme on foot. These characteristics seemed to suit her impulsive nature as naturally as the well-made dresses she wore fitted her dainty little person.

I think almost every one of us liked Mrs. Loffski. Don't for a moment think that she had not known trouble; far otherwise, but as she often said, "I just do my very best, and God always sees to the rest."

Rudolf Loffski, a young Pole, made the acquaintance of Nell when boarding in her mother's house in Edinburgh, while he attended the University of that ancient city. After passing his examination and receiving his degree, the two were married, immediately thereafter emigrating to the Colonies. Loffski settled in practice at Chesterfield, and during ten years was most successful, but catching an infectious disease from a patient, he developed like symptoms, and died a martyr to his own heroic sense of right and duty.

Left to struggle on with four little children,

Nell "set a stout heart to a stey brae," and succeeded by hard work, keeping boarders and so forth, in bringing up her family not only well and creditably from a mere worldly standpoint, but what is infinitely a nobler task, trained them "in the fear and admonition of the Lord." They were all with her at home, three engaged in business, and the fourth, little Maida, her mother's help in the house. Life was easier for Nell Loffski now, but instead of the struggle hardening her nature it had softened and refined a character by instinct somewhat intellectual and matter-of-fact.

Many a pleasant hour I spent in "Briar Cottage"; many an encouraging word did I receive from Mrs. Loffski.

She took a leading part in our Dorcas Society, and other helpful work. But I think she shone most in a self-imposed task of welcoming strangers and brethren from other parts who visited the church. Lord's day by Lord's day she "lay in wait"—as we jokingly said—and with a winsome smile greeted the strange brother or sister and took them off for dinner to the little cottage.

"You know, Jean," she would say, "I seem never to get out of my head the words, 'I was a stranger, and ye took me in,' and I feel as if Christ had marked out this work for me. When a person becomes acquainted he generally receives plenty of invitations, but it is at first, when most needed, that generally speaking the recognition is scantiest and the kindness most appreciated. Of course if the visitor should be Bro. Boanerges or Bro. somebody-else-of-importance, then deacon Whiggle descends upon them with a gracious invitation; but if it's some poor lad come to town looking for work he's very apt to be overlooked."

"Well, Mrs. Loffski, it isn't your fault if he is."

"Of course it isn't; that's my business, and I look after it. I tell you, God won't put up with those half-hearted folks who take in hand with his business only to make a botch of it!"

"That's a regular Scotch word—one my father often used," I replied, "and it does mean such a lot."

"It's a very expressive word anyhow, and just describes exactly to a pin-point the manner in which some folks do their work for Christ. Dear me! here comes Sister Young. Now we'll have a treat. I do love to hear her talk; it reminds me of mother."

Our old sister being seated, and a few commonplaces being exchanged, she enquired, "Weel, Nellie, what's the latest thing you've been readin'?"

"Why, what d'ye think?"

"I dinna ken—maybe that about the organ in the CHRISTIAN!"

"Pooh! this is Thursday; why, I'm through with the CHRISTIAN on Monday nights! No, I've been reading the 'Legend of St. Christophorus.'"

"Christy—wha?"

"Oh, it's an old monkish legend."

"Papish rubbish, what gars ye read sic like stuff."

"Well, it's a bit foolish, but it has a good moral. Christophorus was a giant who wanted to serve the strongest being in existence. First he began with the emperor, then the devil, and afterwards Christ; then he—"

"Aye, that'll dae; it's a gey old tale that: maist folks stairt wi' serving the world, and when they've been a while at *that* job, they tak' on wi' Auld Nick, an' at last, when their best days are done and they ken Auld Clootie is sittin' waitin' for them, they turn tae servin' Christ."

"Then," said Mrs. Loffski, "you don't believe in death-bed conversions."

"No, indeed I don't"; then suddenly speaking gently, "but whiles, there's exceptions"—she remembered. "Yes, dear, there are, and oh! what a glorious thing to know that the love of Christ is so transcendent. 'Him that cometh unto me I will in no wise cast out'"—and here the tears came into Mrs. Loffski's eyes, for it was not until he lay on his death-bed that her husband had accepted the redemption of the Lord Jesus Christ.

"Dinna greet, wummin"; and going over, the old lady laid her hand soothingly on the head of her younger sister.

"Mother," said Maida, coming into the room, "here's Mrs. Dixon."

"Aye, weel, I'm no gaun tae stey in the hoose wi' *that* budy. D'ye no ken whit John says about them that abide not in the doctrine of Christ. Ye'r no tae receive them intae yer hoose."

"But Mrs. Dixon is a seeker after truth."

"A seeker aifter fiddlesticks! She's just a prood upsettin' wummin, that wad set hersel' above the Bible. I've nae patience wi' sic like"; and saying good-bye, Mrs. Young rose and left. Somewhat wearily, I thought, did Mrs. Loffski rise to welcome her visitor.

Mrs. Dixon had once been an active worker in the church, but somehow she had been switched by the enemy of mankind on to a side track, and alas! had found a terminus in a system of new thought—the negative of divine revelation—in which the inherent goodness of every individual and the denial of the divinity of Christ were chief tenets.

Ere many minutes had elapsed, a discussion was in full swing, and strenuously did Mrs. Loffski seek to lead her friend out of the mazes of Westernised Buddhism—"spiritual mind," "sub-consciousness," "the Christ within," and so forth, which largely constituted her new found religion. After half an hour's talk, Mrs. Loffski finished, saying, "Well, Mrs. Dixon, your new re-

ligion may be well enough to live with, but will it do to die in?"

"Oh! but death is but the portal of the unseen, my dear friend."

"Yes, but dare you face the unseen in your own merits? Mrs. Dixon, your arguments may appear plausible, but—it is a fearful thing to fall into the hands of the living God.' I don't think either you or I would fare well in our own righteousness, and if we are relying on this, God pity us!"

There was a pause for a moment. No one spoke; when suddenly the door opened, and two stalwart lads entered. Tenderly they kissed their mother, and then shook hands with the visitors.

I thought of the Roman matron's saying as she brought forward her sons, "These are my jewels," and indeed Mrs. Loffski had every reason to be proud of her big sons, following hard, as they were, in her own footsteps—jewels that would adorn for ever in the heavenlies the crown of this little woman.

I have already made this too long, so I must stop. With Mrs. Loffski, to live was to love, to love was to labor, and in time to labor is to attain reward.

The Professor John W. McGarvey Chair at the Kentucky University.

I have received a letter from the financial secretary of the College of the Bible asking me to do what I can to raise some contributions towards a chair to be called the John W. McGarvey chair at the Kentucky University. As our Australian brotherhood are under a large debt of obligation to Professor McGarvey in his work of training so many of the Australian preachers, and the help that we have received from his commentaries and other books, I am sure there are many on this side who would like to respond to this appeal. Those of us who have been students, I am sure, will send our mites, but I would suggest that we send it as an Australian contribution, and I shall be very glad to act as the treasurer of this fund, and any subscriptions sent to me will be at once forwarded to Kentucky.

No words of mine would be as powerful an appeal as the following letter from Bro. McGarvey himself. I trust that all who read it will make some response, that the name of this good man and the influence of his valuable life may be felt even after his death.

GEO. T. WALDEN.

To the Former Students of the
College of the Bible:

Dear Brethren:—I would address you as my children were I to follow the impulse of my heart, but I remember that you have all passed beyond the need of my guidance and instruction, while many of you are beginning to pass, like myself, as old men. The tie however by which I feel bound to the most of you is more paternal than fraternal. I address you now because I know that either by death or disqualification my connection with our beloved college must terminate within at most a few years, and because its future welfare weighs more heavily upon my mind as that solemn hour approaches,

During the nearly thirty-eight years in which I have served the College of the Bible, the work which I have done in it and for it has been the chief burden in my life; and while it has been more that of seed time than of harvest, the results attained have brought me the richest sheaves that I shall hope to lay at the feet of my Master. Could I feel fully assured that this good work will go on after my departure by the same safe methods as heretofore, yet with greater momentum and breadth, I would approach the hour of my separation from it with a contented spirit. But without a large increase of income this cannot be. It is therefore with deep solicitude that I am watching the present effort to increase our endowment. The particular form which the proposed increase has recently taken will be a source of gratification to me if the effort shall be successful, but no personal compliment can afford me so deep satisfaction as to see the institution which for fully half the time of my earthly pilgrimage has been the object of my most earnest prayers, and my most unceasing toil, placed upon a solid and sufficient financial basis. This accomplished, I feel that I can trust all the rest to the faithful men who have been and will continue to be its Trustees, to the wise men whom they will select as instructors, and to the fostering care of those who have been helped by it into positions of honor and usefulness. Now is the accepted time for this solid basis to be laid; and I humbly trust that every old student will rally to those who have already begun the good work, and with heartfelt unanimity move it forward to a glorious triumph.

I subscribe myself your fellow-laborer still, but one whose time of rest is hastening on.

J. W. MCGARVEY.

College of the Bible, Jan. 13, 1903.

West Australian Letter.

D. A. EWERS.

I had a long letter from J. J. Haley the other day, and as he is held in warm remembrance by many of his Australian friends the following extracts will be of interest. Bro. Haley has been nine years at Cynthiana, Kentucky. "Two years ago we dedicated a magnificent forty thousand dollar stone church. I am preaching to larger audiences than ever, and the work is prospering in every department." "I held a very successful protracted meeting at Hopkinsville, Ky., in April—12 days, 24 sermons, 70 additions, £25 remuneration. I mention the financial feature solely for the purpose of boasting a little over some of the advantages we American preachers enjoy and you Australians don't. I wish you did." In addition to his work in connection with the church Bro. H. is one of the editors of the *Christian Century*, one of the latest of our weekly papers. He is also in demand as a speaker at many public functions in various parts of the country; preached the baccalaureate sermon for the Morehead Normal School, a college conducted by the C.W.B.M., and delivered the address to the graduating class of the Butler College, Indianapolis University. He is also booked for addresses at the Kentucky State Convention and the General Convention. Of the churches he says: "We

are fast learning that great churches can only be built up by long pastorates and strong men at the head of affairs." Of personal matters he states: "Sydney, our son and oldest child, is 27; Jessie, the oldest daughter, is 23; Annie, the second, is 19, and has just graduated; Frances and Helen, the last two, our American born children, are respectively 16 and 13. Sydney has almost entirely recovered from his long fight with consumption, and is now, you may say, in good health. He has a house and orange grove in Florida, and resides there. My wife's health has somewhat improved, but is not robust." Here is one more item of interest: "I see the Australian boys at Lexington occasionally, and get what news I can from them about Australia. President McGarvey told me the other day that McCallum's examination paper at the end of the last term was the finest one he had read in the history of the Bible College. This is a feather in the cap of Australia. I thought I would waft it across to you."

I have been interested in the appeal for aid for the esteemed W. W. Davey in his old age. Bro. D. is a man of irreproachable character, and one who has devoted his life to the work of the gospel. It is hard indeed that such a faithful servant should now be in need. Quite a number of our preachers are approaching the end of their work, and what shall we do with them then? Unfortunately, the law will not allow us to shoot them, as we could an old horse if we were not inclined to turn him out to grass, and they will probably take "an unconscionable long time in dying." For the last twenty years brethren have been talking about a fund for aged preachers, from which they might obtain aid without the publicity of an appeal to the charity of the brotherhood, from which every sensitive soul must shrink. But nothing has been done, and nothing will be. To every plan proposed objections have been and will be raised, and as we are far more interested in objecting than in doing anything, every scheme is rejected. Other religious bodies provide for their faithful old servants, but we must not "imitate the sects." Our American brethren do something in this way, but that only shows how far they have departed from the old paths. We shall not do so. For local church work and Home and Foreign Missions our preachers take the floor, and their appeals are responded to. They can scarcely be expected to present the claims of this question, and so it is neglected. Of course our preachers ought to save up while in health for old age, but the most of them have little more than will meet current expenses, and they have the ridiculous idea that they should be an example to the flock in giving as well as in other graces, and so they neglect to lay by for infirmity. I have in my mind one man who was an exception, but he was generally talked about, if not actually despised, for his so-called parsimony. However, if our preachers spend their old age in want we'll make it up to them by splendid obituary notices and funeral services, and perhaps occasionally erect a monument stating how we loved them. They ask for bread and we'll give them a stone. Now, I don't suppose these remarks will have any practical effect. Some will resent my way of

dealing with the subject. Two or three will probably say: "Well, Bro. Ewers is right, and something ought to be done," and that will be the end of it. At all events I've relieved my conscience, and feel easier now.

Temperance reformers in other States, as well as in this, will be interested in the experiment of our Government with the State hotel at Gwalia on the goldfields. Is the experiment a success? Well, that depends upon the meaning of success. An advocate of the system complained in Parliament the other day that "the Government public-house was run on bad lines. It was expected that the consumption of liquor would decrease, whereas it was conducted as in every other house. Generally it was not conducted as it should be." According to general report the house is a success financially and business is thriving, but from the reformer's standpoint this is scarcely a recommendation. I understand the Government contemplate opening public-houses at Rottne Island and the Busselton Caves. No doubt they will pay.

"Bethany," Palmerston-st., Perth.
August 14th.

N.S.W. Sunday School Union.

The adjourned Annual Conference of the New South Wales Sunday School Union was held in the Tabernacle, Petersham, on Friday evening, August 14th.

E. Gole, Vice-president, occupied the chair. The President, A. E. Illingworth, was unable to be present at the meeting through sickness.

The following motions were moved and carried:—

1. That the Executive be requested to prepare a set of rules, for the guidance of those compiling the questions for examination, and such set of rules be brought before the teachers at a special meeting arranged by the Executive.

2. That all the churches in New South Wales be requested to set apart one Lord's day of every year for the Sunday School Union, to be known as "Children's Day," and such day to be fixed by the Executive.

3. That each church be asked to vote an annual donation towards the expenses of the Union.

4. That the incoming Executive be urged to arrange for a combined Children's Cantata at the next Annual Conference of the churches of Christ in New South Wales.

F. T. WILLIS, Sec.

W.A. Sunday School Union

(COASTAL DISTRICT).

Results of Annual Examination, held July 18th.

Under 10 years.—1st prize, Henry Berry, Subiaco.

10 to 12.—1st prize, Clara Jones, Fremantle; 2nd prize, Claude Colebrook, Fremantle; 3rd prize, Sydney Matthews, Perth. Merit Certificates, Essie Gould, Subiaco; Rosie Chandler, Subiaco. Certificates, Annie Anderson, Fremantle; Edna Leach, Fremantle; Gertie Jones, Subiaco.

12 to 14.—1st prize, Olive Craig, Fremantle. Certificates, Roy Bevan, Leonard Matthews

and Thomas Wilson, Perth; Harold Tuckwell, Subiaco.

14 to 16.—1st prize, Lily Leach, Fremantle; 2nd prize, Clara Butcher, Perth; 3rd prize, Esther Colebrook, Fremantle. Merit Certificates, Grace Wilson, Mabel Matthews, Perth; Betsy Gray, Subiaco; Esther Fuller, Fremantle. Certificates, Olive Berry, Mabel Saunders, George Wilkinson, Subiaco; Rosie Cross, Fremantle; Grace Friedrich, Perth.

16 to 18.—1st prize, Ruey Wedd, Perth; 2nd prize, H. Gould, Subiaco; 3rd prize, Lucy Pallot, Fremantle. Merit Certificate, Jubilee Harris, Fremantle. Certificates, Amy Short, Fremantle; Maggie Wilson, Elsie Rigg, Perth.

Over 18.—1st prize, Miss Gould, Subiaco; 2nd prize, O. Millar, Subiaco; 3rd prize, E. Saunders, Subiaco. Merit Certificate, Samuel Taylor, Fremantle. Certificate, J. A. Ewers, Perth.

Teachers.—1st prize, Miss E. Gould, Subiaco; 2nd prize, Mr. J. Rhodes, Perth; 3rd prize, Miss Craig, Fremantle.

The first annual business meeting of the West Australian churches of Christ Sunday School Union (Coastal District) was held at Fremantle on the 10th inst.

The report showed that there were four schools in the Union, comprising 525 scholars and 58 teachers. During the year the additions from Schools to the church numbered 58. The treasurer's report showed a balance in hand of £4/5/-.

The election of officers resulted as follows: President, G. Payne; Vice-president, D. M. Wilson; Sec., R. W. Ewers, Palmerston-st., Perth; Asst. Sec., H. P. Manning; Treas., A. Santwyk; Visitors, W. Vinnicombe, W. M. Bennett, Mrs. Gould.

R. W. EWERS, Sec.

SIX SHORT RULES

FOR YOUNG CHRISTIANS.

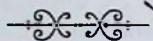
1. Never Neglect Daily Private Prayer.
And when you pray, remember that God is present, and that he hears your prayers (Heb. 11: 6).
2. Never Neglect Daily Private Bible Reading.
And when you read remember that God is speaking to you, and you are to believe and act upon what he says (Jno. 5: 39).
3. Never let a Day go by without Trying to do Something for Christ.
Each night reflect on what Jesus has done for you, and then ask yourself, "What am I doing for him?" (Matt. 5: 13-16).
4. If ever You are in Doubt as to a Thing being Right or Wrong,
Go to your room, and ask God's blessing upon it (Col. 3: 17). If you cannot do this, it is wrong (Rom. 14: 14).
5. Never take your Christianity from Christians,
Or argue that because such and such people do so and so, therefore you may (2 Cor. 10: 12). You are to ask God, "Lord, what wouldst thou have me to do?" and strive to follow him (Jno. 10: 27; Rom. 14: 16, 22, 23).
6. Never Trust your own Opinion, if it Contradicts God's Word.
Ask yourself, "Can what I think be true if God's Word is true?" and if both cannot be true, believe God, and make your own heart the liar (Rom. 8: 4; 1 Jno. 5: 10, 11).

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A. B. MASTON - - - EDITOR.



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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6 : 16.

The Churches and Labor.

The meetings of delegates from the Council of Churches and the Trades Hall, recently held with a view to securing a better understanding of the position of each in regard to labor problems, may be regarded as an important step in the right direction; important in the sense that, as a result of the interchange of thought, some misapprehensions have been removed and a better feeling promoted than hitherto existed. It is true that the delegates from the churches were not able to see eye to eye in regard to all the things suggested by those of the Trades Hall, but it is safe to say that at the conclusion of the meetings the respective delegates parted with a better opinion of

each other. The *Southern Cross*, referring to this, says:—"The representatives of the Trades Hall Council, in the conferences we report in our last three issues, have in many respects impressed most favorably those who listened to them. They speak with a manly frankness worthy of all praise, and their faculty for effective speech is nothing less than remarkable. They visibly have no quarrel with religion or with the churches. They believe, indeed, that their Socialism is but a translation into twentieth century terms of the teaching of Jesus Christ and of the practice of apostolic days. They believe the church can render them vast service, and are eager to bespeak its help." As to what the churches can do to help the workers, that is a problem that will require careful handling. It is not one, however, which can be postponed indefinitely without entailing loss to both sides. If the churches wish to have any power over the masses in leading them into paths of safety, they must not be partisans of the rich and despisers of the poor. The workers, on the other hand, if they desire the help of the churches, must be more careful in selecting men to act as their mouthpiece, and refrain from utterances that are at variance with the principles of Christianity. Nor must the one stand aloof from the other. They must come together and find out their points of agreement and disagreement, and where possible work together for the good of each.

We very strongly endorse the following statement of the *Southern Cross* in regard to the position of the churches in relation to the workers: "That Christ's churches sympathise, and must always sympathise profoundly, with the working classes goes without saying. Christ himself belonged to the poor. His gospel ennobles and blesses labor. In its august realm class distinctions are the vainest of shadows. Its aim is to lift up the whole human race to the highest level of freedom, knowledge and happiness. It exists to wage war against every foe to human happiness." To say other than this would be to deny the principles that lie at the foundation of Christianity. But to say this and act otherwise is to exhibit that form of Phariseism which was visited with the strongest denunciation from the lips of the Saviour. Scarcely less sinful is it to prejudice the cause of the workers by wilful or ignorant misrepresentations. It is the complaint of the workers that they are misunderstood and misrepresented. The President of the Trades Hall Council alluded to this in the conference with the Council of Churches. He said:—"I want to say that there is a deal of misconception in the minds of many of the clergy as to what we are aiming at, and even as to the

individual men in the movement. Three months ago I heard a Methodist minister preaching on Socialism, and he so misrepresented Socialism and the movement, that when he had concluded his sermon I got up in the congregation and asked him if he would come to the Trades Hall and debate the question. He said he would come, but he hasn't come yet. Now, it is that kind of misconception that is bringing about an antagonism between the workers and the churches which should not exist. I believe," he continued, "that if the church did its duty with regard to some of the twentieth century problems that underlie the non-churchgoing of the masses, you would not find the churches half so empty as they are." If there is any truth in this allegation, and we believe there is, it is the manifest duty of the church to make itself acquainted with the desires and aims of the workers, not from biased and interested misrepresentation, but from the mouths of the men themselves. This the Council of Churches has attempted to do, and with very good results, for the President tells us, "Out of the conference betwixt the churches and the Trades Hall will, we hope, emerge a better feeling, and new methods of co-operation between the two forces represented."

It so happens that the aspirations of the workers have found expression in one word, namely, Socialism. It is said that if you give a dog a bad name it will hang him. So many people have identified the idea of Socialism with all that is evil, that the mere mention of it is enough to frighten them. And without doubt there is cause for this. There is a form of Socialism that is simply diabolical. It has no God and no law, and is properly repudiated by all people whose minds are not hopelessly warped. There is, however, another form of Socialism, which is free from criminal intent, and which has commended itself to some of the best minds of the present age. It is fair to say that the Trades Hall disavows any connection with the first of these forms and claims that its Socialism is founded upon the principles advocated by Christ himself. Thus one of its representatives at the Conference said:—"I want to say this: I am one of those men who was led to become an out and out Scientific Socialist from the reading of the New Testament. A study of the teachings of Jesus Christ led me to this conclusion, that so long as we continue the present competitive system, we cannot hope to lead healthy, religious and moral lives." Now it will not do to call these people names and then think we have done our duty. Nor will it do to use the language of one of our newly emancipated women, who, in moving a resolution to

support the objects of the National Citizens' Reform League, is said to have "condemned in severe terms the growth of a revolutionary Socialism in the State, which aimed at striking a blow at home life, the sanctity of the marriage tie, and the ownership of land." The Trades Hall, against which this tirade was evidently directed, repudiates any thought of "striking a blow at home life and the sanctity of the marriage tie," though it acknowledges that it has designs on the ownership of land. It is only fair and just that a body of people should be allowed to speak for themselves and not be saddled with things they say do not belong to them.

Leaders of Christian thought are not agreed on the question of Socialism. This was made manifest by a discussion of the question of Socialism at one of the meetings of the Council of Churches. At this meeting Professor Gosman advocated a Socialism that had for its ideal the amelioration of the human race. Mr. Graham Balfour did not agree with the Professor as to Socialism, and argued that Christianity did not teach any particular form of government, competitive or Socialistic; that Christ taught the brotherhood of man, but he was not a Socialist. From these considerations it is evident to us that Socialism is one of those indefinite words that had better be dropped in our consideration of the amelioration of the condition of mankind. It takes too long to find out what it means, and then we only discover that it has different meanings for different groups of people. It must be a matter of little importance whether or not Christ was a Socialist, seeing that we are not certain as to the meaning of the word. The great thing for the churches to do is to take the teaching of Christ and apply it to a solution of all the problems of life. The gospel of "Help-one-another" should be preached, until it supersedes the materialistic dogma expressed in the terms "the struggle for existence," and "the survival of the fittest." For whatever truth there may be in the formulæ thus expressed, it is, at best, only one of nature's half truths. The whole truth is well set forth by Professor Drummond, when he says:—"Side by side with the struggle for existence there is, and always has been, the struggle for the life of others." And if it be true, as Dr. R. F. Horton says, that "the hungry generation tread each other down; the man crushes his brother. He seeks profit utterly regardless of the effect upon his fellow-men, not because he is brutal, but because he has some dim notion that this is the order of things, that it is confirmed not only by the laws of political economy, but by the far more august laws of nature herself—nature which, in the age of competition, supersedes God."

If this be true, and without doubt it is very largely so, it is the manifest duty of the church to give greater emphasis to that diviner and higher law, "Thou shalt love the Lord thy God, and thy neighbor as thyself." "It is ours," to quote again from Dr. Horton, "to show that to the church the welfare of man is the supreme consideration, and we are to take all the power that Christ has given us in his gospel of the cross, and all the inspiration of Pentecost, and we are to carry the sanctified sense, the enthusiasm which comes from him alone, to regenerate society, to set free the oppressed, to deliver the hireling who is defrauded of his wages, and to rescue the poor who are ruined by their poverty."

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Primitive Christianity in South Africa.

It is now several years ago since brethren from Australia first commenced meeting in South Africa after the example of the New Testament Christians "to break bread," but owing to the war and other causes they have not made much progress. There are, however, small churches at Capetown and Bulawayo, and the prospects are brightening. R. K. Francis, an evangelist sent out by the F.M. Committee of England, is now on the ground, and we may expect soon to hear of his work. Last year G. T. Walden, of Sydney, wrote to an American paper urging the brethren there to move in the matter, and a well-known evangelist, L. W. Spayd, offered for the field. Accompanied by a Bro. Crockett, he left New York on July 1st. These two brethren are the pioneers of several who intend to go out as farmers and artisans and form settlements of Christians in suitable localities, it being intended that these missions, with the exception of preliminary expenses, shall from the first be self-supporting. By the hearty co-operation of the English, American and Australian brethren in South Africa there should be built up in the near future a strong cause in that rapidly developing country.

American Papers.

Our American brethren realise the value of the press. From the time Alexander Campbell published the first issue of the *Christian Baptist* they have kept themselves to the front in journalistic literature. It would be difficult to overestimate the importance of the share their religious papers have had in the astonishing success that has attended their plea. Foremost among the large number of weeklies published in the interests of primitive

Christianity is the *Christian Standard*, founded by Isaac Errett in April, 1866. Though not the oldest, and, from a literary standpoint, perhaps not the ablest, it is probably the most popular of our American papers, having a circulation of over 45,000. A special memorial issue of 74 pages was published on June 27th, containing upwards of 600 portraits of workers in the interests of the paper, and including as a supplement a facsimile copy of the first number. As an evidence of journalistic enterprise, and of that go-ahead spirit which characterises our American kinsmen, it is worthy of all commendation. When we remember that the *Standard* is but one among many able weeklies devoted to the cause of primitive Christianity in the United States, where there are already over 1,200,000 who are simply disciples of Christ, and that their circulation and influence are rapidly extending, the future appears bright with promise. In one respect our Australian publishing house is ahead of any in the United States—the publication of tracts. Not one of the American houses approaches the Austral Company in the variety and cheapness of these useful messengers.

Foreign Missionary News.

H. D. SMITH.

Mary Thompson replies to a series of enquiries made respecting a field for locating Australians, which will be fully considered by the Federal F.M. Committees of Australia. She has been compelled to seek rest for a while in the hills, and hopes to renew her work among the village women in due time. Let us all pray for her restoration to health. She writes as cheerfully as ever.

Sister J. M. Stubbin tells of her work in the villages near the Baidyanath Junction, Bengal. Family illness had prevented her language studies for a while. Lately she has gone among the sick in the villages, and was often surrounded by afflicted people seeking relief. This was given wherever the ailment had not reached a chronic stage. She urges the importance of medical knowledge by every missionary going out. The little she gained in her hospital training has been valuable, but she wants more. Pitiful cases have to be sent to hospitals far away, that could only be helped by those sufficiently skilled. Cholera has been prevalent, and no wonder, when it arises from the impure water that is drunk. When the river is dry, the natives dig holes in the sand and drink what they dip out. The water flows from spots in the river bed where the poorer people bury their dead. The better class of Hindus burn their dead.

We have now the unabridged edition of the "Life of Elder John Smith," by J. A. Williams. This work is both a biography and a history; 578 pages, neatly bound in cloth, with steel engraving. Price, 8/-; by post, 8/6.

From The Field.

The field is the world.—Matt. 13 : 38.

Victoria.

DONCASTER.—The church celebrated its fortieth anniversary on Sunday, August 30th, by special services conducted morning and evening by Wm. Wilson. On the Wednesday following, the usual social and entertainment took place. The decorating committee, assisted by several young folks, executed the part entrusted to them in a manner worthy of much credit. The committee of ladies deserve special praise for the manner in which their part was executed, the tempting display of choice viands being all that could be desired. During the afternoon photographs were taken of the pioneers, the officers, the choir, the S.S. teachers, and the multitude that gathered around. After tea the public meeting was held. Every available seat was occupied. Amongst those present were visitors from Sydney, Melbourne and the surrounding district. F. Smedley occupied the chair, and paid a tribute to the memory of the early pioneers who forty years ago hoisted the flag of primitive Christianity in Doncaster. Most of these pioneers have long since gone to their reward, but their works still live and remind us of them. The choir, under the leadership of G. Petty, rendered several anthems. Sister Roy Thompson sang two solos. Addresses were given by A. Millis, H. D. Smith, W. Wilson, G. B. Moysey, W. Hunter, J. Johnston, E. A. Smedley, F. McClean and H. W. Crouch, sen. J. Tully, on behalf of the church, thanked the visiting speakers and the choir, and all those who had assisted in making the occasion the success it had proved to be. The church has done a grand work during the past forty years. May peace and unity still be their watchword, and may this the forty-first year of the church prove the most blessed of the whole of its experience. T. P. BEER.

ASCOT VALE.—On Tuesday evening, September 1st, the Temperance Committee held a most successful demonstration in the district, which was thoroughly enjoyed by those present. T. Minahan made an excellent chairman, and he and G. B. Moysey gave stirring addresses, in which they denounced the liquor traffic and urged upon the audience the great need of becoming total abstainers. Too much praise cannot be given to the Lygon-st. Quartette Party in the rendering of various pieces, assisted by Sister Jeannie Dickens as accompanist. This part of the programme was highly appreciated by all present, one and all expressing their delight at the splendid manner in which the soloists and quartette party acquitted themselves, thus adding very materially to the pleasant and I trust profitable time spent together. J.Y.P.

LYGON-ST.—Splendid meetings, both morning and evening. It is a source of pleasure to receive visits from members of sister churches. We were gratified yesterday with the presence of quite a number, amongst whom were Bro. and Sister McCullough from Warrnambool, Bro. Goudie of Birchip, Bren. Radford and Neilsen from Terang; and at the preaching service Bro. and Sister J. Hunter from Enmore, and Bro. and Sister Gilmour. It is a grand thing to meet with those of like faith and enjoy the fellowship of kindred minds.

Sept. 7.

J. McC.

CHELTENHAM.—The anniversary services in connection with this school were held on Lord's day, Sep. 6. A meeting for prayer and thanksgiving was held in

the schoolroom at 10 a.m., presided over by our superintendent, E. T. Penny. At our meeting for worship at 11 a.m. we had a splendid gathering, H. Barnett presiding. H. Mahon was the speaker. At 3 p.m. the service of song was rendered, entitled "The Battle of Life." Geo. Clayton, conductor; H. Mahon, reader. At 7 p.m. our gospel service was held in our school building. This was a great gathering, extra seats having to be provided. The children were seated on the platform. Geo. Clayton conducted the singing, Bro. Penny conducted the service, C. Brough read the lesson, and H. Mahon gave an address, at the close of which we rejoiced to see two of our scholars coming forward and confessing their faith in Christ. G. J. BROUGH.

MARYBOROUGH.—On August 30th a man and woman confessed Christ. The former was immersed last Sunday evening before a large audience.

Sept. 6.

W. R. B.

BERWICK.—Muddy Creek is about seven miles from Berwick, situated away up among the hills in rather a pretty spot. There are quite a number of people scattered around that district now. About a fortnight ago a request was sent to the Berwick church asking for a gospel service once a month. Last Sunday we held our first service, when about twenty-five, including children, were present. There are many others who will probably come. There seems to be a fine opening for gospel work, and perhaps we can hold meetings oftener after a time. We go forth praying God's blessing in this new field. A. J. SAUNDERS.

WILLIAMSTOWN.—At the last monthly consecration meeting of the Y.P.S.C.E. we enrolled 22 new members. This makes a total of 102 active members, 41 of whom are converts from the recent mission. This is, we believe, the largest C.E. Society among our people in this State. A junior society has also been formed, and it will hold its first meeting next Sunday at 9 45 a.m., the organisers being Bro. Burns and Sister Bliss. Our Sunday School is increasing. Last Sunday we had 205 in attendance, 84 of whom were in the Bible Class conducted by H. G. Peacock. A cricket club has been formed in connection with the Sunday School.

Sept. 7.

J. H. Occo.

FITZROY TABERNACLE.—Continued interest is being manifested in the services at Fitzroy. The meetings are well attended, many strangers visiting the Sunday evening services. Last Lord's day morning a young man who had been baptised the previous Lord's day was received into church fellowship. We hope soon to see more following his example by deciding to serve Christ.

Sept. 8.

G. W. M.

New Zealand.

WELLINGTON.—On August 16 and 19, the Sunday Schools at Dixon-st. and Clyde Quay (branch school) held their annual festival services. The chapel was nicely decorated for the occasion with greenery. Unfortunately the day was very wet and cold. This considerably hampered the success of the affair. Nevertheless on Sunday afternoon the scholars attended in good numbers, also a fair sprinkling of church members and friends. The scholars, under the baton of Alec. Cederman, rendered good singing, and all were treated to an excellent and cheerful address on "Lions" by J. J. Franklyn, from Nelson. R. J. Dick (supt. of Clyde Quay School) occupied the chair. In the evening, to a good audience, the children sang, and T. J. Bull spoke on "Jesus, the Children's Friend." On Wednesday, the weather was all

that could be desired. The scholars' tea took place at 6.30 p.m., and at 8 p.m. an entertainment by the scholars, in the shape of a miscellaneous programme interspersed with festival songs, was tendered to a packed house. The prizes were presented by R. B. Davis, supt. of Dixon-st. School. A. J. B.

MORNINGTON.—The meetings continue to be well attended. At the close of Bro. Turner's address last night one young man made the good confession, and another who had formerly done so was immersed. May they, and all of us in this corner of our Lord's vineyard, remain faithful to the end.

Aug. 31.

M. G.

DUNEDIN (Tabernacle).—The Mutual Improvement Class is going ahead under the presidency of Bro. Green. A good number of the young men and women attend, and no doubt will be improved thereby. The study of the Scriptures forms a prominent part in the meetings, and that alone, apart from all else, must raise their thoughts and affections to higher and nobler aspirations. J. L.

CHRISTCHURCH.—Good meetings all day to-day. In the morning J. R. Clarke gave a well thought out address on "Spiritual Life," going down deep to the root of the subject. The Sunday School was well attended, 84 present out of a roll of 99, and in the evening Bro. Manifold gave a direct and telling address on "Believing a Lie." Last Wednesday week another young man was baptised, and we are hopeful of still further additions. It has been decided to open another Sunday School at the north end of the city, and this step means progress. The choir has now been reorganised under the leadership of our evangelist, with James Rogers as secretary and treasurer. It has now in hand the cantata, "David, the Shepherd Boy," which it proposes to render in a few weeks' time.

Aug. 24.

G. P. PURNELL.

New South Wales.

SYDNEY.—The Sunday School rally concluded on August 30th, with a victory for the Blues, under Captain Ruth Gole. The rally was very evenly contested, the Reds, under the leadership of Gordon Stimson, being only 78 points behind their opponents in this friendly rivalry; the aggregate attendances were 1010 and 932. The best spirit prevailed throughout both parties, and through their earnest efforts 97 new scholars have been enrolled, and the attendance increased from 110 to 160. This was the first S.S. rally in connection with the churches of Christ in N.S.W., but during its progress we have had enquiries from the other Sunday Schools in connection with the S.S. Union, and also from two Baptist churches who intend introducing the rally into their schools. The rally social took place on August 31st in the school hall, and was a success, the muster of Reds and Blues being about 180. After a short programme of songs and recitations, preceded by a magic lantern entertainment, the superintendent, T. C. Walker, in a bright cheerful speech commended both parties for their splendid efforts in gaining so many new scholars, and urged them to continue the good work they had started. Cheers were then given for both the winning and losing sides. T. Morton, representing the S.S. Union, also spoke, after which the scholars were provided with refreshments. Thus closed our enthusiastic S.S. rally campaign. S. GOLE.

BUNGAWALBYN.—Since last report T. B. Fischer has again been able to spend a few days in our midst, the result being three more additions from the Sunday School.

Aug. 22.

L. H. R.

The Prayer Meeting Committee of the Sisters' Conference (Vic.) will visit Swanston-st. on the 21st inst. at 2.30 p.m. The Temperance Committee hope to go to South Melbourne on the 23rd inst.

We regret to notice that during a storm at Lismore, N.S.W., the tent in which Bren. Bagley and Fischer are conducting a mission was blown over. About 500 persons were present, but only a few sustained slight injuries.

The General Executive of the Sisters' Conference hope to visit Cheltenham and Lygon-st. on dates to be arranged, and the Dorcas Committee will visit a society, of which due notice will be given. Burwood Boys' Rally, October 7th.

At Doncaster, on August 31st, by the first unanimous vote of the Council for nine years, H. Crouch, of the Doncaster church, was elected president. Our brother intends to have an empty cupboard as far as intoxicants are concerned.

We notice that the *Pittsburg Times* speaks of Australia as an "island." If Australia is an island, we would like to know where they get their continents. C. L. Thurgood had better give some of those benighted folks a few lessons in geography.

We ask our schools everywhere, when arranging for Sunday School literature for 1904, to consider the claims of our own Sunday School paper, *Pure Words*. It contains 16 pages of reading matter in good, clear, large type. If the schools will help us for a little, we will make a paper of which they may be proud.

Owing to the missionary rally on the 29th inst., the Temperance Competition for Group No. 1, which was to be held on that date at Lygon-st. chapel, will be postponed for one week, till October 6th. Entries will also be postponed till Tuesday next. School secretaries, please take notice and announce accordingly.

Remember the great Home Mission meeting in the Masonic Hall, Melbourne, on Tuesday, September 29th. Notice the speakers and their subjects—A. Meldrum, "The Ever Widening Circle"; A. B. Maston, "Our Missions"; Jas. Johnston, "The Supreme Devotion." Mrs. McClelland will sing. Choruses under the direction of Nat Haddow.

No gospel mission can be a success without good congregational singing. In order to get this all should be supplied with a hymnbook. The success of our "100 Hymns" has induced us by request of E. W. Pittman to add 20 more invitation hymns, and to bring out a 10,000 copy edition, which is now ready. It is now known as "Austral Hymns." Price 1d., the purchaser paying carriage or postage.

We have now in stock the 1st and 2nd Vols. of Rotherham's Emphasised Bible. The book has now been issued in one volume, so that naturally people do not want it in parts. But we have these books on our hands and are willing to send them, post paid, at 2/6 per. vol. They cost us 8/-per. vol.

"I have gone through the Pictorial Jubilee History, and I am more than delighted with it. It is intensely interesting to read the concise history of the churches, and to have the pictures of our various meeting-houses and the photos of those who in the past were the pioneers of our grand reformation plea and work, and also those who are now carrying it on. As a work of art it is worth far more than the price charged for it, and it will become more valuable as time advances. The pictures are all good, and the workmanship excellent. I have been showing mine around, and

several are so pleased with it that they have purchased for themselves."—J. COLBOURNE.

A WORD FOR THE TEACHERS.

* * *

Success in Sunday School work, especially in managing and teaching a class, depends largely upon your attention to little things, such as the following:

Be in your class seat before your pupils are.

Give each a cordial greeting and a kind word when he comes.

Come regularly. If you don't, your class won't.

When the school stands, you stand. When the school sings, you sing. When the school reads, you read. If you don't, your class won't.

Put the lesson paper away while teaching. If you don't, your class won't.

Give a definite amount each Sunday. If you don't, your class won't.

Make the most of every answer, whether it be right or wrong, and never ridicule a wrong one.

Don't scold. Be patient.

Don't be childish. Be childlike.

Be enthusiastic, earnest and prayerful, and success will be yours.—*Sel.*

The following is from the *Pittsburg Times* of Thursday, July 16.—"Wildly greeted by a band of 50 members of the Central Christian church, C. L. Thurgood and his wife reached the city at 1 o'clock this morning after an absence of 11 months, eight of which were spent at Mr. Thurgood's boyhood home, Melbourne, Australia. The welcome given the two well-known people was of the sort to stir the blood of any man, and Mr. Thurgood and his wife felt it deeply. As their parishioners crowded around them and showered their greetings on them their eyes filled with tears. Union station has seldom seen such a demonstration. For nearly an hour before the arrival of the sea-shore limited the reception committee, composed mostly of young people, held possession of the station. They laughed and chattered and fairly bubbled over with anticipation. R. S. Latimer, president of the Western Pennsylvania Missionary Society, who virtually founded Central church 21 years ago this fall and has been superintendent of its Sunday School ever since, was at the head of the party. With him were J. C. Crawford, John R. Wendell, William Rohe and C. C. Hale, all deacons of the church, and Miss Elsie Taylor, who has been Mr. Thurgood's assistant as pastor of the church for a number of years. The others were there unofficially, but none the less conspicuously. Several times, as 1 o'clock drew near, passing engines and drafts of cars rolling along the Ft. Wayne tracks threw the merry crowd into excitement, and with one accord everyone would rush to the exit gate. When the big train they had waited for did arrive it slipped over the Liberty-avenue bridge so quietly that it caught most of them napping. All at once a cheer from some enthusiastic youngster on the skir-mish line announced Mr. Thurgood's appearance on the platform. A moment later he was hemmed in. When he finally had a chance to draw his breath, his hat was battered out of shape, his baggage had disappeared, his wife was separated from him and his head was whirling with congratulations on his safe return. Mr. Thurgood and his wife left for Australia

on August 18, 1902. Next Sunday he will preach for the first time in his old pulpit, just 11 months after his farewell sermon. It will be made a memorable occasion. In preparation for it a reception will be tendered the returned travellers at the church, Pride and Colwell streets, on Friday evening. 'We have had a glorious time,' said Mr. Thurgood to a reporter for *The Times* this morning. 'Every minute has been a delight. It seemed as if because we came from America and because Pittsburg had done so much for us that Australia had made up its mind that it must not be behind. Everywhere we went we were treated royally. All over that island continent we were welcomed, and for eight months we fairly revelled in hospitality. Our visit made a new man of my dear old father, for he never expected to see us again. Both Mrs. Thurgood and myself have come back in tip-top health and we are more than ready to take our old work again.' When Mr. Thurgood reached Melbourne he found that he could not escape putting his American methods and enthusiasm into practice. He was put in charge of the North Fitzroy church, the second largest of the churches of Christ in the city, and served it for seven months, receiving 130 into its membership in that time. Mrs. Thurgood found plenty to do, and practically reorganised the women societies of her church on the island, preparing a new constitution for the federation among other things. In appreciation of their work they were each presented with handsome gold watches, appropriately engraved, on their departure in May."

IN MEMORIAM.

WATSON.—In sad and loving memory of our darling Myrtle Doris Watson, youngest daughter of Walter and Alice Watson, of Emerald, who died 6th Sept., 1902. Our Bud in Heaven.

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Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

BARTON.—On Sunday evening, July 26th, our aged Sister Jane Barton passed quietly and peacefully away at the ripe age of 84 years. Our sympathies go out to our venerable brother, James Barton, the oldest living disciple in New Zealand, in these his hours of grief and loneliness. Sister Barton was one of those reserved women who make not many friends, but all those privileged to know her well will ever remember her for her sweet and truly Christian life. A serious fall fracturing her hip confined her to a bed of pain for nearly two years, and those weary months were passed without pining or complaint, sweetly waiting to be called home, and so the looked-for release came kindly at last.

We are gathering homeward from every land,
One by one.

Spring Grove, N.Z.

A. G. K.

HORSELL.—After several weeks of illness and suffering, Sister Miss Ethel Horsell passed away on August 8th, at the early age of 26 years. Miss Horsell had been a member of the church at Strathalbyn for two years, having been immersed by her brother—H. J. Horsell, of the York church—when he was laboring with the Strathalbyn brethren.

Sister Horsell was a very bright, active, earnest and loyal Christian. She took a deep interest in all church work, and her whole heart and soul were in all that she took in hand for Christ. She was a most energetic worker in the Christian Endeavor Society, and as secretary of the society she worked faithfully and well. Miss Horsell praised God with her voice, for she was a singer in the choir, but best of all she lived Christ. Shortly before she died she said to her mother, "My hand is placed in Christ's hand." It is with feelings of sincere sorrow we report her death, and her name will ever remain green in our memories. We thank God for such a bright, consecrated and Christ-like life.

In the presence of many loving friends we laid her body to rest in the West Terrace Cemetery, on Monday, August 10th. J. C. F. Pittman conducted the burial service, and the writer engaged in prayer. We deeply sympathise with Sister Mrs. Horsell, the relatives and friends in their sad bereavement. "To be absent from the body is to be at home with the Lord."

Strathalbyn, S.A.

L. H. CROSBY.

ADDYMAN.—On August 3rd, at the residence of his daughter-in-law, Mrs. Hampden, Ruth-st., Perth, R. F. Addyman fell asleep. He had suffered long from a chronic complaint, and the end was not unexpected. Bro. Addyman, who came to Perth from Richmond, was in the days of his strength a regular attendant on the Lord's day, and was for a time a teacher in the Sunday School. His work and his sufferings are ended.

"Blessed are the dead which die in the Lord."

GROCOCK.—Charles Grocock died on August 16th, and two days later was laid to rest in the Balmain Cemetery. He was a native of Lincolnshire, England. Forty-two years ago he landed in Australia, and about seven years later, through the preaching of Bro. Hamill in Prahran, Victoria, he was led to accept the gospel and connect himself with the church in Prahran. On leaving for Sydney his membership was transferred to the church in Elizabeth-st. Here he remained up to his death, a period of about twenty-three years, and most of this time he held office as a deacon, and for a long time was treasurer of the church. Bro. Grocock was true to the position of the

disciples, and with no uncertain sound manifested his admiration for and belief in it. He was generous in his support of the cause, and his financial aid will be much missed. He was a man of few words, but no genuine appeal for help would be passed over or lightly considered by him. He was a model in his regularity at the Lord's house; no rainy day or deadly indifference ever kept him away. These are qualities we take pleasure in mentioning in the life of our brother who has gone to his reward. We shall miss him, but we hope to meet him soon on the other side, where with new conditions of life we shall better serve the Master whom we love.

Sydney, N.S.W.

P. A. DICKSON.

WILSON.—George Wilson some months ago met with a serious accident by falling down the hold of a steamer. The fact that his wife had to go to the hospital by a sudden illness so affected him that he had to be removed to the asylum, where he died. He was buried by Bro. Green.

Dunedin, N.Z.

HARTMANN.—The church at Norwood has suffered another loss in the death of Sister Mrs. Hartmann, who fell asleep in Jesus on August 19th, aged 66 years. Our sister was a great sufferer for several months. She was a very earnest Christian. Christ was very precious to her, and in her weariness she found strong consolation in the precious promises of her loving Lord. We shall miss such a faithful attendant at the services. Her seat will be vacant. Almost with her last breath she said, "The Lord is my Shepherd." Bro. Hartmann is also a member with us. May our heavenly Father comfort him in his loneliness and sorrow.

Norwood, S.A.

A. C. RANKINE.

MARTYN.—Our Sister Martha Martyn, aged 21, passed away, after being in the hospital three weeks. Our sister was received into the church the Sunday previous to her taking ill. May our Lord comfort all the bereaved ones.

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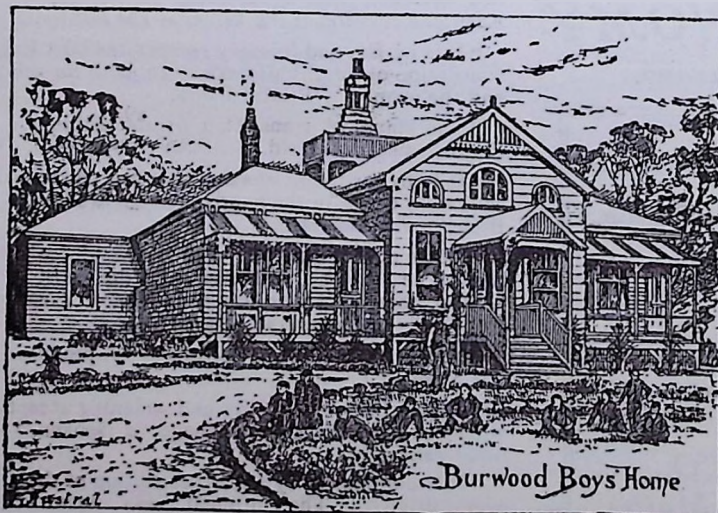
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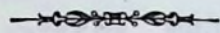
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PART III.

CHAPTER II.

APART.

In the new State where Gertrude had gone, the question of woman suffrage was being agitated considerably. The previous summer she had made the acquaintance of several ladies who were among its strongest advocates; and ere long, she, too, was drawn into it. Instinctively, she took a keen interest in all problems concerning the welfare of her own sex. But she had no thought whatever of any public career. She began that unwittingly with a telling little speech or two in the local club of the town where she was staying. Before she, herself, was fairly aware of the drift of it, the newspapers were referring to her as a brilliant and popular speaker. And in this instance, at least, they spoke truly.

While, in attributing her mother's unhappiness and her own life mistake to certain causes, she was nerved to stand up bravely for what looked to her like a step toward a heap of golden promise of, at least, some better things for her sex: yet, at the same time, whether she was conscious of its influence or not, the haunting memory of Grayson, patient, lonely, unloved, deceived in the dearest hope of his earth-life, cheated of what might have filled his life with light and sweetness—the thought of him touched her tongue with the living coal of eloquence in defence of manhood against the selfishness of womankind. She avowed herself the advocate not merely of women's rights, but of just and equal rights for both men and women; an equal courtesy—that which womanhood demanded of manhood should be returned in degree of quality, if not in kind; an equal morality for the man according to the high standard set up for the life of a woman; a more equal adjustment of the burdens of life in proportion to the strength of the shoulders to bear them; an equal chance of standing-room for women in this crowded world, that there need be no longer the awful necessity for a woman to purchase a chance to live at such a fearful cost; all she was asking for was an equal voice in all things equally affecting the mutual welfare of men and women.

The feminine portion of her audiences applauded enthusiastically, because she presented their side of the question in a most startling and taking fashion. The masculine element, likewise, applauded with full as much enthusiasm. Here was a woman, they said, who could present both sides of a subject fairly, without ranting, and yet with the impassioned fire of a contagious conviction.

With the rising tide of her popularity, Gertrude plunged in more and more deeply, as if to bury her soul in it. The fascination of the platform was fastening upon her. It thrilled her with intense delight to feel that she was swaying other minds to the current of her thought. Had she found the life that God

meant for her? It seemed so. Then, why had she not found it sooner and saved herself and Grayson?

Poor Grayson! It was then, in the flush of her first successes, that she received his letter. She read it with a sensation of relief that was quickly followed by the prick of the old pang of remorse—with the letter he had sent her a generous cheque. And she was disappointed withal. Womanlike, she wanted him to witness her success.

Well, what should she do—give up her plans and go back East? No! she could not. They might better remain apart. She would write and tell him that she could not; there were plenty of reasons. In the first place, while her health was quite good now, yet she did not like to run the risk of going back East too soon. Then, too, she was working into what promised to help pay her way while there, so that she would not be such a heavy bill of expense to him—not that this latter consideration would have much weight with him, she wrote; she knew his generous heart too well to think that for a moment. But, furthermore, she added, she had made her engagements ahead, which she was sure he would think that she ought to fulfil. She told him all that she could truthfully—that she was disappointed when she read his letter; for she had anticipated seeing him proud of his wife. But there seemed to be a syndicate of circumstances against their spending the summer together, she wrote, so he must wait patiently until the combine was broken.

Grayson would not for the world have harbored an unjust suspicion against her. He had no right to judge her—but he did want her so! Once he made up his mind to go for a couple of weeks' or a ten days' stay; and, under the impulse, he sat down and wrote her, saying that, if there should happen to be an excursion during the summer, he might slip into her audience and take her unawares some night. And then he fell to wondering whether, when she saw him, her eyes would soften with the tenderness which he was always hungering and hoping to see in them some day.

But she wrote back immediately that he must not think of taking such an expensive trip just to humor her silly whim. If he could stay longer, it would be different; but for a few days only—he must not think of it, unless, of course, he really desired to take the trip for his own benefit and pleasure.

Not a word about the pleasure it would have given her to see him. Poor Grayson! He knew now that, all the while, there had been a hope—a frail, sweet growth struggling up along with his foreboding; but it withered away when he read her letter. The shadow of dread settled down darker upon his waking hours and haunted him in his dreams. What would the end be? He was like a man walking blindfolded on a strange road, knowing only the menace of a threatening danger.

The weeks of his vacation dragged by; but he did not go West. He covered the hurt of his disappointment bravely. Among his boys he was blithe and cheery, holding his anguish of heart prisoned with the grip of an iron will. But when he went into his lonely room at night, and the door was shut against the prying eyes of the world, he would throw

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himself on his knees beside his bed, so crushed in spirit that he could only bow in the dumb agony of mute appeal.

The busy months of another college year passed, and still these two went on their separate ways.

People with whom Gertrude came in contact, day after day, were naturally sometimes curious about it. Occasionally, one, bolder or more inquisitive than the rest, would venture to inquire: "Where is Mr. Grayson?"

"He is in an Eastern college; I am not well there, and he cannot endure the thin air of these altitudes where I thrive," was the unvarying explanation of the fact that they were living apart.

It was harder for Grayson to explain. He rarely mentioned her; but when he could not well avoid the subject he shielded her to the utmost, speaking of her still with the tenderest respect.

Grayson had been looking forward with desperate impatience to the end of the spring term—he would go West at once; but, just before it was closed, he had a letter from Gertrude, telling him that she was starting with a party of friends to explore a spot which she had long desired to visit, far up in the mountains. It was such a tempting opportunity, she said, and one which she might never have again.

Hope dies hard. Like a dry and withered plant that, unexpectedly, shows signs of a pale and sickly quickening, so Grayson's seemingly dead hope revived faintly from time to time, only to die out again.

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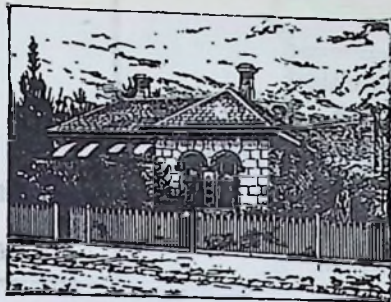
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